

# *the Banner of Truth*

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The Official Periodical  
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A Call to All People  
Pentecost

*For our young readers...*

Leaving the Land of Egypt  
Pestilences



*"...and the land shall yield her increase, and the trees of the field shall yield their fruit." LEVITICUS 26:4b*



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## Meditation

### For Thy Mercies' Sake

Rev. P. van Ruitenburg, Chilliwack, BC

***“Return, O LORD, deliver my soul: oh save me for Thy mercies’ sake” (Psalm 6:4).***

**W**e all know Psalter 12 based upon the sixth psalm:  
*Lord, rebuke me not in anger;  
Chastened sore I waste away;  
Pity my distress and hear me;  
Lord, how long wilt thou delay?*

Who is praying here, and what is his concern? For what is the author of this psalm praying? It is clear that the composer of this solemn psalm is King David, and he is apparently in difficult straits. When we read through this psalm, we get an impression of the troubles with which he is faced. We read of God’s anger (verse 1), of his (bodily) sickness (verses 2,5&6), and his enemies (verses 7&10). I would think David was pursued by enemies, and his understanding was that these mortal enemies were an evidence of God turning against him, which also made him bodily ill.

Who the enemies were, I do not know, but David feels forsaken by God, and his sins rise up against him. It is no wonder that he is asking the Lord to have mercy on him and to be gracious (verse 2). Having enemies lurking everywhere and fearing for your life is hard, but David was even more concerned about God’s hot displeasure. His God was hiding His face, and that disturbed David tremendously. For him, that was more bitter than death. In this penitential psalm, David expresses his feelings, and it is clear that his convictions are so deep that they make him feel sick. He feels weak as a drooping plant without water, and he is so terrified that he even feels it in his bones. His entire being is shaking and sore vexed. David means himself when he speaks of his soul. He has a soul, of course, but he also is a soul, as the Old Testament writers often express it. “Deliver my soul, oh save me” (verse 4), he writes. Every fiber of his being is affected by God’s rebuking and chastening him.

It becomes so bad that David is utterly fatigued, and because of his deep sighs, he is weary with his groanings, “All the night make I my bed to swim; I water my couch with my tears” (verse 6). He can barely see, as his eyes seem swollen. He wrote, “Mine eye is consumed because of grief” (verse 7). He feels like an old man.

Think about this. David was already known as a child of God, and in this psalm he is not wording his conversion; no, he has felt his sins before. He knows something of the Lord; he has tasted something of God’s grace at an earlier time. Therefore, he prays, “Return, O LORD” (verse 4). If he had never felt close to God, he would not say that.

However, at this moment he feels lost again, and he suffers from God being so far away from him again.

Yes, that can happen. The reasons for that may vary. The Lord’s dear children can be discouraged and feel forsaken or even be afraid that God is angry against them. The circumstances can be difficult, interpreted as the Lord turning against them. It may be that the Lord is not so much against them, but that is how they feel. It could be that they have been grieving the Lord with certain sins, and the Holy Spirit is frowning on them. They cannot pray, and the Word for them seems closed. Sometimes it is neither of these two reasons, but the Lord leads His children further and trains them to live by faith. I do not know the reason, but I gather that in David’s case the circumstances play a big role, and the hostility of his enemies remind him of his sins.

As I mentioned previously, this psalm is one of the penitential psalms. Often beginners in grace love to sing psalms such as Psalter 12 and others. These psalms verbalize what lies within, but also the most experienced of God’s children are again brought to that place. At such times prayer is not dull but solemn and lively again. These are not the worst of times.

In the first five verses of this psalm, David has poured out his heart. Five times we read of an “O LORD.” He knows where he must go.

In the fourth verse we find an important expression: Save me for thy mercies’ sake. What does that state? Apparently, David is pleading as an unworthy sinner. What does he mean? Does David ask to be saved because God is merciful after all? Or is David asking to be saved in order for God’s mercy to be displayed? We may say that David knows of God’s mercy and even believes in it, but in this verse the king pleads with the Lord to save him so that the Lord will receive the honour, the honour of being such a merciful God. It is the same word the servants of Benhadad used when they stated that the kings of Israel were merciful kings.

In this context David continues, stating that in death and the grave God is not honoured (verse 5). There is life after death, but in death he cannot give glory with his physical mouth.

Pause here, dear reader. Have we ever asked the Lord to help, to deliver, to save us, for His mercies’ sake? We may wrestle with God and remind God that He is worthy to display His wisdom and power in Creation, but we may also beg the Lord to exalt His mercy, to show the world what a faithful God He is.

Think here of the well-known verses from Ephesians, explaining the purpose of saving the elect: “*Having predest-*

*minated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved"* (Ephesians 1:5&6).

Finally, let us not overlook David's faith. Three times he repeats that the Lord has heard him and will receive his prayer. Although in darkness and in deep distress not only emotionally and physically but also spiritually, we see him lifting up his head. There was faith, and that faith came into exercise.

Dear reader, do you ever miss the Lord, and does your heart ever accuse you? Have you never felt something of God's hot displeasure? I must tell you that after death the hottest displeasure is reserved for them who were the closest to the kingdom of God. I must declare to you that you are dead in sins, never truly willing to be saved, ever resisting the common work of the Spirit. Hurry, make haste. Read this psalm to the Lord and be convinced of the Lord's

mercies in Christ. Come with the rope around your neck.

*"And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life"* (1 Kings 20:31).

And you, dear child of God: You may feel God's anger, but He is not angry. Not really. The Lord loves you for His mercies' sake. The waves may be high, the enemies many and strong, your sins very great, yet the Lord has not forgotten about you.

One person experiences more of God's anger and of the infinite, hot displeasure than another does. Yet, there was One weary in His groanings, sweating blood, being consumed with grief. Through Him, our precious Lord Jesus Christ, there is forgiveness.

We live in confusing times; Satan is going about as a roaring lion, yet the Lord lives! ■

## A Call to All People

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

***"O generation, see ye the Word of the Lord. Have I been a wilderness unto Israel? a land of darkness? Wherefore say My people, We are lords; we will come no more unto Thee"*** (Jeremiah 2:31).

**M**y friends, whatsoever things were written aforetime were written for our learning. The stirring address of the Lord to His people, to Israel, concerns us. It concerns our country and our nation. The Lord has, in the years gone by, greatly blessed us above many other nations of this earth.

What is the revelation of our people in regard to the commandments of God? Sin is committed in the most shameless manner. The judgments of God are upon the earth; the Lord has a controversy of long standing with the inhabitants of the world because there is neither truth, nor mercy, nor knowledge of God in the world. His heavily afflicting hand has been upon them one year after another, and it is now also upon our nation.

The result of it may be observed in all branches of our civil life. Many have been called to death and sent to an eternity. Who can tell when the end will come for each one of us? No, do not put blame of all the misery that is flowing from diseases upon this or that nation in particular. God grant that we ourselves may become the guilty ones before Him.

We are far from repentance; there are no signs that our people are humbled under the judgments of God. Rather, by their obduracy they threaten to hasten the execution of their judgment. We refuse to forsake our sins. With Israel in

the days of Jeremiah we say, *"We are lords; we will come no more unto Thee."* Oh, poor nation! Who can express in words what our portion will be when the Lord in His righteous judgment shall visit the sins of this nation? Oh, that it might be given to this generation to turn to the Lord and to forsake the ways that doubtless lead to destruction. *"O earth, earth, earth, hear the Word of the LORD"* (Jeremiah 22:29). Humble yourselves under the mighty hand of God while the Lord still grants a time of repentance.

There is in the midst of all these judgments a people to whom their life will be given for a prey. Should not you, my fellow traveler to eternity, be urged to choose the portion of that people? The Word of God concerns each and every one of us. The Lord says unto us, *"O generation, living under the ministration of the Word of the Lord, hearing His admonitions and invitations, how long will you harden yourselves in your unconverted state?"* Boys and girls, do not lend your ear to the alluring voice of the world. Walk not in the counsel of the ungodly and in the way of sinners, nor sit in the seat of the scornful. Keep your path according to the Word of God. Parents, seek with your children the way of righteousness. Let young and old take to heart the complaint of the Lord when He calls, *"O generation!"*

Standing before the gates of Jerusalem, the Lord Jesus wept saying, *"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"* (Matthew 23:37). Must not we confess that the very same complaint applies to us?

Are we going to continue in sin, to die in that state in which we were born? “O generation, see ye the Word of the LORD!” Has He been a wilderness unto you, a land of darkness? Has He not walked after you with His Word? Did He not call you, even unto this day, to your salvation? Is then your heart resolved to offer resistance against all the labors that are bestowed on you?

In the end how terrible your judgment will be when the

*Oh, that the Lord's complaint of love might break your heart and you might learn to make supplication to your Judge while it is called today.*

Lord shall cast you into outer darkness where there shall be weeping and gnashing of teeth. Oh, that the Lord's complaint of love might break your heart and you might learn to make supplication to your Judge while it is called today. Many are disturbed on account of the dangers of diseases, but disease or no disease it is appointed unto

men once to die. “Today if ye will hear His voice, harden not your hearts” (Hebrews 4:7). □



## Bible Study

### The Life of Daniel (4)

Rev. C. Vogelaar, Clifton, NJ

***“This is the dream; and we will tell the interpretation thereof before the king”*** (Daniel 2:36).

There was no one to show the king the dream and its interpretation. However, Daniel, as God's servant, says that there is a God in heaven who reveals mysteries. Babel's knowledge and wisdom could not find the key to the secret chamber of God. Also, the wise and the learned of this world are unable to find the interpretation without the light of God's Spirit teaching them. However, the babes who are instructed in the school of God's grace are given revelations of those secrets, and they will give the honor to the Lord alone. Daniel responded appropriately by offering praise to God. He acknowledged that God is a God of wisdom, knowing the end from the beginning, and a God of power. Whatsoever He determines, He is able to do. God knows and reveals the future. God, not Daniel's insight, gave him the dream and its interpretation. He may thank the Lord who had revealed the king's dream to him and had not disappointed his trust.

#### Dream

The Lord uncovers the mystery of the dream. It is about the future. It has an eschatological meaning. It is not about man's plans and expectations but what the Lord will do. His counsel will stand and He will do His pleasure. His kingdom will come. Daniel sees a great image. “This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.” It is a very impressive sight when one looks at this image which is composed of different metals. There is first the head which is of fine gold—the richest metal. Then there are the breast and arms which are of silver—the next precious metal. After this,

one sees the belly and thighs which are of brass. Hereafter, there are the legs which are of iron—a lower metal. Finally, there are the feet which are part iron and part clay.

It is evident that when one looked down from the head to the feet, there was a decrease in brightness, glory, and power. Nevertheless, altogether it was an impressive image. However, Daniel sees something else. There is a stone which was cut out without hands. This stone appeared to be small initially, but when it came down, it grew in size and smote the image “upon his feet that were of iron and clay, and brake them to pieces.” It says in verse 35 that it became like “the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them.” Of the stone, we read something different. It smote the image and “became a great mountain, and filled the whole earth.” This was what Daniel saw in the dream that Nebuchadnezzar had forgotten. God, however, has honored His servant, Daniel, with a clear revelation. Daniel had given the honor to the Lord for this when he said, “This secret is not revealed to me for any wisdom that I have more than any living.” How precious is the humility that is evident in Daniel's life. Grace does not make a man high but small, unworthy, and undeserving. Daniel will also say what the meaning of the dream is.

#### Interpretation

Daniel does not say, “We will interpret the dream,” but, “We will *tell* the interpretation thereof before the king.” With this, he declared that he had received this skill from the Lord and that now he would tell the king what only God had revealed to him. That is the strength of God's servants. When the Lord opens His word to them, they



may know that it is not their searching, their wisdom or experience, but that it is the Lord who guides them into the truth and opens the word to them. Many times they first experience how closed that word can be; they need light from above, the guidance of the Holy Spirit to open the word to them, and to be shown the treasures hidden in it. God will take care that He receives the honor. It is a blessing that Daniel may show that that was his desire.

He began his explanation of the dream. The image represented the kingdoms of the earth that should successively rule among the nations. It would be four monarchies. They are not represented by four separate images but only by one because with all the differences between them, they have one thing in common. They have one and the same evil spirit, and they are hostile to the Church. It is true, at one time that hostility would be more fiercely expressed than in another quieter time. In either case the world would not love the Church. Many times, heavy persecutions have been the result of this enmity. If

God's people are in the right place, they will experience what the Lord Jesus has said—the world hated Him, but they will also hate His disciples and people. It is only God's restraining hand that makes it possible for the church to exist and, in many countries, to have freedom of worship. It is not such a good sign when the world is so kind to us; it may be because we have been so conformed to the world. It is true that there are also examples of the tender fear of God making an impression upon those who are strangers of it even in an ungodly world.

The first part of the image, the head, was the Chaldean monarchy which, at this time, was ruled by Nebuchadnezzar. It was a long reign for about forty-five years. He was followed by Evil-merodach who reigned twenty-three years and finally by Belshazzar who reigned three years. Then Nebuchadnezzar is told, "Thou art this head of gold." It must have been a pleasant word for Nebuchadnezzar; however, it is a message with a warning. Remember, not by thine own strength but the God of heaven has given it to thee. The second monarchy was the nation of the Medes and Persians. They were signified by the breast and arms of silver. Also, this rule lasted a long time, about one hundred thirty years, and Daniel lived in the very beginning of it. The third monarchy was the rule of the Grecians, founded by Alexander the Great. It was the kingdom of brass. This was inferior to the former kingdoms, but by the power of the sword of

Alexander, it would bear rule over all the earth. However, it would also be a temporal kingdom. The fourth part of the image was the Roman kingdom. It was strong as iron. It had broken in pieces the Grecian empire. It had afterwards destroyed the Jews as a nation. However, later it grew very weak. It branched into ten kingdoms as signified by the ten toes of the feet of the image. However powerful this vast Roman empire became, it would also lose its power.

### The stone

There was another part of the dream which spoke about the stone not being cut out by human hands. It represented the kingdom of Jesus Christ. We read of Him in Isaiah 28:16a, "Therefore thus said the Lord GOD behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." We also read of this stone in Psalm 118:22, "The stone which the builders refused is become the head stone of the corner." This stone was small

in the beginning. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him" (Isaiah 53:2). Yet the world powers will be conquered by this stone; His kingdom will become a great mountain and fill the whole earth. "He shall have dominion also from sea to sea, and from the river unto

*That stone, Christ, will become larger  
and we will become smaller.  
Like that image, we will be smitten  
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Saviour. His work will be finished  
when the true pilgrims leave this world.  
Christ will be all in all.*

the ends of the earth" (Psalm 72:8). What a blessing it is if this stone also hits us and causes us to fall before Him. "Yea, all kings shall fall down before Him: all nations shall serve Him" (Psalm 72:11).

This will also be true in personal life. That stone, Christ, will become larger and we will become smaller. Like that image, we will be smitten in our own strength, wisdom, and righteousness. Then also self, that big idol, will be smitten, and we will come to the place where there is nothing but ruins of our own works, good intentions, and merits. In this way, the stone, Christ, will be a great mountain, firm, unchangeable and unshakeable. He will become our foundation, the Rock of our salvation, our Refuge. He will increase; we will decrease. This is the way in which Christ becomes the only, all-sufficient Saviour. His work will be finished when the true pilgrims leave this world. Christ will be all in all. His free grace, His perfect work, will be the only cause of their salvation, and He will be glorified. □

*(To be continued)*

As all waters meet in the sea, and all lights in the sun, so all perfections in Christ.

—Augustus Toplady



## *From Our Inheritance*

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### **Pentecost**

*Rev. A.W. Verhoef (1917-1996)*

(Taken from the June 1977 issue of *The Banner of Truth*)

***“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1-4).***

#### **The Church of the New Testament**

**T**he church of Jesus Christ was not to be built by angels; it was not to be built in the first place by men; the Holy Christian Church (the assembly of those who are saved by the grace of God in Christ) is founded from eternity. On the Day of Pentecost, the New Testament church was born.

The apostles of Christ were gathered in a room in the city of Jerusalem when, suddenly, there was heard from heaven a sound as of a rushing mighty wind and the Spirit of God came to the apostles and settled upon their heads in the form of fiery tongues. No sooner had this outpouring of the Holy Spirit taken place than the apostles began to bear witness to the great truths concerning God’s work in Christ.

It was an event which had been planned by God from eternity. He had used prophets, priests, kings, armies, empire builders, simple folk, individuals, great historic movements, and moments. He used all of these for the ultimate preparation for this day: the birth of the New Testament Church. He had brought Abraham out of Ur of Chaldees, designated him as the father of all believers by placing upon him the sign of the covenant of the Old Testament. God had solidified the descendants of Abraham into a people. Under the leadership of Moses and Joshua, He had brought them out of Egypt into the land of promise. All these preparations had been made for the Day of Pentecost. On this day, many became living members of His Church. It was the work of the Holy Spirit.

When God’s hour had come, then He sent forth His Son, who is known to us as Jesus Christ, the Saviour of poor and sinful people. Jesus understood very well the purpose of His coming. The idea of the Church was always with Him. He talked about it; He said: “I will build My Church, and the gates of hell shall not prevail against it.”

The Lord and King of His Church, to make possible the establishment of His Church, had to pass through hours of great agony and pain of hell. Why was that necessary? Well, Isaiah put it this way: “All we like sheep have gone

astray; we have turned everyone to his own way.” As men wandered away from God, they stepped over into the camp of Satan. By their sins they erected a barrier between themselves and their Creator. There was no way in which they could come back to God. There was but one possibility, namely, that Christ would suffer and die on the cross and rise again. It was by the payment of this price that Christ opened the way for lost sinners, and by the operation of the Holy Spirit they could become members of the Holy Catholic Church, the Church of Jesus Christ. Jesus had a great vision of His Church. He said before He ascended on high that this Church was to be found in all parts of the world. He told His disciples, “Go ye into all the world, and preach the gospel to every creature.” Yea more, He promised them before He left: “And, lo, I am with you always, even unto the end of the world. Amen.”

The beginning of the fulfillment of this message took place on the Day of Pentecost when through the preaching of God’s Word, three thousand people came to conversion and thus became members of the Holy Christian Church.

When Jesus said that He would build His Church, it must have seemed quite foolhardy to the religious people of His time. He gathered around Him a few men and women. He spent much time with them. He taught them by His Word and example. They were slow to learn, and they were slow to understand. We ask you: is it better in our time? One of the twelve betrayed Him. One of the twelve denied Him. All of them forsook Him and fled.

It was a sorry beginning. It must have seemed as though everything had ended in disaster and tragedy. Yet, Jesus had said, “I will build My Church.” Thus, He did because He has all power in heaven and in earth. The Spirit of God came as Jesus had promised it would. On the first day of Pentecost a large number of people were gained, and from that day forth the Church was to move on to the North, to the South, to the East, and to the West. The hearts and lives of many have been re-created. They have become new, reborn people. The Holy Spirit came. He used the apostles, and they began to speak with other tongues—a gift out of heaven to God’s honor and to the welfare of lost sinners.

You ask: how was it possible that God’s servants might speak in all kind of languages? Well, they knew by grace the language of Zion, and the Lord gave them the wisdom in their hearts and the right words in their mouth. God brought and brings His people out of all tongues and nations. It has to come to the bitter, the proud, the beaten, the lowly, the degraded, the fallen man, the fallen woman,

drunkards, thieves, harlots, and haughty and self-righteous Pharisees. That is the fruit of Christ's dear work and the pouring out of the Holy Spirit.

Oh, my dear reader, the King has said, "I will build My Church." He has built it and is continuing to build it. His promises are "Yea" and "Amen." He strengthened His friends before He left; He gave them power from on high, for the Spirit would give them light and boldness to speak the words of eternal life to warn sinners, to comfort people hopeless in themselves, to strengthen weak believers, and also to uncover unto them their sins. For, without knowledge of sin, there is no need for Christ and His Spirit. What a lesson this is, especially for us in these dark and wicked days.

We can know from history that wherever the Church has gone, it has always encountered opposition. Sometimes this has expressed itself in mockery and scorn. Sometimes it has expressed itself in violence, bloodshed, and murder. Are we thankful that the Lord gives until now freedom to preach, to warn, and to proclaim the gospel of free grace?

The Day of Pentecost is past, but the fruit of the day remains, namely, that Christ builds His Church through Word and Spirit. May it be that God's people might come to the place where they say as a fruit of the Holy Spirit: All praise and glory, honor and power, might and dominion

be unto Him who is the Lord of lords, King of kings, the Head of the Church.

May it please the Spirit of God and Christ to grant to each one of us the need of conversion, the need of knowing our sins and miseries, and the need of becoming a child of God, by the work of the Holy Spirit.

It can be, if the Lord has given His grace, that Satan assails you with the thought that there is no deliverance for you. But take note: if there is a need for the indwelling of the Holy Spirit, do not forget that He has bruised Satan's head and shall deliver you out of his power.

May I give in simplicity a few lessons to you? Know then—the Holy Spirit prays for God's elect. The Spirit itself makes intercession for them with groanings which cannot be uttered. The Holy Spirit shall guide in all truth. The Holy Spirit sanctifies His people. The Holy Spirit comforts His people.

Further, a last warning—the Lord comes as a thief in the night. We shall have to learn to bow before God, shall it be well with us. May He impress upon our hearts the seriousness of eternity. May the Holy Spirit open our hearts and awake us out of the sleep of death, ere it will be forever too late.

How great a blessing it would be if the Holy Spirit would come into our hearts. The fruit of Pentecost would then be very great. Amen. ☐

## The Brevity of Life and the Certainty of Death

*Wulfert Floor (1818-1876)*

(Taken from the application of a sermon by Wulfert Floor (Blue Book 24))

***"So teach us to number our days, that we may apply our hearts unto wisdom"*** (Psalm 90:12).

The prayer of Moses in the words of our text is necessary for each of us to take to heart at all times. However, I think I will not be mistaken if I say that they should be taken to heart particularly in our time, now that we hear so much of sudden deaths and incurable diseases. However, no matter in what time or circumstance we live, we must before long die, and this for each of us is an all conclusive step, after which an endless bliss or an eternal condemnation shall follow.

Oh, unconverted sinner! May it become a great wonder to you that up to now you have been graciously spared from destruction, and may you begin to take heed to your time, to number your days, and learn to plead with the Lord for a wise heart. Alas, it is deplorable that many live carelessly and recklessly in sin and scarcely ever think of death and eternity; yea, they live as if no death or eternity awaits them, and as if they "have made a covenant with death, and with hell were at agreement" (Isaiah 28:15b).

Other people do not live so much in outward atrocities: they are no cursers, fornicators, or drunkards, but they

spend their short day of grace ever toiling and slaving for the insignificant things of this world. They join sleepless nights to restless days, laboring only to obtain that good which will be taken away from them by death, perhaps either today or the day following. Alas, what is a person if during his entire lifetime he forgets his intended purpose! Ah, what is a person, if he for a half century toils for material things and then, being *unconverted* must depart to eternity! What is a person, if those who will one day take him to the grave can say nothing else of him except that he was a good worker and a faithful provider for his family! If you, O man, can leave no other praise behind, then, surely, it looks dark for you. Here, you have a difficult way and hereafter a heavy and dreadful lot.

Again there are other people who are not altogether careless; at times, they earnestly concern themselves about death and eternity, but, alas, it brings them not at the feet of Jesus; they have no need for His Spirit, by whom alone they may truly apply their hearts unto wisdom. They, at times, complain and weep about their condition, but they are never found in secret places bowing before Jesus. It will avail you nothing to know you are in a miserable state, and



carrying about an unconverted and unwise heart, if you, with all this, continue to go on in your sinful path.

There are still other people who pray continually and ask for grace but are not willing to give themselves over entirely to the guiding and sovereign rule of this grace. They do not heartily forsake sin and the world; neither do they fervently sigh to be bound forever to God and His service. Their desire is to serve both God and the world; hence, they want to join something together which God wants separated. Thus, these poor people always remain standing between Sodom and Zoar, until with haste they shall be overtaken by certain destruction.

Again there are others who say: "I am too great a sinner; the Lord Jesus will not accept me; I am too old; I have withstood God too long; my time is past and it is too late for me!" Beloved, this is the exact language and condition of Cain (Genesis 4:13). Such language of Cain shall never please God, nor save your soul; no, but you must learn to hasten with speed for your soul's sake, to go with boldness to Christ because His blood cleanseth from all sin, and "where sin abounded, grace did much more abound" (Romans 5:20b).

To you all, who still live outside of Christ! Oh, let this matter become serious and of great weight to you. Flee to Christ and plead for the purification through His blood

and a wise heart through His dearly purchased Spirit, for tomorrow may be forever too late.

I speak not only as an ambassador of God in His name; but upon the basis of the Bible and daily experience, I present death before you. You are going to die—you must make a formidable step into eternity—a step which can never be done over again—and upon this step depends salvation or damnation. Perhaps this faulty admonition is the last which you will ever hear; possibly by the next Sabbath the worms already will be busy gnawing through your flesh in the dark grave. Oh, if your poor soul is of more value than a handful of pleasure in the world and sin, then fall down before God and continue without ceasing to wrestle and pray before Him, until you find your soul saved for eternity.

Now my desire is that the Holy Spirit may bless these feeble words and that we poor sinners together shall learn to die before death comes. When the hour of our death shall come, then my wish is that we have a good foundation for our soul and that we possess so much light of faith, strength of faith, spiritual abundance, and liberation from the world, that we with boldness can say to death as Laban said to Abraham's servant, "Come in, thou blessed of the Lord; wherefore standest thou without?" (Genesis 24:31b). □

## The Need for Wrestling Prayer

John Newton (1725-1807)

*"Righteousness exalteth a nation: but sin is a reproach to any people"* (Proverbs 14:34).

I hope the good people at Bristol, and everywhere else, are praying for our sinful, distracted land in this dark day. The Lord is angry, the sword is drawn, and I am afraid nothing but the spirit of wrestling prayer can prevail for the returning it to the scabbard. Could things have proceeded to these extremities except the Lord had withdrawn His salutary blessing from both sides? It is a time of prayer. We see the beginning of trouble, but who can foresee the possible consequences? ... I meddle not with the disputes of the party nor concern myself with any political maxims but such as are laid down in Scripture. There I read that righteousness exalteth a nation, and that sin is the reproach and, if persisted in, the ruin of any people. Some people are startled at the enormous sum of our national debt. They who understand spiritual arithmetic may be well startled if they sit down and compute the debt of national sin. *Imprimis* (first and foremost), Infidelity; *Item* (Also): Contempt of the gospel; *Item*: The profligacy of manners;

*Item*: Perjury; *Item*: The cry of blood, the blood of thousands, perhaps millions, from the East Indies. It would take sheets, yea quires, to draw out the particulars under each of these heads, and then much would remain untold. What can we answer when the Lord saith, "Shall not I visit for these things? Shall not my soul be avenged on such a nation as this?" Since we received the news of the first hostilities in America, we have had an additional prayer meeting. Could I hear that professors, in general, instead of wasting their breath in censuring men and measures, were plying the throne of grace, I should still hope for a respite.... There is one political maxim which comforts me: "The Lord reigns." His hand guides the storm. He knows them that are his, how to protect, support, and deliver them. He will take care of His own cause; yea, He will extend His kingdom, even by these formidable methods. Men have one thing in view, He has another, and His counsel shall stand.



## Doctrinal Studies

### Holy Baptism (5)

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

#### What did our forefathers of Dort say about baptism?

In the last article in this short series about baptism, we would like to hear what our forefathers of Dort had to say. In the whole of the Canon, this subject is expressly discussed two times. In the first head of doctrine, article 17 we read of the death of young infants, and we read about baptism in the conclusion to the Canons.

In short, something about the first mention of baptism. In the first head of doctrine we read about election and reprobation. The placement of this article is significant. In the first place, God's election is confessed in detail in articles 6-14. In article 15, the decree of rejection is described in a well-balanced manner. Following this, three pastoral articles appear. In these, the shepherds of Dort show care and concern for the congregation, especially right after the article dealing with rejection.

One of the three closing articles speaks about "children whom it pleaseth God to call out of this life in their infancy." The dying of children occurred quite frequently in those days. He who experiences this himself knows how it can cause pain in the heart of a father and mother. Such a tender matter does not lend itself to a great deal of words. In such circumstances, the flock is not looking for long dogmatic generalities. Our forefathers in Dort, as true shepherds, knew this all too well. That is why there is a short article dealing with these sad circumstances.

The background to this article is the criticism of the Remonstrants who considered all young dying children to certainly be saved. They criticized our Reformed forefathers "that when you hammer so much about the necessity of regeneration, you must be consistent and must consider that all of these young dying children have gone to the hell. Since the fruits of regeneration were not visible, they are eternally lost."

Over against this libelous reasoning, the Canons of Dort confess in this article God's one-sided work, and that His Covenant of Grace may serve as an incentive for godly parents to hope upon the God of the covenant. Faith is granted to believe that because of this one-sided work of grace, the Lord will glorify Himself in these little ones—in spite of the fact that they were conceived in sin and, therefore, are children of wrath—in spite of the parents who of themselves are incapable of any good and inclined to all evil. What will electing love now express with this? It is never automatic or self-evident, for the wonder of sovereign grace is never self-evident. The call is made to God's Church to exercise faith upon the one-sided God of the

covenant in these sad circumstances. It is to hope upon God when being faced with death. It is to lift up the eyes to above and to place your hope alone upon His free good pleasure with which He was moved from all eternity so that Immanuel will never appear to be the hope that makes ashamed.

#### It will avail

A similar situation is seen in the conclusion. In that paragraph, our forefathers again make mention of the libelous comments of the Remonstrants. Eight examples of these wrong notions are named. The last one states "that many children of the faithful are torn guiltless from their mother's breasts and tyrannically plunged into hell."

One can hear in their bitter examples the false presentation of the matters; "You hard-hearted Reformers, you would just cast the little ones directly into the hell." This is a notion "that the Reformed Churches not only deny but also detestably reject with their whole heart."

We definitely do not confess this representation of these matters; rather, we totally abhor them. To what do they then ascribe their grounds for hope and comfort? It is definitely not the case that "neither baptism, nor the prayers of the Church at their baptism can at all profit them." It is remarkable that these three matters, the blood of Christ, baptism, and the prayer offered at baptism contain such a blessed comfort for our godly forefathers.

They speak in the first place about *the blood of Christ* whereby they are sanctified (Hebrews 10:29b). Following this, they mention baptism itself. It is not that it will go well with all children but the sacrament can be a means of grace for the strengthening of personal faith. We can compare it to the comfort which is spoken of in the Heidelberg Catechism, question 69, "How art thou admonished and assured by holy baptism that the one sacrifice of Christ upon the cross is of real advantage to thee?"

When speaking of the strengthening of faith, there is also a strengthening upon God as the God of the covenant. In His faithfulness and truth, He is working from child to child in His eternal good pleasure in Jesus Christ, who stretches out His hands to the little ones and blesses them. "Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment" (Confession of Faith 33).

The sacrament is not meaningless or without benefit. That is also true for the prayer *of the Church* at the baptism

of our little children, our children who must die at an early age. That is also true for the children whose lives the Lord spares. That is the third item which is named.

Here we can see the great value which our forefathers in Dort attached to infant baptism and of the two prayers which are spoken, namely:

- Before the administration of baptism: “We beseech Thee, that Thou wilt be pleased of Thine infinite mercy, graciously to look upon these children and incorporate them by Thy Holy Spirit into Thy Son Jesus Christ...”
- Immediately after the administration of the sacrament the church again prays, for the Church continues to pray for her baptized offspring: “We beseech Thee through the same Son of Thy love, that Thou wilt be pleased always to govern these baptized children...”

Do you savor how reverently our forefathers considered the administration of baptism? It is not an empty form but

a living substance as a means of grace through the indispensable operation of Immanuel’s Spirit. That was how our forefathers thought of infant baptism. The prayers which were then uttered remain and continue to work; they are not forgotten. On the contrary, they are reverently placed before the Lord, not only when the child has died but also when a healthy child matures. It can also be with the sad walk of life of our child, for there is no end to God’s unfathomable mercy. In a parent there exists no reason for unfathomable mercy.

Infant baptism was a living subject for Dort. Is that true also for us? There is so much strife and discussion about covenant and baptism that we are in danger of no longer experiencing the positive experience of it as did the Synod of Dort. Or is it possible that we also begin to question it? That would be appalling. □

*(This installment marks the end of this series.)*



## Questions & Answers

### God’s “Plan” and God’s Word

*Rev. B. Labee, Veenendaal, the Netherlands*

This month we are using an article by Rev. Labee which is translated from *De Saambinder*.

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*From an emotive aspect I have difficulty with the expression “God’s plan.” Is that a proper expression for us to use?*

*What should I say to someone who calls the history in Scriptures “tales from two thousand years ago”?*

#### God’s “plan”

When we consider the first question, it is striking how often people speak these days of God’s “plan.” People state, “God has a plan for your life” or pose the question, “How do I discover what God’s plan is for my life?”

We must admit that this expression does not please us either. That is in the first place because it is a modern translation of older biblical words to which we so fondly listen. In a new Bible translation, we read in Jeremiah 29:11 as follows: “For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future.” What a contrast with the much more accurate King James Version, “For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil to give you an expected end.”

Even though it is clear that there is some explanation necessary to clarify these “old” words—the Bible with commentary notes gives us a clear description, “The Lord

has thoughts of peace and not of evil. He desires to give His people in captivity a future (end) and hope (expectation).” In addition to that, the word *plan* expresses something in typically human terms. How many plans there are which never come to fruition! The dictionary uses as a first example of a *plan* “an intended course of action and an idea of something that man will go and do.” When we read these words, then it is more than an emotional reaction to rather not use this type of expression. The image of God which we form using such expressions is so different from what we are taught in Scripture.

#### God’s Word

The second questioner wrote an extensive letter and felt himself “dumb and sad” that there was no rebuttal to someone who had made a critical observation. During a conversation where the discussion was about the Bible as the unique Word of God, it was firmly stated by him that it was nothing but “tales from two thousand years ago.” The remark was made by a former churchgoer who had completely broken with the church.

It should be clear that we do not always need nor do we always have to issue a rebuttal when people make negative or improper comments. May the Lord give us to freely confess His name and point to His Word. It will never be perfect, and even a minister will at times feel ashamed, dumb, and sorrowful...



In the first place, we may mention that some histories in God's holy Word are even much older. When reading Genesis 1, we are reading about a history that took place four thousand years before the birth of Christ and six thousand years prior to our present day. Moses, who was the first author of the Bible, was inspired by God's Spirit to write the Pentateuch (the first five books of the Bible), and he lived from 1526-1406 (according to estimation) before the birth of Christ. When we consider that the New Testament was compiled in the first century after Christ, approximately fifteen hundred years were necessary to write and record the canonical books. The Bible as a whole, therefore, is approximately two thousand years old. We do not have to add anything more than what we read in Article 3 of our Confession of Faith: "We confess that this Word of God was not sent or delivered by the will of man,

but that *holy men of God spake as they were moved by the Holy Ghost*, as the apostle Peter saith. And that afterwards God, from a special care which He has for us and our salvation, commanded His servants, the prophets and apostles, to commit His revealed will in writing, and He Himself wrote with His own fingers the two tables of the law. Therefore, we call such writings holy and divine Scriptures."

Finally, let us speak with love to the lost sons and daughters of the church, with a burning heart filled with a true fear of the Lord. Then there is love for His honor, His Son, and His Word. May we also be filled with His Spirit so that we may try to arrest those who are staggering toward their eternal destruction. □

Please send your questions to Rev. H. Hofman, 112 Pratt Road, Kalamazoo, MI 49001, or [hofman@premieronline.net](mailto:hofman@premieronline.net).



## *For Young and Old*

### **God's Free Grace Glorified** (9)

*Edited by Marinus Nijse*

(Uitgeverij Pieters, Oostburg, the Netherlands)

**I**t is quiet for a few moments. Mina then stretches out her right hand to her brother and says, "Farewell, my dear brother." She wishes to say more but is unable. She is much too weak.

Several moments later, the doctor comes upstairs and asks her, "How is it going, Miss Middel?"

With a weak voice Mina answers, "Good, but with my body it is not as good as this morning."

Rev. Middel has taken the doctor aside and asked him, "She would like to sit in her recliner. Do you think it would tire her out too much?"

The doctor turns to the dying young girl and asks her, "Would you like to sit in your chair, Miss Middel?" She nods her head to indicate yes. "Go ahead and do it," the doctor says. He sees that he can no longer be of any help, and he leaves.

When he is gone, the minister asks, "Would you like Father to carry you to the recliner, Mina?"

She answers, "Please, Father."

Carefully she is lifted out of her bed and gently placed in the chair. There she sits. She looks at all of them as if she wishes to say something to each one, but that is no longer possible. She sits this way for a few minutes, then her head bends forward.

"Oh...Lord..." These words are spoken with a cracking voice. Her eyes are closed, only her lips are still moving a bit.

"Here comes the end," says her friend with an anxious voice.

Her father presses a kiss upon the cheek of his dying girl; then her mother follows, and also her brother, and her friend...

Just a few more minutes and her breathing becomes shallower, in short, unequal breaths. They are all waiting for the final moment. Then Mina takes her final breath. There are no bodily movements; there is no evidence of a death sweat. Mina dies as if she is going to sleep.

Her father breaks the silence by saying, "There goes her soul carried by the angels into heaven to abide there in glory eternally."

\* \* \* \* \*

In the same month in which his daughter died in February 1854, Rev. Middel wrote a small booklet about the suffering and dying of his child, Anna Hermina.

As a true preacher, he could not refrain from writing on the last page:

"Oh, that the unconverted, and among them especially the young people, may learn about the vanity of all that is of the world as seen in the blessed dying of my daughter. How often have you tried to turn a deaf ear to the knocking of Christ upon your heart? Oh, how short will be your time here below, how uncertain when time for you will come to an end!

"I pray that you may be instructed by means of this death and realize the blessed privilege that is experienced if your poor soul may be made free in and through Christ.

"Oh, that salvation-seeking souls may be encouraged to

continue to call upon the Lord as the faithful fulfiller of His promises, who never forsakes the work which His hands have begun.

“Oh, come with all of your troubles to the precious and most beloved Lord Jesus. By renewal it has become visible in the blessed dying of my beloved daughter that the Lord is gracious and merciful, and has compassion toward miserable and wretched ones in themselves. Ah, keep on calling and your soul shall live.

“And you, confirmed covenant people, extol God’s grace who has again manifested His love and faithfulness.

“Oh, that we, in the strength of the Lord, as strangers in this Mesch here below, strive more against everything which comes against the blessed exercises of communion with God, to live more in the mediate fruits of the covenant of salvation and peace with God, and in the revelation of His precious attributes.

“The strife is for but a short time. Ah, that we then may live in peace with God so that we may soon blessedly be taken up into glory, and there sing eternally with the delivered of God the song of Moses and the Lamb.” □

*(This installment marks the end of this series.)*

## An Immeasurable Love

*J.C. Philpot (1802-1869)*

*“The love of Christ, which passeth knowledge” (Ephesians 3:19).*

That eminent saint, the Apostle Paul, who had been in the third heaven and there saw glorious sights and heard unspeakable words, though he exhausted human language to set forth the surpassing excellency of the love of Christ, comes at last to this point: “It passeth knowledge.” Indeed, it must pass knowledge. Is it not infinite? What measure, then, can be assigned to the love of Christ? If Christ be God, and as such the equal of the Father, His love is as infinite as Deity. Our love is the love of the creature. The love of God is as great as Deity, as infinite as the self-existent I Am; it must needs therefore pass knowledge. You may wonder sometimes—and it is a wonder that will fill heaven itself with anthems of eternal praise—how such a glorious Jesus as this can ever look down from heaven upon such crawling reptiles, on such worms of earth; what is more, upon such sinners who have provoked Him over and over again by their misdeeds. Yes, that this exalted Christ, in the height of His glory, can look down from heaven, His dwelling-place, on such poor, miserable, wretched creatures as we. This is the mystery that fills angels with astonishment.

But it is the glory of Christ thus to love; it is His special glory to take His saints to heaven, that they might be witnesses of His glory and partakers of it. Therefore, it is not because we are such crawling reptiles, that we

are such undeserving creatures, that we are so utterly unworthy of the least notice from Him, we are to put away all this matchless love from us and say, “Can Christ love one like me? Can the glorious Son of God from heaven, His dwelling-place, cast an eye of pity and compassion, love, and tenderness upon one like me who can scarcely, at times, bear with myself; who sees and feels myself one of the vilest of the vile, and the worst of the worst? Oh, what must I be in the sight of the glorious Son of God?” Yet, He says, “I have loved thee with an everlasting love,” This love has breadths, and lengths, and depths, and heights unknown. Its breadth exceeds all human spans; its length outvies all creature line; its depth surpasses all finite measurement; and its height excels even angelic computation.

Now this is the very reason why this love is so adapted to us. We want a love like this; a love to spread itself over us, to come down to our lowest depths; a love that can land us safe in heaven. A love short of this would be no love at all. We should exhaust it by our sins if this love were not what it is here represented. Long ago we should have outsinned this love and drained it dry by our ingratitude, rebellion, and misdoing. But because it is what it is, love so wondrous, so deep, so long, so broad, so high; it is because it is what it is that it is so suitable to every want and woe.

### ■ ■ The Banner of Truth in Audio Format

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## Current Events

### Disturbing Anti-religious Behavior by HUD Property Managers

Some property management firms operating under the Department of Housing and Urban Development (HUD) have confiscated Bibles and related materials from residents, and prevented them from exercising their First Amendment freedoms on public housing facilities. This confiscation was not carried out directly by the HUD but by the department's property managers. These managers work under its authority and should follow its anti-discriminatory regulations, but they have not. In the past the HUD has specifically issued guidance to housing directors not to prohibit religious displays. The American Center for Law and Justice (ACLJ) filed an official public comment with the HUD, and also sent a demand letter to the specific HUD property management company.

—WorthyNews.com

### Abortions Temporarily Reduced in Texas and Other States

The number of abortions in Texas was severely reduced for a month. State officials in several states, including Texas, have all taken measures to implement a ban on abortion services during the COVID-19 pandemic. Gov. Abbott of Texas' executive order in late March banned non-essential medical procedures which effectively banned abortions. Shortly after, the federal court in Texas blocked this ban on abortions. This decision, however, was appealed successfully, and then appealed and blocked a number of times. Finally, only medication abortions were to be allowed during the crisis. In late April, Abbott's initial executive order expired. Sadly, abortions are allowed to continue.

—AustinChronicle.com

### Recent Increase in Bible Sales

Publishing companies that sell Bibles have reported an increase in purchases in recent weeks, likely connected to concerns over the Coronavirus pandemic. An executive at a publisher said he believes concerns over the pandemic "has upended almost everyone's life in some way." He said this was not the first time a national crisis has led to higher Bible sales. This also happened in the month after the 9/11 terrorist attacks. Another company's spokesperson said that he believed the sales jump occurred because "people are looking for hope and restoration." The increase in Bible sales reported by multiple publishing companies is not the only evidence indicating growing efforts among the population to find spiritual answers amid the pandemic. It has been found that Internet searches for the word "prayer" have dramatically increased since last month. One researcher said, "In times of crisis, humans have a tendency to turn to religion for stress relief and explanation. The 2020 COVID-19 pandemic is no exception." It is to be feared, though, that the King James Version (KJV) of the Bible is not among the versions with the most sales increase. Still, may many, because of this pandemic, find the TRUE hope and explanation that is to be found in the Bible.

—ChristianPost.com

### Disturbing Arrests of Christian Pastors in Nepal

Police arrested two pastors in Nepal falsely charging them with holding worship services amid the Himalayan country's lockdown to contain the spread of COVID-19. Police jumped over a locked gate and intruded the church building as the sixty-nine-year-old pastor and other Christians who live on the church premises were chatting. The pastor reports that police badgered him with disrespectful religious comments. He asserts that he was not holding a worship service but was spending time with his family and assistant pastors and their families who also live on the church premises. His attempts to explain his activities to the police failed, as they had already determined to arrest him. The church of approximately eight-hundred members was closed down for a week already following the government's orders, even the gate was locked. The pastor was arrested and treated poorly at the police station but was released on bail a day later. A similar incident happened to another pastor the same day. He was arrested as he was telling church members that they must go home. These were illiterate members who were not aware of the government's orders and had come to church.

—ChristianHeadlines.com

### Cuban Officials Harass Christian Journalist

Intelligence officials in Cuba have increased harassment of a young Christian independent journalist, threatening him and his mother twice in two weeks with harsh consequences if he continues reporting on human rights issues. He has reported for non-state media outlets in Cuba since 2014 about human rights and freedom of religion issues, including the imprisonment of a husband-and-wife pastoral team in 2019. An official issued a series of implied threats to the journalist and his mother about consequences if he continued working as a reporter outside of Cuban intelligence controls. This journalist said, "You don't know what a dungeon is, or what it is to have a patrol in front of your house." They also threatened to take custody of the journalist's 2-year-old son. The threats continue.

—MorningStarNews.org

### Syrian Terrorist Organization Stealing Christian Property

A Syrian human rights organization has published a report noting how Hayat Tahrir al-Sham (HTS), a terrorist organization, has stolen properties in Idlib owned by Christians. The HTS has notified owners that it maintains the right to rent, acquire, and dispose of property at any time. The properties are handled under Sharia law, and Christians who fled their homes in this area are prohibited from appointing someone to challenge decisions. The properties are disposed by HTS in order to support the families of their fighters. Syria has been labeled a country of particular human rights abuses, and HTS has been designated as an entity of particular concern for its religious freedom violations.

—Persecution.org

We do not become thieves because we steal. We steal because we are thieves.

—Rev. W.C. Lamm





# Timothy FOR THE YOUNG

## **The Confession of Faith <sup>(6)</sup> Article XVI: Of Eternal Election**

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

This article speaks about the decree of God concerning the eternal state of rational creatures. It is a subject which is difficult for proud man because election and rejection are pure sovereignty. Many reject this doctrine, while others try to make this doctrine false by means of the small difference which exists among the churches of the Reformation.

What is this difference about which they speak? It is not about the main things or points of the doctrine but about things of secondary importance. At the Synod of Dort these differences were also discussed, but the pure doctrine of God's sovereignty was maintained unanimously by all the theologians and delegates who were there against the false doctrines of the Arminians. This difference was brought to the foreground with the terms *Infra* and *Supra-Lapsarians*. Both teach that there is no chronological order in God's decrees regarding man's eternal destination, and both also teach that predestination is from eternity.

The difference consists in this—the *Supra-Lapsarians* (also called above the Fall Zealots) teach that predestination took place prior to the decreeing of Creation and the Fall, whereas the *Infra-Lapsarians* (also called the below the Fall Zealots) teach that election was from among the fallen human race. Thus, the only difference is that man in election or reprobation is regarded either as fallen or as not yet fallen. The difference is in the order of God's decrees, which both agree are from eternity.

Is there then a difference in the preaching of those who hold these opinions? Yes, there is some difference. The *Supra-Lapsarians* emphasize God's sovereignty because they preach predestination, creation, and the fall, whereas the *Infra-Lapsarians* give more emphasis to the responsibility of man since they teach creation, the fall, and then predestination. The difference is not essential. Both parties could undersign the decisions which were made by the Synod against the Remonstrants.

The Remonstrants tried very hard to create discord regarding these differing thoughts. They first said that they had no objections against the article which was written but rather were opposed to the hard doctrine of God's predestination. In this manner, they tried to break the unity of the Synod and, at the same time, maintain their wicked thoughts. The Synod felt their danger and condemned their arguments.

Perhaps a few remarks would be in order regarding the doctrine of the Remonstrants since the name is used so often, and many do not know exactly what their doctrine is.

What do the Remonstrants teach about election? They deny God's eternal and unchangeable counsel, teaching that the elect can later be rejected and that the reprobate can be elected. They do not believe in an election of certain people. They combat the view that a person is accepted without regard to his works. They also teach that it is impossible for the Lord to leave some people in their misery. As a basis for their belief they quote 1 Timothy 2:4a where the Lord says in His Word, "Who will have all men to be saved." This is free will in a different covering. The efforts of the Remonstrants were not successful, and the unity of the Synod was maintained. Such a doctrine is completely unscriptural, and for this reason these ideas are condemned.

Rev. Kersten always taught his students that the preaching should be moderately *supra*, maintaining the sovereignty of God in the first place but also teaching that man is responsible for his deeds. He was of the opinion that it was taught this way in God's Word, and in this manner, God is glorified. The Remonstrants with their religion have undermined the foundation of salvation because they do not want to hear of a personal election. They make God dependent upon the free will of man and thus do away with the good pleasure and mercy of God, making the perfect mediatorial work of Christ powerless. They deny the work of the Holy Spirit but also

take away the comfort of the Church. This is because they give too much power to man and deny his state of death.

Another danger in our days is a wrong application of the infra viewpoint of the Synod of Dort where some make the covenant loose from election. With this view, all are considered the seed of Abraham, real children of the covenant when born from believing parents. We must, of course, stay in the covenant, and if so, then we are saved. May the Lord keep our churches from this doctrine because with this doctrine we deceive ourselves for eternity. There is an external relationship in the Covenant of Grace, but this is too short for eternity. It is necessary to be regenerated, becoming a poor sinner before God and unconverted in our own eyes. There are many rich people, but seldom do we meet a poor sinner, a condition which cannot be missed. It seems to be so much easier to be saved in our own strength as is taught in many churches, but such a belief leads to eternal damnation. We are lost because of our own debt and will be saved by grace only.

This article speaks expressly of God's mercy—"Merciful, since He, in His eternal and unchangeable counsel of mere goodness, hath elected in Christ Jesus our Lord, without any respect to their works." God's mercy and glory are revealed herein that He *wants* to deal with man according to His mercy and goodness, but also that He *can* deal with man in this manner. It shows clearly that the Lord has chosen a people without respect to their works. Think only of Rahab, Ruth, and the thief on the cross. Are these examples not clear enough to show that it is grace only when the Lord looks down upon His people? Ask God's people and you will hear them say the same. They will say, "I never asked for the Lord, but the Lord asked for me." The first time was not in their lifetime, for the Lord has known His people

from eternity. There is also no apostasy of the saints. No one can take that people out of His hands, as He has all power in heaven and in earth. God is unchangeable, and they are kept in God's power by faith to salvation. For He saith, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

The Lord does not show only that He is merciful in delivering some out of the greatest misery, but also that He is righteous as our article states: "Just, in leaving others in the fall and perdition wherein they have involved themselves." Reprobation is also God's decree, which means that many sinners will remain in their misery willfully until the very end. The basis of reprobation is in God's eternal decree and not in sin. If sin were the basis, then all people would be lost. This doctrine may not lead to a false passivity, however, saying that we cannot help being lost because this decree of God is hidden from us. We will not go lost because we are not elected, but because we did not keep the law and have sinned. For this we cannot blame God, it is our own shortcoming. There is no doubt about this decree in the Word of God; notice that Cain is rejected, Canaan is cursed, Ishmael sent away, and Esau is hated. Christ is set to a fall and rising again, either to judgment or salvation. Reprobation is scriptural, although denied by many and by all that deny the impotence of man, which includes Rome and the Remonstrants.

The Lord does not do injustice in election or reprobation. The secret will of God is hidden, but the revealed will of God says that we must be converted. We cannot convert ourselves, which the Lord knows very well, but pray that it might bring us in true humiliation before Him to ask that He might do it. May the Lord grant our request that many may become subjects of His free grace, which is explained in this article.



## Bible Stories for Little Ones

### Leaving the Land of Egypt

(Based on Exodus 13,14&15)

The children of Israel were very happy. Now they could leave the mean king behind and travel to their own country where they would be able to serve the Lord as they desired. The people began to walk; there were no cars in those days, and it would take many days of walking to get to their destination, but God was leading them back to their own country.

How did God lead the people? Did the people see Him? No, they could not see God, but He sent a cloud which led them during the day. During the day it was just an ordinary cloud, but at night it became a cloud of fire. It is just as when we go out in the dark, we use a flashlight with which to see. This fiery cloud was large enough for all the people to see. If you look

up Numbers 2:32, you will read how many people there were. God led them by this cloud both by day and night.

The people were now on their way home, and everything seemed to be going well. Most make believe stories would now say, "And they lived happily ever after." Here on earth, however, no one ever lives "happily ever after." Even the Bible tells us that "in the world you will have tribulations" (troubles).

The children of Israel did not remain happy either. While they were camped by the Red Sea, they suddenly heard a great deal of noise and commotion. They saw horses and wagons coming towards them. What was happening? Then they realized that Pharaoh and his soldiers were chasing them. What could they do now?

Was it really King Pharaoh? Did he not say that the people could leave and worship God? Yes, he did, but when he thought about it for a while, he changed his mind. He realized that his workers were gone, and that perhaps he could get them back again. That is why he called his servants and his soldiers to go after the people of Israel with his wagons and horses.

The people cried to Moses and said, "Why did you take us out of Egypt to die in the desert? If we do not die in the desert, Pharaoh will certainly kill us. We should have stayed in Egypt, really it was not so bad there."

God, however, had told Moses what to do, and he told the people, "Do not be afraid. God will fight for you."

Then something wonderful happened. The cloud moved! Now the cloud was not in front of the people but behind them. It was between them and the king with all of his wagons. It remained light for the people of Israel, but it became dark for Pharaoh and his armies. They could not see anything, and they had to stop where they were.

In the morning, the children of Israel again saw the Red Sea in front of them. There were also mountains on both sides of them and Pharaoh behind them. What were they going to do? Where

could they go? Moses knew what to do because He had cried unto the Lord and had been told what to do. That is what we should also do when we do not know the way. We should ask the Lord who always directs us in the perfect way even if we do not understand it.

Moses still had his rod with him, the rod which with he had changed the water into blood and by which the frogs came up out of the river. That rod would now be used to open up a path through the sea.

When Moses stretched out his rod over the sea, the wind began to blow. The waters rose like a large wall on both sides, and in the middle, dry ground appeared over which the Israelites could walk to the other side. When the king and his servants saw this, they thought that they could do the same thing. They moved forward with their horses and wagons and urged them to go faster and faster. When the children of Israel saw them coming, they were again afraid, but they forgot that the Lord was fighting for them.

As the king and his army were driving their horses and chariots through the sea, suddenly the wheels came off their wagons. How did that happen? Was it an accident? No, the Bible tells us that God took them off! Without wheels, it was impossible for the wagons to move. The king and his servants and soldiers were very much afraid. They cried out to each other, "God is fighting for this people, Let's run and leave the wagons here and go back."

However, that did not happen. God told Moses to again stretch out his rod over the sea, and the walls of water came tumbling down. The wagons, horses, and men were covered by the water. All of the Egyptians died; not one of them was able to escape.

The children of Israel were now safely on the other side of the sea. When they saw what had happened, they sang a song of praise unto the Lord. Do we remember to thank the Lord when He helps us? The song of Moses and the people is in the Bible in Exodus 15. Maybe you can read about it or your father or mother can read it to you. The people of Israel were very happy to be safe.



*Pharaoh and the Egyptian soldiers drowning in the Red Sea*





# Bible Quiz

## Pestilences

Dear Boys and Girls,

It was about the middle of April when it happened... For over three years, I had let my fifty chickens roam during the day and put them back into the safety of their coop every night. Patiently, I would scoop up or pounce on the many silly hens that thought other places were just fine for roosting, push them into the coop, and shut them in. However, I still lost too many chickens to predators. So finally, I kept the coop closed, also during the day. The remaining thirty-two hens and two roosters did not understand. They crowded around the door, but the door stayed shut. They soon became used to it, and for quite a few months, they all stayed safe. They felt secure, and I, too, was confident that nothing would happen to them now. Until...

In mid-April, in the middle of the night, the dogs began to bark furiously. It happens quite often that a wild animal crosses the yard or prowls around the edges, so I did not worry. My oldest son went outdoors, and from the window, we saw a red fox slink off into the woods. I went back to sleep, assured that all was well. I had not seen what my daughters had seen from their windows—the fox had been on top of the chicken coop. It wasn't until the next morning when I went outside to feed the chickens that I saw with absolute horror what had happened. Sixteen beautiful hens and two big, bold roosters lay dead inside the coop. The remaining sixteen milled around them, looking a bit out of sorts. What I thought could certainly never happen, had happened. The fox had found a way into the coop, where I thought the chickens were safe!

The chickens had it so good, but...in a moment, everything was turned upside down. Later, I looked all over that coop for an opening—it took a while to find the broken zip-ties in one corner. I felt angry, helpless, and afraid at the same time—what would that fox do the next night if I could not trap him?

Boys and girls, it suddenly reminded me of something. How did you feel before there was a coronavirus? How did you feel when it suddenly overcame us all, faster than we knew what to do? School closed, dads came home from work, church was closed, you stayed home, and all people working in care homes and hospitals, at grocery stores and gas stations, now

wear masks and gloves. It never occurred to you that anything like this would ever happen. You felt safe. You felt secure. You always went to church and to school. That was normal. You never worried about germs other than to make sure you sneezed into a tissue or your elbow just to be polite. And now?

Everything has been turned upside down. You feel helpless and afraid, maybe sometimes even disappointed. You become upset when you hear of those that become sick. Do you look for a place from where help can come? Do you now need a place of safety? From what do you want to be safe? From the virus, of course, you say. Is that the only thing from which you need to be safe, or...do you also need a *place* of safety, a hiding place, for your soul?

I looked for an opening in the coop—do you look for a reason why the coronavirus had to happen? Where do you look? Maybe you have heard that the reason for the epidemic, this frightening sickness, is because we weren't careful enough or someone else was not careful in another country far away. You wonder with others how it happened and why and who is ultimately to blame. You look everywhere for a reason...but ultimately...the reason is because we thought we had it so good. We had it so good that we left God where He was. We did not need Him, and we did not need to really obey Him, it seemed. It was okay to follow all the things of the world—well, perhaps not all of them, but it couldn't hurt to be as up to date as possible. It did not matter if we wasted precious time. It did not matter if we had strayed and were straying still further away from caring about what is most important. It was all right that we did not seek God—not yet, maybe later, or so we thought.

The chickens thought it was all right, too, to feel safe in the coop as if nothing could harm them, and meanwhile, it didn't bother them when they were walking through thick, dirty mud they had created themselves. They pranced happily around and made no effort to keep their nesting boxes clean either. It was their home, even though it became dirty.

The chickens still have me to clean their coop for them, but what about us? What is in our homes, and what is in our hearts? We only add more sin to sin. The chickens went about their business as usual as soon as I had dragged all the dead ones away. Only

some floating feathers still showed what had happened. What about us? What will you do when the corona epidemic is over and gone? Will you still remember that the Lord is speaking to us with this, telling us to stop and consider our ways?

The Lord is calling to us, also with the coronavirus. He is saying, "Do you never think about your soul? Do you see, now, how fragile and uncertain life is? Do you see, now, that you need a place to hide from the wrath of God against sin? Do you see, also, what awful sicknesses and other calamities are caused by sin?"

God still cares for us every day. He still gives us food, shelter, and family, and we may listen to His Word preached over the phone. Do you see how awful it is to sin against such a good God? Ask the Lord if we may come back to church one day, and if, even at home, the sermons may be blessed to our heart.

\* \* \* \* \*

Fill in the crossword puzzle.

Across

8. In Jeremiah 21, we read, "And I will smite the \_\_\_\_\_ of this city, both man and beast: they shall die of a great pestilence."

10. "And Jesus went about all the cities and \_\_\_\_\_, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matthew 9)

13. After the plague of the boils, God warned Pharaoh again. "For now I will stretch out my \_\_\_\_\_, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth."

14. "For God shall bring every work into judgment, with every \_\_\_\_\_ thing, whether it be good, or whether it be evil." (Ecclesiastes 12)

15. Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his \_\_\_\_\_." (Amos)

Down

1. "And He shall judge the world in righteousness, He shall minister judgment to the people in \_\_\_\_\_." (Psalm 9)

2. When David numbered the people, the Lord sent punishment. "So the LORD sent a pestilence upon Israel from the \_\_\_\_\_ even to the time appointed: and there died of the people..." (2 Samuel 24)

3. "I lead in the way of righteousness, in the midst of the \_\_\_\_\_ of judgment." (Proverbs 8).

4. "I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; ...yet have ye not \_\_\_\_\_ unto Me, saith the LORD." (Amos)

5. "And enter not into judgment with Thy servant: for in Thy sight shall no man living be \_\_\_\_\_." (Psalm 143)

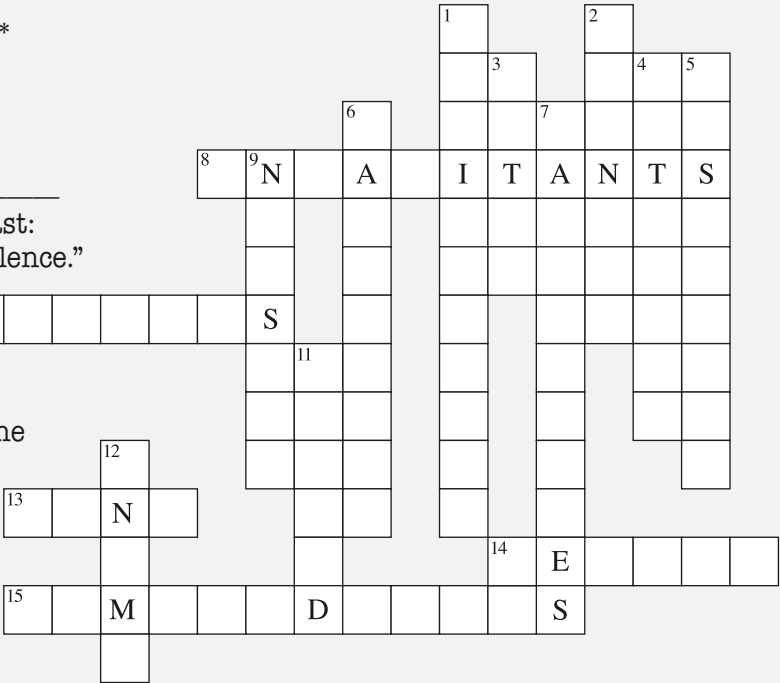
6. Moses and Aaron went to Pharaoh and said, "Let us go... three days' journey into the desert, and \_\_\_\_\_ unto the LORD our God; lest He fall upon us with pestilence." Then the people had to work harder.

7. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and \_\_\_\_\_, in divers places." (Matthew)

9. In a Psalm which speaks of the safety found under the shadow of the Almighty, the psalmist says, "Surely he shall deliver thee from the snare of the fowler, and from the \_\_\_\_\_ pestilence."

11. The LORD is known by the judgment which He executeth: the wicked is \_\_\_\_\_ in the work of his own hands. Higgsaion. Selah." (Psalm 9)

12. "When ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the \_\_\_\_\_." (Leviticus 26)





*In this time of fear and darkness,  
Nothing in our world's the same,  
While this sickness now is raging,  
Lord, we call upon Thy Name!*

*Wilt Thou help the doctors and nurses,  
And all those who care for the ill,  
Give them wisdom, strength, and love,  
Show us all Thy tender care still.*

*Teach us, Lord, to read Thy Scriptures,  
Help Thy servants do their task:  
Preaching to us, even now,  
Bring it in our hearts, we ask!*

*Cause us, Lord, to bow before Thee  
And confess our guilt to Thee.  
Thou, oh Lord, dost stand above all;  
May we live to honor Thee!*

Please send your answers to the  
address shown below:

Aunt LenaBeth  
180 Jacobs Road, Newfoundland, NJ 07435  
E-mail: [auntlenabeth@gmail.com](mailto:auntlenabeth@gmail.com)



## Letters to My Young Readers

Welcome to our new members:  
Taryn Grisnich, Aundrea DeKok, Alayna &  
Jolena Mol, Marla & Carmyn Stubbe, Lauren  
& Julia Ymker, and Olivia Van Beek.

Love,  
Aunt LenaBeth

### Naomi van Ravenswaay

Thank you so much for the beautiful story you wrote about Samson, Naomi. It certainly would be exciting for you to become an author. Yes, we have hawks, woodpeckers, titmice, chickadees, cardinals, robins, hummingbirds, sparrows, an occasional dove, and more. We have three nests—one belonging to a sparrow and another to a cardinal and one unknown - in our yard. What type of birds do you have in your yard, and what is your favorite? My favorite bird is a chickadee. I love their little black caps and soft yellow breasts and cute, friendly ways. The sparrow's nest is in the wreath in our front door. Sadly, she abandoned it because we didn't know it was there and ran right into her one day when we came out of the house. It still has five little eggs in it. It is amazing to see how intricately woven the nests are. God created each creature so beautifully, designed to know just how to care for their young!

### Ronna Geuze

Did you name your chickens, Ronna? Do you feed them and collect the eggs? I love my chickens, but as you can see in our story this month, something very sad happened to them. The fox got four more after that, and we are still trying to catch him. He is so clever though.

### Marielle Neels

It is wonderful that you can play the psalters on the organ, Marielle. I hope you enjoy practicing them.

### Answers to May's "Flowers" quiz:

1. open      1 Kings 6:29
2. singing      Song of Solomon 2:12
3. fadeth      Isaiah 40:7
4. word      Isaiah 40:8
5. valleys      Song of Solomon 2:1
6. lily      1 Kings 7:22
7. roots      Hosea 14:5
8. rose      Isaiah 35:1
9. grow      Matthew 6:28&29
10. field      Matthew 6:30
11. Isaiah 28:1
12. James 1:10
13. 1 Peter 1:24&25
14. Psalm 103:15&16
15. "God saw that it was good." "Of few days... full of trouble... like a flower, and is cut down..."
16. sour grapes
17. Lily
18. Flowers
19. fall





Answers to previous quizzes were received in March from:

Benson Bakker 5  
Anabelle Berkenbush 13  
William Berkenbush 13  
Britni Blom 11  
Jenina Blom 10  
Lawrence Blom 5  
Marissa Blom 11  
Riley Blom 8  
Aidan Bosch 2 6  
Hayley Bosch 2 12  
Derek Brouwer 12  
Thomas Brouwer 12  
Aundrea DeKok 1  
Sarina Den Bok 8  
Thomas Den Bok 9  
Evan Driesen 2 2  
Micah Driesen 2 2  
Michelle Driesen 2 2  
Kaylynn Ekema 2 12  
Weston Ekema 9  
Geraldyn Engelen 9  
Shawn Engelen 9  
Trevor Engelen 9  
Bereket Engelsma 9 13  
Tizita Engelsma 6 7  
Ronna Geuze 2 3  
Carter Goudzwaard 2 2  
Kyal Grisnich 2 4  
Logan Grisnich 2 5

Kari Groen 7  
Kurtis Groen 7  
Garrett Hoogendoorn 4 5  
Kate Hoogendoorn 5 7  
Luke Hoogendoorn 2  
Weston Hoogendoorn 3 3  
Derek Hup 8  
Justin Hup 8  
Evan Kaat 1  
Olivia Kaat 10  
Claire Kelderman 2  
Jason Kleyn 2 7  
Andrew Knibbe  
Anthony Knibbe 2 3  
Ashley Knibbe 2 14  
Brennan Knibbe 2 9  
Caylea Knibbe 3 22  
Courtney Knibbe (2) 14  
Donovan Knibbe (2) 12  
Jarynne Knibbe (2) 11  
Lindsey Knibbe (2) 14  
Quinton Knibbe 10  
Sienna Knibbe (2) 7  
Whitney Knibbe (2) 14  
Rebecca Krygsman (2) 12  
Sarah Krygsman (3) 14  
Natalie Maassen 1  
Brianna Maassen 1  
Alayna Mol 1

Jolena Mol 1  
Lydia Mol 11  
Madeline Mol 2  
Olivia Mol 7  
Rachel Mol 7  
Teddy Mol 11  
John Murphy 5  
Lindsey Muis 2  
Mariah Muis 3  
Marielle Neels (3) 10  
Lauren Pannekoek 4  
Gabe Post 3  
Sierra Post 5  
Andrew Remijn (2) 9  
Lauren Remijn (2) 6  
Logan Rozeboom (3) 13  
Mindy Rozeboom (3) 13  
Laura Scherpenzeel 5  
Brooklyn Spaans (2) 2  
Gavin Spaans (4) 15  
Jacob Spaans (4) 12  
McKenzie Spaans (2) 2  
Wilson Spaans (4) 14  
Bethany Spote (3) 8  
Carmyn Stubbe 4  
Marla Stubbe 3  
Megan Taylor 7  
Aaliyah Timmer (2) 9  
Drake Timmer (2) 10

Harley Timmer (3) 14  
Hunter Timmer (3) 12  
Kadin Timmer (3) 12  
Laurencia Timmer 5  
Sierra Timmer 10  
Skye Timmer (2) 12  
Wyatt Timmer (3) 11  
Olivia Van Beek 1  
Sydney Van Beek 2  
Andrew Van Brugge 2  
Anna Van Brugge 6  
Joseph Van Brugge 3  
Austin Van Den Top 4  
Caleb Van Den Top 4  
Collin Van Den Top 3  
Maurice Van Garderen (2) 12  
Emmalyn Van Garderen (2) 12  
Caleb Van Koeveringe 2  
Lydia Van Manen (2) 15  
Rosalee Van Manen (2) 13  
Jozias Van Ravenswaay 12  
Naomi Van Ravenswaay 12  
Ellie Van't Zelfde 2  
Levi Van't Zelfde 2  
Alyssa VandeBruinhorst (4) 12  
Alivia Vande Hoef 13  
Micah Vande Hoef 9  
Jessa Vande Stroet 1  
Raelene Vande Stroet 3

Heidi Vandenberg (2) 11  
Esther Vanden Broek 8  
Ian Vanden Broek 8  
Treena Vanden Broek 8  
Helen Verhoef 3  
Shara Verhoef 3  
Verhey Aleanna 1  
Caleb Vogelaar 4  
Matthew Vogelaar 4  
Jonathan Wesdyk (2) 11  
Laura Wesdyk 10  
Nathan Wesdyk 7  
Rebekah Wesdyk (2) 11  
Alisha Wessels 15  
Anthony Wessels 6  
Johanna Wessels 12  
Allyson Ymker 8  
Cameron Ymker 12  
Heidi Ymker (3) 13  
Julia Ymker (2) 2  
Lauren Ymker (2) 2  
Marceil Ymker 11  
Shauntae Ymker 11

**5 Bibles were sent to Bolivia this month.**

## Not Satisfied with Any Religion

*William Tiptaft (1803-1864)*

The Lord's people, who are taught by His blessed Spirit, know what poor, guilty, ruined, condemned sinners they are in themselves, and have found the Lord Jesus Christ precious to their soul, are not satisfied with any religion (however great the profession of it may be), unless there is something of the bright side experienced as well as of the dark side, something of comfort as well as of sorrow; such professors have been wounded and distressed on account of sin and have also had fresh testimonies of the love of God to their souls.

I have much greater hope of those persons being in the right way who mourn over their darkness and are in trouble about their souls than of those persons who are always boasting of their faith and talking of their enjoyments. How very many are satisfied and comfortable with their religion; they say they are always in the light and always happy; if you question the genuineness of their faith and say they are presumptuous characters and that it is not right to call such as preach in this way ministers of God, such persons would soon be offended with you and accuse you of being very uncharitable.

Only let such as those who have this kind of religion and talk so largely, come to be tried, sifted, and exercised, and it will soon be evident that the greater part or all of their religion arises from the pride of their hearts and is one of the devices of Satan. There is a greater confidence to be placed in the standing of those who are tried and cast down, who are sorrowful and mourning on account of sin, and who are crying out, "What ever will become of us?" than of those who are full of pride and presumption. I have a greater opinion of those who are thus humbled and brought down, seeing themselves sinners in God's sight, and feeling their lost and ruined stated, than of those who are always talking about the greatness of their faith.

What we contend for is this: There must be sorrow as well as joy; there must be wounding as well as healing. God's children are lost as well as found. They are pulled down and they are built up. They are stripped and they are clothed. They are condemned in their own sight and brought to mourn over their sin and sinfulness; yet, at times, they are enabled to rejoice on account of what Christ has done for them.

# News & Announcements

## ■ Obituaries

ANKER, Gilbert – Age 71, May 3, 2020; Everson, Washington; Wife – Cindy (deceased); Children – Courtney & Jeff Mosher, Joel & Jen Anker, Ben & Nikki Anker, Brian Anker, and Kristi Ellis; 8 grandchildren; Brothers – Richard & Lynn Anker, William & Winnie Anker, John Anker, Jacob & Ruth Anker; Sisters – Francis Anker, Marie & Chris Neels, Elizabeth & Butch Anker-Nykun; predeceased by brother Marty Anker and sister Jennie Veldhuizen. (Rev. J. den Hoed, Romans 6:23 and Hebrews 13:14.)

VAN BEEK, Albert – Age 89, April 28, 2020; Bellflower, California; Wife – Wilma (deceased); Children – Marcia & Peter Verkaik, Marla & Larry Vennema, Randall & Dianne Van Beek, Debra & Art Verkaik, Brenda & Bill Struiksma, Carol & Mike Meeuwse, Vicki & Ken Bansberg; 37 grandchildren, 35 great-grandchildren; Siblings – Gert Rozeboom, Anthony Van Beek, Gary Van Beek, Marvin Van Beek, Lorraine Hoogendoorn, Geneva Klarenbeek, Reva Koedam, Howard Van Beek, and Viola Bonnema; predeceased by grandchild Dana Michelle Vennema, great-grandchildren Ryan James and Tyler Bree Verkaik, siblings Tracy Dieters, Johnny Van Beek, Evelyn Richters, Junior Van Beek, and Janet Teunissen. (Rev. A.T. Vergunst, Proverbs 8:34-36.)

VAN OUDENAREN, Bella – Age 97, April 26, 2020; North Haledon, New Jersey; Husband – Leonard (deceased); Children – Judith Bachman, Russell & Colleen Van Oudenaren, Timothy & Pauline Van Oudenaren; 9 grandchildren, 17 great-grandchildren; Sister – Ruth Greendyk; Sister-in-law – Gertrude Vander Wende. (Rev. H. de Leeuw, Ecclesiastes 3:14c.)

VAN WAARDHUIZEN, Willem – Age 85, April 23, 2020; Lethbridge, Alberta; Wife – Catharina (deceased); Sisters – Cornelia Tiedema, Anne & Gerrit Knibbe; Brother-in-law – Jan & Krijntje Willemsen. The Lethbridge NRC consistory wishes to remember with deep appreciation both Willem and Catharina who faithfully served the congregation as custodians for many years. (Rev. E.C. Adams, Job 7:1&2.)

## In Memoriam

### Mr. Albert Van Beek

On April 28, 2020, it pleased the Lord to remove Elder Albert Van Beek at the age of eighty-nine years from the midst of his family and the congregation of Artesia, California. Mr. Van Beek was the oldest member who served the congregation first as a deacon and later as an elder for forty-seven years, which he did with the gifts given him and out of the love of his heart. May the Lord graciously sanctify the calling to his family and remember the small congregation in this loss.

—The Artesia NRC Consistory

## ■ New Church Construction Fort Macleod

With gratitude to the Lord, the consistory of Fort Macleod wishes to announce that the dedication of the new sanctuary being built will be held on September 10, 2020, at 7:00 P.M. Rev H.D. den Hollander hopes to conduct the service. We welcome all those who would like to join us for this special occasion, providing the COVID-19 restrictions are lifted. All this, the Lord willing.

## ■ Opportunity to Increase Theological Knowledge

For those of our readers who are conversant in the Dutch language, there is an opportunity to follow an online program to increase your theological knowledge. The CGO (Cursus Godsdiens Onderwijs) which is under the auspices of the Gereformeerde Gemeenten and its Curatorium can be contacted directly by email for further information. Please contact the director, W.M. van der Wilt, at [wmvanderwilt@cgothbo.nl](mailto:wmvanderwilt@cgothbo.nl), or the adjunct director, Drs. J. van Mourik, at [jvm@cgothbo.nl](mailto:jvm@cgothbo.nl)

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.**

## ■ Classis East Youth Conference Postponed

Due to the ongoing COVID-19 restrictions, the Classis East Youth Conference originally scheduled for June 26-27, 2020, in Franklin Lakes, New Jersey, has been postponed until further notice.

## ■ Young Adult/Post High School Youth Camp–Northern Michigan August 13-15, 2020

A three-day, two-night trip to northern Michigan is being planned by the Kalamazoo Young Adult Committee under the oversight of the Kalamazoo NRC consistory. We are planning to stay in a beautiful lodge located in Boyne Falls, Michigan. On Friday, we plan to drive to Mackinaw City and take a ferry across to the scenic Mackinac Island. We hope to provide meaningful topics and discussions. For further information please contact Mrs. Konnie Kleppe at [konniekleppe@hotmail.com](mailto:konniekleppe@hotmail.com) or call 269-375-9504. You can also find information and sign up for this camp at [www.KalamazooRetreats.org](http://www.KalamazooRetreats.org). The password to enter the site is: conference.

## 45th Wedding Anniversary

The Lord willing,  
our dear parents and grandparents,  
**David & Mary Bazen**  
hope to commemorate their  
45th wedding anniversary  
on June 20, 2020.

*"Thy word is a lamp unto my feet, and  
a light unto my path" (Psalm 119:105).*

314 Fennessy St. S.W.  
Grand Rapids, MI 49534

## 50th Wedding Anniversary

The Lord willing,  
our dear parents, grandparents,  
and great-grandparents,  
**Dirk & Mary Knibbe**  
hope to commemorate their  
50th wedding anniversary  
on July 10, 2020.

*"It is of the LORD's mercies that we are not  
consumed, because His compassions fail not.  
They are new every morning: great is  
Thy faithfulness" (Lamentations 3:22&23).*

4540 Fennessy Drive S.W.  
Grand Rapids, MI 49534

## Education

CALVIN CHRISTIAN SCHOOL, COALHURST, ALBERTA, anticipates several vacancies for the 2020-2021 school year and welcomes applications for qualified teachers interested in any position, including:

- Elementary teachers
- Middle School (grades 6-8) teachers
- Secondary teachers (especially in high school English language arts and social studies/history, though teachers for other specialties are also invited)
- Learning support/Special Education teacher
- Trades/shop teachers (construction, cabinetry, mechanics, welding).

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 resumé or CV to [office@ccsschool.ca](mailto:office@ccsschool.ca). For more information about the vacancies, available immigration supports, or the application process, please contact the principal, Mr. Marc Slingerland, at 403-381-3030 or [marc.slingerland@ccsschool.ca](mailto:marc.slingerland@ccsschool.ca).

EBENEZER CHRISTIAN SCHOOL, SHEBOYGAN, WISCONSIN, is in urgent need of a teacher for the 2020-2021 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 further oversight by the consistory. May this position and our need be bound upon someone's heart to come over and help us. Any questions regarding this position and all interested applicants, please contact Randal Teunissen at 920-828-0225 or e-mail, [rdteunissen@yahoo.com](mailto:rdteunissen@yahoo.com).

NETHERLANDS REFORMED CHRISTIAN SCHOOL POMPTON PLAINS, NEW JERSEY

### ADMINISTRATOR NEEDED

The School Administrator will strive to direct the school according to the Word of God, the Three Forms of Unity, the Constitution of the Netherlands Reformed Christian School, the policies of the NRC School Board, and the regulations of the New Jersey Department of Education.

The primary duty of the Administrator is to maintain productive relations with the school board, students, faculty and staff, parents and Community.

The successful candidate should have the following qualifications:

- A strong desire to promote the spiritual and temporal welfare of the students;
- A clear vision of the purpose of Christian education and a desire to see it maintained in our present day;

- Be a male NRC member in good standing with a solid knowledge of the Scriptures and Reformed doctrines;
- Have a bachelor's degree or higher in Education with a willingness to consider additional education as necessary;
- Be willing to travel as necessary for educational conferences;
- Have good written and verbal communication skills and the ability to relate to people in all social capacities.

For more information, or to apply for this position, please email [nrcs\\_office@nrcsnj.org](mailto:nrcs_office@nrcsnj.org), contact John Van Der Brink at 973-628-7400, or contact Tim Mol at 973-204-5677.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, is looking to fill openings for the 2020-2021 school year. We have openings in grades 7-12: math and/or science, English/language arts, literature, church history (grade 8-9), and part-time computer technology. Some of these positions could be combined depending upon qualifications and experience. We are also seeking a music teacher to begin at any time. The focus of this position would be instrumental (grades 5-12 band/orchestra) along with other opportunities in K-12 music.

Please contact the principal, Mr. Daniel Breur, at 712-476-2821 or [danbreur@nrcsia.org](mailto:danbreur@nrcsia.org) for further information. Visit [www.nrcsia.org](http://www.nrcsia.org) to learn more about our school. Log in to the main site by registering as a new user and wait for approval.

PLYMOUTH CHRISTIAN ELEMENTARY AND HIGH SCHOOL, GRAND RAPIDS, MICHIGAN, are accepting applications for possible openings in the elementary and high school for the 2020-2021 school year. Interested K-6 applicants should send or email their resumé and/or questions to Mr. Nathan Bleeker, [nbleeker@plymouthchristian.us](mailto:nbleeker@plymouthchristian.us). Interested 7-12 applicants should send or email their resumé and/or questions to Mr. James Bazen, [jbazen@plymouthchristian.us](mailto:jbazen@plymouthchristian.us).

PONATAHI CHRISTIAN SCHOOL, NEW ZEALAND, is an NRCEA school seeking applications for a secondary English teacher with one or more supporting subjects such as Physical Education or Home Economics. The English position could be a beginner teacher. The starting date for the position is negotiable and we would not expect any teacher to leave their current school before the end of the current school year. All teachers in New Zealand must be qualified. We would be hoping for a minimum commitment of two years. For more information, please contact [principal@ponatahischool.nz](mailto:principal@ponatahischool.nz).

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](mailto:tom.kwekel@gmail.com) or 616-644-2661 for more information.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is currently accepting applications to fill several elementary and secondary teaching positions for the 2020-2021 school year. Secondary openings especially include the subject areas of mathematics, humanities, and the industrial arts. In addition to welcoming applications from certified teachers, those with a bachelor's degree interested in our teaching training program are also encouraged to apply. Our program allows for a blend of paid teaching together with—support and training. Inquiries are welcome! We are also accepting applications for para-educator positions in the Special Education department. Visit us at [www.rcsnorwich.com](http://www.rcsnorwich.com) for more detailed information or contact the director, Mr. John Heikoop, at [director@rcsnorwich.com](mailto:director@rcsnorwich.com) or 519-863-2403 ext. 223. Please submit cover letters and resumes to [hr@rcsnorwich.com](mailto:hr@rcsnorwich.com).

TIMOTHY CHRISTIAN SCHOOL CHILLIWACK, BRITISH COLUMBIA, is seeking British Columbia certifiable teachers who are interested in joining us in a motivating and exciting learning environment. We have implemented an interesting new curriculum that focuses on knowing, doing, and understanding while including self assessment strategies for learners. Teaching this curriculum through a Christian worldview requires teachers who thrive in a dynamic educational environment. We are seeking applications at all levels of interest from Kindergarten through Secondary as well as in a variety of electives from IT to Business and Physical Education. The teachers at Timothy Christian School are excited about teaching and have a particular love for the hearts of young people. If you are such a teacher and are a member of the NRC or a conservative Reformed denomination, please apply to join our team. For certification requirements and more information, and/or an application form regarding the above positions, please do not hesitate to contact either the principal, Mr. Doug Stam, at 604-794-7114 or [dstam@timothychristian.ca](mailto:dstam@timothychristian.ca), or the school board president, Mr. Wim Neels, at 604-858-8834) or [wimneels@timothychristian.ca](mailto:wimneels@timothychristian.ca).

### To All Candidates for Teacher Positions

Please visit [advertising.nrcea.education](http://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](mailto:advertising@nrcea.education)

Password: **Schooljobs!**



## The Day of Pentecost

When the blest day of Pentecost  
Was fully come, the Holy Ghost  
Descended from above,  
Sent by the Father, and the Son,  
To bring immortal blessings down,  
And shed abroad God's love.

Sudden a rushing wind they hear;  
And fiery cloven tongues appear;  
And sat on every one;  
Cloven, perhaps, to be a sign,  
That God no longer would confine  
His Word to Jews alone.

And were these first disciples blessed  
With heavenly gifts? And shall the rest  
Be passed unheeded by?  
What! has the Holy Ghost forgot  
To quicken souls that Christ has bought,  
And let them lifeless lie?

No, Thou Almighty Paraclete,  
Thou shedd'st heavenly influences yet,  
Thou visit'st sinners still;  
The breath of life, Thy quickening flame,  
Thy power, Thy Godhead, still the same,  
We own, because we feel.

— *Joseph Hart*  
From *Gadsby's Hymns*