

# *THE* **STANDARD BEARER**

---

*A Reformed  
Semi-Monthly  
Magazine*

**The Reformed missionary may not have trust and confidence in himself and in his abilities, but he does have trust and confidence in the sovereign Lord of heaven and earth to be able to convert the most hardened sinner. There is no sinner that the Reformed missionary considers beyond hope.**

See "Calvinism and Missions" — page 492

---

*Vol. 68, No. 21  
September 15, 1992*



Meditation — <i>Rev. James D. Slopsema</i>	
<b>Becoming as Little Children</b> .....	483
Editorial — <i>Prof. David J. Engelsma</i>	
<b>The Death of Confessional Calvinism</b>	
<b>In Scottish Presbyterianism (2)</b> .....	485
All Around Us — <i>Prof. Robert D. Decker</i> .....	488
From Holy Writ — <i>Rev. George C. Lubbers</i>	
<b>Think on These Things</b> .....	489
When Thou Sittest In Thine House — <i>Mrs. MaryBeth Lubbers</i>	
<b>The Reformed Family: Respect</b> .....	491
Go Ye Into All the World — <i>Rev. Ronald J. VanOverloop</i>	
<b>Calvinism and Missions</b>	
<b>1. Total Depravity</b> .....	492
Book Review .....	494
News From Our Churches — <i>Mr. Benjamin Wigger</i> .....	496
Index to Volume 68 .....	497

## In This Issue...

The truth of the sovereignty of God in grace, never popular in any context, has often been assailed with reference to evangelism. The argument, as Rev. VanOverloop points out in his rubric in this issue, is that "a Calvinist cannot successfully do the work of missions." An absolute sovereignty of God in the affairs of men, as some would have it, makes evangelism unnecessary, or at least not very urgent, for the eternal destiny of men would then be fixed in an immutable decree, so that the elect will certainly be saved, with or without us. Further, it is asked, would it not be a source of discouragement to a missionary to think that his unconverted hearers may be *reprobate*, and will therefore never believe, no matter what the missionary says or does or how earnest are his entreaties?

So far from being inimical to evangelism, however, the truth concerning the absolute sovereignty of God actually *undergirds* it. This is the thesis of Rev. VanOverloop in what he intends to be a series of articles examining each of the five points of Calvinism in their relation to the work of missions.

In this issue he begins with total depravity, demonstrating that this doctrine is both confessional and biblical, and that the apostle Paul unabashedly preached it to the Gentiles. He goes on, then, to show how the doctrine of total depravity bears on the work of missions. He argues that the doctrine actually *equips* one for being a missionary; that it helps to determine his methodology; and, finally, that it drives the missionary to prayer.

It is of course essential that in missions, as in every other enterprise, we recognize and acknowledge our own impotence. To see how "a prayerful attitude (in the work of missions) is a monument to the truth of total depravity," see, in this issue, "Calvinism and Missions."

D.D.

# THE STANDARD BEARER

ISSN 0362-4692

Semi-monthly, except monthly during June, July, and August.  
Published by the Reformed Free Publishing Association, Inc.,  
4949 Ivanrest Ave., Grandville, MI 49418. Second Class  
Postage Paid at Grandville, Michigan.

Postmaster: Send address changes to the Standard Bearer,  
P.O. Box 603, Grandville, MI 49468-0603.

#### EDITORIAL COMMITTEE

Editor: Prof. David J. Engelsma  
Secretary: Prof. Robert D. Decker  
Managing Editor: Mr. Don Doezema

#### DEPARTMENT EDITORS

Rev. Ronald Cammenga, Prof. Robert Decker, Rev. Arie  
den Hartog, Rev. Russell Dykstra, Rev. Carl Haak, Mr. Fred  
Hanko, Prof. Herman Hanko, Rev. John Heys, Rev. Marvin  
Kamps, Rev. Steven Key, Rev. Kenneth Koole, Rev. Jason  
Kortering, Rev. Dale Kuiper, Mr. James Lanting, Rev. George  
Lubbers, Mrs. MaryBeth Lubbers, Rev. James Slopsema, Rev.  
Charles Terpetra, Rev. Ronald VanOverloop, Mr. Benjamin  
Wigger, Rev. Bernard Woudenberg.

#### EDITORIAL OFFICE

The Standard Bearer  
4949 Ivanrest  
Grandville, MI 49418  
BUSINESS OFFICE  
The Standard Bearer  
Don Doezema  
P.O. Box 603  
Grandville, MI  
49468-0603

PH: (616) 538-1778

(616) 531-1490

FAX: (616) 531-3033

#### CHURCH NEWS EDITOR

Mr. Ben Wigger  
6597 40th Ave.  
Hudsonville, MI 49426  
NEW ZEALAND OFFICE  
The Standard Bearer  
c/o Protestant Reformed  
Church  
B. VanHerik  
66 Fraser St.  
Wainuiomata, New Zealand

#### EDITORIAL POLICY

Every editor is solely responsible for the contents of his own articles. Contributions of general interest from our readers and questions for The Reader Asks department are welcome. Contributions will be limited to approximately 300 words and must be neatly written or typewritten, and must be signed. Copy deadlines are the first and fifteenth of the month. All communications relative to the contents should be sent to the editorial office.

#### REPRINT POLICY

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

#### SUBSCRIPTION POLICY

Subscription price: \$12.00 per year in the U.S., \$15.00 elsewhere. Unless a definite request for discontinuance is received, it is assumed that the subscriber wishes the subscription to continue, and he will be billed for renewal. If you have a change of address, please notify the Business Office as early as possible in order to avoid the inconvenience of interrupted delivery. Include your Zip or Postal Code.

#### ADVERTISING POLICY

The Standard Bearer does not accept commercial advertising of any kind. Announcements of church and school events, anniversaries, obituaries, and sympathy resolutions will be placed for a \$3.00 fee. These should be sent to the Business Office and should be accompanied by the \$3.00 fee. Deadline for announcements is at least one month prior to publication date.

#### BOUND VOLUMES

The Business Office will accept standing orders for bound copies of the current volume. Such orders are filled as soon as possible after completion of a volume year.

16mm microfilm, 35mm microfilm and 105mm microfiche, and article copies are available through University Microfilms International.



## Meditation

Rev. James Slopsema

# Becoming as Little Children

*At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?*

*And Jesus called a little child unto him, and set him in the midst of them,*

*And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

*Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven.*

Matthew 18:1-4

From the parallel accounts in Mark and Luke we learn that while on the way to Capernaum Jesus' disciples had been reasoning among themselves which of them should be greater in the kingdom of heaven. Having arrived in Capernaum Jesus asked them what they had been disputing about. Embarrassed and somewhat hesitatingly the disciplines informed Jesus.

Matthew in his account does not give us this background information but merely focuses in on the question of the disciples. Which of them would be greater (not greatest, as the KJV has it) in the kingdom?

Much to the surprise of the disciples, Jesus placed a little child before them. Jesus informed them that unless they become as little children they would not even enter into the kingdom. Jesus proceeded to inform

them that the more they became as little children, the greater they would become in the kingdom. In that context Jesus also called the disciples to conversion. For they certainly had not been like little children in their dispute.

Well do we consider this instruction of our Lord.

The dispute concerning who would be greater in the kingdom revealed a fatal flaw in the thinking of the disciples, a flaw which Jesus graciously corrects.

The error of the disciples is also prevalent today in the church.

We do well then to hear the instruction of Jesus that we must become as little children.

\* \* \* \* \*

In response to the disciples' question, Jesus called a little child to Himself and set the child in the midst of the disciples.

We do not know who this child was. According to Mark's gospel, Jesus and His disciples were in someone's home. Most likely this child belonged to this home.

Nor do we know the age of this child. We are simply told that it was a little child. On the one hand, he was little enough that Jesus could take him into His arms before placing him before the disciples. This we learn from Mark's gospel. On the other hand, he was old enough to come to Jesus when called.

Jesus indicated that His disciples must become as little children. Jesus meant that there are certain natural characteristics of a child that must characterize the disciples spiritually.

There are several things that especially characterize little children.

Children, for example, are trusting. They are also very frank. Jesus, however, would focus our attention on the fact that little children are humble. This is evident from the fact that after Jesus called His disciples to become as little children, He added, "Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven."

Humility is the opposite of pride. Whereas pride is to have an inflated opinion of self, humility is to have a moderate or low opinion of self.

Little children are characterized by such humility. Older children (teenagers) and adults often get caught up in an exaggerated estimation of their own importance. They have an elevated opinion of themselves. This is not true, however, of a little child. He hardly even has a concept of self.

This natural humility of a little child also shows itself in his behavior. A little child does not seek his own honor or boast of his own greatness as adults and older children often do. A little child does not consider himself to be too important to associate with others whom the world may judge to be below him. If allowed, the son of a king will gladly play with the son of a slave. Nor does a little child consider certain tasks too demeaning or beneath him. With joy and zeal he will take on the lowliest of tasks.

This childlike humility must also characterize us.

The idea is not that as we mature we must somehow retain the natural humility we had as little children. Jesus is not interested here in humility on a natural level. The meaning is rather that we must have and exhibit

---

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



a higher spiritual humility, a humility rooted in faith, a humility however that is mirrored by the natural humility of a little child.

Let us consider this higher, spiritual humility of faith.

Faith brings us the knowledge of our sins and misery. Faith also brings us to the knowledge of salvation in Jesus Christ.

The fruit of this faith is deep humility. One who possesses and lives by faith sees himself as he really is. Of himself he is corrupt and depraved, guilty before God, worthy of eternal damnation. Of himself he is nothing and can do nothing worthwhile. In things that really matter, i.e., in things spiritual and eternal, he is by nature no better than anyone else. True, as a believer saved by grace in Jesus Christ, he is a new creature. In the power of Jesus Christ he is able to accomplish many mighty works. Nevertheless, any good quality and work worthy of praise does not arise out of him but is given to him of God. The awareness of these basic spiritual realities of life destroys all pride and makes the believer very humble.

---

*No task in the kingdom  
is below the dignity  
of one who possesses  
the humility of faith.*

---

This humility of faith shows itself in that the believer seeks not his own honor but the honor and glory of God. He boasts not of himself but of God and the work of the cross. He does not consider himself too important to associate with the lowliest of mankind. One may have riches, position, and honor in the eyes of men. But if he has the humility of faith, he will gladly visit the hovel of the poor for the sake of the poor man's salvation. No task in the kingdom is below the dignity of one who possesses the humility of faith. Following the example of Jesus, he will even wash the feet of others.

\* \* \* \* \*

Except ye become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven.

Jesus speaks here of the kingdom of heaven.

Many view the kingdom of heaven only as a future reality, something that will be established at the end of the world. Fact is, the kingdom has existed for centuries. It was established at the coronation of Jesus, when He ascended into heaven and was seated at God's right hand. True, the kingdom is not yet complete. Its completion awaits the return of Christ and the renewal of all things. Hence, though the kingdom has already come, we await its final completion.

As its name suggests, the kingdom of heaven is not earthly but heavenly and spiritual in nature.

It is not a kingdom found here on the earth that rivals the other nations of the world. It is a kingdom that is found in heaven.

Of special concern to us are the riches of the kingdom. Its riches do not consist of silver and gold but of the blessings of salvation earned at the cross of Jesus Christ. These fabulous riches are to be had and enjoyed by all who in Jesus Christ truly belong to the kingdom.

The childlike humility of faith is extremely important with respect to this kingdom.

First, a childlike humility is necessary to enter into the kingdom. Except ye become as little children, ye shall not enter into the kingdom of heaven.

We must not imagine that one enters the kingdom only at death, when his soul is taken by God into heaven. Fact is, those who have not entered the kingdom before death lose their soul in hell.

We enter the kingdom already in this life. We do so by faith. For faith clings to Jesus Christ to obtain the perfect righteousness of the cross. This righteousness consists of the blot-

ting out of all our sin, a standing before God without sin. This righteousness is the only way into the kingdom. Those who are righteous in Jesus Christ daily enter into the kingdom in a very spiritual way to enjoy its pleasures and riches.

For that reason Jesus speaks of the necessity of a childlike humility to enter in the kingdom. For a childlike humility is the necessary fruit of faith and thus the proof of faith.

Many claim to have faith but have not humility. This lack of a child-like humility shows that either their claim to faith is false or they are not walking in their faith. Neither are they able to enter into the kingdom to enjoy its riches, so long as they walk in pride.

---

*... the greater one is  
in childlike humility,  
the greater he is  
in the kingdom.*

---

Only those who have the childlike humility of faith have a place in the kingdom. They enter into the kingdom daily to enjoy its riches and salvation. They also enter into the kingdom at death in a way that is beyond our ability to comprehend.

In addition to this, Jesus teaches that the greater one is in childlike humility, the greater he is in the kingdom. Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven.

The world counts greatness by how many others one can dominate, control, and influence. The more one can impose his will on others, the greater he is in the eyes of the world.

God's standard of greatness is completely different. God counts truly great those who serve others. The more we are willing to serve others the greater we are in God's estimation. This Jesus makes clear in Matthew 20:25-30, where He points to Himself as the supreme example of greatness, in that He came not to be



served but to serve others by giving His life a ransom for sin.

This greatness is found only in the humble. The proud have no concern to serve others. The proud are self-seeking and self-serving. Only those who possess the childlike humility of faith are concerned to serve others. They delight to serve the Lord their God in the name of Jesus Christ. They also serve their neighbor, doing good to all men but especially to those of the household of faith. In this service, no one is too lowly for their love, no task below their dignity.

These are truly great in the kingdom.

And they shall receive a great reward in heaven.

\* \* \* \* \*

Except ye be converted ....

The argument of the disciples

about which of them would be greater in the kingdom had not arisen out of humility but pride. The disciples still had a somewhat earthly conception of the kingdom. They envisioned Jesus restoring Israel to her former days of glory under David and Solomon. In this kingdom they all sought positions of power, riches, influence, and honor. In their argument about which of them would be greater in the kingdom each was striving for a higher position. This arose not out of the humility of faith that seeks to serve others but out of the pride of unbelief that is self-serving.

Hence, Jesus called the disciples to conversion. They must turn from the pride of unbelief to the childlike humility of faith. No, the disciples were not unbelievers. Yet, neither were they living their faith. The un-

belief of their sinful nature had been dominating their thoughts and perspective. Jesus therefore called them to conversion. They must turn from the pride of unbelief to the childlike humility of faith that they might not only enter into the kingdom but be truly great in the kingdom.

The same applies to us.

How easily we get caught up in the pride of unbelief, so that we become self-serving, striving for a false greatness.

Let us turn from all such folly to manifest the childlike humility of faith.

Then we will daily enter into the kingdom to enjoy its riches and pleasures.

Then, too, we will be truly great in the kingdom! □

---

# The Death of Confessional Calvinism in Scottish Presbyterianism (2)

## Editorial

---

### Common Grace and General Revelation

From Scottish Presbyterian Donald Macleod's book, *Behold Your God (BYG)*, we learn that "the primary instrument of common grace is God's general revelation" (p. 121). In fact, the author does not mean this. For a little later he makes plain that he thinks the "primary instrument of common grace" to be God's *special* revelation, that is, the preaching of the gospel. Macleod views the preaching of the gospel as the expression of the grace of God for all men without

exception, and this is supposed to be the highest manifestation of common grace.

Nevertheless, the Scottish theologian teaches that the knowledge of God that unregenerate men have from the creation is due to a favor of God toward these men. He teaches also that a result of this knowledge of God on the part of the unregenerate is the presence of good in both the individual and society.

Laudable qualities (are) to be found in the lives of those who are totally alienated from God (p. 117).

Through common grace God also preserves some sense of morality and

religion in human society (p. 119). Even specifically secular states and avowedly atheistic societies still possess strong ethical structures (p. 121).

Macleod goes so far as to make a general revelation arising from the common grace of God produce a "natural theology": "If common grace enables unregenerate men to 'see clearly' in the realm of natural theology (Romans 1:20) how much more in the realm of natural science?" (p. 139) Thus does the doctrine of common grace bring a Presbyterian into the murky waters of Roman Catholic theology.

It is fundamental Roman doc-



trine that the revelation of God in creation and history results in right, though incomplete, knowledge of God in the mind of the natural man. This knowledge then becomes the meritorious stepping-stone to a saving knowledge of God through the gospel. The basic error in Rome's teaching of "natural theology" is her denial of total depravity. The natural man has some spiritual ability to respond positively to the revelation of God in creation. The same basic error is found in Presbyterian Macleod, as we shall see.

The biblical basis put forward for this is Romans 1:19, 20: "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Incredibly, Macleod ignores verse 18, with which the passage begins. Verse 18 expressly attributes the revelation of God to the unregenerated heathen in creation, not to a common *grace* of God but to His common *wrath*: "For the wrath of God is revealed from heaven ...." The immediate and exclusive reaction of the heathen (whether in the jungle of Africa or in the jungle of the University of Chicago) to this knowledge of God as regards His eternal power and Godhead is that they "hold the truth in unrighteousness" (v. 18); change "the glory of the uncorruptible God into an image ..." (v. 23); and change "the truth of God into a lie" (v. 25), not liking "to retain God in their knowledge" (v. 28). The sole purpose of God with this manifestation of Himself is "that they are without excuse" (v. 20).

In this general revelation is no grace of God but only wrath burning from heaven. Its effect upon the individual and society is not good, but gross evil — the evil of their perversion of the truth of God and the evil of God's avenging Himself by giving them up to ethical perversions. The purpose behind it is not divine favor,

but awful divine justice: "in order that they be without excuse."

In all of the dreadful passage, Romans 1:18-32, there is no grace of God, only wrath; no blessing, only curse; no goodness of men, only evil. He who runs may read. This is why the apostle is not ashamed of the gospel of Christ (vss. 16, 17) and is ready to preach it also to the Gentiles (v. 15). Grace, blessing, life, and goodness come only through the gospel.

In passing, Professor Macleod hints very broadly that God's "common grace revelation" of Himself in creation is the reason why the Presbyterian churches should accept the current scientific theories of an earth that is billions of years old and of the origin of all things by evolution.

He is unhappy with those Christian thinkers who are guilty of "virtually proscribing (unregenerate science) and invoking the fact of its unregenerateness to justify rejection of its conclusions, especially in connection with the theory of evolution" (p. 138). He thinks that we should repent of the folly of the 19th century defenders of the biblical doctrine of creation who "blundered with little preparation into the debate on cosmogony and geology" (p. 140). In this context, Presbyterians are exhorted "cordially" to welcome "the scientific achievements of natural men" (p. 140).

The reader was alerted to this impending havoc that common grace would wreak on the inspiration of the opening chapters of the Bible, on the historicity of the first chapters of Genesis, and, thus, on the foundations of the Christian religion already in the fourth chapter of *BYG*:

We should also bear in mind that mediate creation may have involved very long processes; that certain records of the course of events involved in these processes may be accessible to us today; and that these records may be researched by specialists in the various scientific disciplines. There is indisputably both a theological and a palaeontological record of the sequence of creation events and each is a legitimate subject of human research (p. 44).

Common grace is doing the same damage to the fundamental doctrines of the inspiration of Scripture, creation, and the fall among Presbyterians in the British Isles that it is doing among the Reformed in North America.

## Assault on the Theology of Hoeksema

It is when Donald Macleod considers Herman Hoeksema's objections to common grace that error finds allies in misrepresentation and confusion.

## World-Flight!

Professor Macleod portrays Hoeksema's opposition to common grace as the anabaptistic and monkish penchant for world-flight:

A second objection to the doctrine of common grace (by Herman Hoeksema — DJE) is that it is inconsistent with the accursedness of creation. According to this point of view, the world is exclusively evil and horrible and Christians can have no part in it. The only course open to them is to separate from it, create their own self-contained communities and leave secular art, politics, culture and commerce to the children of darkness (p. 126).

To the Protestant Reformed reader, this description of the Protestant Reformed objection to common grace is laughable. It needs no refutation. To the Reformed and others in the United States and Canada who are familiar with the history of the PRC and who know the members of these churches, this attempt to answer the Protestant Reformed objection to common grace by rendering the objection absurd itself falls by the weight of its own absurdity.

But Macleod's book circulates in the British Isles and elsewhere in Europe where readers lack this firsthand acquaintance with the PRC and their people and may, therefore, suppose that the objection of the PRC to common grace actually is a form of anabaptism. Reading this descrip-



tion of the PRC, a Scot might well imagine that the members of the PRC in North America huddle together in their isolated communes like the old Mennonites or the Amish of the present day.

Protestant Reformed people live in many of the largest cities, as well as in the country. They are found in every occupation, including business and the professions. They are active in politics. There are among them accomplished musicians, poets, painters, and other artists. They attend the symphony, visit the art galleries, and even occasionally take in a ball game on a weekday. Their Christian schools educate their children in every branch of human knowledge and prepare them to live and work in North American society.

This way of life does not conflict with their opposition to common grace but is in harmony with it.

The PRC do indeed regard the world as "exclusively evil and horrible." By "world" is meant the unbelievers and the system of life that they control. This is the world whose god is Satan (II Cor. 4:4); the world that lies in wickedness (I John 5:19); the world that all Christians are forbidden to love (I John 2:15). The world is "evil and horrible," spiritually and ethically — *exclusively* "evil and horrible." Its evil is that it does not know, glorify, and serve God. Its evil is horrible in that the world is now exposed as having crucified the Son of God (cf. John 12:31).

From this world, God has separated Protestant Reformed Christians, with all true Christians everywhere. He has done this by the sanctifying call of the gospel on the basis of the cross according to eternal predestination (cf. I Pet. 2:9; Gal. 1:4; John 17:6). Protestant Reformed Christians, with all true Christians everywhere, know themselves to be called by God to live in separation from the world: "Be ye not unequally yoked together with unbelievers ... come out from among them, and be ye separate ..." (II Cor. 6:14-18).

This separation is absolute. The world has been crucified unto Protes-

tant Reformed Christians, and Protestant Reformed Christians unto the world (Gal. 6:14). Surely this is also true of Presbyterian Christians in the British Isles.

But the separation is spiritual, not physical, although it can, and should, take physical form, e.g., in not marrying an unbeliever. Physically, God wills New Testament Christians to live in and among the world. The reason is not, however, that the world is somewhat good by virtue of common grace. To suppose so, and teach so, is to destroy the spiritual antithesis that must at all costs be maintained. Professor Macleod is guilty of this: "Common grace provides us with a biblical rationale for involvement in the world" (BYG, p. 142). But the reason is that both the church and the world must develop by means of this close contact with each other. Also, God will be glorified by a church that shines as light in the midst of darkness. Besides, it is not creation, the creatures, and the earthly ordinances that are evil (cf. I Tim. 4:1ff.).

Herman Hoeksema's objection to common grace was not an expression of anabaptism, that is, physical world-flight. It was an expression of zeal for the antithesis, that is, spiritual world-flight. Macleod may be excused for not having read Hoeksema's *Niet Doopersch Maar Gereformeerd* (Not Anabaptistic but Reformed), with which he may be unfamiliar. He is to be faulted, however, for ignoring what Hoeksema wrote in explanation of the antithesis in his *Reformed Dogmatics* (hereafter, RD), with which Macleod is quite familiar. What Hoeksema wrote concerning the church's attribute of holiness is typical — and crystal-clear:

For these members of the body of Christ are in the world. They have no calling to go out of the world and to organize a colony of saints in some secluded spot. On the contrary, they must be in the world, and live its whole life in all its relationships, in home and school and state and society, in labor, in industry, in business, in commerce. But in all these differ-

ent relations and departments of life they are called to reveal themselves as members of the body of Christ, the holy church, the communion of saints. They must be holy in all their walk and conversation. They are called to be holy in the home, in the education of their children, in the state, in the relation of employer and employee, in store and office and shop, in all of life. They represent the cause of the Son of God and walk according to the will of their Lord Jesus Christ. This means that in the spiritual, ethical sense they can never be unequally yoked together with unbelievers (pp. 616, 617; cf. also p. 743).

To represent this urgent call to the saints as a plea for world-flight is misrepresentation. □

— DJE

## NOTICE!!!

Attention!!

Annual RFPA meeting  
September 24, 1992, 8 P.M.  
Hope Church (Grand Rapids)

After the annual meeting held in 1941 (just over 50 years ago), the church news editor for the *SB* lamented the fact that, whereas "the first meeting of this kind was attended by approximately 350," there were only 29 on hand in 1941 to hear Rev. Marinus Schipper speak on "Jehovah Our Banner." "Judging by the attendance," the news editor added, "we are hopelessly lost."

What will our attendance be on September 24 of 1992? The cause is worthy. The attendance, often, is disheartening. Men, women, young people, families — you are all encouraged to come and hear Rev. Wilbur Bruinsma speak on the role that the *SB* can have in strengthening covenant families.

New board members will be elected from a nomination consisting of: John Cleveland, Jon Engelsma, Fred Hanko, Leonard Holstege Sr., Jim Huizinga, and Cornie Kamps.

Cal Kalsbeek, Secretary



---

# All Around Us

Prof. Robert Decker

---

## A DECISION THAT SATISFIES NEITHER SIDE

The Synod of the Christian Reformed Church (CRC) took just such a decision last June, a decision that satisfies neither side in the dispute concerning women in office raging across that denomination. In 1990, the reader will recall, the CRC synod decided to admit women to the special offices of minister and elder in the church. Whether women would be admitted to the office of elder or minister was to be left to the discretion of the local congregations. This decision was to be ratified by the synod of 1992, and the necessary changes were to be made in the Church Order. The synod of 1991 took two decisions concerning this question. One was to appoint a committee to gather the biblical data in support of the 1990 decision to permit women to preach and rule in the church, and the other was to reject numerous overtures calling for a rescinding of the 1990 decision. Faced with all this the committee of pre-advice presented three reports to the synod of 1992: a minority report recommending ratification of the 1990 decision, a minority report recommending rejecting ratification of the 1990 decision, and a majority

report which stood somewhere in between these two positions. Synod rejected the minority reports and adopted the majority report. It is this latter decision which satisfies neither side.

What synod adopted is as follows (quoted from the July 20 issue of *Christian Renewal*, RDD):

- \* That synod attach the grounds of Report 31 (the report submitted by the committee appointed to gather the biblical data in support of the 1990 decision to open all offices to women, RDD) to the decision of 1990 as a summary of the biblical data gathered from previous synodical study reports on this issue.

- \* That synod not ratify the change in the Church Order, Art. 3, and that the current reading be retained.

Grounds: (a) Although biblical arguments have been advanced both for and against ordaining women to the offices of the church, the biblical support for ordination presented in Report 31 is not sufficiently persuasive to win the confidence and support of the church. (b) There is reason to believe that ratification would aggravate the current unrest and divisiveness in the church, and therefore ratification would not be prudent in the current polarized situation.

- \* That synod encourage the churches to use the gifts of women members to the fullest extent possible in their local churches, including allowing women to teach, expound the Word of God and provide pastoral care, under the supervision of the elders.

Grounds: (a) Scripture teaches and our confessions affirm that men and women alike have been gifted by the Holy Spirit for the edification of the church (Acts 2:17-28, Romans 12, I Cor. 11:5, Gal. 3:28, Eph. 4:1-13,

Heidelberg Catechism, Lord's Day 21, Q. & A. 55). (b) Any failure of the church to use women's gifts results in a serious impoverishment of the church's life and inhibits women's joyful service in the church (I Cor. 12). (c) Women already minister in these capacities on mission fields with great blessing.

- \* That synod remind congregations that diversity in the denomination will result in variations in practice.

- \* That synod urge churches which have already introduced practices not authorized by the Church Order to bring them into agreement with the above decisions.

The above quoted decision is an obvious attempt to keep both the advocates of women in church office and those who oppose women in office in the denomination. A clear-cut decision to ratify the 1990 decision would no doubt have resulted in many more conservatives leaving the CRC. Likewise a clear-cut decision not to permit women to preach or teach would have resulted in an exodus of liberals from the CRC. So the decision taken is a compromise, but compromises never work. Neither side is satisfied. The liberals and women feel patronized. The conservatives are convinced the CRC is still moving in the direction of admitting women to all offices of the church.

As to the decision itself, how can there be biblical arguments which are both for and against ordaining women? Does not the Bible speak clearly on this issue? Does Scripture present two opposing positions on this question? If so, what is the believer to think? How can the biblical support for ordination presented in Report 31 be "not sufficiently persua-

---

*Prof. Decker is professor of Practical Theology in the Protestant Reformed Seminary.*



sive"? Is the Bible's teaching on this question an enigma, something which puzzles, baffles, a riddle?

Women, according to this decision, may now teach and expound the Word of God and provide pastoral care under the supervision of the elders. What is the difference between expounding and exhorting? Male seminarians are allowed to exhort in the churches. What is the difference between expounding and preaching? Men are ordained to preach the Word of God. And, is not the work of a minister always under the supervision of the elders? Of course! Still more, who in the Reformed tradition denies that the Holy Spirit has blessed women with gifts to edify the church? The question is, may women use those gifts in the office of minister or elder? The clear answer of Scripture is "no they may not." They may use their gifts in the home, the Christian School, in the fellowship of the saints (Bible Study Societies, Sunday School, etc.), but not in the office of minister or elder or deacon.

What is much more serious is the fact that this question involves our view both of Scripture and of the

Reformed confessions. The minor confessions of the church, the Church Order, the Forms for ordination, all speak of qualified men being ordained into the special offices of the church. Article 30 of the Belgic Confession speaks of "... faithful men (not women, RDD) being chosen according to the rule prescribed by St. Paul in his Epistle to Timothy" to govern the church. Likewise, Article 31 of the same Confession speaks of men being chosen to their respective offices by a lawful election of the church.

---

### *Twisting the Scriptures amounts to denying the plain teachings of God's Word.*

---

The inspired apostle states categorically: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Timothy 2:12). In chapter three of the same Epistle the apostle speaks of "a man desiring the office of a bishop." In this same chapter one of the qualifications for both elder and deacon is

that they "must be the husband of one wife."

The alleged "biblical support for ordaining women" can be found only by twisting the Scriptures. And twisting the Scriptures amounts to denying the plain teachings of God's Word.

Finally, the decision is not having the desired effect. Just this morning (August 18) we learned that 85% of the membership the Dutton CRC voted to leave the CRC and form an independent congregation. Dutton is a small community just south of Grand Rapids, Michigan. 85% of Dutton's membership represents about 100 families. Eastern Avenue CRC in Grand Rapids, in spite of the synod's decision, has just recently elected several women to the office of elder.

It is a decision that satisfies neither side. What is more, it is a decision which offends Almighty God, who clearly revealed His will on this matter in His inspired, infallible Word. □

*The Banner  
Christian Renewal  
The Grand Rapids Press*

## *From Holy Writ* Rev. George Lubbers

# Think on These Things

*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

*Those things, which you have both learned, and received, and heard, and seen*

*in me, do: and the God of peace shall be with you.*

Philippians 4:8, 9

Sometimes it takes a long time to say good-bye to a dear friend or to a brother or sister whom you love very dearly and for whom you have a deep and an abiding concern. Thus it is here with Paul and the Philippian church in this letter. Paul's great prayer to God to this church is that their love may abound yet more and more ... that they may approve the

things that are excellent. Yes, they must be sincere until the day of Jesus Christ. And they will need knowledge and all judgment to approve the things which are excellent. They must, finally, be a church which Christ will present to God without spot, a pure bride in the glory and splendor of heaven, made like unto the body of Christ's glory, according to the working whereby he is able to subdue all things unto himself. Paul is fully confident that God, who has begun a good work in these Philippian saints,

---

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



will also perform it till the day of Jesus Christ (Phil. 1:10).

It is noteworthy that Paul writes twice as if he is to conclude and finish the letter. Once in Philippians 3:1: "Finally, my brethren, rejoice in the Lord...." And again in Philippians 4:8: "Finally, brethren, whatsoever things are true ...."

It is of this exhortation and injunction that I would briefly write a few words of interpretation.

We first call attention to verse 8. This verse contains a brief summing up of the "things" which the church of all ages must believingly and prayerfully consider. When we set to ponder these several (eight in all) matters we cannot but think of the profound appreciation that the psalmist has for the perfect law of the LORD. (Read Psalm 19:7-11.) With the psalmist we exclaim "Who can understand his errors? Cleanse thou me from secret faults .... Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."

For notice the first two matters. These are *whatsoever things* are true and honest. Paul makes a clean sweep here. Not merely a *few* things, but *whatsoever things* are true and honest. Sanctification is not piecemeal. It requires our whole being. Writes Paul in I Thessalonians 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ." Hence, the sixfold "whatsoever things" in verse 8!

That the virtues of what is "true" and "honest" are placed on the foreground is noteworthy. Why that most basic virtue ("what is true") is stated first will appear, we believe, upon a little study of the Bible. The starting point is the text in Romans 3:4: "God forbid: yea, let God be true and every man a liar...." God is not a liar. He cannot lie (Heb. 6:18). He swears by Himself to Abraham as the one for whom it is "impossible to lie." What is "true" excludes all that is of the lie of Satan, who is the liar from the beginning. And what is true in Christ

is also true in the church. The church too cannot ever really lie with a good conscience. John writes in I John 2:8, "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth." Paul affirms that the things which the poets write concerning the people of Cyprus is "true," namely, that they are "always liars, evil beasts, slow bel-lies." Here we see the import of what Paul says: whatsoever things are true! These we must consider for our very life's sake.

Secondly, we should notice that very closely associated with the things which are true are all the things which are "honest." It requires a great deal of honesty always to speak what is true! The term in the Greek text translated "honest" is really what is "grave," meriting serious consideration. What is grave is of rich import. It must not be taken lightly, for it is pressed down by the weight and evidence of truth, of reality. A man who speaks truth with his neighbor is a grave man. We count such a man to be venerable, as "aged goodness" spoken before the face of God and all His angels.

Now we notice the next two realities mentioned by Paul. They are "whatsoever things are *just*, whatsoever things are *pure*."

We ought to be informed that the things which are just are such, not in themselves, but because they are both *true* and *honest*! In theological terms this means that the former are intrinsically true. The latter are what they are morally and spiritually because they are the very essence of God's being. God is good. But when we are just we are measured by His goodness. The former are absolute in nature (true and honest); the latter are relative (that is their relation to the two former). A just man is measured by the verdict of God in relation to the standard that God is true and not a liar!

Now let us proceed.

The things which are pure are free from all moral and spiritual defilement: filthy thoughts, words, acts,

suggestions. A man who is pure of heart shall see God. Here too we cannot be "picky" and do as the Pharisees in the parable of Jesus in Luke 18:10-14. God forbid! We must be perfect as our Father in heaven is perfect (Matt. 5:27-48). On these instructions of Paul we must constantly "think"; we must give heed to our ways by the standard of Jesus' teaching in Matthew 15:16-20.

The next two categories of virtues to be considered are whatsoever things are "lovely" and are of "good report."

What is the implication of the term "lovely"? This term reminds us of sweet-smelling ointment, of a conduct which is altogether pleasant, breathing love and good-will. Such a walk is both truthful and full of sweet honesty, as well as of righteousness and things well spoken of. These we must pursue in our Christian walk with our neighbor. And this must be loving mutuality. It is not a one-way street. It is a walk in the garden of God where we bear much fruit.

The last of these triads of two each is "praise." It is not vain flattery, this praise. It is the praise which we receive from God in a good conscience. The final chapter of this praise we read in Matthew 25:33-40. Read this from your Bible!

However, Paul is not yet finished. Paul was a man who beat himself with fists. To the weak he was weak, that he might gain the weak. He is made all things unto all men, that he might by all means save some. He is not afraid to call the attention of the Corinthians to his intense denial of self... "lest ... when I have preached to others, I myself should be a cast-away" (I Cor. 9:27b).

Thus Paul in good conscience can hold up before the Philippians his own walk and conduct. He calls attention to four facets of his walk and conduct in their midst: what they have "learned" from him in his sermons and in his conduct in their midst from day to day. He dares to encourage the Philippians to believe that in this walk and preaching they find the key to looking for the abiding pres-



ence of the "God of peace" in their midst.

He is not the God of confusion at all. He works peace in Christ Jesus, who is the Prince of peace, who has come to make peace for us and in us. He said to His disciples, in John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be

troubled, neither let it be afraid." And when Jesus came into the midst of the disciples in the upper room, He shewed them His hands and His side. Then said He unto them, "Peace be unto you" (John 20:20, 21).

And so the truth stands. The God of peace shall be with you, for herein shall all men know that you are

Christ's disciples, when you have love for one another.

To have such a peaceable fruit of righteousness, we need that power of God which holds us together in Christian love. Yes, the peace of God which passes all understanding shall keep our hearts and minds in Christ Jesus. Amen! □

*When Thou Sittest  
In Thine House*  
Mrs. MaryBeth Lubbers

*And he [Elisha] went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.*

*And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.*

II Kings 2: 23 & 24

They were only little children. They didn't mean what they said. Things like this happen when you get a group of kids together. They would never have used such taunting words had they foreseen the dire consequences. Wasn't God a wee bit harsh?

The story described in II Kings 2:23 and 24 relates the horrific story of 42 children mauled and eaten alive by two ferocious mother bears. The children had merely mocked the lack of hair of one of God's servants, Elisha, and had told him where to go.

*Mrs. Lubbers is a wife and mother in the Protestant Reformed Church of South Holland, Illinois.*

## The Reformed Family: Respect

The entire incident is one prominent illustration of God's strict regard for a quaint, fast-becoming-outdated word called *respect*. As schools all over this land begin, it is a passage particularly appropriate for children and young people; but it is equally applicable to all members of the Reformed family.

We are a generation which takes a casual view of those in authority, from the local police officer, often derisively referred to as a "fuzz," to the President of the U.S., who is ridiculed in the daily cartoon on the editorial page of your newspaper. The minister in the pulpit, the elder in the pew, the employer in the marketplace, mothers, fathers, husbands, teachers in the school — no one is exempt from the gross disrespect of our age.

The Son of God Himself endured the disrespect of his compatriots. Listen to them: He is a winebibber and a glutton — what kind of an authority figure is that? He hangs out with publicans and sinners — how can we respect a man who keeps company with folks such as these? And, check out his background — how can anyone esteem a fellow who comes from Nazareth? We certainly don't have to listen to Him!

And our imaginations, too, are exceptionally resourceful in excusing disrespectful behavior. No one deserves our respect. Or, so very few in authority earn our respect. The employer doesn't understand the lot of the employee; the elder is not so pious himself; the minister should practice what he preaches; the deacon is too materialistic himself to be a compassionate distributor of funds; the teacher is too rigid, or too lax, to be respected. My mother is inconsistent; my father, old-fashioned; and my husband is just as big a sinner as I.

---

*... disrespect arises  
from our desire to be free  
from all restrictions.*

---

Having thoroughly excoriated all those to whom I owe respect, I have made myself the ultimate authority. I defer to no one. I have attained to the chilling words of Judges 17:6, "And every man did that which was right in his own eyes."

Each person legitimizes his rebellious spirit, but, basically, disrespect arises from our desire to be free



from all restrictions. Our inclination is to resist God's rules for authority. At least, do things my way, at my time, for my seeming advantage. This was Eve's desire in Paradise, although that desire made her a prisoner forever, and forever shackled all her sons and daughters.

The employee wants to be free of the restrictions set by his employer. No time clock. Longer coffee breaks. More pay. Fewer hours. The wife bristles at the rigidity and mundanity of her confinement within four walls. Young people say, "Why should I respect my parents' decision that I must not attend the theater when, behind drawn drapes, we watch movies at home on our VCR?" The parishioner laments, "How can I respect my elder as a watchman on

Zion's walls when he is absent from church by his frequent vacations? Respect, obedience, submission, and allegiance are strictures. Oddly, we wish to be birds in the water, or fish in the air.

Why must I show respect to all those in authority over me? Not only to preserve some sort of civil and social order in this lawless society, although an orderly society has decided advantages. Not only to insure domestic tranquillity, although a peaceful home is of infinite comfort. Not just because my father and mother care for me and are older and bigger than I am, and so it's in my best interest to show them respect. Not because my teacher wields a red pen and can do hideous things with my grades if I don't show due piety. Not

because my employer could hinder my advancement up the company ladder. Not because ministers and elders can exercise "key" power. But because in honoring all these we honor our Heavenly Father and the chain of command which He has ordered (Ephesians 5 and 6).

Perhaps, like Moses, we have respect unto the reward (Hebrews 11:26). I am willing to set aside my will here because I have an eye for the reward which awaits all those who keep the fifth commandment. I wish to live long, that is, everlastingly, in the heavenly Canaan.

Respect all those who have authority over you, for disrespect will kill you.

It killed 42 children. □

## Go Ye Into All the World

Rev. Ronald VanOverloop

# Calvinism and Missions

## 1. Total Depravity

A "Calvinist" is one who maintains the truths of the Reformed faith as summarized in the creeds of the Reformation. These truths have been summarized in the Canons of Dordrecht: total depravity, unconditional election, limited or definite atonement, irresistible grace, and the perseverance of the saints. It could be said that all of these truths are summarized in the truth of the sovereignty of God.

A "Calvinist" maintains these

truths, not because they were taught by a man or by men who were instruments of God to bring about the great church reformation of the sixteenth century, but because he finds these truths taught conclusively in the Bible.

There have been many who have denied and even hated these truths of the Reformed faith. A frequently heard criticism is that a Calvinist cannot successfully do the work of missions. It is stated that one cannot preach effectively unless he proclaims a universal love of God and a universal atonement of Christ. It is said that to maintain the truth of irresistible grace makes mission work virtually unnecessary. And it is said that to maintain the truth of total depravity results in the missionary beating his head against a wall, that it is folly to tell the unconverted that they are dead

in sins and incapable of believing apart from God's regenerating grace. These assertions, often made without even an attempt to prove them, are considered sufficient to discredit the whole of the Reformed faith.

It is the intention of this rubric to examine each of the five points of Calvinism in light of their use in and application to the work of the missions. We begin with the truth of total depravity.

\* \* \* \* \*

Total depravity is an essential part of the Reformed faith and it is clearly taught in our confessions. The Heidelberg Catechism states that "our nature is so corrupt, that we are all conceived and born in sin" and that we are "so corrupt that we are wholly incapable of any good, and inclined to all wickedness" (q. 7, 8). Man's will is

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



active and free to desire, but it is able to desire only evil. The Belgic Confession declares that "through the disobedience of Adam original sin is extended to all mankind; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind" (Art. 15). The statement of the Canons of Dordrecht is that "all men are conceived in sin, and by nature children of wrath, incapable of saving good, prone to evil, dead in sin, and in bondage thereto, and without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God, to reform the depravity of their nature, nor to dispose themselves to reformation" (III-IV, 3). The Westminster standards are equally articulate in their description of man's total depravity (Confession, chapter VI; Larger Catechism, Q. 21-29; Shorter Catechism, Q. 13-19).

The truth of total depravity is also biblical. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "There is none righteous, no, not one." "All have sinned, and come short of the glory of God." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us" (Gen. 5:6; Rom. 3:10, 23; 5:12; I John 1:8, 10).

When the apostle Paul preached on the mission field he was very conscious of the fact that those to whom he was preaching were totally depraved. He told the Corinthians that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiri-

tually discerned" (I Cor. 2:14). The knowledge that he was facing such alienation to the truth did not stop the apostle from obedience to the commission of his Lord to go into all the world and teach all nations that they must do everything Jesus commanded. Paul and all the apostles of Christ knew that by nature every one to whom they brought the gospel was totally depraved. He tells the Ephesian and Colossian believers that they "were dead in trespasses and sins" and that they "were sometimes alienated, and enemies in your mind by wicked works" (Eph. 2:1; Col. 1:21). Concretely this meant for the apostles, and it means for every missionary today, that those to whom the Gospel is brought will not want to hear what is preached.

---

*The truth of  
total depravity  
prepares  
the Reformed missionary  
for what he will face  
as he brings the Gospel  
of Jesus Christ  
to the unconverted ...*

---

Further, the objects of mission work would not even be able to receive spiritual things. The natural man does not believe the Gospel, does not love it, and therefore refuses to conform his life to it. Spiritual truths are foolishness to him. And the reason these spiritual truths are foolishness to all men, as they are by nature, can be found in man's natural condition: natural man is not able to know them; he cannot know them. The reason for this helplessness of natural man with regard to spiritual things is that the things of the Spirit are "spiritually discerned" (I Cor. 2:14). The truths of the Gospel require a spiritual faculty to understand them, which faculty the natural man lacks. This faculty is a gift of God's regenerating grace. He that is born of the flesh is flesh, and, therefore, he can-

not see the kingdom of God (John 3:6, 3).

\* \* \* \* \*

In spite of charges to the contrary, the missionary who believes in the Reformed truth of total depravity is *not* unable to do the work of missions. He is *not* stymied in his work. Nor is he doomed to failure before he begins.

Much to the contrary, the truths of Calvinism, including that of total depravity, properly equip one for being a missionary.

The first main area in which the Reformed missionary is equipped for his labors is the all-important one of perspective.

First, the truth of total depravity prepares the Reformed missionary for what he will face as he brings the Gospel of Jesus Christ to the unconverted in this "present evil world" (Gal. 1:4). He is not surprised that the truth is not understood and readily accepted. This truth spares him much personal frustration and disappointment. As he strives faithfully to obey his Lord's commission, he does not count success by the number of conversions, or by the size of his audience and of largess of the offering. He knows that his Lord knows personally the difficulty of the labors, and that in his Lord's judgment success is measured by faithfulness in labors rather than by the greatness of visible results.

Secondly, the Reformed missionary sees no need to be ashamed in the proclamation of the message of the Gospel when he faces those who consider it folly. He sees no need to be hesitant or afraid to bring the Gospel, because his motivation to go and teach is derived not from seeing positive results on his work, but from gratitude for the gracious wonder of the salvation of rebellious sinners, of whom he is chief.

The second main area in which the truth of total depravity equips the Reformed missionary is that of methodology.

First, this truth teaches the Reformed church that conversions will not come because of the charisma of



the missionary or because of the nature of the advertising used. The total depravity of those who are the objects of mission work is such an obstacle that it cannot be overcome by the wit or power of man. It can only be overcome by the power of the sovereign God. He alone can and does open hearts (Acts 16:14). Before the omnipotence of the almighty Spirit, the natural man's hatred of the truth is like wax before the sun. When God works in the elect true conversion, then He "powerfully illumines their

---

*There is no sinner  
that the Reformed missionary  
considers beyond hope.*

---

minds by his Holy Spirit, that they may rightly understand and discern the things of the Spirit of God." It is the sovereign God who "by the efficacy of the same regenerating Spirit, pervades the inmost recesses of the man; he opens the closed, and softens the hardened heart, ... infuses new qualities into the will" (Canons of Dordrecht, III-IV, 11). The Reformed missionary may not have trust and confidence in himself and in his abilities, but he does have trust and confidence in the sovereign Lord of heaven and earth to be able to convert the most hardened sinner. There is no

sinner that the Reformed missionary considers beyond hope.

Secondly, the Reformed and biblical truth of total depravity gives the Christian the tool to show the unconverted his need. The unsaved are of the opinion that the Gospel is foolishness. They are convinced that it is foolishness because they are of a superior mind. The reality of the matter is that they are blind. Total depravity shows them that their mind is darkened. This truth puts them on their knees and fills their mouth with the petition, "Lord, that I may be able to see!"

Along with the apostle Paul, every sincere minister of the gospel must proclaim "the whole counsel of God." The book of Acts (which records the missionary labors of the church, including a record of many of the sermons first preached in various mission fields) does not use the word "love," while it proclaims the Gospel of Jesus Christ. The Scriptures were used to speak of sin, of righteousness, and of judgment. Paul called each of his audiences to repentance. The proclamation of man's natural depravity harmonizes with the gospel call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Although many will hear the proclamation of the gospel, only those who are convicted of sin will "labor and be heavy laden." They will know the voice calling them and they will

come to Jesus in sorrow and repentance seeking forgiveness and rest for their souls.

Finally, the truth of total depravity puts the Reformed missionary on his knees. The Reformed missionary is greatly aware of his dependence upon the work of the Holy Spirit. He prays that the sovereign Lord will use his efforts as instruments which God may be pleased to use for the conversion and edification of those for whom Christ died. His hope in preaching and witnessing is that as he does his work the Holy Spirit will change the natural heart into a spiritual heart. The emphasis of his labor is not on finding the most effective method, but on "simply" being faithful in his calling and in cultivating the spirit of prayer. A prayerful attitude is a monument to the truth of total depravity. Simply to say that one believes in the truth of total depravity is not sufficient unless one prays God to convert and edify. The consciousness that if God does not give a new heart it will never be done must live strongly in his heart. Then the Reformed missionary will preach and witness with the same disposition that framed his prayers. Then he is looking unto God, that God may be pleased to bless his preaching and witnessing and make it effectual in the hearts of men and women and children. □

---

## Book Review

---

*Evangelical Theology: A Course of Popular Lectures*, by A.A. Hodge. Edinburgh: The Banner of Truth Trust, 1990. 402 pages plus index. Hardcover. \$20.95. [Reviewed by the Editor.]

*Evangelical Theology* is a reprint of the book originally published in 1887 as *Popular Lectures on Theological Themes*. As the original title indicated, the book consists of popular lectures given by A.A. Hodge on

basic Presbyterian doctrines. Hodge followed the standard Presbyterian format, beginning with the doctrine of God and concluding with the doctrine of the last things. Subjects treated included the doctrines of Holy Scripture; of the Trinity; of predestination; of the covenants; of the offices of Christ; of sanctification; and more.

Archibald Alexander Hodge was the illustrious son of the renowned Presbyterian theologian Charles Hodge. A.A. Hodge was

professor of systematic theology at Princeton Seminary from 1877 to 1886, when he died. The reader of this volume, therefore, will catch something of the flavor of the Princeton theology in the time of its glory.

Added to the original volume in this reprint is the memorial discourse of Francis L. Patton upon Dr. Hodge's death. This is a valuable, brief biography of Dr. Hodge. Since Dr. Patton was himself a professor of theology (also at Princeton Theological Semi-



nary), it is permitted to him to jibe at the preaching of professors of theology: "(they) preach old sermons full of the bones of theology which, like those of Ezekiel's valley of vision, are very many and very dry" (p. xxviii).

Unfortunately omitted in this reprint is the entire last section on prayer that appeared in the original work. Pages 107-116 of the original work were a refutation of "prayer-cure," or as we would say, "faith-healing." In the course of this refutation, Hodge stated excellently the Presbyterian position on the *charismata*, or extraordinary gifts of the Spirit. At a time when notions of "prayer-cure," faith-healing, and the presence in the church of the *charismata* are gaining popularity among Presbyterian and Reformed people, it would have been useful to have included Hodge's criticism of them.

Hodge gives sound explanation and good defense of certain of the fundamental biblical truths covered in the book. The reader will learn something about Presbyterianism and, therefore, about biblical Christianity. There is also incisive comment on contemporary issues. Hodge gives a damning indictment of irreligious public education (p. 245) and passes a devastating judgment upon Christian parents who send their children to public schools:

Who is responsible for the new doctrines of secular education which hand over the very baptized children of the Church to a monstrous propagandism of naturalism and atheism? (p. 247).

Nevertheless, the evangelical theology of A.A. Hodge is weak and erroneous in basic areas of the Reformed faith—astonishingly so. Like the Princeton men in general, Hodge is concessive toward evolutionary science. He is open not only to a very old earth but also to the evolutionary origin of all things, including man, although he insists on the creation of man's soul. He virtually concedes that Genesis 1-11 is pre-history, thus calling into question, if he does not outrightly deny, the historicity of these chapters.

He does not think that the doctrine of predestination as set forth in the Westminster Standards is fundamental to the Christian faith. In his treatment of predestination, he does not even mention reprobation. The explanation of Jesus' priestly office emphatically teaches universal atonement in important respects, although Hodge also likes to salvage particular redemption. When he comes to the issue of the freedom or bondage of the will, he vigorously defends freedom of the human will as the position of Calvinism. What he has in mind is "psychological" free will, not spiritual and moral free will. But the latter is the real issue in the conflict; and this is what Hodge ought to be addressing by a vigorous defense of the bondage of the will.

Fallen man retains the image of God, we are told, inasmuch as Hodge identifies the image with man's intelligence and will. Not averse to drawing out the astounding implication of this doctrine, Hodge assures us that "the devil is in the image of God, because he is an intelligent spirit" (p. 155). This is to reduce the concept of the image of God to meaninglessness, if not to absurdity. The implication ought to have sent Hodge back to the theological drawing-board regarding the content of the image of God.

The lecture on "God's Covenants with Man" is completely unsatisfactory. It is Arminian to the core. The essence of the covenant is supposed to be a conditional promise (p. 166). Accordingly, in the covenant with Adam—a covenant of works according to Hodge—"God offered to man in this gracious covenant of works an opportunity of accepting his grace and receiving his covenant gift of a confirmed, holy character, secured on the condition of personal choice. God gave Adam and Eve the best chance he could ..." (p. 168). In the covenant of grace, "which makes human redemption possible," God gives salvation through the gospel "upon the condition of faith" (p. 172). This is to make the covenant of grace in reality another covenant of works. The work now is faith.

Hodge's doctrine of the church is very broad. Arminians are the spiritual brothers of Presbyterians inasmuch as the Arminian party "holds all essential truth" (p. 136). The better class of Arminians complements Calvinism and is necessary to "restrain, correct, and supply the one-sided strain" of Calvinism (pp. 136, 137). "Romanists" are also the brothers of Presbyterians since they practice the one baptism with Calvinists (p. 338). Hodge disparages the institute of the church; advocates the pluriformity of the church; and minimizes doctrinal differences. He denies that Christ ordained a specific form of church government and church organization.

This is latitudinarianism with a vengeance. It gives support to the ecumenical efforts of the World Council of Churches. It has difficulty justifying the separation of the churches of the Reformation from Rome. It conflicts with Article 29 of the Belgic Confession on the marks of the true and of the false church. It differs with the judgment of the Canons of Dordt on Arminianism as the heresy of Pelagius out of hell (II, Rejection of Errors/3). It cannot be reconciled with the Heidelberg Catechism's teaching that those who look to the saints for part of their salvation are unbelievers and that the church that practices the mass is guilty of accursed idolatry and a denial of the one sacrifice of Christ (Questions 30, 80).

If this was the theology of old Princeton in the days of its glory, the refusal of hundreds of Presbyterian ministers to condemn fundamental departures from the faith and to take a stand for the truth in the early 1900s becomes understandable. Indeed, it is understandable that the Presbyterian Church apostatized into modernism. And if this theology is the theology of evangelicalism at the end of the 20th century—and the sounder evangelicalism at that—evangelicalism today is in no better shape. Nor is its future any brighter.

□



---

# News From Our Churches

Mr. Benjamin Wigger

---

## Mission Activities

The Covenant Reformed Fellowship of Larne, Northern Ireland decided to purchase a market stall for use in the open air market in Ballymena, which is held each Saturday. The stall will be manned each week by two members of the Fellowship and will contain all their books and pamphlets along with a selection of Bibles and sermons on tape. The evangelistic tract, "Do You Know the True God?" written by Rev. Houck, will also be given out to passers-by. Apart from the objective of getting good literature into the hands of the people, the Fellowship is also hopeful that this endeavor will be a means of making contact with people and will give the Fellowship an opportunity to invite them to their services.

Professors Engelsma and Hanko, along with their wives, were also in Larne the week of August 16th, to participate in the "Conference on the Family," sponsored by the British Reformed Fellowship.

## Evangelism Highlights

The month of August also saw Rev. Terpstra, pastor of the South Holland, IL PRC preaching in Hamilton, OH to a sovereign grace Calvinistic church which requested, in May, that he come to preach on common grace and the free offer of the gospel. Rev. Terpstra has been in correspondence with two men there for two years. Through their reading and study they have come to the Protestant Reformed position in these matters, and they wanted others in their church to receive the same instruction.

---

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

After careful consideration, the Council of South Holland, IL PRC has decided to discontinue their labors in Fort Wayne, IN at the end of August. The members of this group have been attending our Kalamazoo, MI church and are being encouraged to seek membership in one of our churches.

South Holland's Council also received notice from the group in Boise, ID, the Sovereign Redeemer Fellowship, that they voted unanimously to seek affiliation with our churches. The Council has begun to consider the steps necessary for them to become organized as a home mission field. In the meantime, South Holland will continue to supply them with twice a month preaching from men in Classis West.

South Holland's Evangelism Committee also shared with their congregation the following letter from an inmate at the Arizona State Prison. "There are a group of inmates here ... who meet daily for serious Bible study. We go by the name of Reformed Fellowship with our goal being to promote the truth of the Reformed faith throughout the prison system. Our goal is somewhat hindered because of the lack of proper tools. I have the urgent need for the following, which if you could supply, the fellowship would be eternally thankful. *Reformed Dogmatics* by H. Hoeksema, *Faith of Our Fathers* by H. Hoeksema, and *Behold He Cometh* by H. Hoeksema."

## Young People's Activities

If you thought that, since this year's Young People's convention in Grand Rapids, MI was now history, the young people would take a break from fund-raising, think again. This project by the young people from the Hull, IA PRC and a few from the Doon, IA PRC actually began before this year's convention and was tar-

geted for next year's convention in Iowa. These young people worked at the Foreign Candy Company, packing candy into boxes for about three hours. The money raised, about \$750.00, will go for next year's convention. Incidentally, it appears that this project will continue for some time, with the young people doing the work whenever the need arises.

## Congregational Activities

A new Doctrinal Review Class was started this summer in our Kalamazoo, MI PRC. This was intended to be an approximately eight-week course, which was to cover the overall field of Reformed doctrine. The opening week's discussion looked at the question of how, with all the various claims of different denominations, we can know which interpretation of Scripture is correct. And the following week the discussion began with a consideration of the difference between time and eternity.

Sunday afternoon, August 23, the Sunday School of the Hudsonville, MI PRC sponsored a "Children's Singspiration" in their church auditorium. Songs and special numbers were focused on children. Children of all ages were invited to attend.

One final item of information. The address of Rev. and Mrs. Kortering is:

9C Happy Mansion  
Happy Avenue North  
Singapore 1336  
Republic of Singapore.

Remember to write to them, they very much appreciate hearing from you.

## Food for Thought:

"Dead fish go with the stream, living ones against it." □



# Index to Volume 68

## TEXTUAL INDEX

Text	Author	Page
Genesis 6:8, 18 .....	GCL	402
Exodus 32:31, 32 .....	WB	291
Deuteronomy 6:6, 7 .....	JDS	3
II Kings 2:23, 24 .....		
Psalm 1:6 .....	JDS	435
Psalm 119:77 .....	JDS	267
Psalm 24:3-5 .....	JLK	99
Psalm 77:13 .....	WB	459
Proverbs 17:9 .....	BLG	195
Malachi .....	CJH	84
Malachi 1:1-5 .....	CJH	112
Malachi 1:6-14 .....	CJH	159
Malachi 2:1-10 .....	CJH	189
Malachi 2:11-17 .....	CJH	207
Malachi 3:1-6 .....	CJH	232
Malachi 3:7-17 .....	CJH	258
Malachi 3:13-18 .....	CJH	356
Malachi 4 .....	CJH	401
Matthew 18:1-4 .....	JDS	483
Matthew 21:28-32 .....	JDS	363
Matthew 28:4-6 .....	JLK	339
Luke 2:17, 18 .....	JDS	123
John 3:18 .....	JDS	219
John 15:13 .....	BLG	147
John 18:36 .....	JDS	27
John 19:25-27 .....	RDD	243
I Corinthians 14:33, 40 .....	JDS	315
I Corinthians 8:1ff. ....	GCL	115
I Corinthians 8:1ff. ....	GCL	161
II Corinthians 7:1 .....	JDS	171
Ephesians 4:25 .....	WB	354
Ephesians 6:17b .....	JLK	51
Philippians 1:27 .....	CJT	411
Philippians 4:8, 9 .....	GCL	489
II Timothy 4:7 .....	MBL	423

## BOOK REVIEWS

Book Title	Author	Reviewer	Page
<i>Book of the Revelation</i> .....	Philip E. Hughes	CJT	213
<i>Catholicity and Secession</i> .....	Henry Zwaanstra	HH	261
<i>Chosen People</i> .....	William W. Klein	HH	406
<i>Church History</i> .....	P.K. Keizer	HH	70
<i>D. Martyn Lloyd-Jones: The Fight of Faith, 1939-1981</i> .....	Iain H. Murray	RDD	91
<i>Epistle of James</i> .....	Joseph B. Mayor	RDD	92
<i>Escape, The</i> .....	A. VanDerJagt	JK	262
<i>First Corinthians</i> .....	Gordon H. Clark	HH	191
<i>God's Wedding Band: Reflections on the Creation-Evolution Controversy</i> .....	Norman DeJong	DJE	92
<i>Grace and Glory Days</i> .....	Thomas Boslooper	DJE	286
<i>Judy's Own Pet Kitten</i> ....	An Rook	DJE	262

Book Title	Author	Reviewer	Page
<i>Mysticism: An Evangelical Option?</i> .....	Winfried Cordum	HH	118
<i>New Testament Criticism &amp; Interpretation</i> .....	D.Black&D.Dockery	HH	260
<i>No Condemnation in Christ Jesus: As Unfolded in the Eighth chap. of the Epist. to the Romans</i> .....	Octavius Winslow	HH	260
<i>Plan of Salvation</i> .....	Benjamin B. Warfield	DJE	237
<i>Preaching With Freshness</i> .....	Bruce Mawhinney	RDD	160
<i>Reading Scripture in Public: a Guide for Preachers and Lay Readers</i> .....	T.E. McComiskey	RDD	237
<i>Return to Reason: A Critique of Enlightenment Evidentialism, and a Defense of Reason and Belief in God</i> .....	K.J. Clark	JL	70
<i>Satan, His Motives and Methods</i> .....	L.S. Chafer	AdH	142
<i>Scandal of the Incarnation: Irenaeus Against the Heresies</i> .....	H. Urs von Balthasar	DJE	237
<i>Secret of Communion With God</i> .....	Matthew Henry	JAH	285
<i>Seven Men Who Rule the World from the Grave</i> .....	Dave Breese	DJE	93
<i>Thoughts on Family Worship</i> .....	J.W. Alexander	DJE	92

## TITLE INDEX

Title	Author	Page
All is Well .....	BW	473
All Things Decently and in Order .....	JDS	315
Anabaptism and the Means of Grace .....	WB	41
Anabaptism and the Means of Grace (2) .....	WB	82
Anabaptist View of Church and State .....	GK	33
Analyzing the Disciples' Mistaken Kingdom Notion .....	KK	283
Analyzing the Disciples' Mistaken Kingdom Notion (2) .....	KK	376
"And he gave some, ... pastors" .....	DD	446
Anno Domini 1991 .....	RDD	154
Annual Report, 1990-1991 .....	PK	68
Answer .....	RVO	184
Answer to a Growing Worldliness .....	BW	113
Approaching the Unbeliever .....	RVO	230
As Another Sees Us .....	CM	343
As Others See Us .....	DJE	269
Aussie Appreciation .....	DH	223
Authority of Broader Ecclesiastical Assemblies .....	RVO	323
Back to God Hour in the Soviet Union .....	RDD	155
Ban the Book .....	EL	200
Banner Editor Resigns .....	RDD	423
Becoming as Little Children .....	JDS	483
Behold the Day Cometh .....	CJH	401



Title	Author	Page
Blessed by Divine Decree .....	JAH	426
Brief Report on the Visit to Ghana .....	RJD	372
Brotherly Request that the RCUS Prove Its Charge against the PRC .....	DJE	462
Calls for Unity Among Reformed Denominations .....	RDD	63
Catherine of Siena: Mystic .....	HH	15
Causes of AIDS .....	NPJ	367
Charismatic Reformed? .....	RDD	225
Choice: Tuition Vouchers, Christian Schools, and the 1st Amendment .....	JL	228
Christ in Hollywood .....	RDD	296
Christian Reformed Alliance .....	RDD	176
Christmas and World Peace .....	RDD	140
Church Calls Homosexual Minister .....	RDD	296
Church Government in the Presbyterian Tradition .....	CSC	319
Church Order and Spontaneity .....	CRS	440
Church Split? .....	RDD	203
Church Unity, Reformed Synods, and Independency (1) .....	DJE	197
(2) .....	DJE	221
(3) .....	DJE	2245
Church's Observance of Christmas .....	RLC	130
Claiming State Protection .....	RLC	67
Coming of the Messenger of the Covenant .....	CJH	232
Committed to Exposing Old Wolves in New Wool .....	KK	209
Communion of Saints .....	MBL	19
Comparison of the Church Order of Continental Dordt and Westminster Scotland .....	CC	351
Conditional Theology .....	BW	182
Conduct Becoming the Gospel of Christ .....	CJT	411
Conference on Holy Scripture .....	RDD	105
Conflict with Anabaptists, Infant Baptism .....	RVO	36
Conservatives in Mainline Churches Getting Vocal .....	RDD	274
Consistorial Promotion of Christian Schools .....	AdH	330
Constrained to Live unto Christ .....	JLK	387
Continuing Dialog on Mysticism .....	WC	464
Covenant, Election, and Article 31 of the Church Order .....	HG	55
Covenantal Instruction .....	HH	390
CRC Losing Churches .....	RDD	105
Cults in Eastern Europe .....	RDD	202
Death of Confessional Calvinism in Scottish Presbyterianism (1) .....	DJE	437
(2) .....	DJE	485
Decision that Satisfies Neither Side .....	RDD	488
Declaration of Principles and its Results .....	BW	473
Developments in the Covenant Reformed Fellowship of Northern Ireland .....	JC	181
Did It Happen? As Revealed? .....	DJE	365
Does God Take Care of Oxen? .....	DJE	461
Education Game .....	FH	204
Education in the Post-Christian Era .....	FH	306

Title	Author	Page
Election Theology of Covenant: Beautiful and Comforting .....	DHK	55
Encouragement .....	MWB	176
Encouragements .....	RVO	17
Enemy on the Left .....	DJE	29
Erasure of Baptized Members .....	CJT	246
Evangelical Church in Spain .....	RDD	297
Example .....	DHK	248
Experimental Religion .....	NPJ	78
Family Conference in Northern Ireland .....	DJE	270
Fastest Growing Religion in America .....	RDD	273
Fear Not — He is Risen .....	JLK	339
Financing Our Christian Schools .....	JE	7
Fragmenting of the Churches .....	BW	424
Francis of Assisi: Medieval Saint .....	HH	102
From the Seminary .....	RDD	66
Fruit .....	DHK	448
Genealogy of Jesus (or, Jesus the Son of Nathan) .....	DJE	128
Genealogy of Jesus: A Reply to Prof. David Engelsma .....	HV	200
GKN and the Reformed Ecumenical Council .....	RDD	203
GKN Turns 100 in 1992 .....	RDD	274
Global Communion of the Saints .....	RGM	374
God-Fearing Remnant in the Midst of a Hardened People .....	CJH	356
God's Covenant of Life and Peace .....	CJH	189
God's Love: Questioned, Proven, Confessed .....	CJH	112
God's Name is Holy! .....	RDD	453
Gospel-Truth about AIDS .....	DJE	293
Gracious Revelation of Divine Mercy .....	JAH	475
Grades and Report Cards .....	FH	467
Greatest Gift of All .....	VDB	135
Hated By, Yet Elevated Above .....	JAH	235
He Came for Friendship .....	DJE	125
Help for Newcomers to the Faith .....	SJS	439
History of Anabaptism .....	HH	31
Holding the Traditions .....	DJE	53
(2) .....	DJE	77
(3) .....	DJE	101
(4) .....	DJE	149
Holiness of God (4) .....	CJT	304
Holy Rollers: Bigger, Richer than Ever .....	RDD	224
Homosexuals and the Church .....	RDD	177
Hope and Disappointment .....	BW	354
Importance of Christian Scholarship .....	AdH	163
In Defense of Schlissel .....	JTK	439
In Defense of the Psalms and Article 69 .....	HH	439
Infant Baptism and Sovereign Grace .....	RH	39
Interest in the T.B.S. ....	JRS	247
Introduction to I Corinthians 8:1 .....	GCL	115
Jamaica Seminar, 1992 .....	BLG	370
Jehovah's Faithful Covenant With Noah .....	GCL	402
Jimmy Swaggart Still in Trouble .....	RDD	297
John Hus .....	HH	280



Title	Author	Page	Title	Author	Page
John Wycliffe: Morning Star of the Reformation (1) .....	HH	152	Recent Federal Legislation on Church/State Issues .....	JL	404
(2) .....	HH	177	Recommended Works on Eschatology .....	JP	55
Judah's Treachery Against the Marriage Bond .....	CJH	207	Reflections on the Training of our Future Ministers .....	JM	275
Jurisdiction of Assemblies .....	RLC	253	Reformed Church Order: Law of Christ .....	DJE	317
Kingdom Not of This World .....	JDS	27	Reformed Controversy with Anabaptism over Church Government .....	RLC	43
Laughter .....	DHK	86	Reformed Ecumenical Council Meets in May .....	RDD	393
Leakage or Hemorrhage? .....	RDD	422	Reformed Family: Friends .....	MBL	249
Legacy of Good Christian Schools .....	DJE	5	Reformed Family: Respect .....	MBL	491
Letter from the Seminary .....	RDD	302	Reformed Synods and Independency .....	DJS	199
Letter from the Seminary .....	RDD	419	Reformed World and Life View .....	KK	45
Love's Covering of Sins .....	BLG	195	Rejoice in the Lord Always .....	JDS	75
Lutheran Reformed Unity .....	RDD	454	Report from the Contact Committee .....	HH	180
M.A.R.S. Decides to Relocate .....	RDD	225	Report of Classis East .....	JJH	95
Maintaining Our Christian Schools .....	FH	9	Report of Classis East .....	JJH	214
Maintaining Sound Doctrine .....	AdH	57	Report of Classis East .....	JJH	429
Marking the Christmas Season .....	KK	132	Report of Classis West .....	RH	336
May Major Assemblies Depose? .....	PW	271	Report of Classis West .....	RH	454
Methods .....	RVO	79	Report on Jamaica .....	AdH	107
Mind Games .....	SRK	278	Right of Appeal .....	RLC	395
More on "Experimental Religion" .....	BS	127	Rightly Dividing the Word .....	SRH	307
More on the "Regulative Principle" .....	HD	417	Saved By Grace .....	JAH	300
Musings at the Close of the Year .....	CH	155	Schlissel Deposed .....	RDD	422
Mutual Censure — Article 81 of the Church Order .....	WB	328	Schlissel Suspended .....	RDD	391
Near ... Nigh .....	DHK	165	School Choice Gains Momentum .....	JL	471
Never Condemned Before God .....	JDS	219	School Graduation Prayer Case: Supreme Court Poised in Issue Landmark Decision .....	JL	256
New Law on Religion Passed in Singapore .....	RDD	224	Seas .....	DHK	65
News from the Domestic Mission Committee .....	DD	368	Separate Meetings of Elders and Deacons .....	RGM	333
News of the Dutch Churches .....	RDD	392	Severing His Earthly Ties .....	RDD	243
No Greater Love .....	BLG	147	Simpson Publishing Company .....	DJE	295
No More Women Preaching .....	RDD	154	Some Reflections on "Presupposed Regeneration" .....	BW	61
Officebearers' Conference .....	RK	319	Son of David Through...? .....	RLC	272
On a Report of Classis East .....	KK	150	Southern "Other" Asks about Organs .....	CHG	415
Orthodox Presbyterian Church Considers Breaking Ties with CRC .....	RDD	453	Sovereignty of God (3) .....	CJT	89
Our Father's Chastisement .....	AdH	225	Special Meeting of Classis West .....	RVO	442
(2) .....	AdH	250	Spiritual Olympics or Olympia's ABC's .....	MBL	423
Our Great God .....	WB	459	Spiritual Perception and Discernment .....	AdH	393
Overview of Malachi .....	CJH	84	Standing in God's Holy Place .....	JLK	99
Paul K. Jewett .....	RDD	106	Synod of South Holland 1992 .....	DJE	413
Peace in the Church .....	RVO	138	Take the Sword of the Spirit .....	JLK	51
Peace Through Our Lord Jesus Christ .....	CH	136	Teaching Children the Covenant .....	JDS	3
Perfecting Holiness .....	JDS	171	Term "Conscience" Investigated .....	GCL	161
Persecution in Singapore .....	RDD	453	Term of Office .....	RLC	221
Place of Doctrine in the Christian School .....	HH	11	That Awesome and Important Calling .....	JAH	87
Prayer at the Assemblies .....	RLC	469	That Blessed Gain that Cometh .....	JAH	165
Prayer for God's Mercy .....	JDS	267	Think on These Things .....	GCL	489
Prayer of Intercession .....	WB	291	Thomas Becket .....	HH	59
PRC Synod 1992 .....	DJE	389	Total Depravity .....	RVO	492
Preaching .....	DHK	398	Tradition .....	DHK	117
Promoting the Reformed Faith in Australia .....	DJE	173	Training of Our Own Ministers .....	LCK	297
Questions of Article 41 .....	RJD	326	Troubles Escalate in CRC .....	RDD	273
Questions of Article 41 (2) .....	RJD	344	True Thinking .....	SRK	378



Title	Author	Page
Truth Proclaimed by Faith .....	JAH	399
Types of Ecclesiastical Assemblies .....	RLC	187
Ulrich Zwingli: Swiss Reformer .....	HH	449
(2) .....	HH	465
Unbelief's Attempt to Dismiss Sin (1) .....	RGM	110
(2) .....	RGM	157
Value of the Church Order Today .....	RLC	320
(2) .....	RLC	349
Waldensians .....	HH	380
Way of Righteous .....	JDS	435
What About "Free Will"? .....	HVD	441
Where is My Honor? .....	CJH	159
Why Protestant Reformed? .....	AS	444
Will a Man Rob God? .....	CJH	258
Willing and Unwilling Sons .....	JDS	363
Wonder in Bethlehem .....	JDS	123
World at War .....	RDD	296
Worshiping God as He Wills .....	DJE	341
Writings Worth Noting .....	DJE	175
Youth in Doubt .....	SRK	451
Zeal .....	DHK	234

## SUBJECT INDEX

Subject	Title	Author	Page
AIDS			
	Causes of AIDS .....	NPJ	367
	Gospel-Truth about AIDS .....	DJE	293
ANABAPTISM			
	Anabaptism and the Means of Grace (1) .....	WB	41
	(2) .....	WB	82
	Anabaptist View of Church and State .....	GK	33
	Conflict with Anabaptists, Infant Baptism .....	RVO	36
	Enemy on the Left .....	DJE	29
	History of Anabaptism .....	HH	31
	Infant Baptism and Sovereign Grace .....	RH	39
	Kingdom Not of This World .....	JDS	27
	Reformed Controversy with Anabaptism over		
	Church Government .....	RLC	43
	Reformed World and Life View .....	KK	45
AUSTRALIA			
	Aussie Appreciation .....	DH	223
	Promoting the Reformed Faith in Australia .....	DJE	173
BACK TO GOD HOUR			
	Back to God Hour in the Soviet Union .....	RDD	155
BECKET, THOMAS			
	Thomas Becket .....	HH	59
BIBLE			
	Rightly Dividing the Word .....	SRH	307
CALVINISM			
	Death of Confessional Calvinism in Scottish		
	Presbyterianism (1) .....	DJE	437
	(2) .....	DJE	485
	Total Depravity .....	RVO	492
CATHERINE OF SIENA			
	Catherine of Siena: Mystic .....	HH	15
CHARISMATICS			
	Charismatic Reformed? .....	RDD	225

Subject	Title	Author	Page
CHASTISEMENT			
	Our Father's Chastisement .....	AdH	225
	(2) .....	AdH	250
CHRISTIAN REFORMED ALLIANCE			
	Christian Reformed Alliance .....	RDD	176
CHRISTIAN REFORMED CHURCH			
	CRC Losing Churches .....	RDD	105
	Decision that Satisfies Neither Side .....	RDD	488
	Leakage or Hemorrhage? .....	RDD	422
	Orthodox Presbyterian Church Considers Breaking		
	Ties with CRC .....	RDD	453
	Troubles Escalate in CRC .....	RDD	273
CHRISTIAN SCHOOLS			
	Choice: Tuition Vouchers, Christian Schools, and		
	the 1st Amendment .....	JL	228
	Consistorial Promotion of Christian Schools .....	AdH	330
	Financing Our Christian Schools .....	JE	7
	Legacy of Good Christian Schools .....	DJE	5
	Maintaining Our Christian Schools .....	FH	9
	Place of Doctrine in the Christian School .....	HH	11
	School Graduation Prayer Case: Supreme Court		
	Poised to Issue Landmark Decision .....	JL	256
CHRISTMAS			
	Christmas and World Peace .....	RDD	140
	Church's Observance of Christmas .....	RLC	130
	Genealogy of Jesus (or, Jesus the Son of		
	Nathan) .....	DJE	128
	Greatest Gift of All .....	VDB	135
	He Came for Friendship .....	DJE	125
	Marking the Christmas Season .....	KK	132
	Peace in the Church .....	RVO	138
	Peace Through Our Lord Jesus Christ .....	CH	136
	Wonder in Bethlehem .....	JDS	123
CHURCH GOVERNMENT			
	Church Government in the Presbyterian		
	Tradition .....	CSC	319
CHURCH HISTORY			
	Catherine of Siena: Mystic .....	HH	15
	Francis of Assisi: Medieval Saint .....	HH	102
	John Hus .....	HH	280
	John Wycliffe: Morning Star of the		
	Reformation (1) .....	HH	152
	(2) .....	HH	177
	Thomas Becket .....	HH	59
	Ulrich Zwingli: Swiss Reformer .....	HH	449
	(2) .....	HH	465
	Waldensians .....	HH	380
CHURCH ORDER			
	All Things Decently and in Order .....	JDS	315
	Authority of Broader Ecclesiastical		
	Assemblies .....	RVO	323
	Church Order and Spontaneity .....	CRS	440
	Comparison of the Church Order of Continental		
	Dordt and Westminster Scotland .....	CC	351
	Erasure of Baptized Members .....	CJT	246



Subject	Title	Author	page
<b>CHURCH ORDER (cont.)</b>			
	Mutual Censure — Article 81 of the		
	Church Order .....	WB	328
	Reformed Church Order: Law of Christ .....	DJE	317
	Separate Meetings of Elders and Deacons .....	RGM	333
	Value of the Church Order Today .....	RLC	320
	(2) .....	RLC	349
<b>CHURCH ORDER, ART. 21</b>			
	Consistorial Promotion of Christian		
	Schools .....	AdH	330
<b>CHURCH ORDER, ART. 27</b>			
	Term of Office .....	RLC	21
<b>CHURCH ORDER, ART. 28</b>			
	Claiming State Protection .....	RLC	67
<b>CHURCH ORDER, ART. 29</b>			
	Types of Ecclesiastical Assemblies .....	RLC	187
<b>CHURCH ORDER, ART. 30</b>			
	Jurisdiction of Assemblies .....	RLC	253
<b>CHURCH ORDER, ART. 31</b>			
	Right of Appeal .....	RLC	395
<b>CHURCH ORDER, ART. 32</b>			
	Prayer at the Assemblies .....	RLC	469
<b>CHURCH ORDER, ART. 41</b>			
	Questions of Article 41 .....	RJD	326
	(2) .....	RJD	344
<b>CHURCH UNITY</b>			
	Church Unity, Reformed Synods, and		
	Independency (1) .....	DJE	197
	(2) .....	DJE	221
	(3) .....	DJE	245
<b>CHURCH/STATE</b>			
	Recent Federal Legislation on Church/State		
	Issue .....	JL	404
<b>CLASSIS EAST</b>			
	On a Report of Classis East .....	KK	150
<b>CLASSIS WEST</b>			
	Special Meeting of Classis West .....	RVO	442
<b>COMMUNION OF THE SAINTS</b>			
	Communion of Saints .....	MBL	19
	Global Communion of the Saints .....	RGM	374
<b>CONDITIONAL THEOLOGY</b>			
	Conditional Theology .....	BW	182
<b>CONFERENCES</b>			
	Conference on Holy Scripture .....	RDD	105
	Family Conference in Northern Ireland .....	DJE	270
	Officebearers' Conference .....	RK	319
<b>CONSCIENCE</b>			
	Term "Conscience" Investigated .....	GCL	161
<b>CONTACT COMMITTEE</b>			
	Report from the Contact Committee .....	HH	180
<b>COVENANT</b>			
	Covenant, Election, and Article 31 of the		
	Church Order .....	HG	55
	Election Theology of Covenant: Beautiful		
	and Comforting .....	DHK	55)
	Jehovah's Faithful Covenant With Noah .....	GCL	402

Subject	Title	Author	page
<b>COVENANT (cont.)</b>			
	Teaching Children the Covenant .....	JDS	3
<b>COVENANT REFORMED FELLOWSHIP</b>			
	Developments in the Covenant Reformed Fellowship		
	of Northern Ireland .....	JC	181
<b>CREATION</b>			
	Did It Happen? As Revealed? .....	DJE	365
<b>CULTS</b>			
	Cults in Eastern Europe .....	RDD	202
<b>DECLARATION OF PRINCIPLES</b>			
	"Declaration of Principles" and its Results ...	BW	473
<b>DOCTRINE</b>			
	Maintaining Sound Doctrine .....	AdH	57
	Place of Doctrine in the Christian School .....	HH	11
	Take the Sword of the Spirit .....	JLK	51
<b>ECCLESIASTICAL ASSEMBLIES</b>			
	Types of Ecclesiastical Assemblies .....	RLC	187
<b>EDUCATION</b>			
	Covenant Instruction .....	HH	390
	Education Game .....	FH	204
	Education in the Post-Christian Era .....	FH	306
	Grades and Report Cards .....	FH	467
	Legacy of Good Christian Schools .....	DJE	5
	School Choice Gains Momentum .....	JL	471
<b>EPISCOPAL SYNOD OF AMERICA</b>			
	Church Split? .....	RDD	203
<b>EVANGELICAL CHURCH</b>			
	Evangelical Church in Spain .....	RDD	297
<b>EVANGELICAL PRESBYTERIAN CHURCH</b>			
	Promoting the Reformed Faith in Australia .....	DJE	173
<b>EVOLUTION</b>			
	Did It Happen? As Revealed? .....	DJE	365
<b>EXAMPLE</b>			
	Example .....	DHK	248
<b>EXPERIMENTAL RELIGION</b>			
	Experimental Religion .....	NPJ	78
	More on "Experimental Religion" .....	BS	127
<b>Francis of Assisi</b>			
	Francis of Assisi: Medieval Saint .....	HH	102
<b>FREE WILL</b>			
	What About "Free Will"? .....	HVD	441
<b>FRIENDS</b>			
	Reformed Family: Friends .....	MBL	249
<b>FRUIT</b>			
	Fruit .....	DHK	448
<b>GENEALOGY OF JESUS</b>			
	Genealogy of Jesus (or, Jesus the Son of		
	Nathan) .....	DJE	128
	Genealogy of Jesus: A Reply to Prof.		
	David Engelsma .....	HV	200
	Son of David Through...? .....	RLC	272
<b>GHANA</b>			
	Brief Report on the Visit to Ghana .....	RJD	372
<b>GKN and the Reformed Ecumenical</b>			
	Council .....	RDD	203



Subject	Title	Author	page
GKN			
	GKN Turns 100 in 1992 .....	RDD	274
	News of the Dutch Churches .....	RDD	392
GOVERNMENT			
	Claiming State Protection .....	RLC	67
HOLINESS OF GOD			
	Holiness of God (4) .....	CJT	304
HOLY ROLLERS			
	Holy Rollers: Bigger, Richer than Ever .....	RDD	224
HOMOSEXUALS			
	Church Calls Homosexual Minister .....	RDD	296
	Homosexuals and the Church .....	RDD	177
HUS, JOHN			
	John Hus .....	HH	280
HYPER-CALVINISM			
	Brotherly Request that the RCUS Prove Its Charge		
	Against the PRC .....	DJE	462
INDEPENDENCY			
	Church Unity, Reformed Synods, and		
	Independency (1) .....	DJE	197
	(2) .....	DJE	221
	(3) .....	DJE	245
	Reformed Synods and Independency .....	DJS	199
INFANT BAPTISM			
	Conflict with Anabaptists, Infant Baptism .	RVO	36
	Infant Baptism and Sovereign Grace .....	RH	39
INTERCESSION			
	Prayer of Intercession .....	WB	291
ISLAM			
	Fastest Growing Religion in America .....	RDD	273
JAMAICA			
	Jamaica Seminar, 1992 .....	BLG	370
	Report on Jamaica .....	AdH	107
JESUS' KINGDOM			
	Analyzing the Disciples' Mistaken Kingdom		
	Notion (1) .....	KK	283
	(2) .....	KK	376
JEWETT, PAUL K.			
	Paul K. Jewett .....	RDD	106
LAUGHTER			
	Laughter .....	DHK	86
LETTERS			
	As Another Sees Us .....	CM	343
	Aussie Appreciation .....	CH	223
	Ban the Book .....	EL	200
	Continuing Dialog on Mysticism .....	WC	464
	Covenant, Election, and Article 31 of the		
	Church Order .....	HG	55
	Election Theology of Covenant: Beautiful		
	and Comforting .....	DHK	55
	Encouragement .....	MWB	176
	Experimental Religion .....	NPJ	78
	From the Seminary .....	RDD	66
	Genealogy of Jesus: A Reply to Prof. David		
	Engelsma .....	HV	200
	In Defense of Schlissel .....	JTK	439

Subject	Title	Author	page
LETTERS (cont.)			
	Interest in the T.B.S. ....	JRS	247
	Letter from the Seminary .....	RDD	302
	.....	RDD	419
	More on "Experimental Religion" .....	BS	127
	Recommended Works on Eschatology .....	JP	55
	Reformed Synods and Independency .....	DJS	199
LOVE			
	Love's Covering of Sins .....	BLG	195
LUTHERAN REFORMED			
	Lutheran Reformed Unity .....	RDD	454
MALACHI, BOOK OF			
	Behold the Day Cometh .....	CJH	401
	Coming of the Messenger of the Covenant .	CJH	232
	God-Fearing Remnant in the Midst of a		
	Hardened People .....	CJH	356
	God's Covenant of Life and Peace .....	CJH	189
	God's Love: Questioned, Proven,		
	Confessed .....	CJH	112
	Judah's Treachery Against the Marriage		
	Bond .....	CJH	207
	Overview of Malachi .....	CJH	84
	Where is My Honor? .....	CJH	159
	Will a Man Rob God? .....	CJH	258
MERCY			
	Prayer for God's Mercy .....	JDS	267
MID-AMERICA REFORMED SEMINARY			
	M.A.R.S. Decides to Relocate .....	RDD	225
MISSION PRINCIPLES			
	Answer .....	RVO	184
	Approaching the Unbeliever .....	RVO	230
	Encouragements .....	RVO	17
	Methods .....	RVO	79
	Total Depravity .....	RVO	492
MISSIONS			
	Brief Report on the Visit to Ghana .....	RJD	372
	Jamaica Seminar, 1992 .....	BLG	370
	News from the Domestic Mission		
	Committee .....	DD	368
MOVIES			
	Christ in Hollywood .....	RDD	296
MUTUAL CENSURE			
	Mutual Censure — Article 81 of the		
	Church Order .....	WB	328
NAME OF GOD			
	God's Name is Holy! .....	RDD	453
NEW YEAR			
	Anno Domini 1991 .....	RDD	154
	Musings at the Close of the Year .....	CH	155
NEW ZEALAND			
	Global Communion of the Saints .....	RGM	374
NORTHERN IRELAND			
	Family Conference in Northern Ireland .....	DJE	270
OFFICES IN THE CHURCH			
	Term of Office .....	RLC	21



Subject	Title	Author	page	Subject	Title	Author	page
<b>ORTHODOX PRESBYTERIAN CHURCH</b>				<b>SIN</b>			
	Orthodox Presbyterian Church Considers Breaking Ties with CRC .....	RDD	453		Love's Covering of Sins .....	BLG	195
<b>PRAYER</b>					Unbelief's Attempt to Dismiss Sin (1) .....	RGM	110
	Prayer at the Assemblies .....	RLC	469		(2) .....	RGM	157
	Prayer of Intercession .....	WB	291	<b>SINGAPORE</b>			
	School Graduation Prayer Case: Supreme Court Poised to Issue Landmark Decision .....	JL	256		New Law on Religion Passed in Singapore .....	RDD	224
<b>PREACHING</b>					Persecution in Singapore .....	RDD	453
	Preaching .....	DHK	398		Reflections on the Training of our Future Ministers .....	JM	275
<b>PRESBYTERIANISM</b>					Training of Our Own Ministers .....	LCK	297
	Death of Confessional Calvinism in Scottish Presbyterianism (1) .....	DJE	437	<b>SOVEREIGNTY OF GOD</b>			
	(2) .....	DJE	485		Sovereignty of God (3) .....	CJT	89
<b>PRESUPPOSED REGENERATION</b>				<b>STANDARD BEARER</b>			
	Some Reflections on "Presupposed Regeneration" .....	BW	61		Committed to Exposing Old Wolves in New Wool .....	KK	209
<b>PROTESTANT REFORMED CHURCHES</b>					Help for Newcomers to the Faith .....	SJS	439
	As Others See Us .....	DJE	269		Holding the Traditions .....	DJE	53
	Brotherly Request that the RCUS Prove Its Charge Against the PRC .....	DJE	462		(2) .....	DJE	77
	"Declaration of Principles" and its Results .....	BW	473		(3) .....	DJE	101
	Fragmenting of the Churches .....	BW	424		(4) .....	DJE	149
	Why Protestant Reformed? .....	AS	444	<b>SUPPORT OF MINISTERS</b>			
<b>PSALM-SINGING</b>					Does God Take Care of Oxen? .....	DJE	461
	In Defense of the Psalms and Article 69 .....	HH	439	<b>SYNOD</b>			
<b>PUBLICATIONS</b>					Church Unity, Reformed Synods, and Independency (1) .....	DJE	197
	Writings Worth Noting .....	DJE	175		(2) .....	DJE	221
<b>REFORMED ECUMENICAL COUNCIL</b>					(3) .....	DJE	245
	GKN and the Reformed Ecumenical Council .....	RDD	203		Conduct Becoming the Gospel of Christ .....	CJT	411
	Reformed Ecumenical Council Meets in May .....	RDD	393		May Major Assemblies Depose? .....	PW	271
<b>REGULATIVE PRINCIPLE</b>					PRC Synod 1992 .....	DJE	389
	More on the "Regulative Principle" .....	HD	417		Reformed Synods and Independency .....	DJS	199
<b>REPORTS</b>					Synod of South Holland 1992 .....	DJE	413
	Annual RFP A Report, 1990-1991 .....	PK	68	<b>THANKSGIVING</b>			
	Developments in the Covenant Reformed Fellowship of Northern Ireland .....	JC	181		Rejoice in the Lord Always .....	JDS	75
	Report from the Contact Committee .....	HH	180	<b>TUITION VOUCHERS</b>			
	Report of Classis East .....	JJH	95		Choice: Tuition Vouchers, Christian Schools, and the 1st Amendment .....	JL	228
	.....	JJH	214	<b>UNITED METHODISTS</b>			
	.....	JJH	429		Conservatives in Mainline Churches Getting Vocal .....	RDD	274
	Report of Classis West .....	RH	336	<b>UNITY</b>			
	.....	RH	454		Calls for Unity Among Reformed Denomination .....	RDD	63
	Report on Jamaica .....	AdH	107	<b>WALDENSIANS</b>			
	Special Meeting of Classis West .....	RVO	442		Waldensians .....	HH	380
<b>RESPECT</b>				<b>WAR</b>			
	Reformed Family: Respect .....	MBL	491		World at War .....	RDD	296
<b>RUSSIA</b>				<b>WOMEN IN OFFICE</b>			
	Back to God Hour in the Soviet Union .....	RDD	155		No More Women Preaching .....	RDD	154
<b>SCHOLARSHIP</b>				<b>WORD STUDIES</b>			
	Importance of Christian Scholarship .....	AdH	163		Example .....	DHK	248
<b>SEA</b>					Fruit .....	DHK	448
	Seas .....	DHK	65		Laughter .....	DHK	86
					Near ... Nigh .....	DHK	165
					Preaching .....	DHK	398
					Seas .....	DHK	65



Subject	Title	Author	page	Subject	Title	Author	page
WORD STUDIES (cont.)				WYCLIFFE, JOHN			
Tradition .....		DHK	117	John Wycliffe: Morning Star of the			
Zeal .....		DHK	234	Reformation (1) .....		HH	152
WORLDLINESS				(2) .....		HH	177
Answer to a Growing Worldliness .....		BW	113	ZWINGLI, ULRICH			
WORSHIP				Ulrich Zwingli: Swiss Reformer .....		HH	449
Southern "Other" Asks About Organs .....		CHG	415	(2) .....		HH	465

## WEDDING ANNIVERSARY

The Lord willing, on September 25, 1992, our parents and grandparents,

**MR. and MRS. JAMES  
BLANKESPOOR,**

will celebrate their 50th wedding anniversary. We thank God for them, and for the love, care, and covenant upbringing they give us. We pray that God will care for them and bless them as they enjoy their remaining years.

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

- Pete and Jan Poortenga
- Todd and Val Terpstra  
Gordon
- Jerry and Judy Fynaardt  
Mitchell
- George and Ranae Vroom  
Danielle, Nickolas
- Joanne and Deanna Poortenga  
Lynwood, IL

## RESOLUTION OF SYMPATHY

The Junior Mr. and Mrs. Society of Southwest Church expresses its sincere Christian sympathy to fellow members Tom and Laurie Buiter and their family on the sudden, unexpected death of Tom's stepfather,

**MR. DONALD KNOPER.**

May the family find comfort from John 11:25, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Rev. Marvin Kamps, President  
Nancy Schipper, Secretary

## RESOLUTION OF SYMPATHY

The Ladies' Society of the Hudsonville Protestant Reformed Church wish to express our Christian sympathy to our member, Mrs. Florence Bouwkamp, in the sudden passing to glory of her brother,

**MR. DONALD KNOPER.**

May she be comforted knowing that he is one of that great multitude which no man can number, saying before the throne, "Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever, Amen" (Revelation 7:10).

Rev. G. VanBaren, president  
Mrs. Gertrude Lubbers, secretary

## WEDDING ANNIVERSARY

On September 19, 1992, our dear parents and grandparents,

**MR. and MRS. JOHN WIGGER,**  
will celebrate their 45th wedding anniversary.

We rejoice with them, and are thankful to our covenant God for the years they have shared, and for the love and godly instruction we have received from them. It is our prayer and hope that the Lord will continue to keep and bless them in the years that He may give them.

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147:11).

- Bern and Kaye Wigger
- Ben and Judy Wigger
- Chuck and Barb Ensink
- Dave and Linda Wigger  
12 grandchildren  
3 great-grandchildren

Hudsonville, MI

## NOTICE!!!

The Eastern League of Men's and Ladies' Societies will meet September 29 at 8 P.M. at First Church.

Rev. Dale Kuper will speak on the topic "Liberal, Conservative, or Reformed?"

The public is invited to attend.

## RESOLUTION OF SYMPATHY

The Ladies' Society of the Hudsonville Protestant Reformed Church wish to express our Christian sympathy to our member, Mrs. Freda Zwak, in the passing to her heavenly home of her stepmother,

**MRS. ANNE MIEDEMA.**

"Therefore the redeemed of the Lord shall return and come with singing unto Zion and everlasting joy shall be upon their head; and they shall obtain gladness and joy, and sorrow and mourning shall flee away" (Isaiah 5:11).

Rev. G. VanBaren, president  
Mrs. Gertrude Lubbers, secretary

## RESOLUTION OF SYMPATHY

The Council of Grandville Church expresses its sincerest sympathy to our members, Mr. and Mrs. Kurt VanOverloop, in the loss of Mrs. VanOverloop's father,

**MR. DON KNOPER.**

May our gracious God comfort them by His Word. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

Mr. John VanderWoude, Vice-pres.  
Mr. David Harbach, Clerk