

the **Banner** *of Truth*

December 2019

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

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Whole Earth

For our young readers...

Canonical Books of
the Holy Scripture

Books



The new church building of the
Netherlands Reformed Congregation
of Nobleford, Alberta

"O let this house be Thy abode, forever with Thy presence blest." PSALTER 368:1b



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Meditation

Advent

Rev. H. Hofman, Kalamazoo, MI

“Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men” (Luke 1:25).

During the Advent season we may again pause at the Lord’s faithfulness in the unfolding history of His redemptive acts. The Lord’s gracious dealings with Elizabeth point particularly to His unsearchable wisdom and counsel but no less to the wonder of condescending mercy. To worship and adore these and other attributes of God is what the Lord always works in His children. So, the wonder of the birth of John was not only a message that the Lord had visited and redeemed His people in general but also meant a very special and personal visit of the Lord in the life of Elizabeth. Where this takes place there is no giving of credit to man. As such, Elizabeth has no desire to end in man but rather in her Benefactor. That must needs be so because what comes from the Lord returns unto the Lord. This is the Lord’s doing for one that was called barren. *He maketh the barren woman to keep house, and to be a joyful mother of children* (Psalm 113:9).

This wonder is experienced in the depths of *barrenness*. How unsearchable are the ways of the Lord and past finding out. It had become totally impossible from Elizabeth’s side, but nothing shall be impossible with God. Take this to heart, struggling souls in the depths of impossibility and trial during the Advent season! We take notice of both Zacharias and Elizabeth’s life and conduct under the cross laid upon them. Dear reader, to be found *walking in all the commandments and ordinances of the Lord blameless* (meaning: giving no offence in anything, not seeking the conflict with God’s law but the obedience unto it) is a great grace. Such graces are precious and tried. Such are peaceable fruits of righteousness to them that are exercised thereby. Faith has blessed fruits. Meekness and humility are ornaments of grace.

Perhaps there are yet a few exercised people like Elizabeth among us. It is all wrong on your side, and consequently you must go through an unfruitful, barren way and existence before God. Perhaps you can find no righteousness in self—yet cannot let the Lord go. You fail in all duties like those of prayer, faith, and holiness; instead of increase, there is decrease; instead of forward, backward. Mark, however, the way the Lord leads. He will not suffer the righteous to be moved. Soon you will say with Elizabeth, “Thus...” *“Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than*

the children of the married wife, saith the LORD” (Isaiah 54:1). Take a little courage from Elizabeth’s inner-chamber’s testimony, and *“Let Israel hope in the LORD: for with the LORD there is mercy, and with Him is plenteous redemption”* (Psalm 130:7).

“...*In the days wherein He looked on me.*” Here Elizabeth confesses the Lord’s unchanging faithfulness. The Lord did not forsake the work which His hands had begun. He kept the feet of His child throughout every day of her life and every moment of her trial. He wrought all her works in her and made everything beautiful in its time. Thus the Lord still works, also in 2019.

Thus...also reveals *a heartfelt approving* of that way. There was no other way; it had to be **this** way, the **royal** way, the **right** way, the **only** way—**God’s** way. *“As for God, His way is perfect, the word of the LORD is tried: He is a buckler to all those that trust in Him”* (Psalm 18:30). Now there may also be peace with that way. Oh, what a blessed place to be—one with the way of the Lord even when the way is in the sea and the footsteps are not known. None of God’s children are strangers of such approvals in their life. What a precious bowing under God. Here the Lord is no longer deemed to be wrong but is praised and honored. Indeed, such moments are foretastes of heaven where the Church will praise Him forever for the way He “thus” dealt with them here upon earth.

“...*To take away my reproach among men.*” This may look like self-pity on the part of Elizabeth. It may convey the impression that Elizabeth was more concerned about her personal reproach in this trial. Saul once said to Samuel, *“Honour me now, I pray thee, before the elders of my people, and before Israel...”* (1 Samuel 15:30b). My reproach...how often can self-pity take over. Here we only need to ask what that reproach then was and how she dealt with it. The answer lies in the previous verse where we read that Elizabeth hid herself five months...Why? Elizabeth assigns the reason for her peculiar seclusion to the Lord Himself. It is as if she says, “My being with child was God’s work, and now I leave it also up to the Lord to deal with me further.” It shows how Elizabeth had conducted herself all these years. It gives us the impression that she never complained though her cross and suffering were grievous.

Humility is such a dear mark of grace because it is afraid of robbing the Lord of His honor. It is the opposite of a boasting found in our day which is nothing else but boasting of and in self, an honoring of self before people. By letting *the Lord* take away her reproach Elizabeth’s humility comes to the foreground. It is the opposite of what Saul said to

Samuel. Elizabeth's barrenness had been a painful thorn, but when the Lord sheds light upon His way, *He it is* that will give grace and glory. The Lord does not do half a work. He gives His people a full blessing, and that includes a token of His favor. Then all is well, all is made beautiful in His time—even *Elizabeth* experienced this. The Lord will beautify His people with salvation. Elizabeth is now with child—is that not a monument of God's grace and good-

ness? She may carry the herald of the coming King under her heart—John shall be his name: "God is gracious." Have you ever seen or met such people? Sometimes the Lord causes it to be visible on their very countenance. There is no need to say many words then nor ask doubtful questions—it is clear, it is visible. The Lord crowns and gives testimony of His own work. □

New Year's Eve

Rev. A. Moerkerken, Capelle a/d IJssel

"Is it good that He should search you out?" (Job 13:9).

Job places a question before his friends who have been examining him. The results of that examination did not turn out so well. In his friends' eyes Job is a hypocrite. They believe that the Lord would not deal with His upright children the way He dealt with Job. Something must be wrong. It is not just by chance that a person loses all his goods, his children, and his health. Come Job, examine your life. Do you harbor a great hidden sin?

We can condense the words of Job's friends with the words of Zofar, "If iniquity be in thy hand, put it far away."

Job has vehemently defended himself against the accusations of his friends, perhaps, too vehemently. The question which he now places before them is the only correct one. "Is it good that He should search you out?" Come, my friends, place yourself before the countenance of the most High. Would you be able to pass this examination?

We have again come to the end of a year which has flown by. For some of us it has been a very eventful year. There was joy in some families because of the birth of a child, restoration from illness, or days of remembrance. For others there were days of sorrow because of the loss of a loved one. Now a new year lies before us with an unknown future.

Come, my readers, let us look upward in these last hours. We are traveling together to God's judgment seat. Much of what here seemed so important will soon fall away, and those things which many have thoughtlessly passed by will soon appear to be the only thing which is of importance. "Is it good that He should search you out?"

That searching will be very personal. We shall not be able to withdraw ourselves from it as many do during house visitation. That searching will be very thorough. It will concern not only our deeds but also our words. Yea, even our thoughts shall come before the countenance of the Almighty when He shall open the books. There is nothing which will remain hidden or which shall not be uncovered in that great day. That godly searching will be perfectly righteous.

In Revelation 20 we read of a white throne before which the dead shall stand, both small and great. White is here pictured as the color of holiness, truth, and purity. No

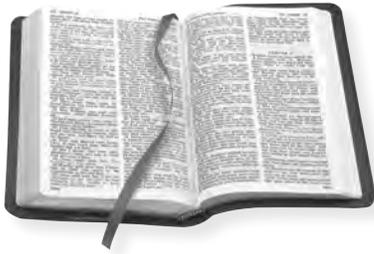
matter how often we have disputed God's righteousness and expressed our doubts, the righteousness of that great search or examination will have to be acknowledged by all.

Have you ever experienced this examination in your lifetime, my reader? That happens in the lives of all of God's children. They come to appear before a good-doing but also a righteous God. They all learn that they cannot stand before that God. They learn that they must perish eternally and be willing to

subscribe to God's righteous sentence with their own blood. They also come to truly understand that it will only be well if God will search us out. It will only be good if next to the book of our life, the book of God's omniscience, and the book of our conscience (for these are the books which then will be opened), we also have learned to know that our names are written in the book of life. It can only be well in that godly searching if our nakedness is covered by the blood righteousness of Christ.

Will it then be well if He would search us out? □

Come, my readers, let us look upward in these last hours. We are traveling together to God's judgment seat. Much of what here seemed so important will soon fall away, and those things which many have thoughtlessly passed by will soon appear to be the only thing which is of importance. "Is it good that He should search you out?"



Bible Study

The Life of Isaac (9)

Rev. C. Vogelaar, Clifton, NJ

Based on Genesis 26:25-33

The pilgrim's journey continues from Rehoboth to Beersheba. There the Lord appears unto Isaac and encourages him with, "Fear not." How often God's tried children need this encouragement. We read in Isaiah 41:10, "Fear not, for I am with thee, be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness." The Lord speaks by the prophet in Isaiah 43:10, "Fear not, for I have redeemed thee." It is as if He says, "Isaac, I will be with you as I was with your father."

A Visit by Abimelech

Isaac built an altar there, and he called upon the name of the LORD. He worships God publicly. God has promised him that He will continue to bless him, and that He will multiply his seed for His covenant's sake, the covenant with Abraham. While Isaac is at Beersheba, he receives a visit from Abimelech, king of Gerar. Abimelech is accompanied by Ahuzzath, his personal friend and advisor, and Phichol, the commander of the army. In the past, the Philistines have shown so much hostility toward Isaac. They have sent him away from their territory. We remember the names of the wells, Esek and Sitnah, which refer to their enmity.

Now, however, the nature of their visit is friendly. It is no wonder that Isaac, in verse 27, expresses amazement at this visit. "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?" Abimelech and his companions assure Isaac that they have changed their attitude toward him. He also gives the reason for this. "We saw certainly that the LORD was with thee" (verse 28). Even heathen people have to confess that the LORD is faithful to His people and that He assists and delivers them. They, therefore, come to establish an alliance with him, similar to the one that has been made with Abraham.

Now they ask of Isaac that this alliance of friendship may be sealed with an oath and that they make a covenant with him. We read in verse 29, "That thou wilt do us no hurt as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace." This is certainly not a confession of what they really have done to Isaac and his servants, for in many ways they have tried to harass and obstruct them. However, Abimelech has to acknowledge, "Thou art now the blessed of the LORD." We read in Proverbs 16:7, "When a man's ways please the LORD, He maketh even his enemies to be at peace with him." This is what happens at Beersheba.

After this Isaac made a feast for them, and the following morning the alliance was completed and sealed with an oath. It is the confirmation of a covenant between human creatures. How much greater than this it is when God swears an oath and establishes His covenant, and He will not alter what He once has spoken. This is the comfort for pilgrims through the wilderness.

Well of the Oath

The same day, Isaac's servants come and tell him about the well that they had digged. We read in verse 32, "We have found water." The well is called Shebah; therefore, "The name of the city is called Beersheba unto this day." How different this well is from those that they have digged previously. Although there has been strife and enmity, Rehoboth was the place where the Lord gave room; the enemy was driven away. Yet, the previous wells did not manifest Isaac's right to these wells of water. They were gracious benefits given to him, and certainly in Rehoboth there was so much room and the enemy so far away that there was much reason for rejoicing. However, here with the well called Shebah, God's blessing gives Isaac a right upon this place. He may now live there with peace which is confirmed by a covenant and a reason of joy as is evident in the feast that was made. Here is no war but peace and an oath to confirm the covenant. Thus, it also is when the Lord gives the experience of peace, when there is no condemnation, and when His people may have the testimony that God is fully reconciled with them because of the blood of Christ.

We read of this in Isaiah 54:9, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee: nor rebuke thee." Oh, what a place of unspeakable rest, peace, and joy when God by the testimony of the Holy Spirit speaks to the soul of His child saying that whatever made separation between God and the soul has been removed. The Lord will not be angry with him any more. We read in verse 10, "For the mountains shall depart, and the mountains be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD that hath mercy on thee." How clearly we see in this wilderness journey of Isaac an illustration of the way in which the Lord leads His people. Those wells that have been mentioned in Genesis 26 give an evidence that He leads them in wisdom from place to place, and so there are also steps in the life of grace. Isaac may experience peace with God which passes all understanding and the covenant

faithfulness of Him who never lies but who certainly will fulfill what He has spoken.

May this be a comfort also for struggling souls on the pathway through the desert. The enemy may surround them and attack them. They may often fear to perish, but God never forsakes the works of His own hands. He leads them forth by the right way to go to a city of habitation. Though the enemies may roar, the Lord can drive them away, and when He speaks to the soul, He quiets the storms. What a blessing if we may know the firmness of the covenant that the Lord has made and the completeness of the

finished work of Christ in which the heavenly Judge has found full satisfaction of His justice so that He can show mercy in an honest and just way. Of that mercy the Church will sing forever. We read in Psalm 145:19, "He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them." May a holy jealousy be given in your heart, young and old, to desire that portion of those who fear the Lord. He will be a loving Guide, Protector, Teacher, and Refuge for them. □

(To be continued)

Prayer for God's Servants (2)

(Taken from Morning Thoughts by Octavius Winslow)

"Ye are all partakers of my grace" (Philippians 1:7b).

Most true is it that all the members of the flock share in the grace bestowed by God upon a Christian pastor. They partake of that which belongs to him. All the grace with which he is enriched, all the gifts with which he is endowed, all the abilities with which he is furnished, all the afflictions with which he is visited, all the comforts with which he is soothed, all the strength with which he is upheld, and all the distinction and renown with which he is adorned belong also to the church over which God has made him an overseer. There is in the pastoral relation a community of interest. He holds that grace, and he exercises those gifts, not merely on account of his own personal holiness and happiness, but with a view to your holiness and happiness. You are partakers with him. You are enriched by his "fatness" or are impoverished by his "leanness." The degree of his grace will be the measure of your own; the amount of his intelligence, the extent of yours. As he is taught and blest of Christ, so will you be. The glory which he gathers in communion with God will radiate to you; the grace which he draws from Jesus will sanctify you; the wealth which he collects from the study of the Bible will enrich you. Thus, in all things are you "partakers of his grace." How important, then, that on all occasions he should be a partaker of your prayers! Thus, your own best interests are his strongest plea. Your profit by him will be proportioned to your prayer for him.

Much of the barrenness complained of in hearing the Word may be traced to the neglect of this important duty. You have, perhaps, been prone to retire from God's house grumbling at the doctrine, dissecting the sermon in a spirit of captious criticism, sitting in judgment upon the matter or the manner of the preacher, and bitterly complaining about the unprofitableness of the preaching. With all tender faithfulness would we lay the question

upon your conscience: How much do you pray for your minister? Here, in all probability, lies the secret of the great evil that you deplore. You have complained of your minister to *others* (alas, how often and how bitterly, to your deep humiliation it is spoken); have you complained of him to the Lord? Have you never seriously reflected how closely allied may be the deficiency in the pulpit, of which you complain, to your own deficiency in the closet, of which you have not been aware? You have restrained prayer in behalf of your pastor. You have neglected to remember in special, fervent intercession with the Lord the instrument on whom your advancement in the divine life so much depends. You have looked up to him as a channel of grace, but you have failed to ask from the hands of Jesus for that grace of which he is but the channel. You have waited upon his ministrations for instruction and comfort, but you have neglected to beseech for him that teaching and anointing, by which alone he could possibly establish you in truth or console you in sorrow. You have perhaps observed a poverty of thought and been sensible of a lack of power in his ministrations, but you have not traced it in part to your own poverty and lack in the spirit and habit of prayer on his behalf. You have marveled at and lamented the absence of sympathy, feeling, and tenderness in the discharge of his pastoral duties, but you have forgotten to sympathize with the high responsibilities, oppressive anxieties, and bewildering engagements inseparable from the office which your pastor fills and in which he may largely share, often "pressed out of measure, above strength, insomuch that we despaired even of life" (2 Corinthians 1:8b). Thus, in a great degree the cause of an unprofitable hearing of the word may be found nearer home than is suspected. There has been a suspension of prayer and sympathy on your part, and God has permitted a suspension of power and sympathy on His.



From Our Inheritance

The Curse over the Whole Earth

Rev. G.H. Kersten (1882-1948)

(Taken from *The Night Visions of Zechariah*)

“Then said He unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off on this side according it; and every one that sweareth shall be cut off as on that side according to it” (Zechariah 5:3).

The vision of the flying roll will be all the more striking to us if we notice its careful description. It was a roll of great size. The length of it was twenty cubits (thirty feet), and the width of it ten cubits (fifteen feet). Who has ever seen such a roll? How many curses this roll must have contained. The sins were piled up but also the curses. All God’s commandments lay trodden under foot—both the first and second table of God’s law. What else could it mean but that a dreadful judgment would be revealed from heaven upon the iniquity of men? Besides the large size of the roll, there was something else very remarkable about its dimensions. The dimensions were those of the holy place of the tabernacle which the Lord appointed His dwelling place in Israel. On this holy place the priest approached the Lord daily. There the lamps of the golden candlestick burned; there stood the table with the shewbread; there the golden altar consumed the incense. The people of Israel encamped around the tabernacle. The nation was separated unto the Lord from all the peoples of the earth; they belonged to the tabernacle. God’s dwelling was in their midst; God’s Word was given unto them, the revelation of God in Christ Jesus. However, this made the sin which was committed that much more abominable. It was the sin of God’s church and God’s people. Oh, how great are the transgressions. It is our own fault that the church of God has come into the low condition she presently manifests among us. Once she was at the head, but now she is at the bottom, for she has more and more departed from the Word of the Lord.

Conformity to the world has entered the church and has begun to reign there. The entertainment that the world offers is sought after in our hearts and homes—in food and drink, in clothes and ornaments, and also in the education of the youth. Has not the church of God in which the Lord glorified Himself so abundantly become more and more worldly? Are not the hearts of thousands upon thousands set upon the entertainment of the flesh—and almost always with the lie of the pre-supposed regeneration and of assumed citizenship of heaven in their hands? What impressions do the most serious sermons make? Do they still touch our conscience or have we become accustomed to the admonitions just as the goldsmith’s dog became

accustomed to the sparks of the fire? Are we, who with our children still belong to the church, still conscious of the necessity of true conversion? Oh, that Zion might travail and bring forth sons and daughters. The roll which flies through the air full of curses has the dimensions of the holy place of the tabernacle.

Judgment begins at the house of God. Oh, what is still awaiting our church? Russia has provided the world with an example. All those who worship God are exterminated in that land of hellish revolution. The Word of God has been banished from their land, and thousands have been killed in the cruelest manner. Will not revolution soon bring death and destruction also in our nation because the church has forsaken the Lord and stubbornly refuses to bow before Him?

This question also concerns God’s children. The Lord bought them, soul and body, and drew them out of the world by the wonders of His grace, but where is their heavenly walk now? Where are their secret places? Where are the places where they may have secret communion with the Lord? They are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? Judgment begins at the house of God. Does God wrong His people when He brings them in many tribulations, showing them His holy displeasure with sin? His love constrains Him to do so. The Lord will never be angry with His people as He is with the wicked. His strokes are strokes of love—paternal chastisements of His own. This awareness caused David to say, “Let us now fall into the hand of the LORD; for His mercies are great: and let me not fall into the hand of man” (2 Samuel 24:14b). Nevertheless, may the Lord cause us to realize that these strokes of love are most distressing for those who fear the Lord. They cause great grief in their soul. When God hides His face, Satan, at times, has great power, and the strokes are heavy. Not only was David “in a great strait,” but Naomi also complained, “Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty” (Ruth 1:28b&29a). The flying roll of curses which God brings upon the land also has something to say to God’s dear people. Will hard strikes be necessary to bring you to the right place? Will there be sorrow like your sorrow?

The roll Zechariah saw, flew! The prophet saw the dreadful roll propel itself forward with fearful speed, and just as the roll was flying, so surely God’s judgments and curses come upon the wicked. They were near; they came with speed; they proceeded most rapidly and could not be turned aside. Are the days in which we live not a clear

evidence of this? Not long ago we thought we and our riches were secure. And now? In a moment God has turned the prosperity of the world into poverty.¹ Agriculture has languished; industry, commerce, yes, our entire social life has become disorganized. Unspeakable misery has followed, one misery following the other. War threatens. Who can stay God's hand or say unto Him, "What doest Thou?" The roll flies. What evil will this winter bring? What evil will there be ere this year hastens to its close? Is it not as if we are being told: "An end, the end is come upon the four corners of the land" (Ezekiel 7:2b)? May we be given an escape and a hiding place. "And who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap..." (Malachi 3:2b).

God's judgments will spare no flesh. The curse includes utter destruction. All those who continue to tread stubbornly upon God's laws will be destroyed. That will be the

portion of the wicked. "Therefore, pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily" (Psalm 73:6-8). However, God sets them in slippery places. They make themselves fat for the day of slaughter. They will be utterly destroyed. "Thou

castedst them down to destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors" (Psalm 73:18b&19). Oh, that knowing the terror of the Lord we would be persuaded to faith! Be not envious of the prosperity of the wicked. Do not mingle with their company. Do not go about with vain persons, for you might fall into their snare and their judgment and be destroyed. May we by grace choose the portion of God's people. They will be saved forever. They will have their soul for a prey. Beloved do not think lightly of the threat of this curse. God Himself will execute judgment. Verse 4, "I will bring it forth, saith the LORD of hosts, and it shall enter into the house the thief, and into the house of him that sweareth falsely by My name: and it shall remain in the midst of the house, and shall consume it with the timber thereof and the stones thereof."

It is God with whom we shall have to deal. No one will be able to escape Him; He will not relinquish His claims. His justice demands satisfaction. He will requite the provocations of the wicked upon their head. He will enter the houses; the curse will remain in the midst of the house and will not leave until all is consumed.

Should we not fear God? If God would punish the sins of the people, also in our country, can we expect anything

but that we be consumed? Surely a severe judgment awaits us, and that judgment proclaims loudly to each one of us to seek a hiding place with the Lord. Everyone by nature is a child of wrath. There is an escape from that wrath only in the blood of Christ. In that blood God's people by faith may wash their robes and make them white. They come out of the great tribulation. In this life the Lord will protect and keep them. He that keepeth Israel will preserve their going out and their coming in. Oh, that God's people would enjoy more of that lively hope and expectation, and that their faith might become livelier. Then there would be a song of praise even in the midst of tribulations of the flesh.

Unconverted sinner, you are still a stranger to the privilege of that people. When God's judgments break forth and the flying roll comes upon the whole land, you will be standing alone. You do not know God. You have no refuge in Christ. Your religion, your confession, your zeal will fall

away. Oh, how poor is he who lives as he was born. His riches, his prosperity, and his happiness are only show; in his greatest enjoyment there is the bitter root of sin and of the curse. In all the distresses which are to come, he stands alone.

Already in this life God's people are blessed indeed even though to the natural eye there is nothing very attractive in the service of God. The Lord is their comfort and

strength. He turns the judgments away from His people as He once did from Israel in Egypt, or He gives them grace to bear it. He does not try His people above that which they are able to bear. On the contrary, the Lord Jesus says, "For My yoke is easy, and My burden is light" (Matthew 11:30). I have an old friend who has to endure very many tribulations and much enmity. He has often said to me, "I may bear my cross so cheerfully." May the Lord grant this also in our days and in the dark future that is coming for His children—to bear our cross, not with murmuring, but with cheerfulness.

May you who are estranged from God be stirred to jealousy and flee to the city of refuge which is opened in the blood of Christ. Oh, my fellow traveler to eternity, flee! Behold, the roll of God's judgments is approaching with great speed. Escape before it is too late. The Lord still calls to us, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).

*While He proffers peace and pardon
Let us hear His voice today.*

—Psalter 255:4 ◻

Should we not fear God? If God would punish the sins of the people, also in our country, can we expect anything but that we be consumed? Surely a severe judgment awaits us, and that judgment proclaims loudly to each one of us to seek a hiding place with the Lord.

¹The stock market crash of 1929

The Assurance of Faith

Augustus Toplady (1740-1778)

The deep things which relate to personal experience of the Holy Spirit's dealings with the soul ought to be matters of prayer, not of disputation.

It has long been a settled point with me that the Scriptures make a wide distinction between faith, the assurance of faith, and the full assurance of faith.

1. Faith is the hand by which we embrace, or touch, or reach toward the garment of Christ's righteousness for our own justification. Such a soul is undoubtedly safe.

2. Assurance I consider as the ring which God puts upon faith's finger. Such a soul is not only safe but also comfortable and happy.

Nevertheless, as a finger may exist without wearing a ring, so faith may be real without this superadded gift of assurance. We must either admit this, or set down the late excellent Mr. Hervey (among a multitude of others) for an unbeliever. No man, perhaps, ever contended more earnestly for a doctrine of assurance than he, and yet I find him expressly declaring as follows: "What I wrote concerning a firm faith in God's most precious promises, and a humble trust that we are the objects of His tender love, is what I desire to feel, rather than what I actually experience." The truth is, as another good man expressed it, "A weak hand may tie the marriage knot; and a feeble faith may lay hold on a strong Christ."

Moreover, assurance after it has been vouchsafed to the soul may be lost. Peter no doubt lost his assurance and sinned it away when he denied Christ. He did not, however, lose the principle of faith; for Christ had beforehand prayed, concerning him, that his faith might not fail; and Christ could not possibly pray in vain. A wife may lose her wedding ring, but that does not dissolve her marriage relation. She continues to be a lawful wife, yet she is not easy until she finds her ring again.

3. Full assurance I consider as the brilliant, or cluster of brilliants, which adorns the ring and renders it incomparably more beautiful and valuable. Where the diamond of full assurance is thus set in the gold of faith, it diffuses its rays of love, joy, peace, and holiness with a lustre which leaves no room for doubt or darkness. While these high and unclouded consolations remain, the believer's felicity is only inferior to that of angels or of saints made perfect above.

4. After all, I apprehend that the very essence of assurance lies in communion with God. While we feel the sweetness of His inward presence, we cannot doubt of our interest in His tender mercies. So long as the Lord speaks comfortably

to our hearts, our affections are on fire, our views are clear, and our faces shine. It is when we come down from the mount, and when we mix with the world again, that we are in danger of losing that precious sense of His love, which is the strength of saint's militant and the joy of souls triumphant.

Let not trembling believers forget that faith, strictly so-called, is neither more nor less than a receiving of Christ for ourselves in particular as our only possible propitiation, righteousness, and Saviour (see John 1:12). Hast thou so received Christ? Thou art a believer, to all the purposes of safety. It deserves special notice that our Lord calls the centurion's faith great faith; though it rose no higher than to make him say, "Speak the word only, and my servant shall be healed" (Matthew 8:8-10).

The case likewise of the Canaanitish woman is full to the present point. Her cry was, "Have mercy on me, O Lord, Thou Son of David!" And a little after, "Lord, help me!" Jesus at first gave her a seeming repulse, but her importunity continued, and she requested only the privilege of a dog, viz., to eat of the crumbs which fell from the master's table. What was our Saviour's answer and our Saviour's remark? It is an answer and a remark which ought to make every broken sinner take down his harp from the willow: "O woman, great is thy faith" (Matthew 10:22-28).

5. The graces which the blessed Spirit implants in our heart (and the grace of faith among the rest) resemble a sundial which is of little service except when the sun shines upon it. The Holy Ghost must shine upon the graces He has given, or they will leave us at a loss (in point of spiritual comfort) and be unable to tell us whereabouts we are. May He, day by day, rise upon our souls with healing in His wings! Then shall we be filled "with all joy and peace believing," and "abound in hope, through the power of the Holy Ghost" (Romans 15:13).

6. Are there any in faith who come under the denomination of bruised reed and smoking flax? Let them know that God will take care of them. The former will not be broken; the latter shall not be quenched. Bless God for any degree of faith; even though it be as the smallest of all seeds, sooner or later it will surely expand into a large and fruitful tree. However, stop not here, but as the apostle advises, covet earnestly the best gifts and the gift of assurance, yea, of fullest assurance among the rest. The stronger you are in faith the more glory you will give to God both in lip and life. Lord, increase our faith! Amen. □

The wicked have a never-dying worm, and the godly a never-fading crown.

— Thomas Watson



For Young and Old

God's Free Grace Glorified (3)

Edited by Marinus Nijse

(Uitgeverij Pieters, Oostburg, the Netherlands)

“Oh, Father,” Mina called out, “Please go to Leiden! There I will become healthy again. Oh, Father, please go away from here, I beg you, please go to Leiden where the Lord is calling you.”

The tears were running down her cheeks. She threw her arms around his neck and weeping she said, “Go to Leiden, please do it for me, then I will get better.”

Mina's parents were moved to tears. They had sympathy with their child, yet her father could not follow the urging of his daughter, for he had to follow the direction of the Lord, and he knew very clearly what the will of the Lord was.

“Listen to me,” he said. “I pray you, do not try to convince me to go to Leiden. Please do not hinder me from following the way which the Lord wants me to go. I may not leave here, for the Lord has very clearly made that known to me.”

His wife remained silent, but Mina began to sob, “Oh father, please do not remain in Zeeland. It will be the cause of my death. The doctor himself has said it. Please go away from here.”

Now her father began to weep. “My dear child,” he said, “You know how much I love you. For you I would very gladly go to another place, away from Zeeland. Perhaps it would be best for you. The Lord, however, has powerfully directed me by means of His Word that I may not leave here. I do not dare to leave. I may not disobey the Lord. My dear Mina, you would not want to be the cause that the Lord would come to oppose me, would you? I may not resist God's will. What terrible results that could lead to! My dear child, listen closely to me, even here, your life is in God's hand just as it would be in Leiden. The Lord must protect you everywhere. Our lives are in His hand, and He directs all things. Come, let us pray together to the Lord.”

They went and sat down with eyes closed and hands folded. The minister brought all of the needs before the Lord's countenance. Rev. Middel spoke to the Lord as a child speaks to his own father. He laid all of the needs before God's throne, especially the needs of his poor daughter. After the prayer there were no more tears, and Mina no longer spoke of the matter. It appeared that she had bowed in submission to the will of the Lord, who is all wise and all good.

After this time Mina's health began to fail. There was no more conversation about Leiden. It almost seemed that the young daughter would never be completely healthy again. Frequently, she prayed to God in secret. Her father followed

her activities, and from time to time listened to her as she prayed without her being aware of it. Then she prayed to the Lord for grace and conversion as a poor, guilty one, who had deserved nothing, but who only had been directed to beg for grace.

When her father heard these things, he took courage that it would be well with his daughter and that the Lord would bring her to conversion. However, the world with all its allurements drew strongly, and Mina's youthful heart was bound to everything of the world. She longed to possess and enjoy all the pleasant things which the world offered.

She was convinced of the truth, and she had a deep realization of the necessity of being reconciled with God. That was only possible by means of the merits of Christ. She knew that very well, but it was so difficult for the young girl to say farewell to all these things and to submit herself unto the Lord who is so worthy to be served.

The doctor encouraged her to go back to Gelderland for a while. Perhaps her health would again improve. Her parents, who would do anything for her, followed the advice of the doctor and Mina went back to the province where it was better for her health than it was in Zeeland. After several weeks her health seemed to improve. When her bodily health improved, however, her prayers lessened, and her desires went out for that which perishes.

After returning to Middleburg, her health suffered a severe setback. The young lady had a happy disposition, but that was severely dampened because of her bodily condition. She was quickly moved, and her soul was affected by the smallest matter. If she were of the opinion that she had done something wrong, it drove her out unto God to seek forgiveness. She prayed more than she did in the past. She continually felt her unworthiness. The necessity of being converted was impressed more and more upon her soul. She had more desire to search God's Word and she longed for a preaching which should uncover for her what she was missing but also which would point out to her a way of reconciliation.

When her father heard her pray in secret, then he would receive some encouragement. However, sometime later he would see how she was bound to things of this earth, and he feared that it was only a praying because of fear of punishment for sin such as it was by Cain and Ahab. □

(To be continued)



Questions & Answers

Questions from Our Readers

Rev. H. Hofman, Kalamazoo, MI

Recently I heard in a sermon that Hyper-Calvinism is very dangerous. My question is what is Hyper-Calvinism and why is it dangerous?

May I assume for a moment that the question was asked by a (young)er person? Let me begin—by way of exception—by sharing a personal note of my feeling when I read this question. To be honest, when I was young, I never heard of Hyper-Calvinism even though I knew the word “hyper” and I knew from Church History what Calvinism was, or to say it more honestly—I was *supposed* to know. I attended high school at one of our several well-known and well-respected inter-denominational schools in the Netherlands. Bible doctrine was taught in catechism classes in my own church. Church-walls were there but seldom the subject of polarization. There were—to my recollection—no attempts to proselytize or evangelize “the other side.” Neither were subjects like math, science, language, and the like—infiltrated by doctrinal or religious discussions except when it was necessary to distinguish secular humanism or evolution from plain biblical truth. Teachers knew their boundaries and stuck to them. Quite frankly, I have never felt confused or negatively impacted by having attended a school where at least six different Reformed denominations were represented and interacted on a daily basis.

I am afraid that many of our young (high) school age children cannot say this. The term as well as the question about Hyper-Calvinism—I am afraid—confirms my fear. Granted, the term itself is older than just dating from recent history. My resources revealed that it dates back to the 18th century, but the question at hand is not how old the word is but what it means and if or why it is dangerous. To my surprise I found a definition of it in a book called *New Dictionary of Theology*—a concise and authoritative resource for theological words. I will spare you the complete article but will give you a short definition in a one-paragraph summary.

“It is a system of theology framed to exalt the honor and glory of God and does so by minimizing the responsibility of sinners. It puts excessive emphasis on certain immanent acts of God such as eternal justification, eternal adoption, and the eternal covenant of grace. It emphasizes irresistible grace to such an extent that there appears to be no real need to evangelize. Hence, Christ is offered only to the elect. It undermines the universal duty of sinners to believe savingly in the Lord Jesus Christ with the assurance that Christ actually died for them.”

Perhaps, after reading the above-mentioned statement, (which in reality was amplified by many more assertions)

you will understand why I become sad and concerned when young people are “warned” against Hyper-Calvinism. Why? Because the term is not suitable for a *definition* first of all, but it is actually an *accusation*. It is an attempt to take elements of the Reformed Theology of the Reformation and play them out against *other truths* of the Bible, which our Reformers also emphasized. I call this a *radicalizing* of doctrinal truths which were never intended for such abuse. For the sake of being true and honest in my approach, I took the time to read and listen to some theologians coming against Hyper-Calvinism. To my dismay, statements often can be heard, even from our own (baptized) members, that clearly insinuate *universal* atonement instead of *limited* atonement—a universal, non-distinct love of God for all sinners indiscriminately and an intention on God’s part to save all people, denying the good pleasure of God as the very foundation of salvation—as if that would be *true* and *balanced* Calvinism. On the contrary, I noticed in most, if not all instances, of their commentaries a kind of *hidden questioning*, if not *ridiculing* of TULIP, the five points of Calvinism. How Hyper un-Calvinistic is that! The wisdom of the Reformed Confessions, dear friends, is that they steered clear of *reinforcing one-sided emphasis*. And that is the answer in my opinion, against charges of Hyper-Calvinism or any radicalization of truth. The truth of God’s Word is radical enough, isn’t it?

In the Muslim world of today there is a continual threat of young people *radicalizing*. I am afraid we can do the same with doctrinal truths, one way or another. It unnecessarily polarizes the doctrines and our young people. It sidetracks them from the one thing needful. If we do not preach the whole Counsel of God concerning salvation, we end up in pitfalls, left or right. We do so if we turn the gospel into a new law of do this and thou shalt live. We do so if we do not preach the gospel of free and sovereign grace to all hearers, indiscriminately. We do so if we deny or avoid the wonder that is necessary in the heart of a lost sinner. That happens if we merely state that with the Lord all things are ready, and all depends now on the sinner who must come and get it, or the Holy Spirit can only work if we long and pray for a change and His coming. We do so if we play out one attribute of God against the other or set them at variance against one another. We do so if in the preaching or experience, sanctification is placed before justification. Rome thinks this can be done, but how Roman Catholic have we become? We do so if we preach or believe that God justifies the **believer** for his **faith’s** sake instead of the **ungodly sinner** for **Jesus’** sake, and there is

no need to balance the Scriptures because they are divinely balanced already.

The whole discussion about Hyper-Calvinism—in my opinion—is a result of a revalorized movement geared to cut our young and rising generation loose from their roots. The fact that the term itself however dates back to the 18th century proves that also today there is nothing new under the sun. Dear friends, when a tree is cut from its roots, the roots stay where they are, but the tree is loose and can go in any direction. How far are we removed from our doctrinal roots today? Beware that discussions like these can lead young and old to become un-Calvinistically hyper *and* hypersensitive.... It becomes an obstacle in hearing sermons as “thus saith the Lord.” It leads to hot

heads and cold hearts. In Scripture this is referred to as *itching ears* (2 Timothy 4:3).

Thank you for your question my dear young(?) friend. I would say, stay clear of discussions and questions that seek to sow the seed of confusion and try to lead us away from the seeking of the one thing needful. Now it is time to awake out of sleep. When the Lord awakened Augustine out of that sleep, it was done with Augustine’s objections. Then he needed help, and there was no time to lose. What a wonder that the Lord was there and had brought everything Augustine needed and could not miss for eternity. ◻

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



Current Events

Teen suicide is now a public health crisis

According to the Center for Disease Control, suicide rates among teens and young adults have exponentially increased over the past ten years, a 56% jump from 2007-2017. In the same time period, suicide overtook homicide to become the second most common cause of death among people ages 10-24, accidents being first. Although no definite correlation has been established and experts urge caution in explaining the increase, many studies have pointed to smart phones and the omnipresent Internet as detrimental to teen mental health.

—*The Cut* (10/17/2019)

“Nones” on the rise

The Pew Research Center in its survey on *Religion & Public Life* recently reported that the number of Americans who do not identify with any religion continues at a rapid pace. One-fifth of the US public—and a third of adults under age 30—are religiously unaffiliated today, the highest ever in Pew Research Center polling. In the last five years alone, the unaffiliated have increased from just over 15% to slightly under 20% of all U.S. adults. With few exceptions, the unaffiliated say they are not looking for a religion that would be right for them. Overwhelmingly, they think religious organizations are too concerned with money and power, too focused on rules, and too involved in politics.

—*Pew Research Center*

Chinese Communist Party increasing persecution of religion

Authorities in China forcibly removed Christians and arrested several faith leaders gathered at what was previously a state-recognized church which suddenly was deemed “illegal” by the Chinese Communist Party (CCP). Soon thereafter, excavators began demolishing this church—worth roughly \$1.4 million. CCP persecution of religion is nothing new, however, going after this church—one that belongs to the Three-Self

Patriotic Movement (meaning it was a state-sanctioned church)—does not bode well for open believers living in the Communist nation of China. At another related church this past July, officials monitored church services for a month and then suddenly stormed in and turned it into rubble. Presently, a lawn with planted saplings sits where the large church once stood, bearing no trace of its previous existence.

—*FoxNews.com*

Anti-Semitic incidents increasing across the globe

Jewish leaders met in early October to address a rise in anti-Semitic incidents across the globe over the past few years—especially in major cities in Europe—and warned that Jews will not be the only ones targeted in the future. They stated, “We know this. We know that about the anti-Semitic.... They start with Jews, but they never finish with Jews.” Incidents are also on the rise this year in the U.S. The *New York Times*, the Women’s March, as well as the Democratic Party (particularly Minnesota Representative Ilhan Omar) have all had issues with anti-Semitism. One Jewish leader told reporters that anti-religious incidents will not only be against Jews but will next target Christians.

—*FoxNews.com*

Federal judge rules favorably for Christian doctors

A federal judge handed Christian doctors a major victory in October by ruling that they cannot be forced to assist with gender-reassignment procedures such as sex-change surgery. This case dates back to the Obama administration. As part of Obama Care, a rule required virtually every doctor to assist with gender-transition procedures. The judge’s ruling says that this “substantially burdens” religious exercise rights in violation of the Religious Freedom Restoration Act, a federal law.

—*ChristianHeadlines.com*



Timothy FOR THE YOUNG

The Canonical Books of the Holy Scripture (Article IV)

Rev. A.M. den Boer (1929-2004)

“We believe that the Holy Scriptures are contained in two books, namely, the Old and the New Testament, which are canonical, against nothing can be alleged. These are thus named in the Church of God.” (Then follows a listing of all the books of the Bible.)

In this article we find all the names of the Bible books, which we all probably know by heart. If we do not, I think it is time to begin learning them. As was mentioned in last month’s article, God has revealed Himself in His Word. It is, therefore, very important to know which books belong to the Bible because it is possible that there is chaff among the wheat. Here we have a major difference with the Roman Catholic Church which has more books in its Bible than we do. When writing about Article VI of our Confession, the Lord willing, we hope to explain the difference between the canonical books contained in our Bible and the apocryphal books which the Catholics include in their Bible.

Canonical means “accepted as forming the canon of Scripture.” They are of divine origin, by the inspiration for the Holy Ghost, and so acknowledged by the church. Therein we find the rule of our life, and we cannot say anything against its contents. The opposite must be said of the apocryphal books as they are writings of dubious authenticity. The apocryphal books are included in the Septuagint and Vulgata but were excluded from the Jewish and Protestant canons of the Old Testament and by the early Christian writers from the New Testament.

We know that the Bible is divided into two parts, the Old and the New Testaments. The Old Testament contains thirty-nine books, of which seventeen are historical books, sixteen are prophetic books, and six are poetical books. The New Testament contains twenty-seven books, five of which are historical books, twenty-one are epistles, and one is a prophetic book. In the days of the Lord Jesus, the Jews divided the Old Testament into three parts. They spoke of

the books of Moses, the books of the prophets, and the Psalms (from Job to the Song of Solomon). The Lord Jesus follows the same division in Luke 24:44.

The word Bible is derived from the Greek word *Biblos*, which means book. Our whole Bible is God’s Word, and both testaments form a unity. The Old Testament points to Christ who will come, and the New Testament speaks of Christ who has come. The Holy Spirit did not reveal the Scriptures in a moment, but it was spread out over a period of approximately sixteen hundred years. The gathering (collecting) of the Bible was likewise brought about gradually. The books of Moses were finished and collected before the time of King David. The second collection was that of the prophetic writings and probably took place in the days of Hezekiah. These prophecies had been written and spoken previously as their divine authority was acknowledged. In Proverbs 25:1 we read, “These also are the proverbs of Solomon, which the men of Hezekiah king of Judah copied out.” Finally, the third collection took place in the days of Ezra and Nehemiah by the scribes of Jerusalem. In this way the canon of the Old Testament took form about three hundred years before the birth of Christ. The required condition which caused these books to be included and accepted in the canon was not because they were written in Hebrew or because they were really old, or that they were written by famous persons, but because they were inspired by God—they were God’s Word. They are the same books which we have in the Old Testament today.

How did the New Testament come into being? We know that several of the epistles were originally written by one person or to one congregation. However, soon these epistles were spread also among the other people and the other congregations. This happened because of the tender love among the Christians and the authority of the writers who spoke in the name of God. As long as the eye and

ear witnesses of the life of Christ and the apostles were still alive, it was not necessary to finalize the canon since the readers knew the writers themselves. Later, false writings came into circulation to which the names of the apostles were connected, and then the necessity was felt to collect and bring together into one the true writings. The gospels were gathered first and afterwards the apostolic epistles.

Ignatius, who was one of the Apostolic Fathers, and who died in Rome in about the year 115 AD, speaks of the collection of these different books. (Apostolic Fathers were pupils of the apostles themselves or of their successors.) Only those books were accepted which were believed to be inspired by the Holy Ghost and which, by ecclesiastical tradition, were known as the writings of the apostles or evangelists. At the Synod of Hippo, in the year 393 AD, the twenty-seven books of the New Testament were acknowledged as the canon.

Originally, the books were written without the divisions as we have them, that is, without chapters and verses. A certain cardinal, Hugo de Sancto-Caro, in about 1250 divided the Bible into chapters, and in 1551, Robert Stephanos, a French printer, divided the chapters into verses.

We know that the Old Testament was written for the most part in Hebrew and a small part in Aramaic. The New Testament was written in the Greek language. How then did the Bible come to be available in the English language? It was through the work of men such as Wycliffe, Tyndale, Coverdale, and others who translated it from the original languages into English. Wycliffe's translation in 1383 was the first English Bible, and it was written out completely by hand. Tyndale's translation was the first printed English New Testament. In 1535, Coverdale's Bible translation was the first printed English Bible. The first two translations were not allowed to be distributed among the people by the clergy of the Roman Catholic Church. Many who bought these Bibles were

persecuted, and Tyndale himself was put to death as a martyr, and his Bibles were sought out and publicly burned.

The Bibles of Wycliffe and Tyndale greatly changed public opinion and paved the way for an open and free distribution of the Bible so that in 1539, only a few years after Tyndale's death, the Bible was published by royal authority. In 1611 the King James version appeared. This translation was accomplished by fifty-four scholars who were appointed by King James I of England. It was based on Tyndale's translation and is the best and most accurate translation from the original languages. Today there are many, many versions of the Bible which are not at all pure; therefore, we must retain the King James version in our congregations.

Undoubtedly, you know that the Bible has been translated into many other languages. There are about three thousand languages and dialects in the world, but those in which not even one book of the Bible has been translated represent less than three percent of the world's population. The complete Bible has now been published in the languages spoken by 90% of the people of the world, which consists of some two hundred sixty languages. The complete New Testament is available in about six hundred ten languages, and at least one gospel or other complete book of the Bible is available in over fifteen hundred languages.

The Bible is a great gift which has been given to us by God so that we may seek in it every day, praying that it may be blessed by Him to our conversion. John 5:39 says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." How must we search God's Word? Based on God's Word, Rev. Hellenbroek has advised us as follows: in the fear of God with a praying heart (Psalm 119:18); reverently (Isaiah 66:5); attentively and with spiritual judgment (1 Corinthians 2:13).

***Thy word is a lamp unto my feet, and a light unto my path.
Order my steps in Thy word: and let not any iniquity
have dominion over me.***

—Psalm 119:105&133



Bible Stories for Little Ones

The Ten Plagues (2)

(Based on Exodus 7)

King Pharaoh looked at his servant and asked him, “Who is here to see me?”

“There are two men to see you, O king,” replied the servant. “They say they must talk to you. I have seen them come here many times before. They are from those strange people of Israel who live here; their names are Moses and Aaron.”

“Moses and Aaron,” said the king, “now what will they want from me? I told them I would not let them go into the wilderness to worship their God, but bring them in so I can see what they want.”

The servant left to get Moses and Aaron and brought them unto Pharaoh. Moses and Aaron were both already quite old, for Moses was eighty-years-old and Aaron eighty-three when they came before Pharaoh.

Pharaoh was not kind to Moses and Aaron, for the Lord had said unto Moses, “I will harden Pharaoh’s heart, but I will bring out my people from the land of Egypt by great judgments.” This means that the Lord will show that He is the almighty God.

Pharaoh asked Moses and Aaron why they wanted to see him. They again said to the king that they wanted to go into the desert to worship the Lord. Pharaoh said “Shew a miracle.” Then Aaron threw down his rod on the ground, and it became a snake.

When Pharaoh saw that, he called his magicians; they threw down their rods, and they also became snakes. You might ask how did they do that? We do not know for sure, but we believe that the Lord allowed this to happen to show how great He was. Do you know what happened next? The snake which before had been Aaron’s rod swallowed up all of the other snakes.

Even after seeing this wonder, Pharaoh’s heart was hardened, and he refused to let the people go. This means he would not listen or do what the Lord asked of him. Do you realize that this is what you do also when your heart is “cold,” when you go to church and you do not listen to the sermon, when you are not concerned that you do not have a new heart? Before you go to church, go into your bedroom, bow your knees, and there ask the Lord if He will help you to listen to the sermon and give you a new heart. Just remember, the Lord has promised to hear the prayers of those who truly call upon him.

In our next story, we will hear how Pharaoh continued to harden his heart, again not doing what Moses and Aaron asked of him in the name of the Lord.



Aaron’s rod becomes a serpent before Pharaoh and his servants.



Bible Quiz

Books

Dear Boys and Girls,

There are many books you will hold in your hands during your life. We received a college book a few days ago that was so big and thick that it did not fit in the mailbox and came in a box left on our front porch. Some books are so small that they only take a few minutes to read. If you are just learning to read, they might have only a few words on each page. There are all kinds of books, and in them we can read about all kinds of things.

The Bible also mentions books. It speaks of books of the law and of Moses, of the book of Psalms, and of the books of the prophets. These books are all bound together into one Book, the Bible, the Word of God. This book is not like any other book. God is speaking in this book, and every word is important, every word is true; one word, when applied by the Lord to the heart, is enough to convict, quicken, convince, or comfort a person. People have fought, died, and endangered themselves for this Book. Some have made secret hiding places in their homes or paid nearly all their money in order to obtain or keep this Book. Do you know the story of Mary Jones? She was a young girl who worked very hard every moment she had, saving for years and walking on bare feet for many miles all by herself because she longed so much to buy this Book for herself.

In the Old Testament, the Lord warns that if the people did not obey all the words written in the books of the Law, they would be punished with severe plagues and long, sore sicknesses. In the New Testament, people like Peter and Paul often referred to the book of Psalms or the prophets, pointing back to what was now being fulfilled.

The Bible also mentions a Book of Life. This is a book no one has ever seen. It is not a book written with a pen or typed on a computer or printed at a publisher. The meaning of the words "Book of Life" is that with God, there is a number, a very large number, of people who have been chosen and designated to be saved. Those people will enter eternal life to be with the Lord. They will not perish as the others. These people are not better, yet they will not be blotted out of this book (Revelation 3). This is because the Lord will never change and never forget what He has spoken. He will never cast away those He has promised to save.

Satan can do much—many, many, many people will worship him willingly, worshipping the beast (Revelation 13). However, the devil is not allowed to have EVERYBODY. He can only have all those who are NOT written in the Book of Life. These will be thrown into the lake of fire (Revelation 20). Those who ARE in the Book of Life will be taken to live with Him to whom the book belongs—the Lamb of God. It is not for us to know who was chosen and written down and who was not. We do not need to know. It is such a wonder that there IS a Book, that there IS a possibility to be saved, and that the Lord calls to all of us, "Be ye reconciled to God..."

Ask the Lord often if He will press His Word from His Book into your heart, that you might be saved and not have to perish. To perish is to be lost FOREVER.

* * * * *

1. When God gave deliverance in the wilderness while Aaron and Hur held up the hands of Moses when the Amalekites attacked, the Lord said to Moses, "Write this for a memorial in a book, and _____ it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."

2. Isaiah 34 — "Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my _____ it hath commanded, and his spirit it hath gathered them."

3. Jeremiah 25 — "And I will bring upon that land all My words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the _____."

4. The Lord tells Jeremiah to write in a book how He will come and turn away the captivity of His people, "Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have _____ unto thee in a book."

5. In the fourth year of Jehoiakim, Jeremiah asks Baruch to write the words the Lord speaks to him in a book, and then feels unable to go and read the words of judgment to the people himself and tells Baruch to go. "Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the _____ court, at the entry of the new gate of the LORD's house, in the ears of all the people."

6. After the king has cut up Jeremiah's letter with a penknife, it was written up again. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the _____ of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words."

7. Mark writes, "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the _____ God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"

8. When John the Baptist began to preach, it was described by Luke as, "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the _____, Prepare ye the way of the Lord, make his paths straight."

9. Luke tells us how Jesus stood in the synagogue in Nazareth on the Sabbath day and began to read from a book of the Bible. "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the _____ where it was written."

10. John ends his book by writing, "And there are also many other things which Jesus did, the which, if they should be written every one, I _____ that even the world itself could not contain the books that should be written. Amen."

11. In Acts we read, "For it is written in the book of Psalms, Let his habitation be _____, and let no man dwell therein: and his bishoprick let another take."

12. In Acts, Stephen preached and spoke about how the Israelites forsook the Lord and made a golden calf. "Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me _____ beasts and sacrifices by the space of forty years in the wilderness?"

13. Paul wrote in his letter to Timothy about some things which he needed to have brought. "The cloke that I left at _____ with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

14. 2 Chronicles, "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the _____ against Jeroboam the son of Nebat?"

15. 2 Chronicles, "Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah

the prophet, and of Iddo the seer concerning genealogies? And there were _____ between Rehoboam and Jeroboam continually."

16. Joshua 1, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest _____ to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

17. Joshua 8, "As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole _____, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings."

18. Joshua 8, "And afterward he read all the words of the law, the _____ and cursings, according to all that is written in the book of the law."

For the Older Children

Find the words from #1-18 in the curvy words puzzle (the answer for #2 and #6 is the same and is only found once in the puzzle).

The letters from 17 words have been curved and hidden in the puzzle. A curved word may start anywhere in the puzzle. It can then move in any direction. Once a word has used a square in the puzzle, that word may not re-use the same square. But another word is allowed to re-use squares from other words.

One word has already been found for you!

N	A	T	I	O	S	I	S	A	O	C
A	O	K	E	S	N	G	H	D	V	R
S	P	N	E	U	S	H	E	R	E	T
E	N	N	C	P	S	E	A	T	S	P
D	R	P	P	U	G	H	E	R	A	O
E	D	C	O	S	O	W	R	T	S	L
L	I	W	S	B	A	N	A	L	S	E
I	W	E	E	S	R	I	E	R	H	S
U	M	R	A	L	B	S	N	E	S	E
O	T	L	V	C	E	I	G	T	N	U
U	P	H	I	E	S	S	S	O	S	B

For the Younger Children

19. How many books are there in the Old Testament? ____ How many in the New Testament? ____ How many is that altogether? ____

* * * * *

Answers to November's "Find" quiz:

1. Seek, and ye shall find (Matthew 7:7)
2. Those that seek Me early shall find Me (Proverbs 8:17)
3. Oh that I knew where I might find Him! That I might come even to His seat! (Job 23:3)
4. I rejoice at thy word, as one that findeth great spoil. (Psalm 119:162)
5. "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2:12
6. Jeremiah 29:13
7. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matthew 7:14
8. Colt, sheep, fig, fishes, door, silver
9. marriage
10. sake
11. rest
12. good
13. grace
14. feel
15. obtain

Answers to previous quizzes were received in September from:

Rielly Bakker 1	Sierra Post 2	Trent Van Velthuisen 1
Anabelle Berkenbush 6	Caleb Rozeboom 1	Alivia Vande Hoef (2) 8
William Berkenbush 6	Jacob Ruissen 1	Micah Vande Hoef 5
Jenina Blom 5	Kimberly Ruissen 1	Jake Vande Stouwe 4
Martena Blom (3) 9	Levi Ruissen 1	Jonah Vande Stouwe 4
Willem Blom 4	Mitchell Ruissen 1	Esther Vanden Broek 4
Hayley Bosch 6	Joseph Rus 1	Ian Vanden Broek 4
Derek Brouwer (2) 5	Layton Schelling 1	Treana Vanden Broek 4
Thomas Brouwer (2) 4	Gavin Spaans 7	Arianna Verhoef 5
Elijah Cutajar 7	Colin Ten Hove 6	Helen Verhoef 1
Emily Cutajar 7	Aaliyah Timmer (2) 6	Shara Verhoef 1
Noah Cutajar 7	Arianna Timmer (2) 6	Caleb Vogelaar 2
Colin DeJager 1	Drake Timmer (2) 6	Matthew Vogelaar 2
Nicholas DeVries 4	Harley Timmer (2) 7	Brandon Vrieselaar 7
Sarina Den Bok 5	Hunter Timmer (2) 5	Brianna Vrieselaar 7
Thomas Den Bok 5	Kadin Timmer (2) 5	Kyra Vrieselaar 7
Sawyer Dob 3	Sierra Timmer (2) 6	Noah Vrieselaar 7
Ethan Erkelens 1	Skye Timmer (2) 7	Jonathan Wesdyk 4
Logan Grisnich 1	Wyatt Timmer (2) 5	Laura Wesdyk 4
Kari Groen 4	Sydney Van Beek 1	Nathan Wesdyk 1
Kurtis Groen 4	Anna Van Brugge 1	Rebekah Wesdyk 4
Brendan Groenenweg 1	Austin Van Den Top (3) 3	Alisha Wessels (2) 9
Aurey Hoogendoorn 1	Caleb Van Den Top (3) 3	Anthony Wessels 2
Kate Hoogendoorn 1	Collin Van Den Top 1	Johanna Wessels (2) 6
Rebecca Krygsman 6	Ayla Van Grouw 4	Arthur Wisse 5
Sarah Krygsman (2) 7	Brayden Van Grouw 4	Joanna Wisse 5
Tillie Landegent 1	Sophia Van Lagen 4	Tonia Wisse 5
Kendan Maassen 1	Lydia Van Manen 6	Allyson Ymker 2
Olivia Mol 5	Rosalee Van Manen 6	Cameron Ymker 6
Mariah Muis 1	Kaiven Van Middendorp (2) 6	Heidi Ymker 7
Marielle Neels 3	Konner Van Middendorp (2) 6	Marcail Ymker (2) 7
Alec Post 3	Jozias Van Ravenswaay 5	Shauntae Ymker (2) 7
Ellie Post 1	Naomi Van Ravenswaay 5	Calvin ? 1
Mark Post 3	Kayleigh Van Rhee 1	

20 Bibles were sent this month. The total is 60! In addition, money was donated by two of our quiz members for more Bibles. Thank you so much!

*Thy word have I hid in mine heart,
that I might not sin against Thee.*

—Psalm 119:11





Letters to My Young Readers

Welcome to our new members:

Joseph Rus, Layton Schelling, Ethan Erkelens,
Kyal & Logan Grisnich, Mariah Muis, Tillie Lande-
gent, Nathan Wesdyk, Ellie Post, Brendan Groenen-
weg, Collin Van Den Top, Shara & Helen Verhoef,
Trent Van Velthuizen, Sydnie Van Beek, Aurey
Hoogendoorn, Reilly Bakker, Caleb Rozeboom,
Colin DeJager, Calvin ?

A very special thank you goes this month to two boys
who own a chicken business. They sold eggs and sent
me the money to buy more Bibles for the children
in Bolivia. I want to thank them for their hard work
and for their generosity. How wonderful if we may
share God's Word with others.

Love,
Aunt LenaBeth

Kayleigh van Rhee

Thanks for your note, Kayleigh. You like to be outdoors, don't you? I do too. I like to feed my chickens, walk the dog, push the swings, or drink my coffee outside—right now the fall colors are so amazingly beautiful. Every year I try to capture some of those autumn scenes on camera, but they never are quite as beautiful as they actually are in nature which teaches us about God and His power, greatness, and goodness. Where do you like to go camping? That sounds like fun. What books do you like to read?

Hayley Bosch

So many babies in your family, Hayley. What a blessing! I couldn't read all of your letter because some of it was faded, so I'm sorry if I don't answer everything this time. I hope you are enjoying your wintertime. What are you learning in school right now? Are you learning a memory verse?

Johannah Wessels

I enjoy receiving your letters, Johannah. It sounds like you had a wonderful time on the snowy slopes. Snow is glistening white, isn't it? Ask the Lord often if He will wash you whiter than the snow. Yes, I have skied, but that is a long time ago when I wasn't married with a family.

Alisha Wessels

It is very special when a baby is baptized and especially when it is your little cousin. I'm sure you thought that was wonderful to see. Did you see how the minister placed water on the little forehead and hear how He spoke of the Triune God? Ask the Lord often if that same Triune God will work in your heart.



Please send your answers to the
address shown below:

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

**Remember that it is not hasty reading but serious
meditation on holy and heavenly truths that makes
them prove sweet and profitable to the soul.**

**It is not the mere touching of the flower by the bee
that gathers honey but her abiding for a time
on the flower that draws out the sweet.**

**It is not he that reads most but he that meditates most
that will prove to be the choicest, sweetest, wisest,
and strongest Christian.**

—Thomas Brooks

News & Announcements

Church News

MINISTERIAL CALLS

Extended:

To Rev. P. Van Ruitenburch of Chilliwack, British Columbia, by the congregation of Sunnyside, Washington.

Declined:

By Rev. E. Hakvoort of Norwich, Ontario, to the congregation of Urk, the Netherlands.

Obituaries

COOPER, JOZINA (nee Sweetman) – Age 98, October 23, 2019; North Haledon, New Jersey; Husband – Henry; Nephew – John & Sherry Wigboldus; Special friend – Frances Anker; predeceased by sister Helen Wigboldus and brother-in law Marinus Cooper. (Rev. H. de Leeuw, Psalm 46:8.)

RUS, Cornelius (Cornie) – Age 97, October 13, 2019; Sioux Center, Iowa; Wife – Katharine (deceased); Children – Frank & Linda Rus, Joel & Fran Rus, Jerry & Londa Rus, Marion & Judy Rus, Gloria Buus, Mel & Brenda Rus, Harlan & Carla Rus, Virgil & Mary Rus, Howard & Janelle Rus, Harold & Lynda Rus, Edwin Rus; 34 grandchildren, 44 great-grandchildren and 2 great-great-grandchildren; Brother – Marvin & Clazina Rus; predeceased by son & daughter-in-law Willie & Sharon Rus, grandsons Trevor & Jamie Rus, great-granddaughter Sophia Rus, sister Josie Van Roekel, and brother George & Jennie Rus. (Rev. J.J. Witvoet, Luke 16:22.)

SCHELLING, Gilbert – Age 91, October 19, 2019; Hull, Iowa; Wife – Wilma (deceased); Children – Shirley & Abe den Hoed, Robert & Sharon Schelling, Harlan & Jane Schelling, Lois & Enno Haan, Marvin & Kathy Schelling, Karen & Bud Kuiken; 25 grandchildren and 58 great-grandchildren; Brother – John R. & Lavonne Schelling; Sisters – Henrietta Knibbe, Jeane Zomer and Joanne Zomer; predeceased by brother Cornelius & Gertrude Schelling; sisters Alida & Edward Ymker, Emma & Gerrit

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.**

Roskam,; brothers-in-law KLaas Knibbe, Cornie Zomer, Herman Zomer; young brothers Jan, John, William; and 2 infants. (Rev. H. Hofman, Psalm 40:17.)

WATERMAN, Maria – Age 89, July 10, 2019; St. Catharines, Ontario; Husband – Marinus (deceased); Children – Coby & Bert de Bruin, John & Nancy Kuzee, Barb & Gerald Braun; 12 grandchildren and 23 great-grandchildren; survived by sister, brother, and sisters-in-law; predeceased by a grandson and a great-granddaughter. (Rev. A.H. Verhoef, Ecclesiastes 9:2a.)

In Memoriam

Mr. Cornelius Rus

On October 13, 2019, it pleased the Lord to remove from the midst of his family and from the congregation our oldest member, Mr. Cornelius (Cornie) Rus, at the age of ninety-seven years. Mr. Rus served as an elder in Rock Valley from 1980-1991. The empty place will be felt among us. May the Lord graciously sanctify this calling to his large family and to us.

— The Rock Valley NRC Consistory

NRC of Nobleford Consistory

Church Address:

P.O. Box 269 Nobleford, Alberta T0L 1S0
403-917-1087

Elders:

Paul Neels, *President*

P.O. Box 267, Monarch, Alberta T0L 1M0
403-824-3727

Paul Verhoef, *Vice President*

P.O. Box 539, Coalhurst, Alberta T0L 0V0
403-320-7992

Marinus Slingerland, *Clerk*

P.O. Box 264, Nobleford, Alberta T0L 1S0
email: mslingerland1958@gmail.com

Deacons:

Gerard de Leeuw, *Treasurer*

P.O. Box 563, Nobleford, Alberta, T0L 1S0
403-824-3434

email: qualicorehomes@gmail.com

Marco de Wilde

P.O. Box 3, Monarch, Alberta, T0L 1M0

Lethbridge NRC Choir Music CD Available

“As Watchers for the Morning” is a Christmas CD by the NRC choir of Lethbridge, Alberta. Price of CD is \$18 CAD / \$14 US, plus shipping. For information or to order, email jjansens@telus.net.

60th Wedding Anniversary

The Lord willing,
our dear parents, grandparents,
and great-grandparents,

Lourens & Maria Willekes

hope to commemorate their
60th wedding anniversary
on December 19, 2019.

“Thy Word is a lamp unto my feet,
and a light unto my path” (Psalm 119:105).

2255 Thrush Court
Grand Rapids, MI 49546

Book Review: A Pilgrim in Media Land

“How can we create more openness in our families when it comes to discussing our Internet activities and our use of media time? What agreements can we make with each other to put this into practice?” These are just two of the many discussion questions we read in the book, *A Pilgrim in Media Land*. This book, authored by Mr. Steef de Bruijn and Mrs. Henrieke Hoogendijk-van Dam, is originally written in the Dutch language as an initiative of the Driestar Christian University and the Erdee Media Group. The Modern Media Committee from the Lethbridge NRC has, with the permission of the authors, translated and published this book to be used in our denomination. We are thankful for this effort.

Much has been spoken and written already about modern media. In our Reformed circles we have always been very reluctant and cautious to use modern media like the Internet. We realize, however, that we cannot stop this development anymore, not even in our circles. Almost all of our families have an Internet connection to be used as a resource in schools and business life. Consequently, therein lies the danger that it gets used too much and in the wrong way. Therefore, this book is intended to be a guide for the proper use of modern media and to warn against the misuse of it. The title is well chosen as it clearly implies that we are in media land. There are many available devices

which have good uses; nevertheless, there undoubtedly are also many traps and dangers.

Therefore, the authors take us by the hand in our journey through modern media land. They do that in a very appealing way. In eight chapters they provide a lot of information about many topics related to modern media. Repeatedly, they do this using attitude keywords such as temperance, consistency, reflection, and faithfulness. In a tender but honest way, they do not shy away from the practical dangers of appealing and alluring sins which have such devastating consequences. Therefore, each chapter starts with a real-life scenarios which can easily be recognized by parents and educators in raising our children and youth.

At the end of each chapter are questions for discussions. The vocabulary used by the authors should not keep us from reading this book because it is “to the point” and easy to follow. Most importantly, time and again we read the question, “What does the Bible say?” Based on specific Bible texts, the authors want to guide us in an honest and biblical way through media land and point us to a proper lifestyle. They realize that not everything is said when only warnings are given. “A Christian is characterized by watchfulness and resilience. Therefore, it is not enough only to point young people to the dangers of the web. It is important that we also demonstrate how to use modern media in a positive way. In this way, we can demonstrate to teenagers how we live as a Christian in a digital world.”

We were pleased to read that the authors realize that even with having everything in place to warn, inform, and protect, we still need heart-renewing grace. The hope for our day and age, for our youth and families, lies not in man, not in filters, but in the Lord who continues to gather His people until the last one has been added to His kingdom. Daniel and his friends also lived *in* the world but by grace did not want to be *of* the world. We read that Daniel had an inner room where he sought strength in God. He realized, like Jehosaphat, that in us there is no strength “against this great company,” but his eyes were upon the Lord. Daniel also knew that in order to fight this battle we have to use the means available to us. We do not battle against flesh and blood but against many spiritual enemies.

Finally, the authors see this book as “a small introduction to media attitudes and media wisdom.” We wholeheartedly agree with their wish that “our children see us living the life of a true pilgrim” and receive the desire to become such a true pilgrim themselves. Therefore, we cannot endorse the use of social media, and encourage all to stay away from social media such as Instagram and Snapshot because of the many dangers and waste of time associated with the use of social media.

Yet, we would like to see this book in the hands of our families and office bearers to build awareness. May the Lord use it to open

many eyes for the manifold dangers inherent to the modern media. By nature, our own hearts are so connected to these dangers that we need the grace that is found in Him who still has a willing people in the day of His power. Such people may delight in God’s commandments. Do we recognize ourselves as being one of these people?

The book is available from local modern media committees or church book rooms.

—*The Synodical Modern Media Committee*
Rev. E. Hakvoort, *Chairman*
Elder John Van Zweden, *Secretary*

Education

CALVIN CHRISTIAN SCHOOL, COALHURST, ALBERTA, anticipates several vacancies for the 2019-2020 school year and welcomes applications from qualified teachers interested in any position, including:

- Elementary teachers
- Secondary teachers (especially in high school English language arts and social studies/history, though other specialties are also invited).

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.

EBENEZER CHRISTIAN SCHOOL, SHEBOYGAN, WISCONSIN, is in urgent need of a teacher for the 2019-2020 school year. We have a very small multigrade classroom school. Certification is not required for this position, although it would be helpful. Currently the school board acts as principal with oversight by the consistory. May this position and our need be remembered in prayer, and be bound upon someone’s heart to come over and help us. Any questions regarding this position or any interested applicants, please contact Randall Teunissen at 920-894-3395 or by e-mail at rdteunissen@yahoo.com.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, POMPTON PLAINS, NEW JERSEY, We are interested in receiving applications for the following two positions: 1) For a transition into the administrator role of our school for the 2020-2021 school year. Qualified applicants would be those with educational administrative experience or who are experienced teachers with administrative aspirations. A suitable transition will be instituted based on the

applicant’s experience and background. The applicant should be a male in good standing from the Netherlands Reformed Congregations who has a burden and desire for the temporal and spiritual welfare of the students. 2) For a teaching position opening for the 2020-21 school year. Qualified applicants would be those capable of teaching various Literature and other English related courses at the junior and senior high levels.

To apply or request more information, please contact the education chairman, Mr. Tim Mol, at 973-204-5677 or tjmol@yahoo.com or the administrator, Mr. John Van Der Brink, at 973-628-7400 or jvanderbrink@nrceasnj.org.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, is a Pre-K through 12th grade school serving 420 students from the NRC of Rock Valley, Sioux Center, and Sioux Falls. We are seeking to fill the following positions: a secondary math/science teacher and a music teacher. The focus of the music position would be instrumental (5-12 band/orchestra) along with other opportunities in K-12 music. Please contact the principal, Mr. Daniel Breuer, at 712-476-2821 or dan.breuer@nrceasia.org for further information.

PROVIDENCE CHRISTIAN SCHOOL, KALAMAZOO, MICHIGAN, invites inquiries from teachers desiring to teach in our small K-9 school. Interested parties, please contact the principal, Tom Kwekel, at tom.kwekel@gmail.com or 616-644-2661 for more information.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is currently accepting applications to fill teacher and paraeducator openings at various levels for the 2019-2020 school year. We welcome those interested in joining our committed and supportive team to contact the director of school operations, Mr. John Heikoop, to discuss employment opportunities or to submit a cover letter and resume. He may be reached at 519-863-2403, ext. 223, or director@rcsnorwich.com.

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!



The Banner of Truth

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

2019 Annual Index (Volume 85)

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Correction to E-mail: MP3 Recordings Available of Rev. H. de Leeuw Installation and Inaugural Services

Please note that the correct e-mail to obtain a copy of these recordings is recordings@jokken.com. The j was missing in the announcement published in November.

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Seasons

Fountain of mercy, God of love,
How rich Thy bounties are;
The rolling seasons, as they move,
Proclaim Thy constant care.

When in the bosom of the earth
The sower hid the grain;
Thy goodness marked its secret birth,
And sent the early rain.

The spring's sweet influence, Lord, was Thine;
The plants in beauty grew;
Thou gav'st the summer sun to shine,
The mild refreshing dew.

These various mercies from above
Matured the swelling grain;
A kindly harvest crowns Thy love,
And plenty fills the plain.

We own and bless Thy gracious sway;
Thy hand all nature hails;
Seed-time, nor harvest, night nor day,
Summer nor winter fails.

— *A. Flowerdew*
(from Gadsby's Hymns)

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