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NOT GOOD ENOUGH?

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EDITORIAL

THE EAGLE'S WINGS

by David Harbach

God often provides us with many picture-words for the purpose of encouraging, comforting, and assuring us, as we walk on the path of life as strangers in the earth, that we do not need to have fear in our hearts while we dwell in the midst of a world, whose devilish purpose and whose sinister plan is to persecute and to destroy the church of Christ on earth. No matter how subtle the enemy may be, no matter how much the enemies of Christ may openly show their hatred for the Christ and His people, no matter how severe and terrible the days of persecution for the church may be, God is our strength, our life. He alone will sustain us by His wonderful grace unto the final day of the coming of our Lord Jesus Christ upon the clouds of glory. He alone governs, controls, and rules all things through Jesus Christ our Lord, so that all the evil planning and plotting of the wicked serve God's purpose of bringing us through this earthly pilgrims' life to the eternal life in the city of God of which we are now citizens. Perhaps one of the most beautiful of picture-words is that of the eagle's wings, which when understood is a great source of comfort to our weary souls. Comfort, encouragement, assurance are the words written in the eagle's wings, they are even the very life of the eagle itself. This is true because the eagle represents God Himself providing the church the strength it needs to bear all of its trials and tribulations. God comforts our hearts, God encourages us, God assures us of the victory which is already won over all evil through our Lord Jesus Christ. I hope to express in simple terms the life of the eagle and the meaning, God's meaning, of the eagle's wings.

The eagle belongs to the hawk family, birds of prey. The eagle weighs from eight to fourteen pounds, has a length of from thirty-four to forty-three inches long and has a wing spread of six to eight feet. The eagle can reach tremendous speeds of 150-200 mph in a deep dive. In appearance, the neck of the eagle is strong and short, the head is round and the yellow feet are equipped with sharply curved talons. The fierce looking appearance of the eagle's eye stands out because of a bony shield over the eyes. The eagle is said to have the keenest vision of any living animal, which can be understood from the fact that God made the eyes so large that the eagle directs its binocular or monocular vision by turning the round feathered head. In flight, the eagle is a graceful flier, soaring, circling, diving, and gliding effortlessly with the wind

currents. The eagle is magnificent while soaring over seacoasts, lakes, and large rivers from Alaska to the Mississippi River valley.

The eagle nest if from seven to eight feet across, three to twelve feet deep, and built on the sides of cliffs and in trees any where from ten to 150 feet above ground. The nests are made of sticks, mosses, pine needles, grasses, feathers, and other soft materials. The eggs will hatch in 31 to 46 days, and usually one of the young, the stronger, will kill the weaker nest mate. A young eagle, eaglet, will begin flying from 72 to 75 days after hatching, but will be dependent on its parents for another month or more.

It is reported that while an eaglet is learning to fly, the parents may encourage the eaglet to take off and if the eaglet needs help, one of the parents will dive underneath the falling bird, holding it up on her wings. You can imagine for a moment an eagle's nest perched on the side of a cliff 150 feet above the ground. Inside the nest there are two young eaglets 65 days old. By now their wings are grown and are covered with the characteristic dark brown flying feathers, while the snowy white feathers serve as a background to the dark brown wings, making them more noticeable. The two young eaglets will daily stand on the rim of the nest spreading and flapping their wings as they look out over the long green meadow below. Occasionally they will even jump up above the nest for a few moments. This daily exercise will take place until, with the encouragement and prompting of their parents, they leap out away from the nest and begin their first flight in the air. Undoubtedly, the first flights will be brief and rather shaky, as the young eagles learn to handle the tail and wing feathers which control the bird in flight. Wind currents can create a lot of sudden updrafts and downdrafts. When the parent eagle, which generally hovers above, senses that a young eagle is in danger, she will suddenly and swiftly dive down under the young eagle to help it regain a steady flight, and if needs be, will even carry the young eagle for a brief moment on its wings. A parent eagle will dive between a cliff wall and the young eagle if the youngster is in danger of crashing into the cliff where is could easily break legs, wings, or even its neck. After several days of brief flights the young eagle will be capable of flying effortlessly on its own and will soon join its parents on soaring flights over great distances.

The Holy Scriptures use the picture of the eagle's wings several times. I would like you to look at four references found in Exodus 19:4, Deuteronomy 32:11 & 12, Isaiah 40:31 and Revelation 12:14. In each scripture reference, the young eagle refers to the church of Christ on earth. In Revelation, the church is given the wings of an eagle to escape the devouring hatred of the devil.

God provides all things necessary that His church, His peculiar treasure, may be brought unto Himself as a kingdom of priests. That kingdom is God's kingdom in which He guides, protects, and assures His people that all things in this life are directed, willed, by Him. In the way of obedience to the voice of God, a voice that we hear in the whole of our being, God speaks to us His assuring word and tells us that we belong to Him as a special people, set apart from the people of the world, a people who live the covenant life of God's

kingdom, over which Jesus Christ is King. He works in our hearts instructing us, molding us, shaping us to do the God given task of being priests in His kingdom, priests who worship and serve Jehovah the only God of heaven and of earth.

Just as the parent eagle will prepare a nest, a place where the eggs may hatch and where the young eaglets learn to fly, so God prepares the creation where His people may be brought forth and led in the way of Jehovah. God instructs us day after day in the fear of the Lord, so that we are to Him as the apple of His eye, precious, covenant children of God who bear His image, who are led by God to see that all things in life serve Jehovah's purpose, and that purpose is to praise and glorify His Name, for great is the Lord. God is our Rock. His work is perfect in judgement, for He is God, the God of truth and without iniquity: just and right is He. He will lead us in the path of righteousness, in the way of Jehovah, protecting us from the onslaught of the devil, and assuring us of His loving kindness and forgiveness through Jesus Christ.

Unlike the parent eagle that needs to rest from the weary labor of watching over her young, God never wearies of directing all things according to His will in heaven and on earth for the purpose of serving the church. This is not surprising when we realize that God is everlastingly the Lord, the Creator of the ends of the earth, that fainteth not, nor is He weary. His power is unknowing. That power He gives to us in no way lessens His power. We are the ones who need His spiritual strength to live before Him as His people. As His people we are renewed with the strength that is like the strength of the wings of an eagle, a strength by which we run and never grow weary, for God is our strength, He is with us, He will strengthen us, help us, and uphold us with His right hand of righteousness, Jesus Christ, the Holy One of Israel.

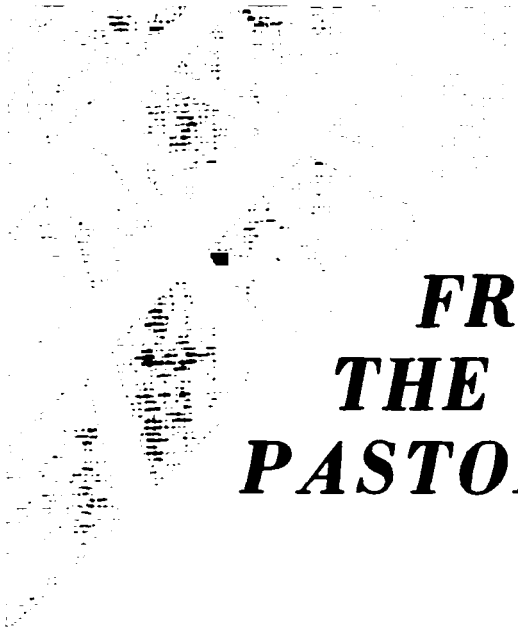
Jesus Christ is our King and we belong to His kingdom. In that kingdom, the church dwells safe and secure from the hatred of the devil. Just as the wings of an eagle are used for fast, quick flying, so God provides the church the means by which she may flee from the devil. She flees to a place that is in the world but separate from the life of the world. A place where the church lives in the presence of her enemies, with Christ as her only King, the King of all glory, honor and praise!

Let us be swift as the eagle and fight the good fight of faith, trusting in the Lord that He will uphold and lead us day by day, moment by moment, for Great is the Lord!

SINGSPIRATION SCHEDULE

December 20 — Hudsonville

February 21 — First
April 18 — Hudsonville
May 16 — Hope
September 19 — Southwest
November 21 — Faith
December 19 — Hudsonville



FROM THE PASTOR'S STUDY

BY REV. G. LUBBERS

"NOT GOOD ENOUGH?"

". . . I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven and against thee, and am no more worthy to be called thy son: make me as one of thy hired servants. . . ."

Luke 15:18, 19

Not so long ago I was at a Bible discussion class where the question was raised whether to complain that we are not "good enough" for the free grace in Christ Jesus was really humble confession, a godly attitude toward the grace of life, or whether this was, at bottom, not some camouflaged conceited pride. The study was on that wondrous passage in Romans 3:21-31. This passage was referred to as "The Gospel", the gospel of free grace, apart from works of merit on our part; it is the righteousness of God as a purely free gift to every one believing.

It was then opined that we ought to properly distinguish between what the Bible calls "being unworthy in self" and the "not being good enough" of the would-be-keeper of God's commandments, who would gain a few credit-points with the Most High.

The term "good enough" has hidden in it the fact that basically the man who complains that he is "not *good* enough", really says that basically he is

very good, but not good enough to reach the mark of heaven's perfection. Someday he may arrive to the ranks of such would-be saints. When that time comes he will be "worthy" to come to the Lord's table, and he can thank God that he is not in the ranks anymore of those poor sinners who either are not good enough yet, or who will never become such "saints" in the light. And the man, who thus speaks, often does not confess this before the Lord, for that would be an abomination to Him, but he says this to his fellowman, even with a sense of pride. Yes, he is basically "good", but not as good as the law of God requires. We often hear this jargon in the courts of the pietists, the mystics, who would have their feelings be the rule of their life, and not faith in the gracious promises of God.

Now Jesus knew such kind of people in His day. They were the men who trusted in themselves that they were righteous, and who separated themselves from the rest of mankind, who were adulterers, unjust, thieves and evil-doers. He calls this man a Pharisee, a man who belongs to the holiness party. These were the men who believed that heaven is gained and the favor with God is attained by works of God. They refuse to submit to the righteousness of God and seek to establish their own righteousness. (Rom. 10:3) Such work-righteousness is in the heart of many a saint, until he learns by grace to simply "give himself up to our Lord Jesus Christ". (Lord's Supper Form) Jesus did not warn for nought against the leaven of the Pharisees. For the matter is either grace or works!; otherwise grace is no more grace and works is no more works.

"Good enough?" Perish the thought!

When men will go to the heavenly Father in contrite and childlike faith and say, "I have sinned against heaven and against Thee, and am not worthy to be called Thy son" then we do not have a mere chronic complaint of being not good enough, a stumbling from "complaint to complaint" but we then have the response of the loving, heavenly Father. He does not say: have no fear, you are "good enough" to come into the Fatherhouse with its many mansions, but he says in everlasting love come to me all ye that labor and are heavy laden and I will give you rest. The one walks on the old and tried paths. One then experiences that when we are a great way off the heavenly Father comes to meet him, welcomes him home, and the best of heaven is not too good for us. Then there is joy in heaven with the very angels who ever see the face of the Father.

Hear what Jesus says in the parable. The Father says: "bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry, for this my son was lost and is found, he was dead and is alive again". And do you know what? Because of this "no good son" heaven rejoiced with a great rejoicing! Small wonder that all the publicans and sinners came, drew near unto Jesus for to hear him. Their hearts had been opened by the Spirit so that through faith they gave earnest heed to the Gospel which he preached.

Good enough, these sinners? Ah, no!!

These were by nature dead in trespasses and sins, inclined to all evil and incapable of doing any good. But God was righteous in Christ over them; he prepared a righteousness, the free-gift of grace. He found them as the sheep upon the mountains, his sheep, and carried them tenderly to the fold of heaven in sovereign grace, and he caused them to experience that it is not of him that willeth, not of him that runneth, but of God who shows everlasting mercies.

Not "good enough" for heaven to be sure! Yet, they are worthy heirs of everlasting life. They experience that God justified the ungodly. Then not being "good enough", yea, most unfit material for heaven we are, yet we are made righteous before God and *heirs* of everlasting life. O, how the lines are then fallen unto us in pleasant places. O, the blessedness of the man whose sins are forgiven him, whose iniquity is pardoned.

Good enough, poor sinner? Never by our efforts of keeping the law. No purgatorial works and penance will do! What shall a man give to ransom his soul. Nothing! All our worthiness is in the Lamb. We conquer in the Lamb of God who takes away the sin of the world. When we then say: I am no more worthy to be called thy son, make me as one of thy hirelings! Ah, no! We are worthy of being called sons; worthy we are in the Lamb. So worthy are we in the Lamb of God, that be jubilant and say with the Heidelberg Catechism,

> ". . . so that, though my conscience accuse me, that I have grossly transgressed all the commandments of God, and kept none of them, and am still inclined to all evil; notwithstanding, God, without any merit of mine, but only of mere grace, grants and imputes to me, the perfect satisfaction, righteousness and holiness of Christ; even so as if I never had had, nor committed any sin; yea, as if I had fully accomplished all that obedience which Christ has accomplished for me; inasmuch as I embrace such benefit with a believing heart." (Lord's Day XXIII, Ques. 60)

Yes, all our worthiness is in Christ's precious blood of atonement alone. Yes, not good enough! Fact is there is no righteousness or goodness in us at all—apart from the grace and love of Christ. But in Him we are made worthy, we have the right of sons and of daughters in free grace, and we, therefore, receive the Spirit of the Son, crying in our hearts: Abba, Father.

Do we then draw nigh to God as "not good enough". Ah, that is far to wrong a conception; it is too flattering of man's goodness, innate rectitude. It is pure self-deception. It is a spiritual farce. We come just as we are, sinners of the deepest dye, to the throne of grace in the hour of need, and find mercy abundant!

My dear young friend, you and I need this mercy which was given to the prodigal son, the lost son. We do not need the being "good" of the eldest son who remained at home. We do not need his imaginary "faithfulness", which boasts, "Lo, these may years do I serve thee, neither transgressed I at any time thy commandment." Yes, there are those who in their self-righteousness are very angry whan poor sinners draw near to the throne of grace. Their indignation knows no bounds. In utter self-righteous disdain they look down upon the poor sinner; they trample under foot the Son of God, and do despite

to the Spirit of grace.

Yes, they are good, very good in themselves. But not quite good enough. They cannot enter, they know! They cannot understand that the contrite sinner hears: well done thou good and faithful servant. Strangers they are for the very great grace of life.

Good enough, young man? young woman?

No, worthy in the Lamb. For worthy is the Lamb, forever and ever.

LIMITED ATONEMENT

by Rev. H. Veldman

In our second article on TULIP we call your attention to the third letter of this word. This third letter of the word representing the Five Points of Calvinism refers to the truth of Limited Atonement. We prefer to speak of Particular Atonement. Of course, we have no objection to the word, limited, as meaning that the atonement of Christ is limited strictly to the elect. Fact is, however, the atonement of our Lord Jesus Christ is also unlimited in a very real sense of the word, unlimited in the sense that it is infinite, bearing the infinite and eternal wrath of God and as covering all the sins (and what a number!) of all the elect throughout all the ages, and meriting an everlasting salvation. We prefer the word, particular, because it so clearly states that the suffering and death of our Lord Jesus Christ extends only to the elect given Him of the Father.

Why do we call attention in this article to the third letter of TULIP? We believe that this is logical. Before we can speak of the preaching of the gospel, whether the sinner is able or unable to embrace or "accept" that gospel, whether he is saved by irresistible or resistible grace and will surely persevere until the end, we must first treat the cross of our Lord Jesus Christ. The Canons also follow this order. The atonement of Christ is treated in the second head of these Canons. Without the cross there would be no preaching of the gospel, no work of grace within the heart of a sinner. Salvation must be merited before it can be bestowed. And let us remember: the cross and God's counsel of predestination are inseparably connected. If God's predestination be conditional, if the love of God be universal, then it follows that the cross is also universal. If, however, God's double predestination be unconditional and sovereignly particular, then it must follow that the cross, too, is particular, that Jesus suffered and died only for the elect. And let us remember one more thing: the question whether the cross of Calvary be universal or particular is crucial. With this question the cross of our Lord Jesus Christ stands or falls.

Particular or limited atonement — is it scriptural? It surely is. First, we refer to Gen. 3:15. The text is familiar. It is called the mother promise, the promise from which all subsequent promises issue forth. There we read of the

seed of the woman which will bruise, crush the head of the serpent. Why is this pertinent? Because this Seed of the Woman is Christ, and Christ here is surely the head of the seed of the woman, in and through Whom we have the victory.

Secondly, I refer to Matt. 1:21: "And she shall bring forth a son, and thou shalt call His name, Jesus: for He shall save His people from their sins." That He shall save them surely also includes the cross. Here we have stated the purpose of His coming. And notice: He shall save *His* people from their sins. And, He *shall save* them. There is no doubt about this.

Thirdly, who are *His* people? Are they simply the ones who believe in Him, "accept" Him? This question is clearly answered in the gospel of John. Incidentally, you will notice that I have the word, accept, in quotation marks, indicating that this is the word very commonly used and used by the arminians. We read in John 6:39: "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." This "will" of the Father is the Father's mandate to His Son, our Lord Jesus Christ. And what is this mandate? To lose nothing of what the Father has given Him. For them He must suffer and die. They are surely the elect. And then there is John 10. We read in verses 11, 15, 16, 27-29: "I am the good shepherd: the good shepherd giveth his life for the sheep. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd. My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." These sheep are they, given Christ by the Father.

More passages can be added to these. However, we now wish to call attention to a word which the Word of God uses to describe Christ's death upon the cross of Calvary. I refer to the word, redemption or redeem. The apostle Peter uses this word in I Pet. 1:18. The word occurs throughout the scriptures. It is a very striking word. The arminians really do not know what to do with it. It means: to buy with a price, to ransom, to purchase one's freedom. What does this imply? We repeat: to redeem means to ransom, to purchase one's freedom. Redemption means that something very really happened upon the cross of Calvary. Christ's death does not simply mean that salvation became a possibility, provided that the sinner now agrees to be saved, that God made salvation possible for him, can now renegotiate with the sinner, and will save him if that sinner will now consent to confess his sin and accept the Lord's salvation. This is the arminian position. Redemption means, however, that salvation has now become a fact. Our sins have been paid and blotted out. Our eternal salvation has been merited. Even as the U. S. government pays the ransom price for an American prisoner, purchases his freedom and now his actual freedom must follow, so now upon the cross of Calvary our deliverance and everlasting salvation have been purchased and must follow. This the

arminian rejects. He refuses to glory in the cross, refuses to believe that the cross seals his salvation, would place that salvation as dependent upon the will of the sinner.

So, what happened upon the cross of Calvary? This: the Lamb of God took away the sin of the world (John 1:29). No, this does not refer to the sin of all men, head for head, of everybody. This is obvious. Christ surely did not take away the sin of those who perish. Fact is, their sins are held against them. It is because of their sins that they perish. Their sin, therefore, was never taken away. The sin of the world refers to the sin of the world of God's love, as that world, with all the elect, will inherit everlasting life and glory in heavenly perfection and immortality. This happened upon the cross of Calvary. Zion was redeemed. All the sins of all the elect throughout all the ages were paid. God's infinite and eternal wrath was borne in perfect obedience, His justice was satisfied, everlasting life was merited. How true it is that we glory in the cross of our Lord Jesus Christ. From that cross all our blessings follow. That cross does not save us because we believe; we believe because of the cross. Not one drop of that precious blood was spilled in vain. All those for whom Jesus died will surely be saved.

We believe in limited or particular atonement. Is this important, namely that Jesus died only for the elect? The arminian believes in a general atonement. He claims that his Christ is richer than our Christ. After all, his Christ died for all men, our Christ died only for some. Is not God's love of the arminian richer than our conception of that love of God? Is not his scope of the love of God so much broader than ours? Let us not be deceived. The choice is not between a Christ for all and a Christ for some. The choice lies between a Christ for some and a Christ for none. You see, the Christ of the arminian died for all men, also for those who perish. This really means that nothing then happened upon the cross of Calvary. Christ also died for those, I repeat, who perish. This means that He did not pay for or remove their sins. Had He really paid for their sins they could never perish. But this also means that Jesus really died for nobody. All He did was give an example to all men of God's universal love. But this love is impotent. It cannot save. It surely could not save those who perish. Jesus died and His blood was spilled in vain. What an impotent death of Christ upon the cross of Calvary! And with this blood of Christ, which never paid for one solitary sin, the arminian would do mission work! How vain and ridiculous! That arminian really has nothing to offer — bear in mind that he conceives of the preaching of the gospel as a general, well-meaning offer of salvation.

Indeed, the arminian has nothing. However, we may and must proclaim Jesus and Him crucified. That Jesus died for me if I have learned to confess my sin and turn unto the living God. That is, He died for me because my repentance is the fruit of the cross and, therefore, seals the blessed truth that, dying atoningly, He paid for all my sins and iniquities. In that cross we glory. In that cross we may surely glory. Redeemed through the blood of the cross we are and will be saved forevermore.

GIVING IN GOD'S HOUSE

by John Kalsbeek Jr.

Last month we considered the importance of personal giving. We emphasized the idea that proper giving is rooted in the love of God. When that love is in our hearts we then feel the desire to give liberally as we have been blessed. The burden of this present article is to consider the methods used in our churches to encourage Christian giving.

In article 11 of our church order we read that "the consistory, as representing the congregation, shall also be bound to provide for the proper support of its Ministers. . . ." Years ago one method used to collect the needed funds was to divide the church into a number of various sections and to charge a certain amount of those who sat in those sections. Thus the more desirable seats were purchased by the rich for the larger sums of money. Another method used by some churches to collect some of these necessary funds was and is by church sponsored bazaars, lotteries, soup suppers and auctions. It seems like some people need earthly stimulants to help them loosen the strings of their purses. Thankfully, none of these methods are practiced in our churches.

How then can the church through its consistory encourage the congregation to give as they should for the support of the minister?

The method most often used today is that of the budget. Churches who use the budget system try to estimate their yearly expenses. They add up the minister's salary, the Synodical assessments, and the various anticipated expenses and divide the total by the number of families in the church. This amount is then divided by the number of weeks in the year to determine the amount each person is obligated to pay per week to meet the running expenses of the congregation. Such a budget is indeed needed in order that the church be able to meet its obligations. A budget system presented by the consistory, approved by the congregation, and rigorously followed throughout the year provides system and order in the Church of Jesus Christ. It's wise and orderly for a country, a business, a family to make periodic budgets and to try to live within such a budget. A country so foolish to repeatedly ignore such budget restrictions finds itself in a bankrupt situation such as our country faces today. So also with the church. God is a God of order and He demands order in His church.

Some who object to a budget system argue that it is nothing more than a tax system. Rich and poor alike are required to pay the same amount. Such a system is unfair. It destroys, so they say, responsible giving because the rich

pay the budget and often refuse to pay more. And the poor are required to pay more than they can afford.

It must be remembered that a budget system has one and only one purpose and that is to bring order to the church in its financial affair. A budget is not designed to force people to give. If that were so why do our deacons so often have to admonish individual members of the congregation to meet their financial obligations?

(In Volumes IX and X of the Standard Bearer, Rev. Ophoff carries on a rather lengthy debate with a Mr. Hoekstra on the budget question. Some interesting arguments are presented in support of the budget and also against the budget system.)

Approximately seven years ago I happened to be in a church of another denomination for a wedding service. In the songbook rack in front of me I found a mimeographed sheet with the envelope numbers for the church budget. Behind each number was a column containing the amount of money given by the person who had that particular number. Of course, the names of the people were not included on the sheet. A second column contained the amount that particular account was behind or ahead. Thus, #47 had so far given $125 and was behind $500. And #83 had given $500 which was more than the budget called for and so on.

This example was cited in order to turn our attention to the envelope system. This system is a method that is used in many churches to collect the budget. Each member is given a box of envelopes that has a given number. Each Sunday the budget payment or donation is inserted into one of the envelopes and deposited in the collection plate. The deacons then keep a careful record of the amount each member has paid throughout the year.

What was done above, is an obvious misuse of the envelope system. What right does a consistory have to make public the giving habits of individual congregational members? Many of them were below the amount expected for that time of the year. Apparently it was an attempt to shame the poor giver to meet his budget obligation and to encourage the more prosperous to try to outdo each other and to see who could give the most. I personally hope that none of our own congregations have had to resort to such tactics. Such action is coercive and does not promote giving out of love for God.

This is one of the dangers that can easily result in the use of the envelope system. The question that comes to mind is "Why did the church begin using such a system?" Did it originate because the members refused to meet their budget responsibilities? Or was the envelope system adopted in order that the deacons could in this way find out who the poor were so that they could go to them to give them the mercies of Christ? If the first answer is true then the envelope system is nothing more than a means to force church members to meet their obligations. Is force a proper means for the church of Christ to use in this instance? Oh, it'll probably work. God's people will give regardless but those who lack the love of Christ in their hearts will now give just to keep up appearances. If the envelope system was adopted in order to find out who the

poor are then the deacons must have been blind. Surely there are other better ways in which to seek out and find the poor. Personal visits by elders and deacons alike often help them to see who are the poor and needy.

On the other hand, I have heard of a congregation who gave up the envelope system just because the deacons had become weary in the work of visiting delinquent members and admonishing them. By disregarding the envelope system they no longer knew which members were falling behind in their budget responsibilities and didn't have to visit them anymore.

I personally wonder if Christ would put His divine stamp of approval on the envelope system? With the inherant dangers of misusing such a system a congregation would be wise to forgo the use of the envelope system. It's a shame that an envelope system has to be used to extort the budget when giving should be a happy exercise of faith.

Why not then use the tithe? There is no doubt at all in my mind that were each individual child of God to give to the church a tenth of all he made the congregations would have a surplus. The tithe was an Old Testament practice, and part of Israel's ceremonial law. Since it was the law Israel was obligated to pay it faithfully. The tithe amounted to one-tenth of a person's crops, herds, and/or wages. In Israel the tithe was to be used to take care of the needs of the Levites and priests. Even before Israel developed into the nation, the patriarch Abraham paid a tenth of the spoil of his victory over Chadorlaomer to Melchizedek, king of Salem.

Many arguments may be advanced in favor of the tithe but such a system is not one the New Testament church should use. Tithing is certainly a systematic way of giving yet it violates the exhortation of Paul to the Corinthians, "Upon the first day of the week let every one of you lay by himself in store, as God has prospered him." (I Cor. 16:1-2) We must give in the New Testament church "as God has prospered" us. For many the tithe would then be an easy, cheap way out of paying what he should. For others the tithe might be an extreme and unfair burden. (For more information on tithing read Rev. G. Ophoff's three articles in Vol. 17 of the Standard Bearer, pp. 358, 383, and 430).

I believe the same objection can also be directed at out budget system. For some the budget is an easy way out and for others it may be an extreme and unfair burden. Financial inequities are found also among God's people. There are rich and poor alike in the Church of God here on this earth. For this very reason our churches have set up benevolent funds and take poor collections every Sunday. The wealthy members use this means to help the poor. They pay their budget faithfully and fulfill the calling to lay in store as God has prospered them by giving liberally to this fund. And the poor who are unable to pay their budget must go to the deacons with their need and receive the mercies of Christ so that they can meet their budget obligations. Such is the God ordained way. The problem many of our deaconates face is that our poor often find it far easier and less embarassing to receive help from the government forgetting that the mercies of the wicked are cruel. Perhaps the

deacons sometimes find it less work to allow individuals to do this also.

Giving in God's house demands of us certain obligations. Rich and poor alike need to pay their budgets—no more and no less. In the way of giving and receiving alms the wealthy member humbly gives as he is blessed and the poor humbly receive in his need. This system obviously is grounded in the love of God. Only where that love is in existence will it work. Then there will be no need for an envelope system and no need for repeated admonitions from the pulpit. Scripture clearly tells us that it is more blessed to give than it is to receive. Let's remember this and give as we are prospered.

Truth vs. Error

REV. ROBERT C. HARBACH

THE CHRISTIAN'S MOTIVATION

"And the Lord God took the man, and put him into the Garden of Eden to dress it and keep it" (Gen. 2:15).

The Funk and Wagnalls Dictionary (1913 ed.) defines the *motive* adding this statement: "The *motives* of men are intricate and complicated. If suffices the wise to profit by actions and leave the *motives* in shade." (Bulwer-Lytton, *My Novel*, xi, 297, 1852). What this statement seems to be saying is that men's motives are such a tangle of intricacies and complications that it would therefore be wise to deal with man's behavior rather than his motives. Leave such complexities strictly alone. But this is far from satisfactory, for everyone naturally asks, What motivates a person's behavior (actions)? More to the point, the same dictionary, one of the best, defines *motive* as that which incites to action, that which determines the choice or moves the will. There are good

motives and bad motives; strong motives and weak motives. As the creature made in God's image, what motivated Adam to love and serve his Creator? What incited him to action as Eden's steward and caretaker? What inspired his will to act in harmony with the divine purpose for placing him in the garden, namely, "to dress it and keep it"?

It being obvious that Adam was created a worker, the question is, Why *did* he work? Why *do* men work? Some behaviorists explain it this way: man works because he has an instinct to work (just as a cow has a natural instinct to eat grass); or because he must work (as he will tell you, I have to eat!). So he works to procure food and shelter. Or he works because he wants to be socially acceptable. Work is still the "in" thing, and he does not wish to be derided and scorned. At this point we could easily become entangled with all sorts of rationalizations or go to psychoanalyzing as to why men work. But we are not interested in such things as hunger motives, sex motives, competive spirit, etc.

Rather we are concerned to see from scripture that it was God and His divine purpose that motivated Adam. The holy prophets were motivated by the Spirit of God and His revealed will. II Pet. 1:20,21. We, too, must be motivated by the mind of the Spirit and His commandments. For if our motivation is less than that, or other than that, it is humanistic. Now humanistic motivation is a bowing at the Shrine of Man and therefore God-dishonoring. As the dictionary further expresses it, "the motive to change is the prospect of good." This applied to Adam even in his state of perfection. For he had not only to *be* something, but to *become* something. He had not only to *be* a steward, but to go on to become a faithful steward. Cp. I Cor. 4:2 with Luke 16:8. The prospect of good, motivating Adam to change, to grow in righteousness, was that God would maintain His covenant with him! (Or essentially the same prospect of good motivating Abraham. Gen. 17:1-2).

Therefore all efforts to change apart from God's power, apart from the almighty God, are terrible mistakes. All schemes of self-improvement apart from God are proud ineffectuality. An illustration you have of it in, "*I* will build greater. . .then *I* will eat, drink and be merry! But God said, Fool! this night thy soul shall be required of thee!" Luke 12:18-20. So with all self-made-men philosophies as seen in, "Is not this great Babylon that *I* have built. . .by the might of *my* power and for the honor of my majesty?" Dn. 4:30. So also with all help of the experts without God. "A certain woman. . .had suffered many things of many physicians," spending all she had, yet became no better, "but rather grew worse." Mk 5:26. God had placed Adam in a position to change from good to better and motivated him to this by the prospect of infinite good. For God, too, was his shield and exceedingly great reward. But Adam chose to take a do-it-yourself course; he chose the advice of the expert without God. He chose to be god. He had been motivated quite properly. The purpose and precept of God had motivated him. He loved God; he loved whatever was of His mind and mandate. So Adam had been a well-motivated rational-moral creature.

But some will object to precepts and mandates, because, as they say, they

would not *impose* their standards on another. They would leave the will perfectly free. By this they mean a will in equilibrium, thus free to "accept or reject Christ." But this is not facing reality. The will of man is not in equilibrium, for it is by nature incapable of any good and prone to all wickedness, unless man is regenerated at the center of his being, in heart, and so the will motivated by love for God, His purposes and precepts. Nor is this thinking the facing of reality for another reason, and that is that the gospel itself imposes the will of Another on us. "If any man wills to do His will he shall know of the doctrine, whether it be of God." Jn. 7:17. "This do, and thou shalt live." Lk. 10:28. "Come, follow Me." Matt. 19:21. God by His Spirit and Word does press His holy will on us. "Be ye holy for I am holy." I Pet. 1:16. No one has a right to choose *not* to do God's will! No one has a right to reject Christ. So the Lord had well-motivated Adam when He put him in the garden of Eden *to dress it and keep it.* In New Testament gospel language this motivation is expressed in, "Walk worthy of the calling wherewith ye are called." Eph. 4:1.

A little thought will find it obvious that a change in motivation will result in change of behavior. Take Zacchaeus for instance. He had been motivated by selfishness and the will to be rich. I Tim. 6:9. His behavior was then characterized by avarice and purloining (stealing), until, by God's giving him a new heart, he was motivated by the will of Christ. Then his conduct was changed to marked repentance, godly sorrow, confession of sin, the seeking and obtaining of forgiveness and complete amendment of life to walk in the commandments and ordinances of the Lord blameless. But there is another avenue of approach to the paths of peace. It is in the experience that behavior changed for the better will change motivation to right motivation. So the gospel prescribes, In regard to former conduct, put off the old man. . .put on the new man. Put away lying. Speak every man truth with his neighbor. Eph. 4:22, 24, 25. Godly conduct changes faulty motivation or lack of motivation to right motivation. Think of the son whose father had ordered, Son, go work today in my vineyard! and who had replied, I will not! but afterward he repented, and went. Matt. 21:28-29. Only when his conduct was changed (corrected) could he believe that his motives were right (mended).

But just how can biblical motivation (the only kind acceptable to God) be recognized? It is that which is congruent to the pattern of scripture. It has for its direction or goal the glory of God. It operates on the principle of faith. (For whatever is not of faith is sin.) Where you have these features, there is biblical motivation, and not otherwise. Every motivation must be biblically justifiable. Cain's motivation for killing his brother Abel was terribly unjustifiable. Why did he do this? Because his own works and motives were evil, but his brother's righteous. I Jn 3:12. David's motivation for killing Goliath was faith in Jehovah God (Heb. 11:32-33), for "without faith it is impossible to please Him," v. 6, and David's aim in this execution was the honor and glory of God. I Sam. 17:29, 45-46. Also he did it according to the Word of God. Psm. 119:23.

How may we become and remain biblically motivated? We must hold

before our eyes by faith the prospect of good the Lord has promised! And that even though "there are many that say, Who will show us any good?" Ps. 4:6. For we know better. We *know* that all things work together for good to them that love God, to them who are the called according to His purpose. Rom. 8:28. God's eternal purpose revealed in His Word holds before us the happy prospect as a reality that all things *do* work together for good. *This* motivates us to say, I can do all things through Christ who strengtheneth me. This motivates to endure tribulation, distress, persecution, famine, nakedness, peril or sword. Rom. 8:35. It takes mighty motivation to achieve this unflinching endurance. What God gives, then, to thus motivate us is a happy trusting anticipation of the promised good. Then we shall be moved to right action and to.a thriving, godly manner of life.

For those who are weak, worn and sad, see yourselves as God sees you—perfect, risen and reigning with Christ. We have been buried with Him through the Baptism (of the Cross) in the Death (of the Cross), in order that as Christ rose from the dead by the glory of the Father, so we too shall conduct ourselves in a new way of living. For when Christ did rise from the dead, we al o rose with Him and He seated us with Him in the heavenly spheres. Rom. 6: ; Eph. 2:6. Even so, consider yourselves to be dead to sin, but alive to God in Christ Jesus our Lord. Rom. 6:11. Evaluate yourself as God evaluates you. See yourself identified with Christ in all His redemptive acts. Say, I have been crucified with Christ (Gal. 2:20); I died with Him (Rom. 6:8); I was buried with Him; I rose with Him; I ascended with Him) I was made to sit together with Him. Now I reign with Him. Reckon this to be so in your case. Then what hope will flood your soul! What a well-adjusted person you will become! How highly motivated you will be! Then this perfect, objective sanctification will by faith be more real to you than all imperfection. *Faith* makes the things of heaven and grace more real than the things (the defeats, the discouragements) of this life. Let *that* motivate you! The world is no Garden of Eden, but there is the Eden of your heart and life! II Cor. 5:17. Cultivate it and care for it. Gn. 2:15, Berkeley. I ray God to search you, test you, "see whether there is any baneful motive in" you (Ps. 139:23f), then trust His grace to lead you in the everlasting way. You know what motivates to this action. Then act! Do it!

O MY Soul, Bless Thou Jehovah

Yea, the Lord is full of mercy
And compassion for distress,
Slow to anger and abundant
In His grace and tenderness.
He will not be angry alway,
Nor will He forever chide;
Though we oft have sinned against Him,
Still His love and grace abide.

As the heavens are high above us,
Great His love to us has proved;
Far as east from west is distant,
He has all our sins removed.
As a father loves his children,
Feeling pity for their woes,
So the Lord to those who fear Him
Mercy and compassion shows.

WHAT'S WRONG WITH ROCK?
IV. CHRISTIAN ROCK

by Terri Garvelink

"Holy is rolling.

With diversity and steadily increasing frequency, it's rocking. ...behold, all things are being made new, or rather, contemporary. ...holy is as holy does.

A recent national report shows gospel outselling jazz and classical music..., and joining country music as the only recording category to turn a healthy profit."1)

"...toes will tap and heads will bob just as readily to a chorus of 'Praise Him, Thank Him' as they will to 'Oh Baby, Yeah, Baby'. Provided, that is, that the beat still pounds... As one fan was overheard to say: 'They could have been singing 'Praise, Chairman Mao' with that music and I would have liked it!' "2)

" 'Fireworks', a contemporary Christian rock group... will perform... sponsored by the Sunshine Christian Reformed Church...

...Among many Christians, 'God rock' is the hottest thing since the 'Bee Gees'. ...The image of ... gospel-singers praising God in unison above a majestic church organ, slowly began to change with the coming of the musical 'Godspell' and a new musical style labeled 'Jesus Rock'."3)

"A congenial Christ in coveralls is dispensing homelies (sic) set to the rhythms of rock, jazz and ragtime in a wonderfully bright production of 'Godspell'! ...The energetic and talented young (performers)... give mischievous interpretations to Matthew's report on the teachings and times of Jesus Christ.

...the jazz, blues, ragtime and disco numbers have a drive that makes it difficult for the audience to sit still."4)

"Jesus... being portrayed as a confused and doubting revolutionary in 'Jesus Christ Superstar' (and) as an imbecilic clown in 'Godspell'."5)

"In 'Jesus Christ Superstar', Jesus is presented as a hippie-type who is followed around by a covey of harlots. Mary Magdalene, dressed as a harlot, sings suggestively: 'I Don't Know How To Love Him'. The last supper is portrayed as a picnic, and the real hero turns out to be Judas. 'Godspell' depicts Christ as a clown, complete with a Superman sweatshirt."6)

"Many years ago, as a then young non-Christian dance band musician, I enjoyed playing in ballrooms and night clubs. If anyone had suggested to me then that this same music would some day be heard in evangelical churches as

the 'now' sound, I would have regarded their suggestion as the best joke of the day.''7)

Christian music has come a long way. From the pure, almost ethereal, sounds of plain song and the Ambrosian and Gregorian chant of the early centuries of the Christian Church to the swinging sound of rock, jazz and blues of much of today's Christian music — is a long way indeed!

Judging from your comments and questions, quite a number of you are concerned about this issue, and, while there may be a certain amount of confusion and even difference of opinion among you young people, I believe this can be cleared up if we submit to this principle: *Music about God must be in harmony with who and what God is; it must be in harmony with the attributes of God.* It is with this principle in mind that we would like to examine the subject of Christian rock, on the basis of origin, association and music per se.

• • •

What is the heritage of (Christian) rock?

In the first place, the main *roots of rock* are African tribal music, blues, ragtime, jazz, swing, boogie-woogie, country, and rhythm and blues. In the second place, the *environments* where the music has generally been played are pagan Africa, ''red-light'' districts, brothels, saloons, bars, dance halls, gambling joints, nightclubs. In the third place, among those who have been the *performers* and *listeners* of this music are pagans, pimps, prostitutes, patrons of ''red-light''-districts, pool-sharks, dancers, drinkers, drug abusers. In the fourth place, the music has been *associated* with idolatry, sexual immorality, booze, drugs, rebellion, perversion.

That is the heritage of rock, whether we add Christian words to it or not.

But, just as importantly, what of the music itself? What are the implications of the beat, the driving syncopated rhythms which are the dominating factor in rock?

If we were to describe the rock beat and were allowed only one word to do so, that one word would be SEX. First, the term itself points to that: rock 'n' roll is a term borrowed from the ghetto referring to illicit sex. Secondly, there is the reaction of both performers and audience, and here we are faced once again with the greatest problem a Christian encounters in writing about rock: to get the facts across without transcending the limits of decency and good taste which we must observe. The hysteria, the screaming, brawling, rioting and fainting we can report: but we have read of reactions by audiences described by reporters and writers and accounts by rock musicians and singers about their reactions to the music while performing to which we can only say in the words of the apostle Paul: ''For it is a shame even to speak of those things which are done of them...'', no, not any longer ''in secret'' but openly and without any shame what ever! (see Ephesians 5:1-12)

Thirdly, that rock music spells SEX has been admitted by numerous and diverse sources.

Time magazine, Feb. 22, 1971, wrote of "the shattering volume..., a new form of violence... coupled with the *anarchic, brute-sexual rhythms* and lyrics of rock 'n' roll." (emphasis mine)

Nik Cohn in his book "Rock from the Beginning" writes: "What was new about it (rock) was its aggression, its sexuality, ...and most of this came from the beat."

Bob Larson in his book "Rock" quotes composer/producer Johnny Bristol, "Sex is where it's at in music... and I like it"; and singer John Oates that rock 'n' roll is "99 per cent sex"; and Debbie Harry of "Blondie", "the main ingredients in rock are... sex and sass"; the lead guitarist of the same group, Chris Stein, agrees, "Everybody takes it for granted rock 'n' roll is synonymous with sex."

Bob Larson also quotes a clinical psychologist on rock, "The music is in a way... a kind of sexual expression. The beat has genuine sexual implications..."8)

We could go on in this vein but, for the sake of brevity, will let this suffice.

* * *

The reasons for the sexual implications of the rock beat are to be found in the fact that the *beat* is the dominating factor in rock music. And here, by the way, we find the *most striking similarity* to African tribal music: in the "Term and Origin" installation of "What's Wrong with Rock?" we quoted from the book "Jazz — A History" by Frank Tirro, "The most significant aspect of African music... is its *rhythms and syncopations.*" (emphasis mine) *Exactly the same statement could be made about rock music.*

Rhythm is that factor in music which affects the physical: it is rhythm which stimulates muscular action, causing us to tap our feet, bob our heads, or even sway our bodies slightly. In good music, with its balance of melody, harmony and rhythm, there is an appeal to the mind and intellect. "Rock, with its almost total emphasis on the beat bypasses the mind and works directly on the body."9) This is also brought out clearly by Mick Jagger and Keith Richards of "The Rolling Stones" when they state that rock 'n' roll as art or music is "not worth bothering about". Why? Because "rock 'n' roll starts from the neck down."

This is not to say that rhythm *in itself* is evil. If that were the case we would have to condemn all music as we know it. But in rock, in the first place, rhythm is the overriding factor; in the second place, it is monotonous and repetitious, and heavily (electronically) accented; most significantly, it is *driving, syncopated rhythm.* Syncopation is stimulating to the senses: it tends to evoke sensuous response from the human body, the natural response is sensuous movements. This is borne out by the erotic, even vulgar, body movements which have always been associated with rock (remember Elvis the Pelvis). Also, *dancing* inevitably becomes erotic when done to a syncopated beat. To get the full impact of this, one would have to be able to observe the startling difference between the way people once danced to the minuet and

waltz and the way, in our day, people dance to the disco rock beat.

Now the question is, in view of the obvious evil of rock in every aspect we have considered in this article — term, origin, association, music per se — how is it possible that there *is* even such a thing as Christian rock — putting words about God to the music of the world and *that not the best that the world has to offer, but the worst*?

There are a number of contributing causes, of course, but we will limit ourselves to what we believe to be the basic cause for the paradoxical phenomenon of Christian rock: "My people are destroyed for lack of knowledge." Music about God must be in harmony with who and what God is, but our age is characterized by an appalling lack of knowledge about God. Even a superficial examination of the lyrics of most Christian rock will bear this out. In some cases, the words are a terrible, deliberate distortion of the gospel; for an example of this, I *urge* you to read some of the words to the rock opera "Jesus Christ Superstar" as quoted by Rev. G. Van Baren in "Guest Editorial", *Standard Bearer*, May 15, 1971. The rock musical "Godspell" is another example of this *blasphemy of the worst kind.*

In many cases, the words are not as obviously and probably not intentionally a distortion of the gospel but they *are* nevertheless. The message is often vague; the sovereignty of God is the most obviously missing truth; lyrics are increasingly man — and feeling — oriented, less God-oriented. Lowell Hart in his book "Satan's Music Exposed" writes that, in comparing a contemporary Christian songbook with one published 20 or more years ago, one finds that "mostly deleted from many modern songs are the words that characterized hymns of the past: sin, redemption, salvation, blood, Saviour, cross, holy and repentance."

We are not saying, of course, that all contemporary gospel music is wrong or that all of it is rock: we can and do enjoy some of it. We cannot at this point give you any *concrete* guidelines as to what and whom we ought to listen to in the area of contemporary Christian music because this article would become far too lengthy and also because this would take some careful research into the subject. What we do want to impress on your mind is this: In order to properly evaluate Christian music, *you must know God both intellectually and experientially*. We must have a thorough objective knowledge of the Word of God so that we see God as He is: so that we see His sovereignty, His unfathomable greatness, His wisdom, power, majesty, justice, goodness and faithfulness. But we must also know Him personally as the God of *our* salvation in the way of seeing ourselves as we are in the light of His holy law, sincere repentance, and faith in the atoning work of the Lord Jesus Christ, resulting in a walk of thankfulness and consecration to God.

Dear readers, we *may* not join those who attempt to dress the Lord God Almighty with the filthy rags of rock. Rather, let us reach for the best, *the most excellent* in music to "magnify the Lord and exalt His name together."

1) Detroit News, May 15, 1981, "Gospel on Tour", Jim McFarlin, News Staff

Writer.
2) Detroit News, October, 1981, "Bonnie and English rockin' on for God", Laurinda Keys, Associated Press.
3) Grand Rapids Press, Feb. 27, 1981, "The Charge of God rock", Mark Newman.
4) Grand Rapids Press, July 27, 1981, Review of performance of "Godspell" by Dave Nicolette.
5) Bob Larson, "Rock".
6) Lowell Hart, "Satan's Music Exposed".
7) Lowell Hart, Op. Cit.
8) Phil Harbach, "Modern Entertainment and the Christian", *Beacon Lights*, Feb., 1975.
9) Lowell Hart, Op. Cit.

ACTIVITIES

At least 43 words are hidden in the cube. Words are horizontal, vertical, diagonal and also backwards.

N	N	S	S	E	N	S	S	E	L	W	A	L	F	I	R
A	S	G	K	Q	U	I	U	P	W	A	R	D	X	V	E
T	C	B	O	L	D	N	B	I	B	L	E	W	T	A	F
U	R	C	B	D	E	N	F	D	G	K	E	H	I	J	E
R	I	S	E	N	S	E	K	E	L	G	G	M	S	N	R
E	P	W	Y	W	O	R	D	M	A	I	J	S	H	T	E
C	T	O	O	P	E	Q	H	I	L	L	U	R	A	U	N
O	U	R	V	A	W	N	R	C	O	N	D	E	M	N	C
U	R	D	L	W	A	R	D	V	N	Y	G	X	P	D	E
N	E	I	D	X	A	Z	E	A	B	A	E	C	A	R	G
S	Z	W	A	M	C	Y	L	S	P	I	R	I	T	E	L
E	A	S	O	F	D	A	I	L	Y	G	I	R	H	O	O
L	X	U	R	E	C	O	G	N	I	Z	E	J	O	H	R
O	T	R	U	T	H	L	H	E	D	I	U	G	A	W	Y
H	A	T	E	E	X	I	T	S	S	S	E	F	N	O	C

TEST YOUR WORD POWER

1. *Divination* - 1.)The practice of foreseeing or foretelling future events.
   2.) A solemn appeal to God.
   3.)A divine truth once hidden, but now revealed in the gospel.
2. *Sanctification* - 1.) Act of God by which the righteousness of Christ is imputed to the elect sinner.
   2.) Act of God whereby He delivers the elect sinner from the dominion of sin and enables him to walk in all good works.
   3.) Period of time which elapses between death and resurrection.
3. *Flagon* - 1.) An emblem of the presence of God.
   2.) A remnant of a burnt stick.
   3.) A large container of wine.
4. *Eschatology* - 1.) Disciplinary exclusion from church fellowship.
   2.) Doctrine of the last things.
   3.) The expelling of demons by means of magical formulas and ceremonies.
5. *Scourge* - 1.) A staff or rod which served as an emblem of authority.
   2.) To punish or torture, particularly by lashing.
   3.) A bag or wallet used for carrying food and money when traveling.
6. *Immutability* - 1.) The doctrine that the eternal son of God became human.
   2.)To attribute something to a person, or reckon something to the account of another.
   3.) The perfection of God by which He is devoid of all change in essence, attributes, consciousness, will, and promises.
7. *Covetousness* - 1.) A mutual agreement between 2 or more persons to do or refrain from doing certain acts.
   2.) Longsuffering, one of the fruits of the Spirit.
   3.) Dissatisfaction or discontent, desiring to have what the Lord has not given.
8. *Cistern* - 1.) An artificial reservoir dug in the earth or rock for the collection and storage of water.
   2.) Subterranean burial places used by the early church.
   3.) A group of tents intended for traveling or for temporary residence.
9. *Bartimaeus* - 1.) Home of Joseph who buried Jesus in his own tomb.
   2.) One of the twelve disciples.
   3.) Blind man healed by Jesus.
10. *Sieve* - 1.) Part of weaving loom.
    2.) Tool used for cutting.
    3.) Sifting device for grain.

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Purpose or Calling	RWB	8	11
Attitude and Preparation	RMS	8	15
Creative Writing	JH	1	19
Creative Writing (cont.)		2	16
-E-			
Eagle's Wings, The	DMH	10	1
Effects of Parent's Attitudes on Their Children, The	RWB	4	3
-F-			
Fight Against Sin! (ED)	DMH	6	2
Focus On Christian Women	CB	5	12
Friendly—Foe-y Pistle to My Grandchildren, A (ED)	JMF	9	1
-G-			
Giving in God's House	JK	10	10
Golden Nuggets from the Mines of Scripture (PS)	RCH	9	4
Golden Rule and Murder, The (ED)	EL	7	1
-H-			
Hazzard of Dukes, The	BJ	4	5
Holy Bible, The (CEC)	RG	3	16
How Do You Love Your Enemy?	PH	2	3
-I-			
I Worked in the Garden Today	HJK	5	14
Imperfect Mothers—Perfect Children	CB	5	18
-J-			
Jesus in Gethsemane	HT	4	16

-L-			
Limited Atonement	RHV	10	7
Lord of Hosts Is With Us, The	LF	4	19
Lord, Teach Us to Pray	BVU	6	5
Lovers of Pleasure	DB	2	14
-M-			
Minutes of 1981 Convention		8	25
-N-			
"Not Good Enough?" (PS)	RGL	10	4
Nuggets From the Gold Mine of the Scriptures (PS)	RCH	6	7
-O-			
Open Ear to Discipline (ED)	DMH	3	1
Our Calling to Give as We Are Blessed	JK	9	18
Over Home to Heaven (TVE)	RRCH	1	4
-P-			
Personal Impressions 41st 1981 PRYP Convention	TH	8	22
Proper Spiritual Narrowmindedness (PS)	RGL	4	12
Proverbs for Young Pilgrims: The Golden Rule (ED)	EL	4	1
-Q-			
Quer-y Pistle to My Grandchildren, A (ED)	JMF	5	2
Questions for a Missionary	RRVO	4	6
Questions for Prof. Hanko	PHH	7	13
-R-			
Rev. Moore's Mailbox	RM	1	13
Righteous Scarcely Saved, The	RRH	5	15
Righteous Trail (ED)	EL	1	1
Rise in Swearing?, A (CRIT)	BW	1	11
-S-			
Sanctification By the Means of God (PS)	RGL	7	3
Satan Bound and Set Free	RJAH	1	7
Singing Christian, The (PS)	RGL	3	8
Sorrows of Conception: They Are Really Real!, The	CB	9	7
Spiritual Nutrition	GS	2	4
-U-			
Unconditional Predestination	RHV	9	11
-W-			
What About the Children? (CRIT)	BW	7	11
What-Can-We-Do Letter to My Grandchildren, A (ED)	JMF	2	1
What's Wrong With Rock?	TG	4	10
I. Term and Origin	TG	5	5
Origin (concluded)	TG	6	16
II. The Negro Influence	TG	7	7
III. The Beat	TG	9	14
IV. Christian Rock	TG	10	17
Working Out Our Own Salvation	RMS	3	4

Answers: 1)1 2)2 3)3 4)2 5)2 6)3 7)3 8)1 9)3 10)3

CEC	Current Events and Comments	LF	Linda Feenstra
CRIT	Critique	PH	Pauline Hoekstra
ED	Editorial	PHH	Prof. H. Hanko
PS	From the Pastor's Study	PRD	Prof. R. Decker
TVE	Truth vs. Error	RB	Rev. Bruinsma
		RCH	Rev. C. Hanko
BBH	B. B. Hoekstra	RG	Randy Groenendyk
BJ	Bill Joosten	RGL	Rev. G. Lubbers
BVU	Beth Van Ufflen	RGVB	Rev. G. Van Baren
BW	Ben Wigger	RHV	Rev. H. Veldmar
CB	Mrs. Carol Brands	RJAH	Rev. J. A. Heys
DB	Doug Boone	RKK	Rev. K. Koole
DMH	David M. Harbach	RM	Rev. Moore
EL	Ed Lotterman	RMS	Rev. M. Schipper
GS	Gord Schipper	RRCH	Rev. R. C. Harbach
HJK	Miss H. J. Kuiper	RRH	Rev. R. Hanko
HT	Harold Tilma	RRVO	Rev. R. Van Overloop
JH	Jim Huizinga	RWB	Rev. W. Bekkering
JK	John Kalsbeek	TG	Mrs. Terri Garvelink
JMF	John M. Faber	TH	Tim Heemstra

NEWS from, for and about our churches

by Marcia Hanko

BIRTHS

—Mr. & Mrs. Jim Schimmel of Hope were blessed with the birth of a son, Joseph R. on Sept. 25.

—Mr. & Mrs. Tom Bodbyl of Hope were blessed with the birth of a daughter, Maria Ann, on Oct. 2.

—Mr. & Mrs. Arthur Van Baren of South Holland were blessed with a daughter, Michelle.

-Mr. & Mrs. Bruce Bomers of Faith were blessed with the birth of a son, Benjamin Jay.

—Mr. & Mrs. Jim Mol of Faith were blessed with the birth of a son.

—Mr. & Mrs. Baldwin of First were blessed with the birth of a son on Sept 23.

MEMBERSHIP

-The membership papers of Carol Jean DeMeester were received by Hope from the First Neth. Ref. Church.

-The Hudsonville congregation received the papers of Barb Van Voorthuysen from Redlands.

MARRIAGES

—Wesley Poortenga & Cynthia Moes of South Holland were united in marriage Sept. 10.

—David Wiersma & Karen Troester, of South Holland, were united in marriage Sept. 23.

ACTIVITIES

—Hope Heralds gave a program on Sept. 27 at Hope Church, Walker, MI.

—Young adults of Holland Church had a hayride on Oct. 3.

YOUNG PEOPLE'S ACTIVITIES

—A singspiration was held on Sept. 20 at Hope Church.

CONFESSION OF FAITH

—Robert Alan Ensink of Holland made public confession of faith on Sept. 13.

—Janice Van Maanen of Hull made public confession of her faith on Sept. 27.