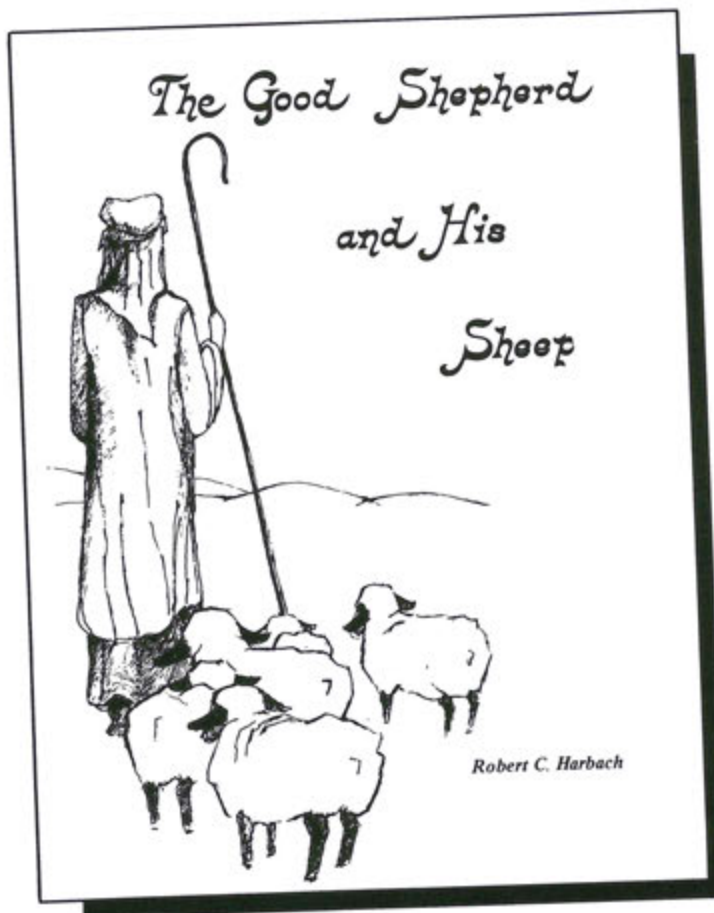


THE STANDARD BEARER

**A Reformed
Semi-Monthly
Magazine**



Robert C. Harbach
(minister emeritus, PRC)

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In This Issue . . .

Rev. Robert Harbach retired from the ministry in 1979, earlier than he would otherwise have liked, at age 65, on account of very serious sight problems. Cataracts had brought blindness to one of his eyes and much impaired vision to the other. Later, successful eye surgery brought restoration of vision to both eyes, making it possible for Rev. Harbach again to take up his pen. Out of it came, in 1985, an extraordinarily fascinating, 900-page, hardcover commentary on the book of Genesis.

Today Rev. Harbach is in failing health, suffering from Parkinson's disease in its advanced stages. The last writing he was able to do was a series of articles which together constituted a clear and interesting exposition of John 10. Three of those were used last year as Guest Articles in the *S.B.* And, just recently, all ten of them appeared in booklet form. We're happy to draw attention in this issue to that attractive little booklet, one of the fruits of the labors of this faithful and beloved servant of the Lord. □

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Meditation

Rev. Jason Kortering

The Comfort of the Rod and Staff

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

The valley of the shadow of death!

What familiar language.

It deals with the most critical time for shepherd and sheep, the time when the shepherd takes the flock from the safe confines of the home range, the farmstead, and moves them to the higher summer range. There is only one way to get there, and that is through the valley.

A good shepherd will take his flock on this course. It is the gentle approach. His sheep cannot scale the canyon walls or climb the steep mountain grade. No, the shepherd must follow the steady, upward grade that takes him through the valley. At the same time, the valley will provide the necessities for the sheep. There the water cascades downward as the winter snows melt higher up. There the tender blades of grass grow and afford the sheep necessary grazing for their upward trek.

But the valley is fraught with dangers and many hazards as well. It is aptly called, "the valley of the shadow of death."

The threat of storms is intensified in the canyons and river bottoms. A sudden thunder storm can cause the gently flowing brook to turn into a raging river that could easily drown the sheep. Higher up, the rain may well turn into snow or sleet and the sheep could be threatened by chill and pneumonia. One misplaced rock can turn into a roaring missile of death. In this valley, the shepherd must contend with snakes, coyotes, wolves, and other predators which take advantage of rocky narrow confines. The thorns can impale a sheep and cause infection or even immobilize it. The cliffs and sudden drops can send a sheep rolling helplessly down to its death.

The Holy Spirit led the Psalmist David to see a close analogy between such an experience of the shepherd and the saints' pilgrimage.

There are moments when we are secure in the home range (we lie down in green pastures and drink beside still waters). There are also moments when we reach the upper summer range and enjoy a table set before us in the presence of enemies and are anointed with oil with a cup that runs over. In a sense, the direction of our spiritual life is always upward. We reach heavenward to enjoy sweet communion with our God. God in His infinite wisdom knows that the only way

to reach this is through the valley of the shadow of death.

Yes, we have to contend with the mountain of death that stands between God and us. Death is the penalty for sin. It obscures the light of Jehovah that shines so brilliantly beyond. The gospel for us is to know that it is a *shadow* of death. A shadow is not the real thing. It takes on the character of death, but lacks the substance. How can this be? The answer is that Jesus is our Good Shepherd, who laid down His life for the sheep. He came to this side of the mountain and took the burden of God's wrath against our sins. He contended with death in all its horrible reality. A moment's contemplation of the cross will remind us of this. In the awful darkness He cried, "My God, My God, why hast thou forsaken me." That's death in its terrible reality. Jesus took away our death as judgment and satisfied God's demands, so that now it is for us a shadow.

As we pass through the valley of this shadow of death, we encounter many evils. Some of us know the sorrow of death that has taken away loved ones. Life is not the same; the place is so empty. Often times we experience pain, disease, injury to our bodies. There are the moments when loved ones fail us, a husband leaves his wife or wife leaves her husband. Children turn their backs on parents. Sin breaks our homes

Rev. Kortering is pastor of the Protestant Reformed Church of Grandville, Michigan.

and our hearts. The valley is marked by the tears of those who forsake Jesus Christ, become backsliders, sometimes even enemies of the truth. The love of many waxes cold. Even the events of the nations of the world seem threatening to our own safety as people of God.

How sweet the song of the shepherd, "Yea, though I *walk through* the valley of the shadow of death, I will fear no evil." The valley will not swallow us up. We walk through it unto the higher ground of sunshine and sweet fellowship with God.

The Lord is my shepherd!

We do well to remind ourselves that the shepherd makes all the difference in the critical transition through the valley. The true mettle and loyalty of the shepherd are tested in the valley. All the skill he ever developed will be called into action as he leads his flock through the valley.

David sang from his own experience and focused his eye of faith upon Jesus. Jehovah is my shepherd! He is the Creator of the heavens and earth, the Lord of the universe. He is abundantly able to provide all our needs through this valley. Even more, He is the one Who has planned each valley in our lives. He knows what valleys are important for our spiritual good as He draws us closer to Him in the higher ground. He has sealed His love to us in Jesus Christ. He has exalted Him to His own right hand and has given to Jesus all authority over heaven and earth. Even princes and rulers are subject to His control. As the Good Shepherd He calls us by name, we hear His voice and we follow Him.

Jesus uses human agency to shepherdize. In the sphere of the home, parents are the shepherds of the family. In the school the parents place teachers to do this

on their behalf. In the sphere of the nations, presidents and rulers are Christ's ministers (shepherds) to watch over Christ's sheep. In the church, Christ calls pastors, elders, and deacons to do this work. In a sense, all of us are called to be shepherds over one another within the fold of Christ.

Always the real Shepherd is Jehovah, Who leads us through Jesus.

The rod and the staff of the shepherd provide comfort.

The staff is the best known of the two. Every picture of a shepherd and sheep includes the staff, the long stick with a crook on the end. The shepherd chose a proper branch from a certain tree and soaked the end and bent it to the shape of a crook.

The staff was used to keep the flock together. At times the newborn lambs became separated from their mothers, and the shepherd could not touch it with his hand for then the mother would reject it. Rather he carried it with the staff. The staff was used to nudge the leader sheep through a difficult area so that the rest would follow. The crook was used to reach out into the waters to rescue a drowning sheep or lift one out of the ravine into which it had fallen.

The rod was fashioned out of a sapling. The shepherd would dig down to get the heavy knob that formed just where the roots separated from the trunk. Carefully he would whittle it to fit his hand and be properly balanced.

The rod was used for protection. We think of Moses who had his shepherd's rod which God used as a symbol of His own power to shepherdize Israel. The rod was used for counting the sheep. In a narrow place in the valley, the shepherd would stand and force the sheep to pass under the rod to be counted and inspected. He would take the rod

and separate the wool to look for disease or for any signs of injury. This became known as passing under the rod (see Ezekiel 20:37). If one of the sheep began to wander in the distance, he would skillfully throw his rod at the sheep and spook it so that it would stay in the fold. Other times the rod became the weapon to drive off or kill the predator that threatened.

What a lesson this contains for us.

What is the rod and staff? It can be only one thing, the Word of God. God has given to us His Word. The tools of shepherdizing are not the philosophies of men; but God has given to us, the church of Jesus Christ, the infallible Word, authoritative for doctrine and life.

The Word keeps the flock together. Nothing does that more effectively in the church than the preaching of the gospel. The Word keeps the family together when father and mother read and apply the Word of God to themselves and the children. The Word guides our feet into the paths of truth in the midst of the dangers of this world. We need the Word to comfort us in our sorrows, to encourage us in our distress, to warn us when we stray. It is the staff in the hand of the Good Shepherd.

The same Word is the rod of inspection. So it is for the elders of the church at family visiting, for the deacons when they seek to determine proper objects of mercy, for the pastor when he rightly divides and applies the preaching. The Word warns us of sin and expounds the gospel truth which keeps the enemies away.

No wonder the Psalmist says, thy rod and staff they comfort me.

The proper use of the Word by Christ and His undershepherds guides the sheep safely through

the valley of the shadow of death.

There is only one way that we will admit this.

That we are sheep. If we think we are more than sheep, we will imagine that we can do it alone, without the help of others. Sheep admit they need a shepherd. The nature of sheep is to wander.

They are not gregarious; they are independent and easily wander off. Sheep are helpless animals. They are hard to handle. There are the cranky ewes, the tough rams, the frisky lambs.

Without a faithful shepherd with proper tools we would never make it safely through the valley.

We have the Good Shepherd with the Rod and Staff.

What a comfort, what peace of mind in the midst of difficulties.

Dear reader, we shall pass through the valley to the summit of glory.

Ultimately, that is heaven itself. What a comfort! □

Editorials

Grandville Publishes Harbach Then Luther Too Was Wrong

Grandville Publishes Harbach

The Protestant Reformed Church of Grandville, Michigan has just published a very fine study of the 10th chapter of the Gospel of John by Rev. Robert C. Harbach, entitled "The Good Shepherd and His Sheep." This booklet of 57 pages consists of 10 brief chapters, treating the main topics of our Lord's profound, rich, and comforting teaching in the glorious passage on "the Good Shepherd."

The little book will have many uses. It will instruct, warn, and edify the saints. This is devotional literature at its best. It will be an effective witness to central truths of the gospel to many who err, or are led astray — to "evangelicals" and nominally Reformed who suppose that salvation is accomplished by the free will of man; to the cultists, who deny that Jesus is God; to all those professing Christians who fear that believers can fall away from grace and salvation; and to all church-members who entrust themselves to undershepherds who have not entered into the sheepfold of Christ by the Door.

"The Good Shepherd and His Sheep" is also excellently suited to be a guide for the study of John 10 by a society or Bible-study group. Our societies may well consider spending several weeks studying John 10, using Harbach's work.

Harbach's style is lively, vigorous, and interesting:

Our missionaries have authority to go where they go, and to be where they are, having the right to go anywhere to ask after the Great Shepherd's sheep. Our missionaries push in where they are not wanted saying, "Excuse me; I think my Master has one of His sheep here, and I am come after it." Our missionaries have a search-warrant from the Chief Shepherd, and therefore have a right to enter anywhere and search after their Lord's stolen property. (p. 21)

The appearance of the book is also attractive. The white-on-blue cover features an appropriate drawing by Ellen Dick from the Grandville Church of a shepherd leading his sheep.

The print is large and easily read.

Copies can be ordered from Grandville Protestant Reformed Church, Attn.: Rich Peterson, 0-1081 Luce St., SW, Grand

Rapids, MI 49504. The price is \$2.00 a copy, which includes postage and handling.

In any reprinting of the booklet, and in other publishing in the future, Grandville should print a mailing address in the book itself. There is no address in this booklet. One into whose hands the booklet falls will be at a loss to know where he can obtain copies, or correspond with the author or publisher concerning the truth presented in the booklet. In fact, the Church might still rectify this by a stamp or label.

Readers of *The Standard Bearer* will want to distribute this work to their children, relatives, friends, and acquaintances. □

-DJE

Then Luther Too Was Wrong

A recent issue of the religious paper, *Christian News* (December 25, 1989), took notice, at some length, of *The Standard Bearer's* review of the book, *A Case for Arminianism: The Grace of God, The Will of Man* (December 1, 1989). The editor of *Christian News* is Herman Otten, well-

known pastor in the Lutheran Church — Missouri Synod. Otten has made his periodical a vigorous defender of historic Lutheranism and an unrelenting enemy of all departure from the Lutheran faith, especially within the Missouri Synod.

Christian News is also a sharp critic of Calvinism, seldom passing up the opportunity to assail the Reformed faith. This sometimes takes surprising forms, e.g., Otten's declaration that Calvinism is a source of the charismatic heresy.

Editor Otten (presumably the author of the unsigned article) pursues his controversy with the Reformed faith in his comments on *The SB's* review of *A Case for Arminianism*. Having quoted a long section of the review, Otten remarks:

Man does not have a free will in spiritual matters. He is totally corrupt. He can do nothing to save himself. Salvation is a free gift. Arminianism undermines the scriptural doctrine of justification by faith alone. Luther strenuously opposed Erasmus who taught that man has a free will to choose God. The Lutheran Confessions condemn synergism (Arminianism). While the Bible does teach election to heaven, it does not teach any election to Hell. Calvinists are wrong when they teach election to damnation or double predestination

This denial and condemnation of the lie of free will is cause for rejoicing. Similarly heartwarming is his repudiation of Arminianism, which, writes Otten in the paragraph that follows, characterizes "many evangelicals such as Billy Graham." Because what is at stake here, as Otten also notes, is nothing less than the truth of salvation by grace alone, denial of free will is essential to the Protestant faith.

The good confession by this Lutheran, that the sinner is "totally corrupt" and that therefore his will is bound, puts many

Reformed churches to shame. They will not even mention the bondage of the will, much less oppose the error of free will. By this silence and supine failure to withstand one of the most prevalent and powerful attacks on the gospel of grace in our time, these churches become responsible for the betrayal of the gospel of the glory of God.

Our joy over the forthright confession of the bondage of the will is rudely disturbed by the equally blunt assault on the Reformed doctrine of predestination. Evidently the editor of *Christian News* is reacting against the defense of double predestination in *The SB's* review of *A Case for Arminianism*. His language is imprecise. The Reformed faith does not speak of "election" to hell, but of "rejection" to hell. Election is exclusively God's eternal choice, in love, of certain, definite persons to eternal life. The eternal appointment of the others to eternal death, in punishment for their unbelief and other sins, is reprobation. Nevertheless, the Lutheran position is plain: Calvinism errs in its teaching of reprobation.

If Calvinism is wrong, Martin Luther too was wrong.

For Luther too confessed double predestination, eternal reprobation to hell as well as eternal election to heaven. In typical Luther-style, he confessed double predestination as he confessed all doctrines that he considered vital — clearly, boldly, forcefully, and polemically.

In the very work against the free willist, Erasmus, referred to by Otten, *The Bondage of the Will*, Luther wrote that God "mark(s) out by sure election those that should be saved and those that should be damned." He insisted that "God . . . of His own mere will abandon(s), harden(s) and damn(s) men" He believed and confessed

reprobation, Luther assured Erasmus, even though this doctrine "gives the greatest possible offence to common sense or natural reason" and even though Luther himself "stumbled at it myself more than once, down to the deepest pit of despair" Those who deny that God has both eternally appointed some men to salvation and eternally appointed the others to damnation necessarily teach that God "(leaves) it to them to choose whether they would be saved or damned, while He Himself, perchance, goes off, as Homer says, to an Ethiopian banquet." (Cf. the translation of J.I. Packer and O.R. Johnston, James Clarke & Co., Ltd., 1957, pp. 190-238.)

The same explicit teaching of reprobation is found in Luther's *Lectures on Romans* of 1515, 1516, which lectures were instrumental in leading Luther to the actions of reforming the church that took place in 1517 and following years. Regarding the reality that some men "are damned," writes Luther, "God wills it so and in so willing He is not evil. For all things are of Him, as the clay is the potter's. Therefore He gives commands that the elect might fulfill them and the reprobate be enmeshed in them, so that He might show both His anger and His mercy." Explaining Romans 11:4 ("I have reserved to myself seven thousand men, who have not bowed the knee to Baal"), Luther says, ". . . He indicates indirectly that He Himself is the author of the reprobation of the others" Luther recognizes that "there are many arguments against predestination," but they all "proceed from the 'prudence of the flesh.'"

It is in this context of a defense of double predestination that the Protestant Reformer expresses his conviction that Christ did not die for all men, but only for the elect. In light of the fact

that later Lutheranism appealed to similar texts, in *The Formula of Concord* (a Lutheran creed), in support of its teaching that God wills all men to be saved, it is highly significant that Luther asserts that Christ died only for the elect as he is answering an objection to predestination that appeals to I Timothy 2:4 ("Who will have all men to be saved, and to come unto the knowledge of the truth"):

The second argument (against predestination — DJE) is that "God desires all men to be saved" (I Tim. 2:4) . . . These points and others like them can be refuted as easily as the first one. For these verses must always be understood as pertaining to the elect only, as the apostle says in 2 Tim. 2:10, "everything for the sake of the elect." For in an absolute sense Christ did not die for all,

because He says: "This is My blood which is poured out for you" and "for many" — He does not say: for all — "for the forgiveness of sins" (Mark 14:24, Matt. 26:28). (Cf. Luther's Works, Concordia, 1972, Volume 25, pp. 375, 376, 421.)

Luther never recanted the doctrine of *The Bondage of the Will*. On the contrary, he expressly reaffirmed the teaching of this book towards the end of his life.

"Calvinists are wrong when they teach . . . double predestination," claims the Lutheran, Herman Otten.

Then Luther too was wrong.

Otten should honestly acknowledge this. He should publicly recognize that Calvinists (those at any rate who still hold double predestination — the only true Calvinists) are the genuine

disciples of Martin Luther in the matter, vital to Luther, of the omnipotence, sovereignty, and grace of God in salvation. He should freely admit that the later Lutherans, in rejecting reprobation, significantly deviated from and renounced the man whose name they bear.

But what is of greater importance to us is the question, whether a church can maintain the denial of free will, if it rejects double predestination. Since the denial of free will is basic to the gospel of salvation by grace alone, can the gospel of grace be maintained apart from the confession of double predestination?

We Calvinists think not.

Luther did not think so either. □

-DJE

Letters

Requests More on Premillennialism

I am a new subscriber to *The Standard Bearer* and would like to know if at any time there was published in this periodical an article something like "The Illusory Hope of the Rapture" (*SB*, Jan. 1, 1990).

If there is such an article I would be happy to remit the cost of a photocopy or the issue in which it was printed.

Barney Sikma
New York, NY

Response

We are sending you copies of several articles on premillennialism that have been published in *The SB*. There is no charge. We welcome you as a new subscriber.

-Ed.

In Defense of our Psalter

I am writing in regard to the article in *The Standard Bearer* under the caption, "The Psalms, Metrical Psalmody, and *The Psalter*" (Dec. 15, 1989). I am sad and appalled at the article. It is very bold to write an article on a subject about which the writer says, "Music is, of course, an area in which my knowledge is so limited that there are very few things I can say." I was taught that if one knows little or nothing about a topic, he ought to keep silent.

As an elderly saint and organist I have played and sung the Psalters (all of them) many years, although some sing easier than others. They are very precious to me. I've heard many elderly saints and children quote

and sing from these Psalter songs as their comfort.

In the good providence of God, I had Rev. Gerrit Vos as my minister for many years. He usually read each verse of the song we were to sing. Many times he added, "Let's sing these words with meaning and see the truth of God's Word in them." I can assure you that when you do that you're not thinking about "English grammar," "hymn tunes," etc.

Is the problem, perhaps, that the author of the article has never learned to sing the Psalter? By whom cannot the 25% or more of the songs in our *Psalter* not be sung? Where is the end? I don't have that problem. Our congregation in Grandville sings all the Psalter numbers. How many Psalter numbers has the

writer taught his congregation . . . ?

Mrs. Bert (Henrietta) Maring
Grandville, MI

Back on Pitch

The Standard Bearer is always read and enjoyed. It is a good source of spiritual strength and I hope you keep up the good work.

However, the contribution of the December 15, 1989 issue *re* our Psalter left a poor tune and I hope to see someone get us back on pitch. Singing from the Psalter in church has been a blessing, from my experience. The songs are based on the inspired Psalms and they are very meaningful, harmonious, and edifying.

After reading the article I got out one of our well-worn books and softly sang from each song. Those that I thought our churches sang excellently and often I marked down in one group. Those that I thought we sang quite well but not as often I marked in another group. And, finally, those that I did not remember, or remember them being sung with difficulty, I marked in a third group. Now this is strictly a personal tabulation but the result is as follows:

274 numbers (63%) with beautiful tunes and well sung by our churches,
135 numbers (31%) with nice tunes and sung reasonably well by us, and
27 numbers (6%) with tunes I didn't know, or remember being sung with difficulty. Now I really don't think that is too bad since we are not all expected to have angelic voices.

Also puzzling in the article was the claim that Psalter #53 and 268 are examples of versifications which are "awkward, frequently difficult to understand and sometimes comic." Both of

these songs are very beautiful, and Psalter #53 (The Lord is My Shepherd) has been a favorite of old and young for a long time. Also Psalter #16, 24, 42, 59, and 81 were said to be "plainly too difficult for a congregation to sing." These songs we have sung well and often and, I'm convinced, with our Lord's good approval.

May our Lord continue to bless us with the singing of Psalms in our churches, homes, and schools until He comes again.

Ken De Jong
Lansing, IL

Response

There are a few things which I would like to say in response to Mr. De Jong's letter.

1) Our love for *The Psalter* ought not to make us afraid or unwilling to ask if its music is the best possible, and if its texts faithfully represent the Word of God. Mr. De Jong does not contradict any significant point I made about the texts and, in fact, admits that the songs of *The Psalter* "are based on the inspired Psalms." Would it not be better to sing the Psalms than songs based on them?

2) There is always a subjective element involved in evaluation of music. So we will never reach perfect agreement on how many of the tunes in *The Psalter* are bad. But that's not the most important question. The important question is, "Can we do better?" If we can, then we ought.

3) If revision of *The Psalter* were undertaken we would all, of course, lose some tunes or texts which we like very much. This is unavoidable. But we ought to have a broader perspective than, "Am I going to lose this or that tune or text which I like?" We ought instead to ask the question, "Can *The Psalter* be improved?" and, if it can, then we ought to be willing to lose a few things we

like in order to gain better. If Mr. De Jong insists on keeping everything he likes, and I insist on keeping everything I like, and others do the same, then talk about revision quickly degenerates into unhelpful quarreling.

4) My criticism of the early English psalters in the statement which Mr. De Jong quotes was too strong. These psalters were the ones which restored the Psalms to the hearts and mouths of God's people, and ought to be highly regarded for that reason. However, it cannot be denied that such language as "He feedeth me the quiet waters by," "Thy rod and staff me comfort still," "His praise forth tell," and "Approach with joy His courts unto," is awkward. Here is another example from *The Scottish Psalter*, Psalm 17:3.

Thou prov'dst mine heart,
thou visit'dst me
By night, thou didst me try,
Yet nothing found'st; for that
my mouth
Shall not sin, purpos'd I.

5) Perhaps it would be helpful if I would give an example of the sort of thing I would like to see. Here is a versification of Psalm 3 which can be sung to tune #426 in *The Psalter*.

O LORD, how many are my
enemies!
Many are they who rise to
stand against me!
Many are they who say
about my soul now,
"There is not any help for
him in God."

But Thou, Jehovah, art a
shield for me,
My glory and the one who
lifts my head high.
I cry out with my voice
unto Jehovah:
He answers me out of His
holy hill.

I lie down, and I sleep. I
wake again,

Because the LORD continues
to sustain me.
I will not be afraid of the
ten thousands
Who set themselves against
me all around.

Arise, Jehovah! Save me, O
my God!
For Thou dost smite the jaw
of foes, and break out
The wicked's teeth. Salvation
is Jehovah's.
Thy blessing always on Thy
people rests.

A quick comparison of this and
The Psalter's versifications
(Numbers 5 and 414) with the
KJV will show that it is much
closer to the actual words of
Scripture. □ (Rev.) K. Hanko

A Cloud of Witnesses

Prof. Herman Hanko

Tertullian — Theologian

Although Paul writes to the Corinthians that the general rule of God in the church of Christ is that "not many wise men after the flesh, not many mighty, not many noble, are called" (I Corinthians 1:26), nevertheless, God is sometimes pleased to give to the church of Christ men of outstanding ability and great intellectual, moral, and spiritual strength, who stand as giants in the annals of the church's history.

Such a man was Tertullian.

Though he is little known and though the Roman Catholic Church, with some justification, considers him a heretic and apostate, he remains a towering figure whose importance in the church stands on a par with such men as Augustine, Luther, and Calvin.

Much of his life has been lost in the dusty past. Only the sketchiest of details have come down to us.

He was from Carthage, a city whose importance in the history of the Roman Empire is known to the youngest of school boys who have learned a bit of history.

The church of the third century had spread throughout the Roman Empire. It was divided geographically and nationally into two parts. The Eastern Church, including Palestine, Syria, Asia Minor, Greece, and Egypt, was basically Greek. It spoke the Greek language and possessed the speculative Greek mind. The Western Church, including Italy, Spain, Gaul, and North Africa, was Latin. It spoke the Latin language and was under the influence of the practical Roman mind with its emphasis on law. Tertullian belonged to the Western Church.

Christianity had come to North Africa early, probably from Italy. But the Lord's work there brought much fruit and by the middle of the 3rd century 90 ministers were laboring in the area of the province in which Carthage was found. Tertullian had reminded the pagans in his own land of these blessings of God.

If we wanted to act not simply as secret avengers but as open enemies, what effective opposition could be offered us? We are but of yesterday, and yet we have filled all the places that belong to you — cities, islands, forts, towns, exchanges; the military camps themselves, tribes, town councils, the palace, the senate, the

market-place; we have left you nothing but your temples.

The church in North Africa had come to know what persecution was, for the sands of this part of Africa had been soaked with the blood of countless martyrs. Tertullian spoke out of personal experience when he wrote that the "blood of the martyrs is the seed of the church." In an angry defense of the Christians, Tertullian had charged the Empire with unjust hatred against Christianity.

The term "conspiracy" should not be applied to us but rather to those who plot to foment hatred against decent and worthy people, those who shout for the blood of the innocent and plead forsooth in justification of their hatred the foolish excuse that the Christians are to blame for every public disaster and every misfortune that befalls the people. If the Tiber rises to the walls, if the Nile fails to rise and flood the fields, if the sky withholds its rain, if there is earthquake or famine or plague, straightway the cry arises: "The Christians to the lions!"

Tertullian was born in Carthage from heathen parents. No one knows the date of his birth. The guesses range from A.D. 145 to A.D. 160, although the earlier date is probably nearer the truth. His father was a Roman cen-

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turion in the army of Africa, something like an "aide-de-camp" to a higher officer. Because his father had higher aspirations for his son, he was prepared for civil service in the empire through training in jurisprudence and the art of forensic eloquence. His unusual intellectual abilities soon put him at the head of his peers.

All this was abandoned when he was converted to Christianity. Although he does not speak of his conversion in his writings, he alludes to the fact that it was a sudden and dramatic event. He writes: "Christians are made, not born," and uses this to describe God's sudden work which brought him from the darkness of paganism to the light of the gospel.

From the time of his conversion, he became an unrelenting opponent to every enemy of the church and a vehement and forceful defender of the faith. He was a man of great ability, surpassed by few in the church's history. But he was also a man of sharp and vehement temper, quick of wit and able to wield an often bitter and satirical pen against those who denied the faith. His writings use language which reminds one of Luther: he was not afraid to call his enemies anything within even the widest bounds of decency. He fought hard and long and fearlessly in defense of the faith.

Within ten years of his conversion, he became a presbyter in the church. This is rather surprising in light of the fact that he was married, for the church already at that early date tended to frown on married men holding special offices in the church. In two letters of great length to his wife he extolled the blessedness of the marriage state, warned against adultery and immodesty, and produced some writings which are pertinent to our own immoral age.

Tertullian was a fierce enemy of all who attacked Christianity. He defended the church against paganism and despised pagan philosophy. He fought against the heretic Marcion, the first higher critic of Scripture who attacked the infallible inspiration of God's Word. He wrote at length against the Gnostics.

This latter is of no little importance. The Gnostic heresy, which caused the church so much grief in her early history, can very well be classified as the first attempt to establish a worldwide religion to which all men could subscribe. It fused together into one system elements of Christianity, of Greek philosophy, and of Oriental mysticism. It proposed a religion acceptable to all men because it kept what was supposed to be the best elements in every religion. It is like much of modern ecumenism which also seeks to forge a system of doctrine which can be acceptable to Christians, Jews, Buddhists, Mohammedans, and pagan.

Against the fierce attack on the church Tertullian waged uncompromising war. He insisted that the Christian faith was unique among all the religions of the world because it had its origin in Scripture and Scripture was given by God. All other religions were apostate and deviations from the truth.

It is not surprising that this stand did not win Tertullian friends. It was opposed then as it is now, for it is the enemy of all compromise and unholy toleration.

But Tertullian did not only wield his fiery pen against heretics of every sort; he also devoted his energies to the development of the truth. This is beyond doubt his outstanding contribution to the history of Christ's church.

Two areas especially are notable in this respect.

Although his successor in North Africa, Augustine, was the one used by God to develop the doctrines of total depravity and sovereign and particular grace over against Pelagianism and Semi-pelagianism, Tertullian anticipated Augustine in some respects. "He was the pioneer of orthodox anthropology and soteriology, the teacher of Cyprian (another North African theologian, H.H.), and forerunner of Augustine, in the latter of whom his spirit was reproduced in twofold measure, though without its eccentricities and angularities" (Encyclopedia of Biblical, Theological and Ecclesiastical Literature).

One striking instance of this is his doctrine of traducianism. Traducianism teaches that the soul of a man is given him, along with his body, from his parents and is not specially created by God at the moment of conception. While the rightness or wrongness of this doctrine is not so important to us, it becomes important because Tertullian taught it in defense of the truth of original sin; i.e., that sin was transmitted through conception and birth to result in a depraved nature. We receive a corrupt body *and soul* from our parents because both body and soul come from our parents. He was far ahead of his times in this respect and almost alone taught this important truth.

What gives Tertullian a place of lasting importance in the memory of the church is his teachings concerning the divinity of Christ and the doctrine of the trinity.

To appreciate this, we must understand that the church did not have at this time any formulated doctrine of these important truths. They are, of course, the most profound in all the Christian faith. And the church struggled with them. How can



Tertullian — c. A.D. 150-c. 212

God be both three and one? If God is three, it would seem as if the Christian religion taught a polytheism little different from paganism. If God is one, Christ cannot be God. How can these problems be solved?

Many answers were suggested, all of which were rejected by the church as being contrary to the Scriptures. Every time an answer was suggested, the church looked at Scripture and condemned it as being contrary to the teaching of God's Word. But it took a long time before the church was ready to say what Scripture in fact did teach on these important points. Partly the problem was that the church had no adequate terminology to express this truth because the terms we use, such as person, essence, nature, subsistence, are not Biblical terms. The church had, so to speak, to develop and agree upon a terminology which it could use to express the teachings of Scripture. It was not until A.D. 324, and only after a long and bitter struggle, that these problems were solved and the great creed of Nicea drawn up. You can find the creed in the back of *The Psalter*.

One striking feature of these controversies was the fact that they were almost exclusively limited to the Eastern Church.

The Western Church never did have any trouble with these problems, was not bothered by these heresies, and had, almost from the outset, a correct understanding of these difficult questions. That this was true was due to the genius of Tertullian. He was the one who, a century before Nicea, understood the doctrine, taught it and wrote about it, and gave to the church terms which we still use today, terms such as "trinity," "person," and "substance." He was the first to teach that God was one in essence and three in Person.

I find this almost beyond understanding. While storms of controversy tore the Eastern Church apart over these difficult doctrines, the West went on its quiet way, undisturbed by the storms, firmly rooted in these truths, all because of the labors of Tertullian who taught them a century before Nicea.

But the story of Tertullian is not complete without its last sad chapter.

The last years of Tertullian (he died somewhere between 220 and 240) were spent as a member of a sect, the sect of the Montanists.

The Montanists were the beginning of a movement within the church which throughout her history emphasized the mystical and subjective, and which has its modern manifestation in Pentecostalism and the Charismatic movement. They were an ascetic sect characterized by protests against worldliness and carnality in the church, but tending towards outward forms of self-denial which Paul describes as having no profit. They held to subjective revelation through the Spirit and special manifestations of the Spirit in those who were Spirit-filled. There is, indeed, nothing new under the sun.

Many students of church history debate the question why

Tertullian joined this sect. Some ascribe it to his eccentricity, some to his radical nature, some to his ascetic bent. We cannot tell. What we do know is that Tertullian did protest vehemently against all forms of worldliness and spiritual carnality within the church. And it may be that the ascetic character of the Montanists appealed to him. At any rate, in this sect he spent the last years of his life, and as a member of this sect he died. Augustine says that Tertullian returned to the church before his death, but there is no evidence that this is true. It is a sad ending to a gifted man, and we leave judgment to the Lord. The greatest of men in this world of sin have their faults. Our trust is not in men, but in the Lord.

His membership with the Montanists is, however, an abiding warning that such movements as Montanism and Pentecostalism rush into the church as a mighty wind to fill a spiritual vacuum in the church, a vacuum created by world-conformity and dead orthodoxy. Let us learn history's lessons and be wise. □

Then let each day become a song,
And every night a hymn;
Each hour the song, and hymn
prolong,
Till tears thine eyes bedim, thrice
blest!
Till tears thine eyes bedim.
Nay, then, but thou in heaven
shalt sing,
Sing songs to Christ for aye;
Exultant shall thy praises ring
Through an eternal day, glad
heart,
Through an eternal day.

—S.B., 1928

Decency and Order

Rev. Ronald Cammenga

Student Aid

"The churches shall exert themselves, as far as necessary, that there may be students supported by them to be trained for the ministry of the Word."

Church Order, Article 19.

HISTORY OF STUDENT AID

From the very beginning, the Reformed churches made provision for the assistance of those who were preparing themselves for the ministry. The Synod of Emden, 1571, the earliest of the Dutch Reformed synods, took steps already for the support of students for the ministry. Subsequent synods, e.g. Dordt, 1574 and 1578, Middelburg, 1581, 's Gravenhage, 1586, Dordt, 1618-'19, made similar provisions for student support.

One of the reasons for such support in the early years of the Reformation was the necessity for young men to study abroad at such places as Geneva, Heidelberg, Basel, or Zurich. Often the support of a student was assumed by a particular congregation. In return, the student would pledge himself to the future service of that congregation.

At the time of the established church in the Netherlands, student support was taken over by the government. Funds were used for this purpose from confiscated property and possessions of the Roman Catholic Church. The name of this fund was "Ex Bonis Publicis," which is Latin for "Out of the Public Goods."

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The situation changed for the churches of the "Secession" or "Afscheiding" of 1834. These churches declared themselves free from domination by the state. They assumed for themselves the care of their own needy students. Provincial treasuries were set up for this purpose, treasuries which were replenished by church collections.

In the Christian Reformed Church there was at first established a common fund that was administered under the supervision of the synod. But already in 1888 the Synod of the Christian Reformed Church decided that each Classis should have its own student fund. This has been the case in the Christian Reformed Church ever since.

In our own Protestant Reformed Churches the care of needy seminary students is entrusted to a denominational committee, "The Student Aid Committee." The members of the committee are appointed by and report annually to the synod. The activities of the committee are regulated by the "Constitution of the Student Aid Committee." Requests for aid must be made to and approved by this committee each school year. Funds for "The Student Aid Committee" are taken from the synodical assessment paid by each congregation.

THE TWOFOLD DUTY ENJOINED BY ARTICLE 19

The first and main duty expressed in Article 19 is that "the churches shall exert themselves . . . that there may be

students . . . to be trained for the ministry of the Word." The first concern of Article 19 is not with the support of students but that there be students to be supported. The churches are to give proper support to students. But this is only one means of encouraging young men to study for the ministry of the Word.

There are several ways in which the churches can "exert" themselves that there may be students. Certainly parents ought to lay before their sons consideration of the call to the ministry of the Word. Christian school teachers ought to discuss this with young men who give evidence of possessing the gifts for the ministry. But especially the officebearers ought to do this. The minister ought to make mention of this in his sermons, impressing upon the congregation the need for ministers and calling the young men to give consideration whether this may not be God's will for them. He ought to mention these matters in his congregational prayers. And he ought even to discuss the ministry personally with young men who show promise of the gifts for the ministry. The elders ought also to be involved, bringing these matters up on family visitation.

The second duty placed upon the churches in Article 19 is the support of seminary students. This support has always been viewed as an aspect of the church's calling to support the ministry itself. As much as it is the calling of the church to sup-

port those men who actually occupy the office of the ministry, so it has been recognized that the church must provide for the financial support of those preparing for the ministry. This support will be necessary in view of the Reformed insistence on a trained ministry.

This calling is the calling of the "churches," that is, the churches in common. The churches in common provide for the education of seminary students at the denominational theological school. And it will be the churches in common who will benefit from the labors of the prospective minister.

The important implication of Article 19 is that lack of personal funds must never be an impediment to the calling to the ministry of the gospel. If a man possesses the gifts for the ministry, but lacks the money necessary for training, the churches must make appropriate provision.

OBJECTS OF STUDENT AID

The objects of student aid, according to Article 19, are "students . . . for the ministry of the Word." It ought to be obvious that the reference is to students who are studying *at our denominational seminary*. This is spelled out in the "Constitution of the Student Aid Committee," V, A: "All applicants for aid from the Student Aid Fund must be enrolled or pre-enrolled in the

Theological School of the Protestant Reformed Churches in America."

Such students are to be supported "as far as necessary" Article 19 states. On the one hand, this means that students who are worthy of support are those who are unable to provide their own support. And on the other hand, it means that the extent of support is according to the student's needs. Students must have their needs met, which is the duty of the church in regard to the office of the ministry.

Support is often necessary because study at the seminary over the course of 7 or 8 years is costly. There is the cost of schooling. There are the costs of living. There is the cost of obtaining a library. Now, certainly, a student must do what he can for his own support. He can work during the summer when school is in recess. He may even be able to work part time during the school year, although this will be limited by the many hours required each day for study. But in so far as he is unable to support himself, the churches must provide support.

It is a question whether this article provides for support of those who desire to pursue post-graduate studies, either at our own seminary or elsewhere. Rev. Ophoff remarks about this:

Another question raised is whether aid may be given to candidates in theology, who, having completed the

prescribed course of study (at our seminary, R.C.), wish to pursue the study of theology beyond this point. The article does not forbid it. But aside from this, whether it should be pronounced desirable for the candidate to continue beyond the prescribed point, depends chiefly upon the mental and spiritual calibre of the pedagogues at whose feet he would sit if he continued. If they be men who can actually give him something that cannot be gotten at the seminary where he studied, if they can lead him into new avenues of thought that he by himself should in all likelihood never discover and that the instructors who had him know nothing of, let him study on, if he be a person with marked ability as a student." (Standard Bearer, vol. 11, p. 47).

Perhaps our churches ought to consider this matter as an encouragement to some of our men to pursue post-graduate studies.

Re-payment of student aid is not required. Student aid is not benevolence. Nor is it a loan that must in time be paid back. But it is support of the office of the ministry of the gospel. Re-payment need only be made when the student does not enter the ministry of our churches: "That he will repay in full whatever money he has received from the Student Aid Fund should he refuse to enter the service of our churches or transfer to another school or church prior to his installation as a minister" ("Constitution of the Student Aid Committee," V, D, 1). □

The Function of the Conscience of Man

In His Fear
Rev. Arie denHartog

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What is called our "conscience" is a subject worthy of our consideration. This subject

is not only of great theoretical interest but also of significant practical importance. Paul charges

Timothy in I Timothy 1:19 to hold faith and a good conscience. This exhortation is certainly applicable to every Christian. The Bible mentions the matter of our conscience in a number of places. Sometimes this subject is mentioned with direct use of the word "conscience." At other times the subject itself is dealt with using other words.

It is my intention to deal with this subject in some detail. Much has been written about this subject over the years and there is much difference of opinion. I am indebted in this study to a series of articles written in the *Standard Bearer* a number of years ago by Rev. Herman Hoeksema.

According to the testimony of scripture every man has a conscience. Both the child of God and the ungodly man have a conscience. The conscience of the ungodly man is part of the "remnants of natural light" which he retained after the fall. The child of God has a sanctified conscience. This aspect of our nature was also changed through the wonderful transformation of regeneration.

The Bible speaks of a good conscience and an evil or defiled conscience. According to the writer of Hebrews, the child of God has his heart sprinkled from an evil conscience. The apostle Paul on a number of occasions spoke of living in good conscience before God. This was part of the testimony that he gave in defending himself against his accusers. The apostle speaks of commending himself to the conscience of the saints. According to the Word of God, holding a good conscience is absolutely necessary for our walk of faith and sanctification. We are to love out of a good conscience. We are to serve God with a pure conscience.

Since scripture speaks of our conscience in so many connec-

tions, it is good to know something about what really our conscience is. It is a mistake, as some have done, to make the conscience a separate faculty in man. Rather our conscience is a function of our mind and heart. The conscience of man is the inner knowledge and sense he has of right and wrong, good and evil. The conscience is the testimony within a man that condemns him when he does evil and absolves him when he does the right. It accuses and excuses him. Sometimes the conscience has been described as the voice of God in the heart of man. There is some truth to this description in that our conscience is created in us by God. But our conscience is also the testimony of our own heart and mind.

The literal meaning of the biblical word translated as conscience is instructive for a proper understanding of what conscience is and how it functions. Literally the word means "to know together with" or "to know along with." The immediate question that arises is, to know together with or along with whom or what? Some translate the word to mean to know along with oneself, to know within oneself. We cannot agree with this interpretation. Rather, the correct interpretation of this word is to know along with God. The conscience judges according to God's testimony in the heart of every man.

Romans 2:15 is probably the most instructive passage of all scripture on the idea of conscience. "Which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." In this passage Paul is showing how the Gentiles, who did not have the law of God as a written code as the Jews did, will nevertheless

also be condemned in the day of judgment. There are those today who teach that only people who have rejected the gospel of Christ will be condemned in the day of judgment. The heathen who never had a "chance" to hear the gospel will not be condemned. Those who teach this contradict the clear teaching of Paul in Romans 1 and 2. The Gentiles who never had the law preached to them as Israel did nevertheless have the works of the law written in their hearts. This is not the same as saying that they have the law in their hearts. If the ungodly Gentiles had the law of God in their hearts they would love God and live in obedience to Him. This they do not do. They however have the "works of the law in their hearts." The "works of the law" are those things which the law does for and in man, namely that it shows to man what is good and what is evil and commands man to do what is good and to reject that which is evil. It condemns that which is evil and promises rewards to those who do good. God Himself has written the works of the law in the heart of every man. God writes the works of the law in the heart of every man through the revelation of His Word in nature and through the general operation of His Spirit in their heart. Through the works of the law that have been written in his heart the natural man is able to discern between good and evil, right and wrong. He knows that which is good and that he must do that which is good. When he does evil he does it knowing that it is wrong, and he is therefore left without excuse. By the testimony of God written in his heart man is condemned when he does evil.

According to Romans 2 the conscience is distinguished from the works of the law which God has written in the heart of man.

Conscience in man finds its basis in the works of the law that God has written in man's heart. If it were not for the works of the law written in man's heart he would have no conscience.

The conscience of the ungodly man is the inner judgment of his mind and heart based on the works of the law which God has written in his heart that condemns him whenever he does evil. The ungodly man cannot escape that judgment. He must agree with it though he acts contrary to it. The conscience of the ungodly man inflicts the pain of judgment. It often torments him. This was the case with Cain and with King Saul in the Old Testament and King Herod in the New Testament. This was vividly manifested in Judas when in remorse over having betrayed Jesus he went out and hanged himself. Such torment is not to be identified with genuine, godly sorrow over sin. Such torment is the judgment of God in the heart of the ungodly man. The judgment of man's conscience is predictive of the final judgment that shall come in the great day of the righteous judgment of God.

One thing that is certain from the scriptural presentation of the conscience of man is that this too is a creation of God in man. Man's conscience did not come about through a process of evolution in which man evolved above the amoral beast of the field and became a moral creature. Neither is the conscience of man something that has come purely as a result of man's environment and the so-called social mores of the society in which man grew up. This latter is a favorite "explanation" of the conscience of man given by the modern-day psychologists. According to this teaching, man's conscience can and must be changed according to the age and society in which he lives. When a man is

psychologically disturbed he must undergo psycho-therapy. Very definitely God created in man a conscience. This conscience is based on the unchangeable law of God written in the heart of man.

The ungodly man tries everything to escape the condemning voice of his conscience. He will make himself so busy that he never has to be alone with his thoughts. He will do everything to silence the voice of his conscience. Much of what he does, he does at least in part for this reason. The alcohol and drugs he takes, the loud music he listens to, the worldly philosophy with which he seeks to fill his mind, and many more things are in part an attempt to escape the judgment of his conscience. The ungodly man will devise all sorts of humanistic philosophy by which he seeks to justify the evil that he does and to convince himself that there is nothing wrong with his wicked ungodliness.

Through his many efforts he will sometimes to a measure silence the voice of his conscience. In fact in our modern age we are often shocked that man can do such great evil without, it seems, being tormented by his conscience. How can evil mothers of this world murder their own unborn children and not, we say, be tormented by their conscience? It is hard to understand. Surely they themselves know how wrong and evil it is. It is so very obvious that all the humanistic reasoning of the world is not in the least convincing that their deed is not cold-blooded murder. How can the ungodly of this world live in open and brazen fornication and adultery and pretend it is harmless and that there is nothing wrong with it? We are living in a modern age. Everyone is doing it. According to the world, one

can live such a life-style and still imagine himself to be a good person. The world is ever progressing, or shall we say degenerating, in sin and wickedness. The heart of man is becoming more and more hardened to evil. The world is becoming more and more ripe for judgment. But it still remains true that man will never be able absolutely to silence the voice of his conscience. His conscience will still always condemn him and leave him without excuse before God and he will be prepared for the final judgment. In the day of judgment the righteous judgment of God will be pressed upon the conscience of every man.

In our next article we will consider the function of the conscience in the Christian. □

Gethsemane

by Samuel Z. Beam

There, in Gethsemane, behold
The suffering Son of God!
He kneels in agony untold,
In tears and sweat and blood.
With broken heart and weeping
eyes
He falls upon his knees;
And, "Father," unto God He cries,
"Remove this cup from Me."
But, then, in sweet submission still,
He modifies his tone,
And says to God, "Yet not My will,
But Thine alone be done."
And then an angel strengthens
Him
With power from on high;
And with new courage given Him,
He hurries forth to die.
And thus the Saviour yielded up
To God his own free will;
Resolved to drink the bitter cup,
God's purpose to fulfil.
O that I could, with rapture, tell
The matchless sacrifice
Of Jesus, our Immanuel,
Who paid the countless price!

—S.B., 1928

Guest Article

Prof. Herman Hanko

Committee for Contact with Other Churches

January 17, 1990

Dear fellow saints,

The Contact Committee had decided to prepare a brief report of our labors in the past few months. We have three or four important matters to bring to your attention.

The Committee has been busy helping the saints of the Covenant Reformed Fellowship in Larne, Northern Ireland. At the instructions of the Synod of 1989, the committee requested the consistory of Norristown, PA to release its pastor to work in Larne, which they graciously consented to do. Rev. K. Hanko labored there for about six months. Prof. H. Hanko followed him and worked in Larne for three weeks during the holiday break at Seminary. And at present Rev. J. Kortering, with the consent of his Consistory, is busy with the work. We are presently attempting to secure a minister to follow Rev. Kortering. All the expenses of these trips are paid for by the Covenant Reformed Fellowship, who have repeatedly expressed their deep gratitude to our churches and congregations for the assistance we have been able to provide.

The group at present consists of five families with 14 children ranging in age from a few months to 15 years old. There are also three individuals who are committed to the group, another family which attends the meetings with some regularity, a young girl and her boy friend who are taking catechism with a view to joining the church, and a few others who attend the meetings and worship services.

The Covenant Reformed Fellowship is actively working to extend the witness of the Reformed faith in Ulster. They hold public lectures every Friday night in Larne, and have on several occasions held public lectures in Ballymena, where between 15 and 20 visitors have attended. They are increasingly convinced that the Lord is leading them towards the establishment of a Reformed Church in Ulster.

The Contact Committee also has a number of contacts in England and Scotland with people who are interested in the Reformed faith. The men who have gone to Larne have attempted to keep up these contacts. In fact, last month a conference was held in Barnsley, England to which these interested men were invited. The men who were there discussed what could be done to establish a Reformed work in England, and the Covenant Reformed Fellowship in Larne has committed itself to assisting in this

work as much as possible. While nothing definitive has yet been decided (the question will be coming to the Synod of 1990), the saints in England are desperately longing for Biblical and Reformed preaching and are looking to us for such help as we can give.

At the instruction of the Synod of 1989, the Contact Committee has also been attempting to secure the services of one of our ministers to labor in Burnie, Tasmania. You will recall that Prof. Hoeksema worked there for nine months and returned home when the Lord terminated his work by illness.

Thus far we have been unable to secure a man to work in Tasmania and we are continuing our efforts. The saints there grew in spiritual understanding and knowledge of the Reformed faith under Prof. Hoeksema's ministry, for they had been long without a pastor of their own; and they earnestly desire to continue to have such assistance. While the Evangelical Presbyterian Church of Australia has its own pastors, there are only three who do the work, and they are very busy men in their own congregations and in the work of the denomination as a whole. The assistance of a minister from the Protestant Reformed Churches is very much desired. The congregation at Burnie also has committed itself to pay for the traveling expenses of those who come, as well as the salary, so that such assistance as

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we can give them would not be a financial burden on our churches.

We commit the need in Burnie to you that your prayers may arise to God to supply someone to go over and help them.

The Contact Committee often ponders the question why the Lord is pleased to give us these contacts throughout the world and what our responsibilities are in helping them. It is clear that we hear the end of the ages and the return of our Lord Jesus Christ. Throughout the world there remain remnants of saints who have come to love the Reformed faith and who eagerly look to us for help and assistance in their struggle to maintain and witness to the Reformed faith in their own lands.

These cries for help cannot be ignored. They come from Christ Himself Who is the Head and

King of the church. We cannot, in good conscience before God, simply ignore our fellow saints who have not the rich blessings which we have.

The difficulty is, and the Contact Committee is well aware of it, that to assist these saints requires sacrifice on the part of our consistories and congregations. It is not easy to be without the labors of one's pastor. And indeed a pastor is called to his own congregation to labor there. Yet the fact remains that we are given by Christ the mandate, which we ignore at our peril, to go into all the world and preach the gospel. Faithfulness to Christ requires obedience to this great command. Let us together pray that we may be faithful to this calling.

Finally, the plans for the Conference with sister churches are

proceeding well. The Contact Committee has appointed a subcommittee of various couples from our churches in Michigan to do much of the work. They are working hard and have made some excellent plans for the Conference, including the preparation of a commemorative booklet for those who attend. We expect to have at the Conference, the Lord willing, men from England, Ireland, Singapore, New Zealand, and Australia. Several of the men from foreign lands have been invited to speak.

We will publish more plans in the near future, but ask you, for the present, to pray for the Conference and make, if possible, plans to attend.

May God bless our churches in the great work which He has called us to perform.

With Christian greetings,
The Contact Committee □

Into All the World

Rev. Ronald VanOverloop

The Necessity of Evangelism

Every local congregation must do the work of evangelism!

Evangelism is not a matter of choice. It is not a matter of whether a church has the man power and/or the time to do it. It does not depend on whether or not they have a pastor.

The Bible is clear. It does not give a local church the choice of whether it will or will not perform the work of evangelism. No excuse is allowed.

Rev. VanOverloop is pastor of Bethel Protestant Reformed Church in Elk Grove Village, Illinois.

How must evangelism be viewed? Evangelism is literally the proclamation of the good news of the gospel. It is bringing the gospel to those outside the congregation and gathering the elect into the church. It is the activity of making known the Bible's claims concerning the Lord Jesus Christ to those outside the local church.

Evangelism includes the following methods: the preaching by the pastor to those outside the church, either in lectures or in studies of the Scriptures held in homes; the sending forth of a

missionary for the purpose of the gathering of God's people unto the formation of an instituted congregation in another area; the distribution of literature and tapes; and the personal witness of each member.

When the apostle Paul places before Timothy the calling to preach the Word in season and out of season, he adds, "do the work of an evangelist" (II Timothy 4:1-5). It is obvious that Paul did not want Timothy to consider evangelism as something to do if and when time permitted.

A church must not view evangelism as an additional, optional item, as one might consider a sun roof when purchasing a new car. Evangelism is part of the total package that makes up a church, part of the very nature of the church. Just as four tires and an engine are needed for a car to be an operating vehicle, so the local congregation needs evangelism to be a church. Without evangelism a church is not really a church!

The main reason for a congregation's involvement in evangelism is obedience to her Lord. He determines the church's nature and mission. That is why faithfulness in evangelistic work is a sign of spiritual health (along with other marks of a church's fidelity to Christ). Therefore, it has been said that "a church dies if it does not evangelize."

The Lord of the church, as He was ascending into heaven, gave His disciples the commission, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19, 20). Literally Jesus commanded, "Going out, make disciples of all nations, baptizing . . . , teaching them."

To whom is the command given? The Reformed church has always taken Jesus' Great Commission to be not for the eleven apostles only, but for the whole organism of the church, as it manifests itself in local congregations in every age.

First, "making disciples" is not the responsibility only of the eleven men whom Jesus called to be apostles. Making disciples is the work of the church, always and of every age.

Secondly, notice that immediately following the words of the Great Commission is the beautiful promise of our Lord,

"and lo, I am with you alway, even unto the end of the world." The apostles died, but the promise stands throughout all the days of this life, even unto the end of the ages. Even as each local congregation delightedly claims the promise that their Lord and Savior will be always with them, so the mandate to make disciples, baptizing and teaching them, is given to each local church.

And, most importantly, notice that in this commission Jesus gave the command to preach and to baptize. Who preaches and who baptizes? Such is not the calling of the church in the sense of the broader assemblies, such as presbyteries, classes, general assemblies, or synods. Less is it the calling of mission boards or mission committees. Even less is it the responsibility of individuals and mission societies. Preaching and baptizing are responsibilities which the Lord has given exclusively to the local congregation.

Therefore, each and every church must be evangelizing. They must be reaching beyond the scope of their own members. They must be proclaiming the gospel to more than those who gather regularly on the Lord's Day in their place of worship.

Because evangelism is not a matter of choice, but a necessary obligation, each local congregation must take this calling seriously.

The consistory and the congregation as a whole must be ever conscious that evangelism is just as much a part of their calling as is the catechetical instruction of the children of the congregation. Time, money, and effort must be allocated and expended.

The minister of the congregation must preach about this Christ-given task. Periodically his preaching must show the con-

gregation that this is an obligation. At times the preaching must give Biblical incentives to the members to be active in their witnessing. The preaching must always be that which gives the members the contents of their witnessing.

Evangelism must be a matter of prayer. The ministers must mention it in the congregational prayers. The prayers of the home must keep this calling ever before the mind of its members. Individual prayers must be for wisdom to seize the opportunities and to say the word in season.

The consistory and congregation must be willing to free their pastor periodically in order that he might be able to go to those outside of the congregation. Sacrifices must be made so that the gospel, which is so precious to believers, may be brought to others in order that the church might be gathered. Elders might have to conduct catechism or lead society in order to free up the minister.

The local congregation must not let anything interfere with their ability to do the work of evangelism. The construction and/or purchase of their own church building as a place of worship must not be the cause for a congregation's evangelism to come to a grinding halt. It is true that one's own church building is important in evangelism as a means of identification in a community. But let us not over-estimate the value of a church building in evangelism. The kind of people whom the church wants to gather in her evangelism have much more concern about the preaching and about the life of the congregation than they do about the building in which the congregation worships. May we say that the Lord is pleased with a building? May we say that the Lord is much more pleased with the on-going

work of bringing the gospel to those outside the congregation? Constantly congregations in the middle of building projects must be reminded to keep their priorities straight.

As an example of the way in which a congregation must view the work of evangelism, allow me to quote the Preamble of the Constitution of the Evangelism Committee of Bethel Protestant Reformed Church.

"In obedience to the command of Christ to preach the gospel to every creature (Mark 16:15), the Church must bring the whole counsel of God

(Acts 20:27) to all men, in order to lead them into fellowship with Christ and His Church. Evangelism is the activity of preaching the gospel to those outside the congregation that is already established in the truth, in order to bring them to Christ and His Church.

"Local evangelism is that aspect of the work which is performed by a local congregation in order to maintain a witness to Christ primarily in the communities in which the members of the congregation worship and live.

"It is the sacred duty and privilege of the Church of Christ to carry out this calling to the glory of God and according to the measure of their God-given ability. This official task is to be sponsored and supervised by the consistory.

"In fulfilling this mandate the consistory shall encourage the congregation to be witnesses for Christ in word (I Peter 3:15) and deed (Matthew 5:16), and to support the work by their prayers (II Thessalonians 3:1) and gifts (Philippians 4:14). Not least, the people of God are to live with each other in the church in such a way that the Spirit will bless their witness outside the church." □

From Holy Writ
Rev. George Lubbers

Exposition of Isaiah 6 (2)

It is of no little consequence, for the correct understanding of the text, to ascertain the identity of the exalted Being who sits on the throne in the temple, high and lifted up both in glory and majesty.

The question is this: is this Person on the throne the triune God, or is He the glorified Son of God perfected in the reward of His suffering and death as so clearly spoken of in Philippians 2:5-11?

John 12:41 tells us that Isaiah "saw his glory" when he spoke the words quoted by John from Isaiah 6:10, to wit the message which Isaiah as prophet has solemnly enjoined by the Lord of hosts to proclaim to "this people." We will come to the implication of this message in another connection. Here we are interested in who this Lord of hosts is.

Then let it be understood that according to John, the evangelist, he is no less than the glorified Son of man. This is the Son of man who must be lifted up even as Moses lifted up the serpent in the wilderness, in order that everyone believing in him should not perish but have everlasting life (John 3:13-17). He is the Christ who must suffer all these things to enter into His glory (Luke 24:25-27). Yes, He is the one of whom we read in Hebrews 2:10, "For it became him, for whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings"! He is the same who gave commandment to His disciples on the mount, "Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father and the Son and the Holy Spirit, teaching them . . ." (Matt. 28:19, 20).

There can be no doubt that

Isaiah sees the Christ of God, sitting at the right hand of God, high and lifted up, the LORD of lords, the King of kings in Old Testament theophanic vision. Much later John will see this Christ, the exalted Son of man, in the Visions of Patmos. There John sees the victorious Christ riding on a white horse (not merely on the foal of an ass), having on his garment and on his thigh written KING OF KINGS, AND LORD OF LORDS (Rev. 19:11-16).

That such is the identity of this Jehovah of Hosts is clear from many passages in the Old Testament. Dimly this is already seen by Balaam in his vision. Says this strange "prophet" in Numbers 23:21 and 24:7, "the shout of the king is among them," and also "he is higher than Agag." This is the eternal Son of God, the king, Shiloh, who will come with His glorious sceptre as king to whom the nations will gather in willing

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

obedience (Gen. 49:10). Is it necessary to speak yet further of the beautiful description of this "King, Jehovah of Hosts," as foretold in glowing terms in Isaiah 2:2; 11:10; 49:6, 7; 55:4, 5?

A closer scrutiny of the text, and the very usage of the Name "Jehovah of hosts," will bear this out! First of all, we should notice that the term "hosts" is written in the plural. The term in Hebrew is derived from the verb *zabha* which refers to an army going forth into battle against the enemy (Numbers 31:7; Isaiah 29:7, 8; 31:4, 5; Zech. 14:12). Hence, the well-known term *Zebaoth*, which is plural, refers to the hosts of Israel, as these are supported by the legions and myriads of angelic hosts. Did not Jesus speak, standing before Pilate, that as king of Israel, He could call His officers to His aid as the Jehovah of hosts, so that no one could bring Him to trial? This is the wonderful truth that He could call upon His Father, even in death's hour, for more than twelve legions of angels to defend Him. Yes, Jesus is indeed the Lord of hosts, the battling armies of Israel, as these are led by two troupes of angels, who go before and behind.

Secondly, we ought to take a close look at the use of the term "Jehovah of Hosts" in Psalm 24:7-10. We should then observe that this Psalm was evidently written in connection with the arrival of the Ark of the covenant, also called the Ark of the *Witness*, and then is portrayed as standing before the heavenly doors of the temple of the living God, as portrayed in the earthly temple in the most holy place. Now this earthly Jerusalem had been the stronghold of the Jebusites. But all the idol gods must forever give way before this King of the glory of grace. God will meet with His people at this Ark of the testimony, as He

dwells between the Cherubim upon the mercy-seat, where the blood of the sacrificial beast is sprinkled. Hence, there is a new and living way into the secret place of God. Only He who has brought such a sacrifice has the proper credentials to enter into the city; for Him the everlasting doors must swing open wide! Lift up your heads, o ye gates!

The Poet, Christ Jesus, through His Spirit says here by the mouth of the Psalmist: Who is this King of glory, of grace, power, and all dominion? Who is He that demands a rightful place upon His rightful throne within the Holy Place? And the answer is: it is none other than "Jehovah strong and mighty," yea, "Jehovah mightily in battle!" Yes, He is the one who conquers all His foes, who crushes the head of the Old Serpent, the Devil, by bringing the sacrifice of the PROPIATION IN HIS PERFECT OBEDIENCE. He has made an open shame of Satan, as the Lamb slain from the foundation of the world (Col. 2:13-15; Rev. 13:18). Lift up your heads, ye everlasting doors, and this King-priest, who as God in the flesh will enter in as the rightful King to sit upon His throne!

Such is this "Jehovah of hosts" who came to save His people from their sins. He is the Son of God who is called Jesus; He is Immanuel, God-with-us, born from a Virgin! To Him it was given to sit upon the throne of His father David, to be king in Judah; and of His kingdom there is no end (Dan. 7:14). See also Micah 4:7; Hebrews 1:8.

In the light of the foregoing conclusive evidence from Scripture, should there be any doubt in our hearts that this Jehovah of hosts of whom the seraphim sing before the throne is anyone else than the glorified Christ, the exalted and lifted up Son of Man? I think not!

Why would there be no doubt? Because He alone is worthy to sit upon this throne in God's temple, which is His church.

The fulness of Him that filleth all in all (Eph. 1:15-31; Col. 1:18-23; Col. 1:18-23; 2:8, 9). Yes, this is the SON who received the great inheritance as the "HEIR SON" — Lord over all things. We read in Hebrews 1:3, 4, "Who being the brightness of his glory, and the express image of his person (Being), and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high, being made so much better than the angels, as he by inheritance obtained a more excellent name than they."

Let us not forget that Jesus in His parable of the wicked husbandmen puts His being the heir in the mouth of these wicked husbandmen, saying, "This is the heir, come let us kill him" (see also Mark 12:7 and Luke 20:14, 20).

In conclusion, notice that the children of God as sons of adoption are joint-heirs with Christ, sharing in His glory as the Lord of glory. Romans 8:17; Ephesians 3:6; Hebrews 11:9, and I Peter 3:7 all join in to affirm this heirship of the children of God with His dear Son, who is the exalted Lord of glory. □

Imputed Righteousness

Mine is the sin, but Thine the righteousness;

Mine is the guilt, but Thine the cleansing blood.

Here is my robe, my refuge, and my peace —

Thy blood, Thy righteousness,
O Lord my God.

—S.B., 1929

BOOK REVIEW

THEOLOGY OF THE REFORMERS, by Timothy George. Nashville, TN: Broadman Press, 1988. 337 pages. \$21.95 (cloth). Reviewed by the Editor.

This is a book for all who want to learn what the main Protestant Reformers taught. It is also the book for those who can benefit from a fresh, solid reexamination of the teachings of the Reformers. No layman need fear that this study is over his theological head. In fact, church librarians may well order the book for the congregation. But it is likely that the pastor will be first in line to check it out.

Church historian and historical theologian, Timothy George, gives us the central teachings of Martin Luther, of Huldrych Zwingli, of John Calvin, and of Menno Simons (not "Simmons" as in the table of contents). Although not a biography, the book does bring in important and interesting incidents in the lives of the four that are helpful in understanding their ministries.

Outstanding virtues of the

book are its thorough knowledge of the material and its faithfulness in presenting it, especially the latter. In contrast to those who ignore Luther's doctrine of predestination, or who minimize the place of predestination in Luther's theology, or who even deny that Luther held double predestination, George (a Southern Baptist!) asserts and proves that predestination was central in Luther's theology.

Luther did not shrink from a doctrine of absolute, double predestination, although he admitted that "this is very strong wine, and solid food for the strong." . . . Against the objection that such a view turns God into an arbitrary ogre, Luther answered — with Paul — "God wills it so, and because he wills it so, it is not wicked." . . . "Let God be good," cried Erasmus the moralist. "Let God be God," replied Luther the theologian . . . Luther never softened his doctrine of predestination (as did later Lutherans) . . . (p. 77).

Although the Reformed reader will not have the interest in Menno Simons that he has in the other three men, he likely has more to learn about the theology of this anabaptist leader than he

does about the theology of the others.

George's style is clear. He skillfully intersperses key quotations from the Reformers themselves. The quotation from Luther, giving spiritual counsel to a woman troubled by the question of her election, is a classic (pp. 78, 79).

One criticism: In one line, George gives some slight credence to the infamous tactics of Suzanne Selinger and William Bouwsma. Selinger and Bouwsma are engaged in the unscientific and scurrilous work of explaining away Calvin's ministry and theology by means of their analysis of his alleged psychological problems. George pays deference to this psychobiography (psycho-fiction!) when he writes, about Calvin: "This no doubt contributed to his sense of personal anxiety and unrest" (cf. p. 168 and appended footnote). This kind of biography resembles the Roman Catholic practice in time past of exhuming the corpses of the hated saints in order further to mutilate and destroy them. It is unworthy of Dr. George — even one line. □

News From Our Churches

Mr. Benjamin Wigger

February 15, 1990

Alice Hanko, daughter of Rev. C. Hanko, one of our churches' emeritus ministers, was scheduled to undergo biopsy surgery on a tumor in her throat January 17; but, due to a low thyroid condition, her surgery was postponed

for at least three weeks. During that time Alice was to resume taking medication in hope of getting her thyroid to a normal level. If after those three weeks all is where it is supposed to be, her surgery would take place at that time.

MINISTERIAL CALLS

The congregation of our Hope P.R.C. in Isabel, SD has extended a call to Rev. S. Key.

Rev. R. Dykstra declined the call he received from our congregation in Randolph, WI. And after that decline, Randolph's consistory has formed a new trio consisting of Revs. M. DeVries, B. Gritters, and S. Key

CONGREGATIONAL HIGHLIGHTS

Now that Rev. and Mrs. Korterling have left their home con-

Mr. Wigger is a member of the Protestant Reformed Church of Hudsonville, Michigan.

gregation in Grandville, MI, and by God's grace will spend the first two months of this year in N. Ireland, Grandville's pulpit is being supplied by our Seminary. Prof. Engelsma is scheduled to preach Sunday mornings on the Heidelberg Catechism, and Prof. Decker will be preaching a series of sermons on Sunday night. Their Adult Bible Class was scheduled to be led by Rev. H. Veldman, who used this opportunity to explain some of his ex-

My Friend

I have a Friend who seeth me
As down life's thorny path I tread
Thru dangers all He watcheth me
And sheltereth my defenseless head.
In journeys oft, in tempests wild
Mid wicked men all sin-defiled
I know, I know I am His child
And e'er His eye is watching me.
I have a Friend who guideth me
When pitfalls oft beset my way
In burden's hour He helpeth me
And bids me all on Him to lay
When called His bounties given to share
When called the woes of men to bear
I know, I know that He is there
And His own hand is guiding me.
I have a Friend who loveth me
Tho' checkered oft my life hath been
Before the throne He pleads for me
And thru His blood removes my sin.
Then day by day, yes, hour by hour
Forgiving grace and Spirit's power
Are poured upon me more and more
And this dear Friend receiveth me.

—S.B., 1930

periences in the Canadian Churches in the 50's.

SCHOOL ACTIVITIES

Last fall, students at Heritage Chr. School in Hudsonville, MI sold candy to raise money for the school's athletic department. As a way to say thank you, Heritage's Boosters' Club invited these students, along with their dads, to a night of basketball, volleyball, and swimming at Hudsonville High School.

You might be interested to know that during that night an un-official diving contest was held: which dad could make the biggest splash? Without a doubt, at least in my mind, the undisputed winner had to be Rev. B. Gritters. His best dive was a complete 360° somersault, leading into a "can-opener." What a splash! No other dad could even come close to duplicating his effort, or was even of a mind to try. The students along with their dads finished off the evening with a snack of some 40 pizzas from Domino's.

HISTORY OF HULL PRC

On March 16, 1925 the "Protesting Christian Reformed Church" was organized in Hull, Iowa as a response to the adoption of the "Three Points of Common Grace" by the Christian Reformed Church. This new congregation consisted of about 37 families, and they first met in the Davidson Opera House in Hull with Rev. B. Danhof serving as their first pastor.

By September of that same year this group had purchased and built a large parsonage and by December they held dedication services for their new church building as well. Already by this time the congregation numbered 50 families and 260 souls.

However, the congregation soon faced many trials as they by God's grace continued to proclaim the truth of the Scripture.

Due to difficulties caused by the differences with the Danhofs, the congregation was severely divided and had to be reorganized on February 28, 1927 as the P.R.C. of Hull, Iowa. The newly organized church then numbered 10 families and 5 individuals. For a time there was a dispute over the church property and the new congregation had to meet in the town hall.

Rev. Verhil became their next pastor, followed by Rev. C. Hanco. The great depression came and for a time meetings were held only in the church basement in order to save heating costs. Even though the way was hard, Hull's congregation was led by God's hand, He supplied their needs, and provided them with faithful preaching.

Rev. Vermeer served as pastor from 1935-38 and Rev. A. Camenga pastored the flock from 1938 to 1950. The Lord prospered the congregation through these years and they came to number 66 families and 300 souls.

Rev. De Jong came in 1950 and it was during his stay that the heresy of conditional theology was embraced by many in Hull. Once again those who remained met in the city hall. But again the congregation experienced the covenant faithfulness of God in sustaining them in the walk of faith.

Rev. Heys became their next pastor and served from 1955 - 1959. During these years and during the first part of Rev. Kortering's ministry in Hull, the congregation continued to meet in the city hall. But by God's grace the congregation prospered under the Word, and in 1964 they were able to purchase back the original church property in which they still worship today.

Since Rev. Kortering's two pastorates in Hull, the congregation has been served by Revs. M. Hoeksema and R. Cammenga, and from 1984 until the present by Rev. R. Moore. Their congregation now numbers about 70 families and over 310 souls, with more than a third being children. They have been richly blessed by God over the years, and while God was pleased to lead them through many trials, He has always cared for them abundantly. Presently they have plans to build a new church building by 1996 if the Lord wills. And they trust that His care will be with them as in the past, for He is the faithful God. □

CALL TO ASPIRANTS TO THE MINISTRY

All young men desiring to begin studies for the 1990-1991 academic year in the Theological School of the Protestant Reformed Churches should make application at the March 15, 1990 meeting of the Theological School Committee.

Pre-Seminary Students:

A transcript of grades from high school and college (if any), a letter of testimony from the student's pastor or consistory, and a certificate of health from a reputable physician must accompany the application.

Seminary Students:

A testimonial from the student's consistory that he is a member in full communion, sound in faith, and upright in walk, a certificate of health from a reputable physician, and high school and college transcripts must accompany the application. All applicants to the seminary department must have completed the equivalent of a four-year college education (125 semester hours) and must meet the course requirements for en-

trance to the seminary department. These entrance requirements are listed in the seminary catalog available from the school.

All seminary department applicants must appear before the Theological School Committee for interview before admission is granted. In the event that a student can not appear at the March 15th meeting, notification of this fact along with a suggested interview date must be given to the secretary of the Theological School Committee before this meeting.

All correspondence should be directed to the Theological School Committee, 4949 Ivanrest Ave., Grandville, Michigan 49418.

Jon Huiskens, Secretary

ANNOUNCEMENT

The Protestant Reformed Christian School of South Holland, Illinois is in need of several teachers for the 1990-1991 school year. Please contact Mr. Lamm Lubbers (16535 Elm Court, South Holland, IL 60473; [708] 339-6585), administrator, or Mr. Bert Worries, Jr. (18757 Bernardine St., Lansing, IL 60438; [708] 474-4926), Board secretary.

ANNOUNCEMENT

The Northwest Iowa Protestant Reformed Christian School of Doon, Iowa is in need of one teacher for grades 3, 4, 5 for the 1990-1991 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.

ANNOUNCEMENT

Hope Protestant Reformed Christian School of Grand Rapids, MI is in need of an up-

per grade teacher for the 1990-1991 school year. For more information, contact Henry Kamps, President of the Board at (616) 878-3417, or call the school office at (616) 453-9717.

RESOLUTION OF SYMPATHY

The Council of Southwest Protestant Reformed Church expresses its sincere Christian sympathy to fellow office bearers, deacon, Isaac Kuiper in the loss of his father, and to elder, Clarence Kuiper in the loss of his brother MR. JACOB KUIPER, SR. whom the Lord in His mercy recently took home to glory.

"The steps of a good man are ordered by the Lord: and he delighteth in his way." (Psalm 37:23)

Rev. M. Kamps, President
Bill DeKraker, Vice-Clerk

RESOLUTION OF SYMPATHY

The Ladies' Society of Hope Protestant Reformed Church (Walker) expresses sympathy to Mrs. Cornelia Kuiper and her family in the death of her husband, MR. JACOB KUIPER.

"For this God is our God forever and ever; He will be our guide even unto death." (Psalm 48:14)

Rev. J. Slopsema, President
Melva Mastbergen, Secretary

RESOLUTION OF SYMPATHY

The Hope Choral Society of Hope Protestant Reformed Church (Walker) wishes to express its Christian sympathy to Mrs. Jacob Kuiper, and Mrs. Arthur Bleyenbergh, in the death of their husband and father, MR. JACOB KUIPER, SR.

May they be comforted with the words of II Corinthians 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Steve Lotterman, President
Marcia Lotterman, Secretary

RESOLUTION OF SYMPATHY

The Reformed Witness Committee of Hope Protestant Reformed Church (Walker) extends Christian sympathy to Mrs. Jacob Kuiper and family in the death of their husband, father, and grandfather, MR. JACOB KUIPER.

May they be comforted by the words of the Lord in John 11:25, "I am the resurrection and the life: he who believes in me, though he were dead, yet shall he live."

Gordon Terpstra, president
Doug Kooienga, secretary

NOTICE!!!

Classis West of the Protestant Reformed Churches will meet in South Holland, Illinois on Wednesday, March 7, 1990, at 8:30 AM, the Lord willing. All delegates in need of lodging or

transportation from the airport should notify the Clerk of South Holland's Consistory.

Rev. R. Hanko, Stated Clerk

WEDDING ANNIVERSARY

On January 30, 1990, our parents and grandparents, MR. and MRS. JOHN JABAAY celebrated their 60th wedding anniversary. We are thankful to our God for the many years we have enjoyed with them and we pray that the Lord will continue to bless them and keep them in His care.

"For the Lord is good, His mercy is everlasting, and His truth endureth to all generations." (Ps. 100:3)

Chris and Pat Jabaay
Jake and Jeanne Jabaay
Tony and Die Jabaay
10 grandchildren
8 great grandchildren

RESOLUTION OF SYMPATHY

The Consistory and Congregation of the Edgerton Protestant Reformed Church express their sincere sympathy to Mr. and Mrs. Allen Brummel and their family in the loss of their father and grandfather, MR. JACOB KUIPER, SR., who went to be with his Lord on December 31, 1989.

May they be sustained by God's grace and comforted in His Word: "Thou shalt guide me with Thy counsel, and afterward receive me to glory." (Ps. 73:24)

Rev. Michael DeVries, President
Allen Hendriks, Clerk

NOTICE!!!

All students enrolled in the Protestant Reformed Seminary who are in need of financial assistance for the coming school year (1990-1991) are asked to contact the Student Aid Committee (secretary, Peter Koole, 554 Kenowa S.W., Walker, MI 49504 [616] 453-2524). This contact should be made before the next meeting of the committee on Monday, March 26, 1990.

RESOLUTION OF SYMPATHY

The Christian Fellowship Society of the Hull Protestant Reformed Church expresses its Christian sympathy to Mr. and Mrs. Bruce Korver whose infant son, KELLY JOEL was taken to his eternal rest.

May they be comforted by the words of the Lord in Psalm 29:11, "The Lord will give strength unto his people; the Lord will bless his people with peace."

Rev. Richard Moore, President
Denise Gritters, Secretary

CONFERENCE ON PREACHING

March 6, 1990

South Holland Protestant
Reformed Church
16511 South Park Ave.
South Holland, Illinois

9:00 AM — Keynote Address:

"The Reformed View of Preaching" Prof. Robert Decker

10:30 AM — Sectionals:

"Organization and Homiletics" Rev. Ronald Hanko

"Preaching from the Old Testament" Rev. John A. Heys

"Heidelberg Catechism Preaching" Rev. Ronald Cammenga

1:00 PM — Sectionals:

"The Importance and Improving of Delivery" . Rev. Gise VanBaren

"The Elders' Oversight of the Preaching" . . . Prof. Herman Hanko

"Missionary Preaching" Rev. Wilbur Bruinsma

3:00 AM — Sectionals:

"Series Preaching" Rev. M. Kamps

"Preaching as Teaching" Rev. Thomas Miersma

"Applicatory Preaching" Rev. C. Haak

Coffee breaks and noon dinner will be provided.