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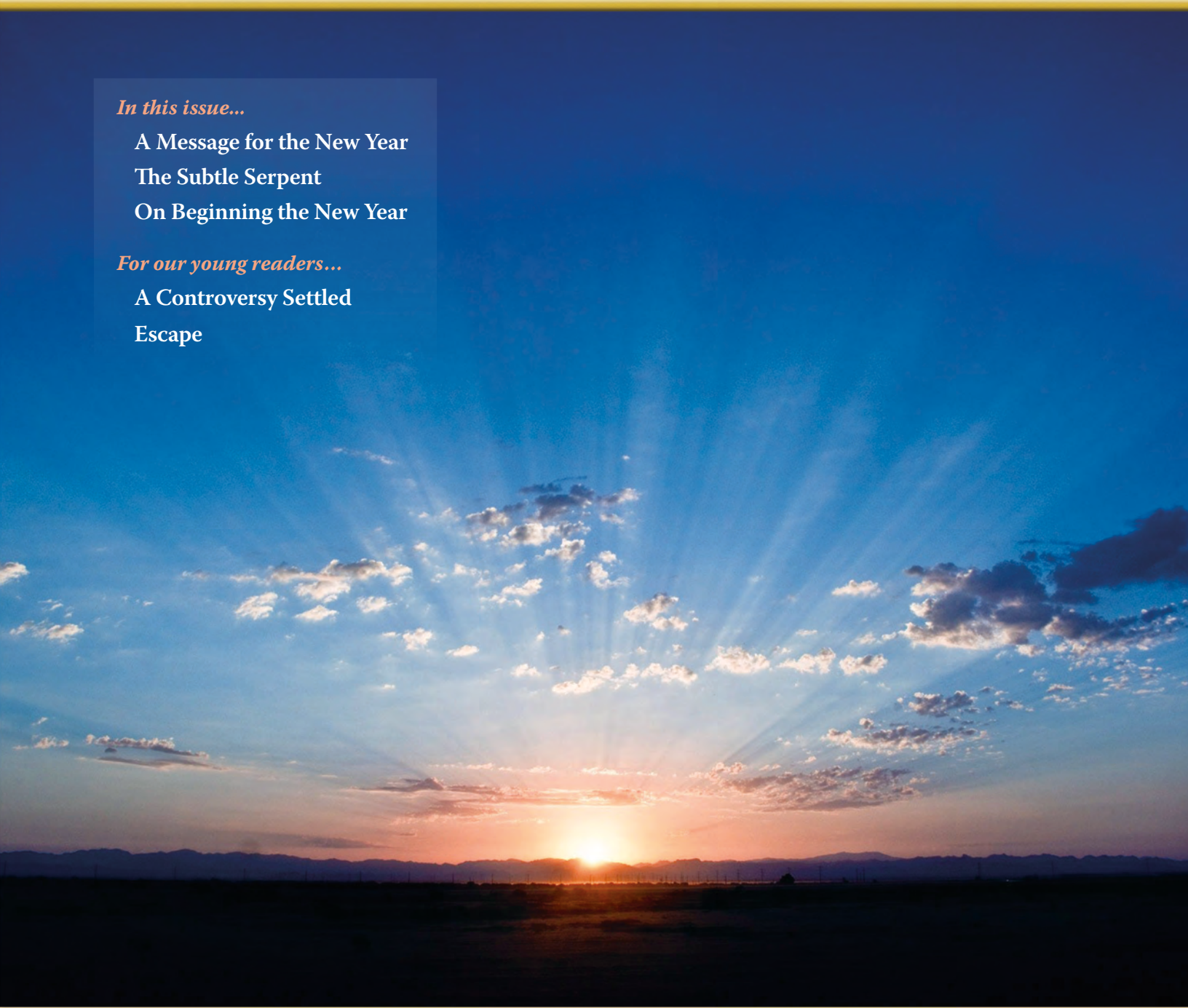
The Official Periodical
of the Netherlands Reformed
Congregations of the
United States and Canada

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For our young readers...

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Escape



"In the beginning God created the heaven and the earth." GENESIS 1:1



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In all our publications, the Netherlands Reformed Congregations aim to remain true to inerrant Scripture and its Reformed heritage as expounded in the denomination's doctrinal standards: the Belgic Confession (1561), Heidelberg Catechism (1563), and Canons of Dordt (1618-1619). The Netherlands Reformed Congregations are also in agreement with the Westminster Standards (1640s): the Westminster Confession of Faith and the Larger and Shorter Catechisms. The Netherlands Reformed Denomination in the United States and Canada consists of twenty-seven congregations and approximately 11,000 members. Our sister denomination in the Netherlands has 152 congregations and a membership of approximately 107,000. The North American churches have established a mission post and congregation in Loma Alta, Bolivia, South America.



Meditation

A Message for the New Year

Rev. A.H. Verhoef, St. Catharines, ON

“Ye are the salt of the earth” (Matthew 5:13a).

Ye are the salt of the earth.” Herein lies the calling of all God’s people. Earnestly, the Lord Jesus exhorts His followers about their life and task as they sojourn here below in the wilderness. He reminds them what they are, by grace, and how they ought to walk, also by grace. “Ye are the salt of the earth,” and as we read in Mark 9, Jesus taught that “Salt is good.”

Does not salt preserve certain foods such as meat? If it is not salted, it will soon spoil and reek, making the meat unfit for consumption. Thus, it is with grace, with the truth of God, for the truth of God must be within us. Before the Lord begins to work graciously in the heart of a sinner, he is filled with corruption, sin, and vile abominations. Ever since our fall we have neither grace nor truth in us because we have spoiled everything. “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” “There is none righteous, no, not one,” but once the Holy Spirit enters the heart, He begins to renew, He begins to sanctify. Sin is seen for what it is—corruption and a stench in God’s nostrils. We seek to cast it out, to mortify it, and to live holily before God. God’s pure grace must do this work, for by it the Word not only uncovers corruption but also begins to show the goodness and mercy of the Lord, the sweetness and blessedness of serving Him. Such salt is good.

How does salt profit such a sinner? Just as in natural things, salt gives taste and brings out the flavor of food, so it is in spiritual matters. About a sinner without salt we can ask with Job: “Can that which is unsavory be eaten without salt, or is there any taste in the white of an egg?” No, as long as we are a sinner without salt, we cannot please God. We have no desirable taste for others; we are flat, and we ourselves cannot taste anything desirable in Holy Scripture. In our folly we rather go to the husks of the swine. However, let salt be given in the soul by the operation of the Holy Spirit, and there comes an inner delight in the Word of God. Then the gospel is a savor of life unto life. Then we taste that the Lord is good and His mercy endureth forever.

Salt is remarkable in still another way. If we taste a little bit of salt, even a pinch of it, we begin to desire more. How true this is with spiritual salt, for there comes a yearning after God and His communion; a longing for things from above is wrought in the soul. Tasting a little of that marvellous mercy will stir up earnest desires after more grace, after pardon, after tasting the favour of God. Then our soul will cry out unto God, the living God, and

there is but One who can satisfy my soul’s deep yearning. The Saviour I do need, or I cannot be reconciled with God. Something else is learned—“Give me Jesus, else I die.” Without salt I become faint; weakness overtakes, and the beggar’s cry is heard, “Lord, grant me just one grain of salt.” Such salt is indispensable in the wilderness journey lest I perish forever more.

Salt cannot be missed if it shall be well with us for eternity. Do you know for which other reason? The Lord requires it of us. “And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt” (Leviticus 2:13). In Ezekiel 43 we read the same lesson; the priests had to cast salt upon the young bullock and the rams that were offered for a burnt offering unto the LORD. Of ourselves we have no sacrifice, and what we would offer unto God must be acceptable unto Him. Does it not point to the only Sacrifice, the Father’s Son in whom He is well pleased? God alone can provide Him unto us. We need Him as our Priest; we need Him as our offering, well-pleasing unto God.

Hear now the Saviour’s testimony to His true followers: “Ye are the salt of the earth.” Is it not an eternal wonder that sinners who have become the opposite of salt, who ended up without salt by their own fault, are given spiritual salt, are made salt by the Spirit of God? Is that true for you? Has that salt of grace begun to work within you? Are you the salt of the earth? Salt works quietly, without commotion, yet it works continually even as it is hidden in the soul. The workings of grace are mysterious and concealed. We read in Mark 4:26&27, “So is the kingdom of God, as if a man should cast seed into the ground ... and the seed should spring and grow up, he knoweth not how.” So it is with this salt. If, by grace, we have been made the salt of the earth, it becomes manifest. If we have salt in us; it shall be noticed.

Is your life a sincere offering unto God with the salt of the covenant? Should you not “present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service”? Are our words sprinkled with salt? Do we earnestly seek to counter sin and corruption? Does our life have the taste of salt? Is our conversation an example unto others, a testimony of which others can become jealous? Is it evident in our seeking of the experimental truth, in reading the Scriptures, and in longing for communion with the brethren that we desire more salt, more instruction, more grace, more holiness, more exercises in the grace

and knowledge of the Lord Jesus Christ, and more of the Lord's tender fear in our walk?

"Ye are the salt of the earth." If this word is true for you, even if you have but the smallest grain of salt, then your calling in this life is clear, but also in the coming year you must truly be salt. Recall the little maid taken captive out of the land of Israel who ended up in Naaman's house. She was salt indeed. What evil had befallen her, what affliction her portion, father and mother far away and perhaps slain, she alone among the heathens. Yet, see what the Lord did. He did not avert this evil but turned it for her profit and the profit of others. She was given to testify in all simplicity about Israel's God and was His prophet. The Syrian captain was cleansed of his leprosy and washed of his sins; yes, the

God of Israel was exalted. This little maid offered up herself unto God with the salt of the covenant.

Hear also the serious warning of the Saviour: "But if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of man." Salt which is mingled with the sand of the world or other religious minerals will lose its savor; it cannot serve as salt. It is of no profit. Imitation salt cannot please God. Therefore, young and old, bring your needs before the Lord even as the year is just beginning; ask Him to give you the salt of grace and truth inwardly so that in this year it may become true: "Ye are the salt of the earth." □

A Year in Review

Rest or Restless

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41&42).

When we, *The Banner of Truth* Committee, wish you, our readers, the Lord's indispensable blessing in this newly begun year, we do this by drawing instruction from the above-mentioned scripture verses. With all that this year may hold for you, we wish that you, by the grace of the Lord, may know something of the place Mary had at the feet of the Teacher of Righteousness. This is a place where, in all the struggles of life, one may find safety, a place where Christ will stand up for you against the many false accusations coming against you. This is a place from which no one has ever been sent away, a place where you are not put to work but where the sinner may learn about the wonder of God's grace.

Here you may be under His eye, an eye that looks upon a sinner born dead in sin and trespasses. Here you may be at His feet which climbed Golgotha's hill, where His hands, in the palms of which He has graven your name, were nailed to the cursed cross. Here you may be near His mouth which spoke, "It is finished" and now speaks words of grace unto the heart of a sinner. What better wish can we extend to you who

are experiencing days of life full of trials and sorrows than that the Lord may give you the place of Mary? This is where a sinner may learn what it is to be saved by grace through the blood and righteousness of another. Only this will give true rest. Outside of coming to this place, there is only unrest.

For you and your family, we hope in this year that *The Banner of Truth* may continue to have a place in your home and in your heart. To all who labor faithfully and selflessly to make this publication possible, we wish the same for you as for our readers, that amongst all the busyness of this fast-paced life, you may have that good portion which was Mary's—not Martha's which was always serving, always doing, always being busy—but that only place—at His feet. For those who may have come to an end with all their serving, there is still a place at those feet, also in the year 2019.

In a special way, we remember our managing editor, Dr. Edward Nieuwenhuis, who has had a serious fall. May the Lord heal and strengthen him and enable him to resume the duties entrusted to him. We also remember our assistant editor, Rev. Vogelaar, as he recuperates from serious surgery. May the Lord remember him in all his needs both official and personal. May the Lord out of free and sovereign grace grant these blessings in our denomination.

On behalf of *The Banner of Truth* Committee,
Rev. J. den Hoed



Bible Study

Cornelius the Centurion (9)

Rev. C. Vogelaar, Clifton, NJ

Based on Acts 10:40-43

The apostle speaks of the mediatorial work of Christ. He has never preached to a more interested audience than this. It is true, the meeting was small; there was not a large crowd, but the Lord would enable His servant to bring a Christ-exalting message, and He would clearly bless this proclamation. It was the apostle's delight to preach about Jesus unto them. He spoke of Him as the Anointed One, verse 38, "Christ was anointed with the Holy Ghost and with power." He was appointed by the Father to be the Saviour of lost sinners. He was also qualified by the Spirit to do the work the Father gave Him to do.

He was also the compassionate One, verse 38, "Who went about doing good, and healing all that were oppressed of the devil." Christ is the Physician, and those that are whole do not need Him, but those that are sick. He is the Mighty One, for He cured incurable diseases and even raised the dead from the grave. He is the Suffering One, verse 39, "Whom they slew and hanged on a tree." The Lord had laid on Him the iniquities of us all, as we read in Isaiah. It has pleased the Lord to bruise Him, and He has put Him to grief. However, Peter does not preach of Him only in the state of His humiliation but also in His exaltation.

A risen King

We read in verse 40, "Him God raised up the third day." Peter does not say, "He arose," or "He is risen," but "Him God raised up the third day." It was the work of His Father, the Judge. Christ, as the Surety for His Church, had to pay the price to redeem those who were slaves of the Prince of Darkness and who were in bondage. The Judge is satisfied. Now death is conquered. "Because I live, ye shall live also." Peter knows that he died with Jesus, but he is also risen with Him. What a wonder this must have been for one who had denied his Master, had sinned everything away, and for whom there seemed to be no hope. All his expectations had been taken away. What a great wonder has taken place. Paul speaks of it in 1 Corinthians 15:5, "And that He was seen of Cephas, then of the twelve."

He may exalt his King who is given:

a) in the council of peace. God in His good pleasure wanted to have sinners regain fellowship with Him. A covenant was made from eternity in which Christ gave Himself as a Surety.

b) in the preaching of the gospel. This is what Peter also may do in the house of Cornelius. He is the voice of him "that bringest good tidings" to a hungry, needy people. (Isaiah 40:9)

c) in application to the heart. It is the work of the Holy Spirit to open hearts for Him, to make room for Him as a complete Saviour for lost sinners, and to give faith to believe and receive Him as the unspeakable gift of God's love. This will cause such a sinner to say in Psalm 118:17, "I shall not die, but live, and declare the works of the LORD." Thus, Peter spoke of the victorious King.

A revealed King

This Victor over all His enemies is manifested or revealed as we read in Acts 10:40b, "And shewed Him openly." Christ was not manifested to all people, but "unto witnesses, chosen before of God," verse 41. Here again, you hear about God's sovereign love; He made a difference where, by nature, there was no difference. The Lord took reasons out of Himself because there was nothing in those privileged witnesses that made them worthier than others. When Peter says, "even to us," he means Christ's immediate followers, "in whose name I now address you." We did eat and drink, partook of the same meals with Him, or as we should say, we sat at the same table. What a blessing it is if we may know that He is *our* Surety, *our* King.

He showed Himself to His disciples on the evening of the first day, even when they were behind closed doors. He met with the two men on the way to Emmaus and made Himself known to them, and for Peter the greatest wonder was that, "He was seen by Cephas." Also, after His resurrection, the disciples had to wait for His coming. He came as a surprising King and revealed Himself after a night of fruitless fishing. Having asked them, "Children, have ye any meat?" they had to admit, "No." They had nothing to offer to Him, but upon His command as a surprising King, they cast the net on the other side. There was a rich catch. They ate and drank with Him at the Sea of Tiberias, "Come and dine."

What they had, however, was all given by Him. There is no glory in them. The Church must experience that they must live from the gifts. They had communion with Him. They must also be nourished out of Him, must come with empty hands unto Him. They remain a dependent people. They can only boast of free grace which will humble them and give the desire to lift Him up as the One they know because He has manifested Himself to them.

A proclaimed King

Peter says that he is not acting or speaking because of his own will or desire. He says in verse 42, "And He commanded us to preach unto the people." That is, Christ did not leave it to our discretion, but He made it part of our official duty. They are ambassadors of Him. They were commanded to preach, that is, to proclaim and to publicly announce Him, "And to testify." Here we have an emphatic form of the common verb, "to bear witness." It may here suggest the accessory ideas of incessant, thorough, and explicit testimony. It is to speak the truth, the whole truth, and nothing but the truth, solemnly and earnestly.

Of what do they have to testify? They have to proclaim Christ who is the One designated, ordained of God. He will be the Judge of the quick and the dead, which does not mean in the spiritual sense of saints and sinners but in the literal sense, people of all generations, past, present, and to come. What a solemn testimony. We all have to appear before Him who will sit upon His great, white throne and give an account to Him of what we have done.

The books will be opened, and Christ will execute a just sentence for those who refused to have Him reign over them. "Depart from me ye workers of unrighteousness." They have to go into the place where there is no hope, no light, no relief, no proclamation of salvation. What will it be if we have to meet Him without ever having bowed here before Him?

However, Peter may also proclaim Christ as the One of whom he says in verse 43, "That through His name whosoever believeth in Him shall receive remission of sins." That is, there is healing, there is forgiveness because the blood of Jesus Christ, the Son of God, cleanseth from all sin. The prophets also have spoken and solemnly testified of Him. How precious He becomes to those who learn the burden of guilt, the corruption of their heart, who can never make themselves clean, who cannot deliver themselves. They need to be reconciled with God.

Peter has preached the riches of Christ in the state of His humiliation and exaltation. There are those who experience the need for the application of the blood of Christ to their hearts. They need the testimony of the Spirit. There will be peace when they may rest on His work, may sink upon the righteousness of Christ, and embrace Him as their Redeemer and Saviour. Then there is peace with God and no condemnation for them. Peter says, "Whosoever believeth in Him." This preaches the richness of the gospel. There is room through His name for the chiefest of sinners. God could not forgive sins without atonement. If we may be reconciled to God, it must be through Him of whom Peter speaks so earnestly. What a powerful sermon, given by God, this must have been. One who once denied Christ may now proclaim Him in the fullness of His grace. Blessed are they who believe in and flee to Him. □

(To be continued)



From Our Inheritance

On Beginning the New Year

Rev. W.C. Lamain (1904-1984)

The Old Year, with all its cares, sorrows, and trials, together with its many tokens of God's goodness, has ended. Blessed indeed are they who did not have to enter the New Year with sins which have not been forgiven; who, upon entering the New Year, can look back upon the gracious forgiveness of their sins, upon a merciful covering of their iniquities. The great majority go on from day to day and from year to year, adding to sin and feeling no need for the precious blood of the Son of God that washes away all sin. There are others, however, who, indeed, feel the need for forgiveness of their sins but who, not having been granted that unspeakable blessing, go their way bowed down under the heavy load of sin. With a heavy heart they enter the New Year. The hope they once had that they would find peace with God is waning. That blessing is so great, and they feel so unworthy that for them to ever

receive that blessing seems more and more impossible as time goes on. Death follows hard on their heels; their debt is unpaid; God's justice has not been satisfied, and fierce fighting rages within. Satan, the accuser, is so active, the law condemns, and the gospel is silent. Christ is hidden, and with a condemning conscience they wearily stumble on their way.

The question arises in their hearts, what shall the end be? Oh, to be sure, in their darkest hour they still believe that the end of the man that trusts in the name of the Lord shall be peace, that God shall never forsake the work of His hands. However, to believe that it is for them is a question that looms larger and larger as time goes on. They can still never be jealous of persons who talk so blithely about their religion and who are so happy and content in their salvation. If they were to choose, no matter how miserable their state

or how often Satan, the murderer, tells them, “There is no help for you in God,” they would still prefer to lie with Mordecai the Jew at the King’s gate than to ever appropriate one thing that was not applied to them by the Holy Spirit. It is their longing and desire to have the blood applied to their soul so that they may be saved in a way of justice and equity by the redemption that is in Christ alone.

It is my sincere wish and prayer that the year of your deliverance may soon dawn upon you—that this year may be for you the year of God’s good pleasure—that for you who long for deliverance by God but cannot help yourselves may yet receive beauty for ashes, the oil of joy for mourning, and the garment of praise for the Spirit of heaviness. Let it be to your comfort that God, at His own time, shall fulfill the promise, “O, thou afflicted, tossed with tempest, and not comforted, behold, I will lay your stones with fair colors, and lay the foundations with sapphires.” To be sure, we are living in dark days, but God is faithful. The captive exile hasteneth that he may be loosed and that he should not die in the pit nor that his bread fail. These are but poor and empty words that I address to you, but God can give them meaning and value for your soul. While you read this, may the Spirit of God grant you faith to believe it. All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us. What a great comfort this is for God’s child; therefore, comfort one another with these words.

My wish for this New Year for all God’s children, the small and the great, is an overflowing fountain of blessing, and for myself also a crumb from the table of grace. We have forfeited the right to even the least of His blessings, and the smallest blessing is so very great to a transgressor of all God’s commandments.

My prayer is the prayer Jesus taught His disciples, “Thy kingdom come”—a prayer not only for the coming of that kingdom but also for an increase in God’s Church. It is God’s own promise to His Church in Jeremiah 30:19: “I will multiply them, and they shall not be few.” There is joy

in heaven over one sinner that repents. Surely, then, there would be joy on earth were we to see God working in our families and congregations. Should we not ask that this may be the year of God’s good pleasure and that the pleasure of the Lord prosper in the hand of Christ? God grant that in this year many may be added to the number that shall be saved—that many enemies be reconciled to God and many sinners be justified—that the burden of the walls of Zion be built up and that those who belong together may, in a proper and just way, be brought together.

May we also seek the Lord in prayer, asking that He send forth laborers into His harvest whereas He has promised,

*From age to age shall men be taught
What wondrous things the Lord has wrought.*

The need is great, and, in this also, may our eyes be upon the Lord. May He raise up men adorned with grace and talents to serve in His Church to build upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.

May the Lord bless us and our families with material, spiritual, and eternal blessings in Christ Jesus. May He keep us from war with its devastations. Our sins are great and many, but may God in wrath remember mercy. May He grant us grace to break with sin, to follow after righteousness, to extol His name and hallow His day. In keeping of God’s law there is great reward, but,

*Those who despise and not obey His law,
shall e’er in darkness stay.*

The year of our death is coming; it could be this year. Let us not put the day of our death too far in the future, and let us not make great plans for the future. May God teach us to die before our time to die is upon us. Then our death shall not be as the death of the godless but the final abolishing of sin and a passage into eternal life. The God of all grace grant that to you and me for Christ’s sake by the operation of the Holy Spirit. ◻

Believe God’s Word and power more than you believe your own feelings and experiences. Your Rock is Christ, and it is not the Rock which ebbs and flows but your sea.

Think it not hard if you get not your will nor your delights in this life; God will have you to rejoice in nothing but Himself.

Christ and His cross are not separable in this life; howbeit Christ and His cross part at heaven’s door, for there is no house-room for crosses in heaven. One tear, one sigh, one sad heart, one fear, one loss, one thought of trouble cannot find lodging there.

— Quotes by Samuel Rutherford



Questions & Answers

Questions from Our Readers

Rev. H. Hofman, Kalamazoo, MI

What does it mean that God makes a difference where there is no difference?

There are many Scriptures which point to a universal truth concerning mankind. In Psalm 14:2&3 we read that “the LORD looked down from heaven upon *the children of men*, to see if there were *any* that did understand, and seek God. They are *all* gone aside, they are *all* together become filthy: there is *none* that doeth good, no, *not one*.” In Romans, chapters 1-3, Paul establishes that *all the world* is guilty before God. With God there is *no respect of persons*, meaning that the Lord is sovereign and judges according to His eternal and divine standards, not those of man. In Ecclesiastes 9:2 we read that “*all things come alike to all*: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean ...”, etc. (italics are mine—HH).

Why do we mention this as part of the answer to this question? It is to show that particular dealings of the Lord in His providence with some of His creatures, while bypassing others, are not because one is better or worse than another. This is true for the common work of the Lord as well as the saving dealings of the Lord in the heart of His people. This is a sobering but important truth. There is no difference, by nature, among God’s creatures, but God makes a difference. Think with me for a moment about a few distinctions. If all men are equally sinners and lie condemned in Adam before God, why did God separate *you* to be in church every Sunday, to be under His sincere and earnest callings, warnings, invitations, and instructions of the Word? Why is the Word of salvation sent to *you*, and not to others? Why may *you* be in our Christian school where sound doctrine is taught, while others are deceived for eternity already in their youth? Why were *you* spared on the unsafe roads, perhaps in an accident, while others, even young children, were removed by the cold hand of death? Why may *you* be healthy while others are in constant pain and sick? Why does the Lord have mercy on one and not on the other? It is because God makes a difference where, by nature, there is no difference.

Come, meditate often about the difference God makes. Ponder deeply and daily what the reason might be. Is it not because the Lord has no desire in your death so that you would turn from your evil ways and live? Is it not that we should seek the Lord while it is the day of salvation? The Lord daily stretches forth His hands unto a disobedient and gainsaying people (Romans 10:21). People of God,

meditate deeply about why the Lord looked upon you in His mercy, graciously softened your heart, however obstinate, and inclined you to believe while others are left in their own wickedness and obduracy. I would encourage you to read the Canons of Dordt, First Head of Doctrine for further meditation on this subject.

It is also proper to ask questions in this manner. Why were you stricken with sickness but not others? Why must you be afflicted and bear a heavy cross but not others? Why ...? The answer is the same as we mentioned before. The purpose is to bring us at the feet of the Lord. I once heard a minister preach who explained that God’s children learn to thank the Lord for the afflictions they receive. At one point this minister said, “O God, I thank Thee that I was counted worthy to receive yet a blow.” Even in this the Lord made a difference where there is no difference. David wrote, “*It is good for me that I have been afflicted; that I might learn Thy statutes*” (Psalm 119:71). In verse 75 he writes, “*I know, O LORD, that Thy judgments are right, and that Thou in faithfulness hast afflicted me.*”

Finally, I wish to point to one example in the Bible where God made **no difference** when righteously He could have made a difference. Could not the Lord have spared His own Son, the Son of His eternal good pleasure, the Son whom He loved from before the foundations of the world, the Son who was set up from everlasting, from the beginning, or ever the earth was? This is the Son who was by Him as one brought up with Him, daily His delight, rejoicing always before Him, but with this Son God made *no difference*; He did not spare Him. Should not God have made a difference with His Son? Should not He have spared such a Son who is so holy, undefiled, and harmless? On the contrary, we read that it **pleased** the Lord to bruise Him, to smite Him, and to put His soul to grief. All this was necessary so that **a difference** may be made manifest to whomever is sovereignly brought under the truth of Jesus, the Mediator, who with His shed blood reconciles sinners with God. Jesus is the Mediator of reconciliation, intercession, and communion. Glory to God in the highest that you and I may hear of such a Mediator. God makes a difference where there is no difference. ◻

Please send your questions to Rev. H. Hofman, 112 Pratt Road, Kalamazoo, MI 49001, or hofman@premieronline.net.



Doctrinal Studies

The Five Points of Calvinism (2)

Rev. A.A. Brugge, Lethbridge, AB

History

Before we begin with an explanation of TULIP, we have to understand some historical aspects. The basic concepts of Arminianism and the Canons of Dordt are much older than the Synod of Dordt.

The controversy between Pelagius and Augustine

Neither John Calvin nor Jacob Arminius originated the basic concepts which undergird the two systems that bear their names. The fundamental principles of each system can be traced back many centuries prior to the time when these two men lived. For example, the basic doctrines of the Calvinistic position had been vigorously defended by Augustine against Pelagius during the fifth century.

As there was nothing new in substance in the Calvinism of Calvin, so there was nothing new in the Arminianism of Arminius. The doctrines of Arminius can be traced back as far as the time of Clemens Alexandrinus and seem to have been held by many of the fathers of the third and fourth centuries, having been diffused in the church through the corrupting influence of pagan philosophy. Pelagius and his followers, in the fifth century, were as decidedly opposed to Calvinism as Arminius was though they deviated much farther from sound doctrine than he did.

Pelagius denied that human nature had been corrupted by sin. He maintained that the only ill effects which the race had suffered as the result of Adam's transgression was the bad example which he had set for mankind. According to Pelagius, every infant comes into the world in the same condition as Adam was before the fall. His leading principle was that man's will is absolutely free. Hence, every one has the power within himself to believe the gospel as well as to perfectly keep the law of God.

Augustine, on the other hand, maintained that human nature had been so completely corrupted by Adam's fall that no one, in himself, has the ability to obey either the law or the gospel. Divine grace is essential if sinners are to believe and be saved, and this grace is extended only to those whom God predestined to eternal life before the foundation of the world. The act of faith, therefore, results, not from the sinner's free will (as Pelagius taught) but from God's free grace which is bestowed on the elect only.

Semi-Pelagianism, the forerunner of Arminianism

Augustine's unanswerable polemic had so fully discredited Pelagianism in the field of argument, that it could no longer be made plausible to the Christian mind. It collapsed. But

a new system soon presented itself, teaching that man with his own natural powers is able to take the first step toward his conversion, and that this obtains or merits the Spirit's assistance. Cassian was the founder of this middle way, which came to be called Semi-Pelagianism, because it occupied intermediate ground between Pelagianism and Augustinianism, and took elements from both. He acknowledged that Adam's sin extended to his posterity and that human nature was corrupted by original sin. On the other hand, he held a system of universal grace for all men alike making the final decision in the case of every individual dependent on the exercise of free will.

Those who followed Cassian (Semi-Pelagianism) held that the first movement of the will in the assent of faith must be ascribed to the natural powers of the human mind. This was their primary error. Their maxim was: "it is mine to be willing to believe, and it is the part of God's grace to assist." They asserted the sufficiency of Christ's grace for all, and that every one, according to his own will, obeyed or rejected the invitation, while God equally wished and equally aided all men to be saved. The entire system thus formed is a half-way house containing elements of error and elements of truth, and not at all differing from the Arminianism which, after the resuscitation of the doctrines of grace by the Reformers, diffused itself in the very same way through the different churches.

Calvinism, the theology of the Reformation

The leaders of the Protestant Reformation of the sixteenth century rejected Pelagianism and Semi-Pelagianism on the ground that both systems were unscriptural. Like Augustine, the Reformers held to the doctrines of the sovereignty of God, the total depravity of man, and unconditional election. The Reformers stood together in their view of predestination. It was taught not only by Calvin, but by Luther, Zwingli, Melancton (although Melancton later retreated toward the Semi-Pelagian position), by Bullinger, Bucer, and all of the outstanding leaders in the Reformation. While differing on some other points, they agreed on this doctrine of predestination and taught it with emphasis. Luther's chief work, "The Bondage of the Will", shows that he went into the doctrine as heartily as did Calvin himself.

All the leading Protestant theologians of the first epoch of the Reformation stood on precisely the same ground here. On other points they had their differences; but in asserting the helplessness of man in sin and the sovereignty of God in grace, they were entirely one. To all of them, these doctrines were the very life-blood of the Christian

faith. To the Reformers, the crucial question was not simply, whether God justifies believers without works of law. It was the broader question whether sinners are wholly helpless in their sin, and whether God is to be thought of as saving them by free, unconditional, invincible grace, not only justifying them for Christ's sake when they come to faith, but also raising them from the death of sin by His quickening Spirit in order to bring them to faith. The crucial issue was whether God is the author, not merely of justification, but also of faith; whether, in the final analysis, Christianity is a religion of utter reliance on God for salvation and all things necessary to it, or of self-reliance and self-effort."

Thus, it is evident that the five points of Calvinism, drawn up by the Synod of Dordt in 1619, was by no means a new system of theology. On the contrary, the Synod met

at a great crisis and it was called to review, re-examine and again authenticate, in the second generation since the rise of the Reformation, that body of truth and system of doctrine which that great movement had published to the world.

The Lord willing, in the next three issues of *The Banner of Truth*, each letter of the acronym TULIP will be briefly explained.

Total depravity
Unconditional election
Limited atonement
Irresistible grace
Perseverance of the saints □

(To be continued)



From Other Publications

“Just for a Moment”

Rev. G.J. Van Aalst, Klaaswaal, the Netherlands

(Translated from De Saambinder)

There stands the young servant before the Jordan, completely alone. His spiritual father, Elijah, has just been taken up into glory. Elisha's field of labor lies on the other side of the river, but how will he ever get there? There is no road, there is no path through the water, neither is there a bridge. How must it go? Elisha does not know. His life has become so different since he has left his father's farm to follow Elijah. He realizes that he has been left alone and is desolate, for the Lord has taken His exercised child to his eternal home. Elisha will miss the presence and the instruction of the prophet Elijah. Who will understand his loss?

He will never again hear the well-known voice and never more experience Elijah's comfort and support. What has been will never return. Before him he sees a deep stream of water which can pull him in and carry him away. That he must get to the other side of it he is certain, but how will he ever get there? Yet, he must go through the river. In his hand he carries the mantle of the prophet Elijah, which fell from him as he ascended in the fiery chariot. It is a tangible memory of Elijah's blessed and prophetic ministry, but those days are definitely in the past. He knows very well that he is not an Elijah, and he cannot live from the memories. He must go on. Is that also your concern? Perhaps Satan taunts you by asking, "Where is the God in whom you trusted?" Do you complain about the present time? Do you bemoan yourself and thereby secretly murmur about God?

What does Elisha do? Does he complain about himself since Jezebel is still ruling the country? No, he does not protest against God's providence; he is spared from doing that.

When he stands there alone before all the impossibilities, before the unknown and threatening future for the church and society in his days, he looks up. He lifts up his heart, and he calls out to his only Helper. He does not ask for Elijah, no matter how much he misses him. He may despise his own strength at the beginning of a new period in his life, a period with many concerns and hindrances. He stands at the beginning of a way with great depths. His own mantle has been rent because of mourning. He does, however, stand there with the pledge of the spiritual inheritance of his ancestor in his hand. With that he strikes the waters of Jordan with the cry, "Where is the God of Elijah?" Yea, He is the same God; Elisha calls upon the unchangeable covenant God—He who in the past made the dead alive and who answered prayer so remarkably. It is He who, in times of need, wonderfully provided. Yes, it is exactly that God upon whom he calls, who in the past has clearly shown who He is. That is why Elisha cries out, "Because of Thy name and who Thou art, O Lord, show that Thou art the same both for today and for the future."

Oh, that we together may repeat this prayer in the year 2019. Elisha and our forefathers have never been ashamed with the God of Elijah. That is true even when the paths go through deep waters. □



For Young and Old

Man of the Earth Earthy (4)

Author Unknown (translated from Dutch)

In this manner being sent away by the *Architect*, and while leafing through the booklet whereby he continuously tried to examine his heart, the poor man decided to again go to the merciful *Lord*. He proceeded to do so daily, even several times in one day, and sometimes in the middle of the night. Although he had made a number of trips to the home of the merciful *Lord* without receiving an answer and returned home empty-handed, yet it happened that after a long and continuous pleading of that contract which the *Son* had taken upon Himself, which He made for the benefit of and as substitute for such miserable ones as himself, that at last he received a favorable answer. This continuous pleading was also combined with the casting of a humble eye upon the merciful *Lord* who gave His only *Son* for sinners. When *Man of the Earth Earthy* received a favorable answer, it was with the understanding that he must agree with the following prerequisites:

In the first place, all that pertained to the breakdown of his old house, the merciful *Lord* would do Himself in a manner according to His good pleasure. This would be true not only of the means which would be used but also of the time in which it would take place

In the second place, not the least debt which the poor man had incurred would have to be paid by him, either by means of his own labors or with coins which he might possibly still possess. All payments of these debts would become the account of and paid by this merciful *Lord* out of the bountiful treasures merited by His oft-mentioned *Son*. These benefits were the result of the *Son's* meritorious wages accomplished in former days according to the contract established between the *Lord* and His *Son*.

In the third place, the building of the new house would only proceed according to the good pleasure of the *Lord*. The poor man must be willing to accept this without making any suggestions that he would like either this or that room laid out in a certain way. This would not be only in respect to the height, the width, and the depth, but also in respect to the comforts or view given it.

In the fourth place, the poor man must be present everyday while the old house was being broken down until the day of the completion of the new house, which would be built in the same place.

In the fifth place, the *Lord*, following the renewal of the home of the resident, would always provide free maintenance and improvements. He would not require

any payment for them, and that *Man of the Earth Earthy* should not think of payment either personally or by another, which action would thereby forfeit his peace at any time. Also, any work that he would do himself would immediately be broken down and declared to be shoddy.

The poor man undersigned all these prerequisites saying, "Thy will be done my *Lord*. I will keep Thy commandments. Oh, that my ways may be directed to keep Thy statutes."

From that time forward, upon the coming of the merciful *Lord*, the old dwelling was broken down from the roof to its very foundation. In order, however, to accomplish this in a somewhat orderly fashion, it should be observed that it proceeded in the following manner:

In the first place, the roof was removed from the old house and cast down upon a broad plot of land. Seeing this, the former homeowner exclaimed, "I know that it was not of the best materials nor among the worst, but now I see that it was not worthy to be called a roof. It is only worthy of being discarded as the roof consisted only of a number of rotten boards covered with fig leaves which, upon the least movement, would crumble into dust."

In the second place, the walls and ceilings of the rooms, and the underlying beams and anchors were broken apart. Consequently, the man had to admit that he did not have the least impression of all the dust and garbage now made visible in the bright sunlight. This was true in every room so that the dust which was raised made breathing difficult. The beams were rotten and the anchors were rusted, and in addition to the breaking down of the walls, hidden nests of unclean birds were discovered.

In the third place, the foundations were uncovered and purified, producing such a foul smell that infected boils could not give off greater stench than this putrid ground. Everyone who passed by who had a healthy sense of smell called out, "Phew, what a terrible, foul-smelling air is found here." Also discovered was a filthy, smelly swamp wherein were found all kinds of poisonous animals such as snakes, toads, lizards, and adders. The homeowner was not only shocked by what he saw but became unwell, and his heart raced in his chest. He became faint because his heart was troubled at discovering all this wretchedness. ◻

(To be continued)



Media Use

The Subtle Serpent

Timothy J. Pocock

(Adapted from *Gospel Standard*, September 2018)

“Now the serpent was more subtil than any beast of the field which the LORD God had made ...” (Genesis 3:1).

A warning of the snares of the Internet

Mr. Pocock wrote this article in June 2017 for the instruction and welfare of young friends in his congregation at South Moreton Chapel, England. We find it to be advantageous and feel that it should be more widely read.

Ever since Satan first came to Adam and Eve in the form of a serpent, he has been deceiving men in very subtle ways. The Apostle Paul warns us: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Corinthians 11:3). Adam’s fall into sin ruined himself and everyone who is naturally descended from him. Our fallen nature loves sin, thinks sin, speaks sin, and walks in sin. All Satan now has to do is set before us things that are attractive to our fallen nature, deceitfully hiding the truth that the wages of sin is death. Above all, what he seeks to do is to keep sinners from Jesus Christ, the only Saviour of sinners. When I was your age, young friends, there were many temptations in the world, but we had no computers in our homes and few of them in schools and businesses. The mobile phone had not been invented.

Today, the temptations are even greater and the snares more subtle. One of the snares Satan is using in our day is the Internet. He is doing this in a very subtle way. In the 20th century he saw that many people were not attending cinema, theater, music concerts, and other places of carnal amusement. He saw that man was given the wisdom to develop the radio and the television. He used these means to get those same carnal amusements into people’s homes, to keep them from God’s house, to stifle any thoughts of God and their souls, to nourish their sinfulness, lead them astray into grosser sins, distract them from seeking the Lord, and to deceive them with false religion.

Beginning in the war years, some of the Lord’s people had the radio as they found it a useful means of obtaining up-to-date news. This proved a snare to many as they went on to listen to other unprofitable things. Some have had to confess this and tell of how the Lord delivered them from it, and how they need Him continually to keep them. The more powerful visual snare of the television got into very few of the homes of the Lord’s people and, in most cases where it did, the Lord broke the snare and the TV had to go. When the Lord permitted the world-wide-web

to be developed, Satan immediately saw a powerful tool put in his hands. The Internet has many more lawful uses than the radio and television. For this reason it is found in the homes of many of the Lord’s people. Children, young people, and others in learning need to use it for their studies because it has become the foremost, up-to-date source of information. The benefits of the Internet have been significant because of the scope of the information available and the ease of searching for it. Most businesses have come to rely upon the Internet because it is one of the main means by which business advertising, communications, and transactions are conducted. Sending an e-mail is much quicker and cheaper than mailing a letter. Internet shopping has benefits for some, especially those unable to get to the stores. Some churches use the Internet for publishing sermons and other instructive material. We were pleased to recently discover that the Free Presbyterian Church of Scotland’s website is inaccessible on the Lord’s Day.

The Internet’s snare is that it has innumerable unlawful uses:

First, the vast amount and scope of information freely available becomes a snare as users unnecessarily waste time searching and reading. How many of us have realized that an hour or more passes as our search digresses from one source to many others?

In 2015, Max Stossel, aged 28, had an awakening in his mind. He was a successful social media strategist working with major multinational companies. That same year he says, “I realized that some of the work I was doing actually was not in people’s best interests.”

“There is this idea that we are addicted to our phones, and that we have done this to ourselves. That is just not true. Tech design is increasingly informed by behavioral psychology and neuroscience. Technology is being designed to change what we think and do. There are thousands of people on the other side of your screens whose job it is to keep you as hooked as possible.”

He asks a simple question: “Do you feel stressed at all when your phone is out of reach when it buzzes? Yes—the irresistible curiosity, the little surge of anxiety which grows the longer I leave my notification unchecked—these are feelings I know well.”

“Figuring out how to capture one’s attention like that is the job of everybody in my industry. Broadly speaking, tech design seeks to take advantage of our brains’ reward system where dopamine activation leads to feelings of satisfaction and pleasure.” Beware of the serpent’s subtlety!

Compare the leisure time you spend on the Internet (or on other things) with the time you spend reading the Word of God, in prayer, meditation, and reading spiritual books. In former days, some men of God spent hours every day in prayer and reading. Today, the common complaint is, “My life is so busy.” Ah, how the devil loves that! The Lord help us to fight against the devil in the name of Jesus Christ: “Jesus, Thou Son of David, have mercy on me” (Mark 10:47).

Second, on the Internet we can have access to *much worse things than are on television*. Articles, pictures, and films show and describe the vilest sins as well as awful violence and blasphemy. The Internet is such a powerful tool being used to further the present-day sinful, liberal agenda. I know very little of what is done on the Internet, but I know enough to make me greatly concerned. Websites lead users into gross wickedness both online and offline. Children’s lives are being ruined by getting a completely wrong impression of life due to viewing sinful images at very young ages. Parents should, of course, take all necessary steps in preventing their children and young people from viewing sinful things.

May the fear of God be put in your own hearts to keep you from all evil. If your parents are not looking over your shoulder, remember that the Lord sees everything, including what you are thinking. The necessity for the Internet in most homes can put the television where it was not before, namely, in the homes of the Lord’s people. The smartphone goes a step further—it puts the Internet, therefore television access, into people’s pockets and handbags. We felt thankful when free use of the BBC iPlayer on the Internet was stopped and users were required by law to pay the television license fee. We hope that none who fear God have paid for this service or will do so.

The Internet is a major platform for 24-hour news coverage. It is right to keep informed of what is going on around us, in our country, and around the world. One good thing that may come from reading about all the evil in this present world is that we may be provoked to seek “a better country, that is an heavenly.” Also, it may stir us to pray for the Lord’s mercy upon our country in these solemn days and to pray for His people in trouble throughout the world. However, we can become addicted to following the news. Remember this—all news broadcasters have some bias, and in our evil times it is an evil bias. Remember, too, the news sources want to keep you looking for as long as they can. Under Satan’s direction, the media plays a very great part in influencing the minds of the public.

Third, the power of *social media* sites has been a great snare to many. An independent study has concluded the following: “Facebook’s huge success is directly linked to its ability to persuade users. The best way to understand

Facebook is to explore how this service is a platform for motivating and persuading people. No other perspective gives such insight into what makes Facebook tick. In other words, the psychology of Facebook is, at the core, the psychology of persuasion.”

Much of the social media activity among young people (and older ones) appears to be completely unnecessary trivia. Do their “friends” really need to know all those details about their daily life? It can be very troubling for husbands, wives, and other family members who actually want their private family lives kept private. In many cases, quite unsuitable “friends” are made. “Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (James 4:4).

By bringing young people together in unsupervised, constant contact at a very vulnerable time in their lives, these social media platforms can nurture sinfulness in language and behavior. One bad apple in the box quickly spreads its badness to the whole box. Because communications can be typed and sent so quickly, there is often little thought put into what is written. Online bullying is a real problem, too. Social media has a tendency to encourage pride, self-exaltation, covetousness, and idolatry, as “friends” seek to out-do each other in telling and photographing what they have been doing or what they have just purchased.

Another snare is the gossip that quickly spreads through groups.

The very nature of social media means that the consequences can be far-reaching and damaging. Those with smartphones may receive many trivial messages throughout a day which interrupts them in their work, study or, most importantly, seeking the Lord while reading and in prayer. There is one Friend with whom sinners need to seek contact. He is the One to whom they need to speak reverently. They need words from Him. He is the One whose felt support they need. That Friend is the Lord Jesus Christ. He is a righteously jealous Friend who will show His friendliness to His people by hiding His face and being silent when His people place themselves or others before Him. “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” (Proverbs 27:6). “Ye shall seek Me, and find Me, when ye shall search for Me with all your heart” (Jeremiah 29:13).

Those who fear God do have like-minded friends and are to communicate with them. Spiritual communion among the godly is a gift of God which takes place in a characteristically sober way, usually through speaking to each other, meeting face-to-face, or by personal letters.

The last point I will mention is that if the Internet becomes a snare to us, it affects those around us as well as ourselves. Inordinate use of the Internet, especially via

Compare the leisure time you spend on the Internet (or on other things) with the time you spend reading the Word of God, in prayer, meditation, and reading spiritual books. In former days, some men of God spent hours every day in prayer and reading. Today, the common complaint is, “My life is so busy.” Ah, how the devil loves that!

a smartphone, clearly has a negative impact on marriages, families, and real friendships. As the object of the tech providers is to ensnare us with what they want us to look at and be engrossed with, how can we give proper, full attention to our life? How can mothers and fathers give their children the attention they need? How can husbands and wives give each other the attention required to maintain harmony? They are not living their lives as God would have them to—even in a natural sense.

It is ironic that in the age of advanced communications, some people are having less and less sensible conversation with each other. Images come to mind which sadly depict life in our present day. First, there is a couple sitting in silence at a restaurant table, gazing at their smartphones. Then, when we go outside, there are several people walking down the street thumbing over their smartphone screen and listening to it through their earphones.

What is the answer to this snare of Satan? Should the Lord's people not use the Internet and not have smartphones? The Lord may lead some of His people to this decision. Some have no need of them in their lives or simply choose not to have them. It is certainly not wise for children to have their own devices until they are sufficiently mature, but they will not be saved from the snares of Satan merely by waiting. If you say in your own strength, "I am not going to have anything to do with these devices; I am going to live as people did in the old days," your own strength will be a snare, especially as you are likely to think yourself better than those who use them.

Neither the Internet nor the smartphone is evil in itself. They can be very useful. If Satan cannot ensnare a person by any outward device, he will try to trap them by blinding "the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4). The only prevention to all the snares is the given grace of the Lord Jesus Christ. We need to be granted the fear of the Lord in order to hate the evil. A God-given faith is the shield against all the wiles of the devil. Only the love of God is able to conquer the love of the world.

We are not truly seeking the Lord's deliverance if we do not take sensible steps to flee from temptation. As sin is with us every day, the snares are subtle, many, and so strong that we need Jesus Christ every day, all day. He is the real Friend of sinners.

The first step in deliverance is to be convinced of your sin in these matters. That is why I have written to you in this way. If you are really convinced of what Satan is seeking to do to you and convinced of your sinful weakness in this way and in everything, you will want Jesus Christ more than anything else. The reality of such a need will be proven by your repenting of sin,

and fleeing to Him for pardon and deliverance. One thing that the fear of the Lord does is to cause a person to avoid the things that lead to sin. We are not truly seeking the Lord's deliverance if we do not take sensible steps to flee from temptation. As sin is with us every day, the snares are subtle, many, and so strong that we need Jesus Christ every day, all day. He is the real Friend of sinners, "He is altogether lovely." As there is nothing but righteousness, goodness, love and mercy in Him toward coming sinners, oh, how attractive He makes Himself to them. If He fills your heart, there will be no room for idols. ◻

They would dance with the devil all day—and then dine with Christ at night. They would live all their lives in Delilah's lap—and then go to Abraham's bosom when they die. There are many who desire to die the death of the righteous but do not endeavor to live the life of the righteous. Gladly would they have their end like theirs but not their way. They would be saints in heaven but not saints on earth. If you resolve to serve God, you must renounce all competition with Him.

—Matthew Henry



Church History

Selcart (25)

(An historical account of the persecution of the Churches Under the Cross)

W.J.D. van Dijck

Struck down by God's hand (continued)

Hearing these words, the farmer and his helper, who were hitching up the horse, looked up with some concern in their eyes, but they quickly returned to their work.

"Hurry up and leave, Adriaan," whispered the farmer. "I will try to delay that self-important young man as long as I can. You can trust my horse, for it is well rested and can run like a hare, especially if you handle the reins firmly. Get in the carriage, and I will go and get Martha."

A few seconds later the farmer who was none other than Peter Matthews of Naaldwijk, an old friend of Mr. Selcart and Cors Stevens, came outside with Martha. The large cape that she had over her, prevented one from seeing her pale face and her eyes which were red from weeping. Evert did not recognize her until she sat down next to Adriaan in the carriage, but the moment he recognized her, he shouted a cry of joy.

"In the name of the King," he cried out, "you are my prisoner," and with that he reached out his hand to grab the girl. In the carriage, Martha shrank in fear upon hearing his voice.

"What is the matter with this guy?" asked Matthews, and he placed an iron grip on Evert's arm as he tried to grab the reins of Adriaan's horse.

Adriaan made good use of that interruption, and with a quick strike of the whip upon the horse's back, they sped off at a very brisk pace.

Evert was white with rage. "Let me go," he hollered, but Matthews' grip held him as tight as an iron clamp.

"Who gives you the right," called out the farmer from Naaldwijk, "to treat my friends as if they are thieves and murderers? I believe that you are out of your mind."

Shaking with anger, Evert pulled his commission out of the bag and handed it to the station master who, seeing the seal for which he had great respect, hurried to get a rested horse to hitch up to Evert's carriage. Matthews, who knew his own horse, was of the opinion that he no longer had to place any more difficulties before Evert. Evert hurried, as fast as he could to try to apprehend the escapees. Soon he had them in sight, and now began a race whereby the safety for the one and the hatred of the other urged them forward.

The peals of thunder from the oncoming storm had already been heard on several occasions. One flash of lightning after another lit up the dark sky. Evert, who no longer had any control over his horse, was closing in fast on the carriage ahead of him. Suddenly, a bright bolt of lightning lit up the sky, followed by such heavy thunder that it caused the earth to tremble. It caused Evert's horse to rear up and move sideways, whereby the carriage was tipped over as it hit the berm on the side of the road. The sudden movement lifted Evert from the carriage and threw him against a tree where his skull was crushed. Evert fell, never to rise again. Because of the lightning, Martha saw the carriage overturned and Evert lying nearby, and she said with a trembling voice, "Ah Lord, have mercy upon his poor soul."

After this, Martha's journey proceeded uneventfully. The old ship's captain took her on board, and accompanied by one of the church members from the Hague, she arrived in Emden after several days where she was reunited with her father who pressed her to his heart as one who had come back from the dead. Adriaan left them and returned from Amsterdam to the Hague. □

(To be continued)

Trials are medicines which our gracious and wise Physician prescribes, because we *need* them. He proportions the *frequency* and *weight* of them to what our case requires. Let us trust in His skill and thank Him for His prescription.

—John Newton



Timothy FOR THE YOUNG

A Controversy Settled

(Taken from the May 1969 issue of *The Banner of Truth*)

In a California junior college, a Christian young man was studiously preparing himself for his chosen career. In this same college were a number of students who disbelieved the Bible and eagerly embraced every opportunity to ridicule the Word of God.

One of the professors in this school also took part in these discussions and sought to rob the Christian youth of his faith in God and His Word. On one occasion, after a severe tirade of abuse had been heaped upon the Bible and its defender, the professor suddenly declared: "The only way to settle this matter is for this Christian boy to write an article in defense of the Bible and its teachings, and I will choose another student from the class to present the other side." The professor, of course, was careful to select one whom he thought capable of refuting any argument his opponent would advance.

The date for the contest was set. Both students set themselves to their tasks with zeal and determination. The Christian youth sought divine guidance and wisdom from above as he searched the sacred page. Likewise, the unbelieving student read the Bible, perhaps more studiously than he had ever thought of doing; in fact, he found himself poring over the book far into the night as he sought for evidence to prove the Bible untrue and contradictory. The more he read the more insecure seemed his position, and a very heavy burden weighed upon him.

The day of the contest finally arrived. The classroom was filled to capacity with an expectant crowd. After the usual preliminaries the unbelieving professor

called on the Christian youth to take the floor and present his findings. With calm fortitude, born of humble dependence upon the God of the Bible for help, he walked bravely to the platform and read his paper which was composed largely of actual quotations from the Book itself. He made few comments because the Scriptures quoted were clear and correctly applied.

The ostentatious professor now proudly called upon his favorite student to read his paper in refutation of the preceding article. Intense silence gripped the audience as the champion of infidelity walked briskly to the front of the room. He, too, faced his professor and fellow students with unusual calm as he said in substance: "Honored Professor and fellow classmates, I thought it unnecessary to prepare a paper on the issue at hand and will, therefore, orally give you the result of my investigation. First, let me assure you, I have spent many hours searching through the Bible in a most exhaustive manner for evidence of its untruthfulness. I sought diligently for possible contradictions but found none. That you may know how thorough was my search, I read the New Testament through three times, and the Gospel by John sixteen times. The more I read and studied the book, the more I became convinced that it was not of human origin. So sublime and so searching were the statements of the Bible that a feeling of condemnation crept over me. I seemed to be reading a book written directly to me and for me. I became convinced, saw my sin and folly, and I am now a firm believer in the Bible as the Word of God."

Them that honour Me I will honour, and they that despise Me shall be lightly esteemed.

(1 Samuel 2:30b)



Bible Stories for Little Ones

The Story of Joseph (6)

(Based on Genesis 42:1-24)

Joseph and the other people in the country of Egypt were not hungry during the famine when nothing grew in the fields. They had much food saved up in barns. Pharaoh told the people to go to Joseph, and he would sell them the food they needed.

What about Joseph's brothers and his father, Jacob? They lived in another country, the country of Canaan. This country had a famine, too. Nothing grew there either. There was no food. God had not told the people in this country that there would be a famine, so no one had saved any food, and the people were hungry.

Jacob and his family were hungry, too, but he heard that there was an abundance of food in Egypt. In fact, there were numerous barns full of food, so Jacob called his sons together. "Listen," he said, "I hear that there is corn in Egypt; go down there and buy food so that we may live and not die."

Joseph's ten brothers hurried to Egypt. Ten brothers? Yes. Only ten. One stayed behind. That was little Benjamin. Jacob didn't dare to send him with the others. He had already lost Joseph, and he was afraid he would lose Benjamin, too.

First, the brothers went to the governor or ruler of the country to ask permission to buy corn there. When they went to the governor, they bowed down to him, and what does the Bible tell us? "And Joseph was the governor over the land, and he it was that sold to all the people of the land. And Joseph's brothers came and bowed down themselves before him with their faces to the earth."

Did you hear that? The brothers did not know it, but they were bowing down to Joseph—their little brother. That is just what Joseph had dreamed would happen, but his brothers had thrown him in the pit so that it would not happen.

Joseph knew who his brothers were even though they did not know him, and he remembered his dreams, too!

"From where did you come?" Joseph asked them in a mean voice.

"From the land of Canaan," said his brothers. "We want to buy food."

"No," Joseph said. "You are spies; you just want to find out what is going on here."

"No, we are not," the brothers cried, but Joseph pretended he did not believe them.

"Truly," they cried, "we came to buy food. We are from Canaan. There are twelve of us boys. Our little brother is at home now, and the other brother is ... is dead."

That brother really was not dead; Joseph was talking to them, but they did not know him.

"I will find out if you are really telling the truth," said Joseph. "You said that you have a little brother at home. I will see if that is really true. I want one of you to go and get him, and the rest of you will stay here until he comes back. You cannot go home until your little brother comes here. If he does not come—well, then, I'll know you are spies."

Then, before they could do anything, Joseph had them all put in prison. After three days passed, Joseph let them out of prison. "You may all buy corn and go home now," he said, "all of you except one. He must stay here in prison. The rest of you can take your corn home, but you must bring your little brother back with you. Then I will know you are telling the truth; I will know that you truly have a little brother."

The brothers got ready to go home, but Simeon stayed back. He had to stay in prison until Benjamin returned with the other brothers.

The brothers spoke a language called "Hebrew." We speak English, so we would not have been able to understand them. The brothers did not think Joseph could understand them either because they thought he was from Egypt. Of course, he really could understand because he was a Hebrew just like they were. He had just pretended he could not. He had a man next to him who would tell him what his brothers said. So the brothers began speaking together in their own language. "It is our own fault," they cried. "We were mean to Joseph. We put him in that pit even though he cried and cried to get out."

"Did not I tell you not to hurt him?" asked Reuben. "But you would not listen to me."

Joseph heard them say they were sorry for what they had done to him. He knew their hearts were not so hard anymore. God was making them softer. This made him happy. How much he wanted to tell them who he was. How much he wanted to see Benjamin and father Jacob again. Joseph went in another room and cried and cried.



Bible Quiz

Escape

Dear Boys and Girls,

“We’re just going for a drive, Shanna?” Natasha whispered quizzically. “That’s not fun, is it?”

Her sister shrugged. “Sshhh,” she warned. “Don’t let Dad hear that. Vacation is supposed to be fun; he won’t like it if we say something is boring.”

“Well, girls,” Dad spoke from the front of the car, looking in his rear view mirror at Shanna and Natasha. “Here is the first overlook. There are seventy-four more along the top of these Blue Ridge Mountains.”

The car slowed, and as it rolled to a stop just past the trees, everyone gasped. Natasha’s mouth hung open. Shanna felt for a moment as though her breath were taken away. This was what going on a scenic drive was like? The girls gazed through the window in total silence. Had they ever seen anything more beautiful than this?

“Mom!” Natasha burst out. “I think we are in the clouds!”

Shanna opened the door, and the girls stood side by side on the wall, looking out over the mountain tops that stretched before them in rolling, dark green curves. Far beyond them were vast fields, and meandering through the mountains like a blue thread was a river. Wild flowers bloomed, and the leaves whispered quietly in the awesome stillness atop the mountain ridge.

Shanna reached out a hand. “It feels like I could just touch a cloud!” she laughed, and she skipped along the wall to the sign. “Elevation is 3200 ft.,” she read aloud. “What does that mean, Dad?”

“That means we are 3200 feet above sea level,” Dad explained. “Have you noticed how much cooler it is up here than down below?”

Natasha took a quick look inside the car. “It says it is 79°. Before we drove up the mountain, it said 91°. Wow, it’s almost like being in the cave yesterday!”

Mom smiled. “Caves are even cooler than mountains, aren’t they? It was like being in air conditioning.”

The girls thought back to the small cave they had entered along the trail the day before. Cold water had trickled down the rocky ceiling and dripped onto their heads, and they had forgotten for a moment about the heat of the August days. It had been so terribly hot each day—close to a hundred degrees.

Most of the time, their faces were red and their hair wet with sweat. The cave was like an escape from the heat, and no one had wanted to leave it.

Natasha shrugged. “Whether we go in a cave or on top of a mountain,” she declared wisely, “eventually we still have to come out or down back into the heat. The hot weather really didn’t disappear. We can’t escape it forever.”

There are times we can forget about something unpleasant. We may have a certain worry, but while we are having a good day, it seems to disappear for a while. We might have homework due in a week, but until the due date, we think only about other things. Perhaps you have a tooth cavity, but since it only hurts when you eat very sweet food, it mostly seems as if there is nothing wrong with your tooth. We can ignore certain things, but they really do not go away.

It is the same with something we are warned about often. When you hear in church that one day, those who are never converted will feel the heat of God’s anger, perhaps you don’t want to hear it. You do not like thinking about such a warning, so you ignore it. You are glad Sunday will be over soon, and you already begin to think about all you want to do that week. The warning disappears. It disappears from your thoughts, but it really does not change the truth of what you heard.

Perhaps you only like some parts of the Bible. You like reading about Jesus healing sick people and saving sinners, but you skip the parts about God’s anger and punishment, or dying, or being too late to seek the Lord. Yet, the WHOLE Bible is true, not just parts of it. Whether or not we like it, God tells us in His Word that UNLESS you are born again, you will never see the kingdom of God.

Just as the cool air of caves and mountains do not change the temperature of where you live, so ignoring warnings does not change the truth. When you hear, perhaps in chapel at school, that there is only everlasting punishment in a place of torment for those who do not have a new heart and do not want to listen to God, do you try to escape? Do you go away in your thoughts? How dangerous that is. What if God stops warning you?

Is it actually not a mercy that the Lord comes with His warnings? You can hide in a cave or climb

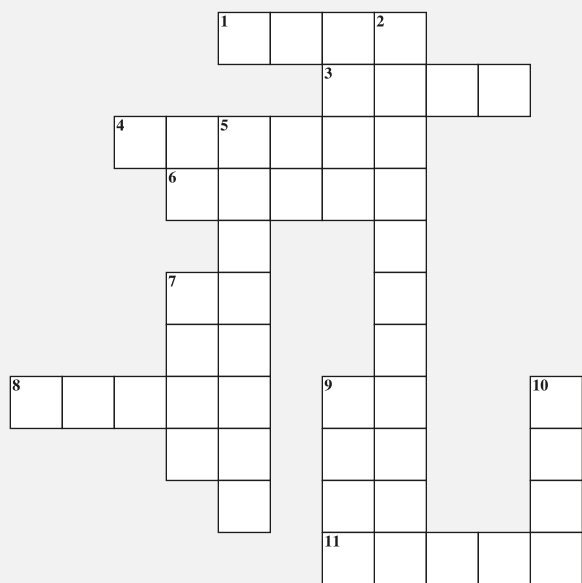
a mountain, but you will still have a soul, a soul for eternity. We often try to escape the thought that we have to die one day. Do you like to think about dying? No? Do you think about it at all? You can make yourself busy here and happy there; you can live as if you always will remain here, but it doesn't change the fact that you have to die. You are not really escaping that each day you are one day older. Each day you are one day closer to death and eternity. Who likes to think about that? Not you? However, if you do not, will it make you live forever? No. You cannot hide away the truth forever; you cannot hide from God; you cannot make the warnings disappear. The world says: "You only live once; enjoy all you can," but the Bible says, "You have only one soul to lose; don't waste your precious time."

There is only one good place to which your soul can escape. It is found in the following texts: "Thou, Lord, only makest me dwell in safety;" "In the secret of His tabernacle shall He hide me;" "The God of my rock; in Him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour."

David knew something of this. Paul did, too. He said that the Lord would always make a way of escape and give strength enough to bear trials, and he escaped many times: once it was in a basket from the city wall; another time it was by floating on boards after a shipwreck; he escaped harm from a poisonous snake; after he was stoned, he was able to stand up and go his way again; the Lord even gave that he and Silas might escape from prison. However, the most important escapes were not the ones in this daily life. Paul knew that he needed the Lord to give him a way of escape from his soul enemies, from the wrath upon sin, from evil, the devil, self-love, and temptation. He wrote seriously about this to the Romans and Hebrews. **"And thinkest thou this, O man, ... that thou shalt escape the judgment of God?" "How shall we escape, if we neglect so great salvation?"** These verses are not only for the Romans and Hebrews. They are written in God's Word. That means they are a warning for you and for me, too.

"Escape for thy life!" (Genesis 17:19)

For the Younger Children



HAND	SAVE	HOUSE	SNARE
GREAT	NETS	LIES	PROPHETS
DESTRUCTION	VIPERS	PASS	

Across

- In John, after Jesus spoke of His sheep, the Jews wanted to stone Him. "Therefore they sought again to take Him: but He escaped out of their _____."
- "Let the wicked fall into their own _____, whilst that I withal escape." (Psalm 141)

- To the scribes and Pharisees, Jesus says in Matthew, "Ye serpents, ye generation of _____, how can ye escape the damnation of hell?"
- Paul warns the Hebrews, "How shall we escape, if we neglect so _____ salvation?"
- Mordecai commanded to answer Esther when she was hesitant and afraid, "Think not with thyself that thou shalt escape in the king's _____, more than all the Jews."
- "Our soul is escaped as a bird out of the _____ of the fowlers: the snare is broken, and we are escaped." (Psalm 124)

Down

- "For when they shall say, Peace and safety; then sudden _____ cometh upon them ... and they shall not escape." (1 Thessalonians)
- After the Lord sent fire on Elijah's altar to prove that He alone is God, Elijah said, "Take the _____ of Baal; let not one of them escape."
- In Luke, the disciples ask Jesus to explain the end times. He warns, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all that shall come to _____."
- Solomon writes in Proverbs, "A false witness shall not be unpunished, and he that speaketh _____ shall not escape."
- "Deliver me in Thy righteousness, and cause me to escape: incline Thine ear unto me, and _____ me." (Psalm 71)

12. Who was not allowed to escape and run away? (Acts 27:42) _____

13. How did they escape to land? (Acts 27:44) _____

14. To what island did they come after they had escaped harm? (Acts 28:1) _____

15. How else did Paul escape harm? (Acts 28:4) _____

16. How did Paul escape his enemies at another time? (2 Corinthians 11:33) _____

For the Older Children

Finish the texts with words from the small box below. Then choose one of them and **draw a picture** about it on a separate piece of paper.

down hand wall

17. "And Saul sought to smite David even to the _____ with the javelin: but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night."

18. "David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went _____ thither to him."

19. "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his _____."

Choose the best meaning for the word "escape" which is meant in each verse and place the correct letter in the blank.

20. "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." _____

21. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." _____

22. "And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man." _____

- A. Escape = a way made by God to bear and help through trials
- B. Escape = a way out of eternal punishment given to those whose hearts are made to hear
- C. Escape = to avoid being killed in battle

Answers to last month's "God's Voice" quiz:

- | | |
|--|---------------------|
| 1. Eli | 1 Samuel 3:8 |
| 2. Moses | Exodus 19:3 |
| 3. Aaron & Miriam | Numbers 12:5 |
| 4. Abraham | Genesis 22:11 |
| 5. Saul | Acts 9:4 |
| 6. Hear my voice | John 10:27 |
| 7. Hearken | Psalms 81:11 |
| 8. Excel | Psalms 103:20 |
| 9. All | John 5:28 |
| 10. Rejoiceth | John 3:29 |
| 11. My | Song of Solomon 5:2 |
| 12. Ye | Isaiah 28:23 |
| 13. Voice | Psalms 95:7 |
| 14. Open | Revelation 3:20 |
| 15. In | Psalms 106:25 |
| 16. Cause | Isaiah 30:30 |
| 17. Every | John 18:37 |
| 18. Puzzle: 1. Cloud; 2. Beloved; 3. Voice; 4. Hear; 5. Pleased; 6. Bright | Matthew 17:5 |
| 19. And they that hear shall live. | John 5:25 |

Answers to previous quizzes were received in October from:

- | | |
|-------------------------|------------------------------|
| Benson Bakker | Maria Mol (2) |
| Anabelle Berkenbush | Olivia Mol |
| William Berkenbush | Rachel Mol |
| Amber Bisschop (2) | Deanna Okken |
| Eryn Bisschop (2) | Kirstin Okken |
| Sara Bisschop (2) | Andrew Remijn |
| Marissa Blom | Logan Rozeboom |
| Riley Blom | Mindy Rozeboom |
| Derek Brouwer | Alex Rus (2) |
| Maya Chase | Alyssa Rus |
| Cody Driesen (3) | Jessa Rus (2) |
| Kacie Driesen (3) | Erica Schortzman |
| Sam Driesen (3) | Owen Slingerland |
| Toby Driesen (3) | Alyssa Sporte (5) |
| Weston Ekema | Hailey Stoutjesdyk (2) |
| Geralyn Engelen | Nigel Stoutjesdyk (2) |
| Kariena Engelen | Renee Taylor |
| Shawn Engelen | Colin Ten Hove |
| Trevor Engelen | Aaliyah Timmer |
| Drake Finley | Lydia Van Manen |
| Ailene Groenendyk (2) | Rosalee Van Manen |
| Adrian Groenendyk (3) | Ellie Van't Zelfde |
| Benjamin Groenendyk (3) | Jonathan Van't Zelfde |
| John Groenendyk (3) | Levi Van't Zelfde |
| Ruben Groenendyk (2) | Alyssa VandeBruinhorst |
| Olivia Kaat (2) | Jennifer VandeBruinhorst (2) |
| Derik Keurhorst (2) | Joshua Vande Lagemaat |
| Dwayne Keurhorst (2) | Esther Vanden Broek (2) |
| Stephanie Keurhorst | Ian Vanden Broek (2) |
| Ashley Knibbe (2) | Treana Vanden Broek (2) |
| Brennan Knibbe | Arianna Verhoef |
| Caylea Knibbe (2) | David Veldhuizen (2) |
| Courtney Knibbe (2) | Jonathan Wesdyk |
| Donovan Knibbe | Laura Wesdyk |
| Lindsey Knibbe (2) | Rebekah Wesdyk |
| Quinton Knibbe (2) | Arthur Wisse |
| Whitney Knibbe (2) | Gertrude Wisse |
| Kendan Maassen | Joanna Wisse |
| Brianna Maassen | Lane Wisse |
| Lydia Mol | Leah Wisse |



Letters to My Young Readers

Welcome to our new members:
Derek Brouwer, Maya Chase, Kendan Maassen,
and Kirstin & Deanna Okken

Love,
Aunt LenaBeth

Please send your answers to the
address shown below:

Aunt LenaBeth
180 Jacobs Road, Newfoundland, NJ 07435
E-mail: auntlenabeth@gmail.com

Maya Chase

Thank you for writing, Maya. Is your kitten black and white? I know just what you mean about him walking on the edge of things. Our cat Gracie likes to sit upstairs between the railings in the hallway and stare down at everything happening. It is a long way down, but that doesn't bother her a bit. Did you have snow yet, and have you gone for a ride? Ask the Lord often, "Wash me whiter than snow."



Geralyn Engelen

Thank you so much for your letter and pictures, GERALYN. I hope you had a happy birthday. Pray often to the Lord to ask Him for the greatest gift of all, a new heart. Your cake was so beautiful. I'm glad you took a picture of it before you ate it all. Now you can remember what it looked like.



Current Events

Christians have been under a wave of persecution this year in several states in India. Recently, Indian Pastor Bangali Das in the village of Tutua was accused of carrying out coerced conversions. This false charge is often used against Christians in villages across the Hindu-majority country. Earlier this month Pastor Das, along with members of his congregation, were severely beaten. He has vowed to continue preaching the gospel just as did the heroic figures of the Bible.

—*Christian Examiner*

A form of religious persecution in Bulgaria is affecting Christians though not directly targeting just them. A proposed law requires newly-registered denominations to have at least 3,000 members before they can gain legal rights. This would discriminate against smaller minority religious groups. Additionally, preachers, clergymen, and any foreigners wishing to participate in worship, would have to register with the state or risk penalties. The proposed law is actually a reaction to the spread of radical Islam, but rather than appearing to discriminate against peaceful Muslims, the Bulgarian authorities have, by default, restricted the activities of all minority faiths within Bulgaria.

—*LifeSite News*

Christians in the Middle East are at risk of "imminent extinction" due to the continued threat of violence, murder, intimidation, prejudice and poverty. Justin Welby, in a recent op-ed for the *Sunday Telegraph* described the "daily threat of murder which Christians are experiencing in the Middle East as the worst situation since the Mongol invasions of the 13th century." The Christian population in Iraq is less than half what it was in 2003; the Christian population in Syria has halved since 2010. Jason Welby urged the international Christian community to "remember Christians in the Middle East and pray for them."

—*ChristianExaminer*

Don't be fooled by all those "educational" electronics in stores. What is best for your kids, pediatricians say, are old-fashioned toys that require you to actually interact with them. Electronic toys labeled "educational" rarely are truly educational. Experts are raising a voice of warning concerning smartphone addictions and the prolific use of electronic toys and games. Simple toys such as blocks, crayons, and card games, are better than the flashiest video game. The skills young children really need to learn for success in school and life include impulse control, managing emotions, and creative, flexible thinking.

—*NBC News, Health News*

News & Announcements

Church News

MINISTERIAL CALLS

Extended:

To Rev. A.A. Brugge of Lethbridge, Alberta, by the congregation of Sioux Center, Iowa.

To Rev. H.A. Van Zetten of Benthuisen, the Netherlands, by the congregation of Covell Avenue, Grand Rapids, Michigan.

To Rev. A.T. Vergunst of Waupun, Wisconsin, by the congregation of Sioux Falls, South Dakota.

To Rev. A.H. Verhoef of St. Catharines, Ontario, by the congregation of Sheboygan, Wisconsin.

Obituaries

DEN BOER, Jannieva (nee Rozeboom) – Age 69, November 17, 2018; Rock Valley, Iowa; Husband – Willis; Son – Andrew & Robyn Den Boer; Foster son – Matt & Christie Den Boer; Mother-in-law – Gertrude Den Boer; Brothers – Tony & Marcia Rozeboom, Leonard & Francis Rozeboom; Sister – Gertrude & John Van Beek; Sister-in-law – Betty Rozeboom. (Rev. J. Witvoet, 1 Samuel 2: 9&10.)

HARVEY, Michael Gow – Age 47, November 8, 2018; Norwich, Canada; Wife – Cathy (nee Vanderwal); Children – Alexandra & Justin Berman, Dylan & Rebecca (Verhey) Harvey, Jenny Harvey; Brother – Marcus & Louise Harvey; 1 granddaughter; predeceased by parents Gow & Jenny. (Rev. E. Hakvoort, Psalm 39:4.)

KLOK, Gerrit – Age 60, December 2, 2018; Picture Butte, Alberta; Wife – Helen; Children – Jacky & Brian de Kok, Cora & Henry Van Maanen, Henk & Deanna Klok, William & Rachel Klok, Elina & Dwayne Van Maanen, Jerry & Marissa Klok; 20 grandchildren; Siblings – Peter & Jane Klok, Corrie & John Liefting, Jannie Vander Veen, Henk & Agatha Klok, Janet & Chris de Leeuw; In-laws – Jackie Grisnich (deceased), Ray & Lisa Grisnich, Peter & Ellen Grisnich, William & Angela Grisnich, Gerda & Wayne Van Giessen; predeceased by parents Henk & Cornelia Klok, parents-in-law Gerrit & Cobi Grisnich, and brother-in-law Henk Vander Veen. (Rev. H.D. den Hollander, Matthew 25:10b.)

VAN ROEKEL, Wilma (nee Van Grootheest) – Age 84, November 9, 2018; Doon, Iowa; Husband – Hans; Children – Willis & Glo Van Roekel, Henry & Trissa Van Roekel; 4 grandchildren, 6 great-grandchildren; Sisters – Grace Van Hill and Betty Piscitella. (Rev. J. Witvoet, Isaiah 40:6-8.)

VISSCHER, Jacoba Jacomina (nee Fuite) – Age 95, October 18, 2018; St Albert, Alberta; Husband – Heinrich (deceased); Children – Steve & Vivian, Bill & Caroline, Grace Visscher, Dick & Verla, Henry & Diane, Markus & Sarah; Sisters – Bep and Sien; numerous grandchildren and great-grandchildren; predeceased by infant daughter Margaret, daughter-in-law Lianne, sister Be, and brothers Heinrich and Marinus. (Rev. A.A. Brugge, John 11:25.)

Kalamazoo Conference for Post-High School Graduates March 22&23, 2019

The Kalamazoo Young Adult Committee, under their consistory's guidance, is planning another conference for post-high school graduates. This conference is planned, the Lord willing, for March 22&23, 2019. It will include a one-night stay in cabins at a private facility at Sherman Lake in Augusta, Michigan. For more information regarding this event or to register, please go to our website: www.kalamazooretreats.org and enter the password: conference.

New Titles from Bible Truth Books

The Lord's Prayer by Martin Luther—In this experimental exposition of the Lord's Prayer, Luther clearly and faithfully sets forth the twofold effect of Scripture when sovereignly applied by the Holy Spirit. Luther writes, "Every single word of God, has in its nature this effect, to terrify and to console; to wound and to heal; to break in pieces and to build; to root up, and to plant; to humble and to exalt." Hardcover, 113 pages, \$9.25.

Young Singers, Volume 8 by J. Westerbeke—True stories of six children and young people who were converted by the Lord and taken from this life at an early age. In this eighth volume, we meet Arie van Driel and Wijntje Nap from the 1920's, Gerrit Eijkman from the latter part of the 19th century, as well as Jacobus and Elizabeth Overduin. Hardcover, 132 pages, \$16.50.

Shepherd of Lunteren by Jac. Overeem—Last year, a biography for children about the life of Rev. Roelofsen was published, entitled *The Shepherd Boy Who Became a Minister*. This year, we have added another biography to our shelves about Rev. Roelofsen—this time for our adult readers. Hardcover, 233 pages, \$20.50.

Refuge in Danger by B. Hooghwerff—During World War II, there were many dangers, and people who sought for refuge. This book contains fifteen true stories about children of the Lord during that time period. These times were very dangerous for them, but we can see how they endured and were protected by Him. For children ages seven and older. Hardcover, 67 pages, \$17.50.

Singing in the Cellar by M.H. Karels-Meeuwse—The Dutch city of Rijssen has long been known for the exercised children of God who live there, and during the Second World War, it had approximately ten thousand inhabitants. This story about two boys—Dan and Ben—masterfully interweaves their daily lives with the actual events that took place in Rijssen at that time. Hardcover, 162 pages, \$17.50.

Wanderer in the Wilderness by J. Bout & N.J. Spaan—The life story of Rev. Alexander Peden—how he struggled to bring God's Word during a time of persecution and the difficulties he encountered when doing so. For ages nine and older. Hardcover, 163 pages, \$17.50.

The prices above do not include postage.

Bible Truth Books
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Notice Regarding Bound Copies of *The Banner of Truth*

The Banner of Truth will no longer be offering bound copies of our periodical to our members. If anyone is interested in having his copies bound, please feel free to contact the managing editor for further information.

■ ■ ■ Bèka Community Inclusion Program Employment Opportunity

Bèka Community Inclusion Program (Chilliwack, BC) is a program for adults with special needs. The goal is to provide integrated daily activities in the church, school, and wider communities, with emphasis on biblical lifestyle and our Reformed doctrine. We are looking for someone to take the full-time lead role in developing and running this program.

Required qualifications:

- Be a confessing member in good standing of the NRC or RCNA
- Degree/Diploma/Certificate in the Community Social Service field or equivalent education and training
- Direct support experience of individuals with developmental disabilities
- Strong interpersonal, organization, time management, and computer literacy skills

If you are interested, please contact Marianne Luteyn (kmluteyn@telus.net), or Jacoline Klaassen (jacobaklaassen@gmail.com).

■ ■ ■ Education

CALVIN CHRISTIAN SCHOOL, COALHURST, ALBERTA, is in urgent need of a grade 3 homeroom teacher, beginning January 2019. Applications are also requested for the following positions for the 2018-19 school year:

- Elementary teachers
- High school teachers (especially in English language arts, mathematics, and history, though other specialties are also invited)
- Shop teachers (construction, cabinetry, welding, mechanics)

We would be grateful to welcome applications from competent, versatile, and dedicated teachers of any grade/age level who also have a love for the truth which is according to godliness and who are members of the NRC or a closely related denomination. All applicants must be eligible for Alberta certification. Should the Lord incline your heart to apply, please submit a cover letter with your résumé or CV to office@ccschool.ca. For more information about the vacancies, available immigration supports, or the application process, please contact the principal, Marc Slingerland, at 403-381-3030 or marc.slingerland@ccschool.ca.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, CORSICA, SOUTH DAKOTA, is seeking applicants to fill a full-time teaching position for grades 3-5 starting in August 2019. The applicant should be highly self-motivated, versatile, and a member of the NRC who loves the old truths and paths. For more information on this position please contact the school board president, Mr. Ken Van Brenk, at 605-732-4296. Applications should be sent to 26684 390th Avenue, Stickney, South Dakota 57375.

EBENEZER CHRISTIAN SCHOOL, SHEBOYGAN, WISCONSIN, would like to receive applications for a full-time, multi-grade, elementary teaching position for the 2019-2020 school year. We are a very small school with limited enrollment. The ability to instruct and interact with children across a range of ages throughout the school day and to work independently without daily oversight (the schoolboard acts as principal), as well as good organizational and interpersonal skills, will help the successful applicant experience the special task of teaching in our small school. Interested applicants are asked to contact Andy VanStelle at 920-452-1967 or 920-946-1711 or amvanstelle@excel.net.

MOUNT CHEAM CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA—As school board and administration of Mount Cheam Christian School, Chilliwack, BC, we are always called to plan ahead although we certainly must always keep in mind what the Lord says through James: “If the Lord will, we shall live, and do this, or that” (4:15). We ask that those who are interested in teaching consider MCCC. We currently have an opening at the elementary level (grade 1 homeroom) for a November 15 start date. Applicants must hold or be eligible for BC certification and subscribe to the faith identity of the MCCC Society and the Reformed Congregations in North America, which is based on the KJV and the Three Forms of Unity. Wages vary depending upon experience and post-secondary education. Inquiries should be addressed to the principal, Mr. Jan Neels, at jneels@mccs.ca. Please send your application, along with supporting documentation, to the principal, Mr. Jan Neels, at jneels@mccs.ca, and to the board secretary, Mr. Eric Van Maren, at ericv@vanmarengroup.com or mail it to 48988 Yale Road East, Chilliwack, BC V4Z 0B2.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, is a Pre-K through 12th grade school (435 students) serving NRC students from Rock Valley, Sioux Center, and Sioux Falls. We are seeking applicants for a music teacher **to begin at any time**. The focus of the position would be instrumental (5-12 band/orchestra) along with other opportunities in K-12 music. In addition, we encourage applicants for elementary teaching positions. Please contact the principal, Mr. Daniel Breuer, at 712-476-2821 or dbreuer@nrscia.org for further information.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is a kindergarten through grade 12 school located in small-town Norwich, Ontario. We have more than 900 students and offer academic, vocational, and special education programs to meet the needs of our large Reformed community. **At this time, we are in need of one full-time and one part-time middle school teacher for openings becoming available in February 2019.**

To submit a cover letter and résumé, please contact the director, Mr. John Heikoop, at director@rcsnorwich.com or 519-863-2403, ext. 223.

TIMOTHY CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA, is seeking applicants who feel the desire to pursue teaching Bible. Duties of this position include middle school and secondary Bible instruction. It is our hope and prayer that this position may attract an applicant who has a personal Spirit-wrought desire to tell, explain, and share the truth of God's Word and train in applicable apologetics along with instructing in the preciousness of Reformed doctrine. It is also desirable that applicants may be able to teach other subjects at a secondary level (however, this is not mandatory) and be certifiable to teach in British Columbia. Membership in the Netherlands Reformed Congregations (NRC) is a prerequisite to applying. Please feel free to contact the principal, Mr. Doug Stam, at 604-794-7114 or dstam@timothychristian.ca or board president, Mr. Wim Neels, at 604-997-0967 or wimneels@timothychristian.ca for further information and/or clarification.

To All Candidates for Teacher Positions

Please visit advertising.nrcea.education for an up-to-date listing of job openings in NRCEA schools as well as links to the school websites for more information about the positions and the schools. When accessing the job bank on the NRCEA SharePoint, please use the following:

User Name:

advertising@nrcea.education

Password:

Schooljobs!

Anniversary and other announcements will be placed upon request. A donation for their placement would be appreciated. For consistency, size is limited. Please send your request to the managing editor, Dr. E. Nieuwenhuis, whose address is shown inside the front cover. Requests for placement should be made **by the first of the month prior to the month of publication.**

Time How Swift

While with ceaseless course the sun
Hasted through the former year,
Many souls their race have run,
Never more to meet us here:
Fix'd in an eternal state,
They have done with all below;
We a little longer wait,
But how little—none can know.

As the winged arrow flies,
Speedily the mark to find;
As the lightning from the skies
Darts, and leaves no trace behind;
Swiftly thus our fleeting days
Bear us down life's rapid stream;
Upwards, Lord, our spirits raise;
All below is but a dream.

Thanks for mercies past receive,
Pardon of our sin renew;
Teach us, henceforth, how to live
With eternity in view;
Bless Thy Word to young and old,
Fill us with a Saviour's love;
And when life's short tale is told,
May we dwell with Thee above.

— *John Newton*