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1924 - 1949

*... it has been and still is the Standard
Bearer of the truth of God's grace.
... faithful in maintaining, developing,
and defending against all opposition, the
pure Protestant Reformed truth.*

MEDITATION

A Truly Happy Man

"Happy is he that hath the God of Jacob for His help, whose hope is in the Lord His God."

Psalm 146:5.

It is wisdom not to put your trust in the princes of the world.

Let not the dreams they weave before your longing eyes charm you to that extent that you place your trust in them. Because their breath goeth forth, they return to the earth and in that very day their thoughts perish. And you are left destitute in the cold. There is no help in men.

Over against this idle trust stands the cry of the Holy Gost: Happy is the man that hath the God of Jacob for his help, whose hope is in the Lord his God.

Let the object of your trust be the God of Jacob.

Then and then alone you are safe for time and for eternity.

Because the God of Jacob is the Almighty God.

When the Bible repeatedly testifies regarding the God of Jacob, the meaning is first of all that this God stands over against the various gods in Canaan. There were many gods in those days. Every tribe in Canaan, sometimes every individual family, ruled by its patriarch had its own god. And in time of war or drought, in all manner of calamities these poor people would turn to their gods and cry out their need of them: O help us, for the water has come over our souls. It is pitiful to read some of the petitions that came down to us through the ages, testifying of their need of help and the efforts put forth to get it from the heathen gods.

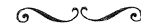
Yet all was vain. These heathen gods were no gods, idle and helpless. Things with them went on just the same and these things were governed and ruled by Him Who dwells in the heavens.

The God of Jacob, however, was and is different. When Jacob went to that God with strong crying and tears, he was helped out of all his calamities. Never did this patriarch knock in vain on the doors of heaven. God heard him in that he was helped.

Moreover, the God of Jacob became also the name of God among the descendants of Jacob. All the god-fearing Israelites went to the God of Jacob for strength and help in time of trouble. And they also, like their father, were helped out of all their distresses. Take for instance the Godfearing Hezekiah. When he was in dire need of help at the time the wicked were lying without the gates of Jerusalem, cursing the Name expressly and wantonly, and when they sent wicked let-

ters to this pious king of the people of God, cursing and mocking the God of Jacob, he went to God and spread forth these letters before the Countenance. And his cry was heard: Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only. Do you not notice that the God of Jacob was his help? Neither did he trust in vain. For this God of Jacob sent His angel and destroyed a hundred and fourscore and five thousand of the wicked in one night. And so the name of the God of Jacob was to the nation of God's people the name of Him Who helped in time of need.

Why, even in our day you will notice that when God's people are in trouble they will cry to Jacob's God. The Holy Ghost leads us to do this. Jacob had a troublesome life. It seemed as though all things were against him. His father, his brother, his uncle, the elements. His sons also, for they robbed him of his children. All these things are against me! Now we know that this was not so. We know that all things worked together for good unto Jacob. But Jacob did not know this. And therefore he spent his life in crying to God for help against his distresses. And God heard. From step to step the God of Jacob fought for him and delivered him.



Ah, yes, the God of Jacob is God, the Almighty, Who is willing and able to help His people who are in distress and trouble.

And the God of Jacob is all this because He is the Lord God.

That has a wonderful significance.

The *Lord* God.

He is the Covenant God.

Lord means: I am that I am. That is, I am the unchangeable One. I am the eternal one, the Immutable One. There is no shadow of turning with Me. Therefore He is also the ever faithful One. In His everlasting Counsel He saw Jacob, that is, Israel, that is, the Church of Jesus Christ, that is, the sum total of the elect of God, and seeing them He counselled peace and security for them in the Son of His love. And because He is the Lord, that is, the Unchangeable One, He keepeth truth for ever, He is the ever faithful Covenant God.

This Lord made promises. And what promises! I am your God and the God of your seed. I am coming to you, my darling children! I am going to come to you and I will come ever closer to you, until you shall be so everlastingly close to Me that it may be said that I am all and in all.

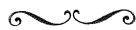
And nothing can change this promise from its fulfillment.

God did come to His own Jacob in a picture. It

was the first heaven and earth. Through omnipotent creation he weaved an image of the fulfillment of the promises, which is the reason that Genesis 1 and Revelation 22 seem so much alike.

When this first creation went down in the gloom of death and the curse, the Lord came closer through the altar and the blood of sacrificial animals. He taught His Jacob that this world which had fallen so low must be elevated, must be raised to new heights of glory. He came closer to Jacob, for He taught Adam and Abel to build an altar, that is, they must take some earth or stones and make a heap or two. It is the exalted and elevated world.

Later the Lord came closer. Listen to Stephan, just before his stoning: . . . David, who found favor before God, and desired to find a tabernacle for the God of Jacob. But Solomon built Him a house. The Lord came ever closer. In splendour of gold of Ophir and the needlework of artists, God dwelled in the Holy of Holies and taught Jacob that He loved Him. And He showed His love in manifold tokens and signs and types and washings and sacrifices. God came closer to Jacob for his help for He accepted the token of blood once every year when the High Priest entered His abode. And the angels were very desirous to understand this miracle of grace. They bent forward over the sprinkled blood on the mercy seat.



And the Lord came closer when Jesus was born.

For Jesus is Jacob fulfilled. God promised that He would come to Jacob and be his God. Well, this is fulfilled in Jesus. According to the flesh, Jesus is Jacob and God dwelleth in Jesus in unity of the Person. Immanuel: God with us.

And with this Jesus the wonder of grace is manifested to angels also: now they may see it! Glory to God in the highest and on earth peace! Now we see it! This babe will take away all the sin of Jacob.

And with this Jesus the fallen world is elevated for He climbs the steep sides of the mountain of God's holiness. Climbing in His resurrection and ascension, He cries out: The glorious gates of righteousness, throw open unto Me!

And the Lord God came still closer to Jacob when the Holy Ghost was poured out on Pentecost. Now God dwells in the hearts and minds of all the Jacobs, both small and great. And now we all are temples of the Holy Ghost.

But the flesh is corrupt and the body is inclined to the dust. And in the night we hear the groaning of Jacob with strong crying and tears: O wretched man that I am: who shall deliver me out of the body of this death!

And God, the God of Jacob hears him, for He is the Lord God. He shall remember His covenant which

He made from everlasting. The time is at hand that also the bodies of the Jacobs shall be made to conform to the most glorious body of Jesus. The lives of the souls of Jacobs were first fruits, but the harvest of the bodies is coming. He shall raise our mortal bodies through the Spirit that dwells in us. At the day of Jesus!

And the God of Jacob shall come still closer. For a new commonwealth is coming. We expect according to His promises a new heaven and a new earth. And that new commonwealth shall be such that heaven and earth shall be united and in the midst of them shall descend the tabernacle of God out of heaven. Then God shall dwell with His people and shall be a Father unto them and they shall be His sons and daughters. And all the tears of Jacob shall be washed away.



What have the sons of man ever done for you? We are killed all the day long by them. We are accounted as sheep for the slaughter by them.

Recall the history of Jacob. What did Jacob get for help out of Esau and Laban? None at all. But on the contrary: these two relatives brought him much sorrow and tears. And if it had not been for the help of the God of Jacob he would have been swallowed up alive. No thanks to Esau and Laban for the revival and survival of Jacob. These evil men were as wild beasts around the turtledove of God. Ah, Jacob, thou hast all our sympathy!

But I hasten to add that Jacob was happy. For happy is the man who has the God of Jacob for his help. Whose trust is in the Lord his God.

Indeed! All things work together for his good. Even tears and suffering must serve to bring the promises to fulfillment. That is wonderfully shown in the Christ of God. That dark night cannot be spared in the scheme of things. The strong crying and tears of Jesus in everlasting agony are the foundation of all fulfillment of the promises. Without them we would cry in hell.

But blessed is that man! Blessed now for he wrestles with God and will not let Him go without the blessing of Jehovah God. And the blessing is remaining. All things testify of the love that cannot be measured.

And blessed anon in the land that is fairer than day. There we shall be so blessed, beloved reader, that we shall never sin any more. If there was no more revealed than just that: it would be sufficient to elicit my highest singing and praises of God. Not sin any more. Can you imagine anything sweeter?

Oh, even through the dimming tears, I see glory that cannot be uttered in the vale! Not sin any more; nevermore to roam. Ah, blessedness unspeakable!

Let all of Jacob say: Amen, Hallelujah! G. Vos.

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EDITORIALS

The Standard Bearer

1924 — 1949

It seems but proper, in this anniversary number of the *Standard Bearer*, to remember, with thanks to our covenant God, the fact that He privileged us to edit in unbroken succession the paper which, no doubt, with all its weaknesses and defects, still has an important place in the hearts and minds of all that love the Protestant Reformed truth.

For throughout all these years, it has been faithful to its name: it has been and still is the *Standard Bearer* of the truth of God's grace.

In the midst of all the criticism that has been directed against our paper, rightly or wrongly, this one, most important item of praise, cannot be denied our *Standard Bearer*: it has been faithful in maintaining, developing, and defending against all opposition, the pure Protestant Reformed truth.

In this the *Standard Bearer* may rejoice with thanksgiving by the grace of God.

True, throughout the years there has been much criticism. And who could expect anything else?

In fact, when I peruse once more the pages of the twenty-five volumes of our paper that have been published, I can only be amazed that there has not been more criticism.

For let us consider, first of all, the editors. They were always few in number. For some time, in fact, the Rev. Ophoff and myself were the only editors left, and twice a month we filled our whole paper, and always we filled, at any rate, the lion's share of it. These men were weak and sinful, of themselves inclined to err, and that always had to guard against allowing their sinful emotions getting the best of them in their writing. Besides, although many would consider the publication of a paper like the *Standard Bearer* a job by itself, these men could only fill and edit our paper as a side issue. They had their own congregations to consider. One of them had a church of more than five hundred families which he shepherded all alone for twenty years, preaching three times every Sunday, teaching catechism classes, conducting funerals, visiting the sick, conducting family visiting, and, in late years, lecturing over the radio. Besides, undersigned was instrumental in preparing and organizing all our congregations with the excep-

COVER: The R. F. P. A. is indebted to Mr. Lambert Mulder and Mr. Albert Heemstra for the art work of the new cut which appears on the front page of this issue,

tion of three of them, so that frequently the *Standard Bearer* had to be written away from home and on the train. Not only this, but the Rev. Ophoff and myself gave a tolerably complete course in theology to prepare our men for the ministry, which again is a job all by itself. And I am not speaking now of "the care of all the churches".

You say, I am boasting?

Well, I am, but to be sure, not in self. As far as I am concerned, I rather boast, with the apostle, in my infirmities that all the praise and glory may be to the name of Him who enabled and strengthened us throughout all these years.

But are you not with me surprised that the criticism was not more severe than it actually was, especially in view of the fact that we wrote for a public that is inclined to be critical?

But, let me, in this anniversary number, not forget to delve into the archives, and bring to light the names of the men that first conceived of the idea of the *Standard Bearer*.

The first meeting for this purpose was held at the home of the undersigned, though not by his inspiration: the incentive was entirely of the men assembled there.

It was the evening of April 8, 1924.

All were still in the Christian Reformed Church, and none of the men contemplated, I am sure, a break with that church, although as might be expected, thick and threatening clouds were already gathering at the ecclesiastical horizon.

Fifteen brethren were assembled there that evening, and I present their names here as a roll of honor.

They are the following:

O. Van Ellen
J. H. Van Tuinen
G. Vos
J. H. Vander Vennen
J. Koster
P. Ezinga
C. De Young
Wm. Verhil
Ed Groenhout
R. H. Timmer
Arthur Wyma

All these were from Grand Rapids.

And from Kalamazoo the following brethren were present:

R. Wolhuis
J. C. Moerman
E. Onder de Linde
J. Post

The purpose of the meeting is rather clearly expressed in the minutes of that gathering, and from

them I quote and translate (they were written in Dutch) the following:

"The brethren decided unanimously to organize a Publication Committee, and at the same time to discuss matters that could serve the purpose of supporting the brethren, the Revs. H. Danhof and H. Hoeksema in the publication and distribution of brochures, and bear the expenses connected therewith, and if possible to publish a paper."

What motivated the brethren in that decision may be gathered from the following:

"Reasons for this important step are:

"First of all refusal by the redaction of "De Wachter", to receive and publish a series of articles of the above mentioned ministers, written for our Reformed people.

"Secondly, the desire to offer the aforementioned ministers an opportunity to gainsay their opponents before the eyes of the Reformed reading public, and to reply to all the articles that are written from one side, and that are often characterized by personal hatred."

That first meeting immediately appointed a publication committee with power to act, and to publish and distribute brochures written by the two ministers mentioned above.

Funds were collected for this purpose from the brethren present to the amount of 425 dollars.

The next meeting was held in Kalamazoo on the evening of April 17, 1924. That there was a good deal of enthusiasm for the cause is evidenced from the fact that no less than sixty-five brethren joined the association, and that by those members the sum of 792 dollars was collected to support the cause. A permanent board was elected with Mr. O. Van Ellen as president and Mr. A. Wyma as secretary.

Besides, and this is the official beginning of the *Standard Bearer*, it was unanimously decided to realize the publication of a paper.

And thus was organized what ever since is known as the R. F. P. A., the Reformed Free Publishing Association.

The term "Free" in this name denotes that the association in publishing its literature does not stand under any ecclesiastical jurisdiction. It also means that the editors alone are responsible for the contents of their writing, and that they are not under the jurisdiction, either of the Church or of the board of the R. F. P. A. The minutes show that, in later days, the board has sometimes attempted to change this relation and to acquire some jurisdiction over the contents of their writings, but the editors have always jealously guarded their rights in this respect, and they always will, at least as far as the original editors are concerned. Thus *The Standard Bearer* was launched.

Its first issue was edited by the Revs. H. Danhof, and H. Hoeksema, and Mr. G. Van Beek. It appeared as a monthly covering sixteen pages. But this soon was changed. Already the second issue contained thirty two pages, and the editorial staff was joined by the Revs. G. M. Ophoff and Cand. B. J. Danhof. Later it was changed to a bi-monthly containing twenty-four pages, and in this form it has remained ever since. Of course, also the editorial staff has undergone several changes, the most important of which was caused by the wanton and faithless desertion of the Rev. H. Danhof. But two of the original editors, the Rev. G. M. Ophoff and undersigned, still remain.

Thus, dear reader, you have been reminded of the first beginnings of *The Standard Bearer*, the publication that stands closely connected with the origin and first beginnings of the Protestant Reformed Churches.

How long will it continue to be published as the bearer of the standard of the pure Protestant Reformed truth?

I know not.

But one thing is always sure: whatever will become of *The Standard Bearer*, and, for that matter of the Protestant Reformed Church as an institution (and the future does not look bright to me), God will preserve His Church, and the gates of hell shall never overshadow her!

To know this is all that matters for you and for me.

And in the meantime, let us labor while it is day, ere the night cometh in which no man can work!

H. H.



The Open Letter of Prof. Holwerda (CONTINUED)

"In the third place I have serious objections against your many insinuations. Again I mention a few points.

"14. When I speak of sympathy for the liberated also in their doctrine of the covenant, you distort that into: 'the Protestant Reformed Churches have repudiated the covenant theology of Rev. Hoeksema and embraced the covenant theology of the liberated.' You know very well what sympathy means. I have great sympathy for the Protestant Reformed. Does that mean now that I repudiate the theology of the liberated and embrace the theology of your leaders? You certainly know better. Sympathy means that I have a warm heart for someone, and that I have an open ear and a well-meaning interest for his ideas; but it does not mean that I adopt all his opinions.

"15. About the binding to Rev. Hoeksema's conception regarding election I already spoke above (sub.

14). The question was not one concerning your *common confession* and concerning your fight against Arminianism,—in this the Revs. De Jong and Kok agree completely,—but concerning the binding to theological *opinions*. Why do you put an entirely different meaning in my words?"

Comment:

Under "14", professor, you camouflage the argument, as I can easily show you. You write as if our main objection was to the statement allegedly made by the Revs. De Jong and Kok that we have great sympathy for the liberated. But our objection is not against that part of their statement. We do have great sympathy for the liberated, as all our actions in the past and all that I have written in the *Standard Bearer* have plainly shown. But our objection is against the second part of their statement, namely, that we are supposed to have a great sympathy for the covenant view of the liberated; and to have a warm heart and an open ear and well-meaning interest for that covenant view certainly would mean repudiation of the covenant conception of the Protestant Reformed. Suppose, professor, that you had been visiting us and had held a conference with some of our Protestant Reformed ministers; and suppose further that I had written to someone in the old country: "Prof. Holwerda has great sympathy for the Protestant Reformed and for their covenant doctrine." Would not that statement imply that you repudiated the covenant theology of the liberated? Do you have any sympathy at all for the covenant theology of the Protestant Reformed Churches, which is, indeed, the covenant theology of the Rev. Hoeksema? Do you not very positively advise the immigrants in Canada "if the conception of the Rev. Hoeksema is binding, never join?" For this, of course, I do not blame you at all: you have a perfect right not only to differ with the view of Rev. Hoeksema, but to condemn and abhor it. But if you feel that the covenant theology of the Protestant Reformed Churches is diametrically opposed to the covenant view of the liberated, which is the Heynsian view pure and simple, you certainly cannot speak of sympathy for the Protestant Reformed conception. You have no sympathy for that conception whatever. But no more have we any sympathy for the covenant theology of the liberated. And when the Revs. De Jong and Kok made that statement, as in your letter to Chatham you report them to have made, we understand that statement as meaning that they have repudiated the covenant theology of the Protestant Reformed.

The same holds for their statement that the conception regarding election maintained by the Rev. Hoeksema is not the doctrine of the Prot. Ref. Churches and is not binding. Of course, if that statement is

taken by itself, it may mean very little. It may mean, for instance, that the Revs. De Young and Kok favor the infralapsarian view of election while I am avowedly supralapsarian. And who could indict them on the basis of such a statement? We all know that the standards of the Reformed Churches are decidedly infralapsarian. Perhaps the Revs. De Jong and Kok will develop their own doctrine of election in distinction from mine. But if their statement means that the Heynsian view of election is also to be tolerated in our churches, they certainly reported falsely of the Protestant Reformed Churches: for Heyns has no room for election, and especially not for reprobation in his doctrine of the covenant. The essence of the covenant, according to Heyns, is the promise of God. And that promise, according to him, is for all the children of believers head for head. And if you ask Heyns how it is possible that many of the carnal seed in the covenant are nevertheless lost, he explains this not on the basis of election and reprobation, as we do, but from a certain preparatory grace which all the children of believers receive and which enables them either to reject or to accept the promise of God. This Heynsian view of election and reprobation in relation to the covenant we reject; and the rejection of that Heynsian view is certainly binding in our churches, for we reject the First Point of 1924. And therefore, professor, we return again to the crux of the question: What, according to the statements made by the Revs. De Jong and Kok is binding in the Protestant Reformed Churches?

Professor Holwerda continues:

"16. When you speak of the two principal tenets of our covenant theology, I must make the remark that you have understood *nothing* of that theology. I gladly believe that you are a bright man, but of the covenant theology of the liberated you have not understood the abc. And that is not so bad, but is it accountable on your part that you enlighten your readers in a way that is thoroughly inaccurate and that you announce to write more articles about the same subject? May you rashly write that we have the Arminian doctrine of universal atonement or that condition in our sense of the word signifies freedom of the will in the Pelagian sense of the word? Where do you get the foolishness that according to us God stands powerless overagainst man's corruption or that the term condition with us means a circumstance that limits, prevents, God, or that it is an efficient cause that induces God to be gracious unto all such who of their own sovereign will choose to be saved? You simply condemn us in the heaviest terms. But when I note what indictments you bring against us, I am forced to the conclusion that as yet you have read nothing of our theology. For these heresies are nowhere to be found. May you slander? I could say much more about this point, but

let it suffice for the present. Do you deem this permissible over against our churches, and may you strike fear into the hearts of your churches for our churches in such a slanderous and rash manner, fear of heresies that do not exist?"

Comment:

Professor, you write that the Rev. Ophoff has not understood even the abc of the covenant theology of the liberated, and that means that principally I have failed to understand the same covenant theology also. For although I would not use the same language as the Rev. Ophoff does, and although I gladly believe that men like Prof. Veenhof believe in election and reprobation and in the sovereign grace of God and abhor the Arminian heresy, yet I must now confess that in my opinion Rev. Ophoff is principally right when he speaks of the two main tenets of the covenant theology of the liberated. And therefore it is plain that although I have faithfully and carefully read all that has been written in late years by the leaders of your churches about that covenant theology, I, too, have failed to grasp the abc of that theology. And therefore in all seriousness I ask you to instruct us, for I am indeed eager to learn; and hence I would like to have you answer a few questions clearly and unequivocally:

a. Is it true, or is it not true, that according to your theology God establishes His covenant equally with all the children that are born of believing parents, head for head and soul for soul?

b. Is it true, or is it not true, that according to the theology of the liberated the promise of God is equally for all that are born in the historical line of the covenant, elect and reprobate alike?

c. Is it true, or is it not true, that according to the theology of the liberated God gives that promise to all, elect and reprobate, in His grace and in His love?

d. Is it true, or is it not true, that God seriously says to all the children that are born in the historical line of the covenant that He gives them a right to all the blessings of the covenant?

e. Is it true, or is it not true, that according to the covenant theology of the liberated God assures all the children that are born of believing parents in the historical line of the covenant that He washes them in the blood of Christ?

f. Is it true, or is it not true, that according to the covenant theology of the liberated God assures all the children of believers that He will give them His Holy Spirit to dwell in them and to make them partakers of all the blessings of salvation in Christ Jesus?

g. Is it true, or is it not true, that in answer to the question why many of the baptized children are

not saved you say that their corrupt nature prevents the grace of God from operating in their hearts?

h. Is it true, or is it not true, that in the case of those baptized children that are lost you teach that it is their unbelief that bars the way of God's grace?

A few years ago I was in correspondence with one of your liberated ministers concerning this very question. He told me that in his preaching he said to all the children of the covenant, that is, head for head and soul for soul, that are born in the historical line of the covenant, that they had a check in their pocket and all they had to do was to go to the bank and cash the check. I asked him just what was written on the check: did the check read thus: "I, Jehovah God, promise to all that believe eternal life?" Or did it state: "I, Jehovah God, promise you all, John, Peter, and Clarence, eternal life?" He answered me that it was the latter. Again I asked him how God could issue such checks, seeing there was no sufficient capital in the bank, at least according to the truth of particular atonement. The answer was: that is a mystery. Now, professor, does that fairly represent the abc of the covenant theology of the liberated, or does it not? Perhaps it requires brighter men than the Rev. Ophoff and myself to grasp the tenets of the covenant theology of the liberated. But nevertheless, we are very willing to learn and to be instructed: for in all seriousness we hate to think that you are Arminians and Pelagians.

Professor Holwerda continues:

"17. Very offensive also is what you write concerning my desire 'to see us converted into a communion of liberated churches. He tells his correspondent that the liberated in Canada by all means should make that their aim.' I spoke about the removal of *misunderstanding*, for I noticed before and now especially from your article how great is the misunderstanding which exists with you in regard to us. You do not consider it a Christian work to remove all possible misunderstanding by believers? And when I exhort to this, may you then make the caricature that it is my purpose to make of your churches a liberated communion? The Rev. Kok said, we can learn much of one another. I too believe that: learn from one another, the liberated of the Protestant Reformed and vice versa. Why do you write as if I had different and evil intentions?"

Comment:

The way you put it now, professor, the above paragraph sounds rather innocent, for you seem to emphasize that the purpose of your letter was to exhort the immigrants in Canada to remove misunderstanding on our part of your covenant theology. But if I quote you in the context of your letter, the impression you left is quite different. Let me quote: "Second, the Prot. Ref.

Church proves to be the true church also herein, that she truly seeks the immigrants from Holland and consciously allows all room for their conception. In the situation I believe that joining the Prot. Ref. Church is calling, and let them then as liberated preserve their contact with Holland by all means and also spread our literature. Our liberated would be doing a fruitful work if they labored in the Prot. Ref. Churches to remove misunderstanding and to deepen insight. Rev. Kok said: We can still learn much from each other. The communication that Rev. Hoeksema, who first was skeptical of the immigrants, paid them a visit and returned enthusiast struck me as remarkable. And another must have said: 'Those are strong men, who know what it is all about; you could make them all ministers just like that.' If Rev. Hoeksema's conception was binding, I would say: Never join. Now I believe, however, that accession is calling, and then so, that the liberated also help to disseminate the dogmatical wealth of Holland in the Protestant Reformed Churches."

Now remember, professor, that it is not true that the Protestant Reformed Churches allow all room for the conception of the liberated as far as as their covenant theology is concerned. Remember, too, that the conception of the Rev. Hoeksema, at least as far as the rejection of the First Point and of the Heynsian theology is concerned, is binding. Remember, therefore, that your advice still stands that the immigrants in Canada should never join the Protestant Reformed Churches. And in that light read the rest of the paragraph which I quoted above. The liberated that join the Protestant Reformed Churches, according to your opinion, must have all room to spread their own doctrine; they must preserve their contact with Holland by all means and spread their literature, and in that way they must remove understanding, not only, but must deepen insight. And I ask you whether it is so strange that we got the impression that the liberated in Canada that join the Prot. Ref. Churches should act as agents to disseminate their own view of the covenant?

Professor Holwerda writes further:

"18. I must restrain myself not to become bitter, but you insinuate terribly when you speak about 'the fundamental purpose of that visit to the Netherlands'. Of course, you only put a question, but a poisonous question is sufficient to awaken evil suspicions against two ministers who certainly deserve to be kept in honor because of their purity of purpose, their integrity, and their inviolable character. I want to ask you: since when is it the style in the Prot. Ref. Churches in their ecclesiastical press to write articles that drip of suspicions? The ninth commandment, to be sure, is valid also in your churches?"

Comment:

About this I can be brief. An apology for this already appears in the *Standard Bearer* of September 15.

"19. I will not analyze every section of your article. My letter would surely be doubly as long as it is. I will only say, that I seldom read anything, that so consistently and continually in innocent words seeks a wrong significance. Can you give account of it, when you literally distort all that I wrote in order then to base your conclusions on that distortion?"

Professor Holwerda writes further:

"20. You make the motion that your churches will reject officially our theology as heretical. Above I already wrote that as yet you prove to have no conception of that theology. And your churches will not understand the truth concerning that theology from your articles if you continue in this way. But seeing that you give advice nevertheless, I like to ask you: did you already forget the misery which the decrees of 1924 brought over the Church of Christ in America because of their unripeness and superficiality? And what weighs still heavier with me: may churches condemn other churches in their theology unheard and without understanding what they are doing? I am thinking of the text in John 7:51. The Pharisees, over against Jesus Christ, quickly condemned Him; but Nicodemus warned them: a condemnation of this nature, without knowledge of the case, precipitate, and in haste is always condemned by the law of God.

"21. Because of all the above mentioned facts I want to ask you urgently: is it not high time to retract your entire article with an expression of regret?

"Upon all these questions I think I have the right to demand an unequivocal public answer.

"With Christian greetings,

"Your brother in Christ,

"B. Holwerda."

Comment:

Strictly speaking, professor, the Rev. Ophoff wrote about the covenant theology of Heyns, and I quote: "One more thing. We must all be agreed, certainly, that it is high time that we as churches take an official stand in the matter of the covenant theology of Heyns. It is high time that we as churches officially pronounce that theology heretical and its contrary—the covenant theology of the Protestant Reformed—Scriptural and true. This has already been done, as was explained. But let us do it again, that all may understand that we do have a covenant theology that is binding, and that we allow no room at all in our communion to its contrary—the covenant theology of Heyns and of the liberated."

Now as I have made very plain before, the covenant theology of Heyns is condemned by our churches, when they rejected the First Point of 1924. There is no room any more for Heynsianism in the Prot. Ref. Churches. And unless you can make clear, professor, that the Heynsian theology is not the same as the theology of the liberated, we need no official act of synod to express that there is no room in our churches for their conception.

In conclusion, let me emphasize once more that I think we should have correspondence between your churches and ours: not a correspondence that will open your pulpits for us and our pulpits for your men, but a correspondence of free discussion and of receiving delegates from our synod to yours and from your synod to ours. That will create a better understanding.

H. H.



OUR DOCTRINE

The Veracity Of God

Definition.

We define the veracity or truthfulness of God as that perfection of God whereby He is all that He as God should be, in distinction from all idols, also reveals Himself in complete harmony with His Being, truly knows Himself and all things. The first (that God is all that He as God should be) we call the ontological truth; the second (that He also reveals Himself in complete harmony with His Being) we call the ethical truth; and the third we call the logical truth. We understand, of course, that the Holy Scriptures abound in their testimony in regard to the veracity or truthfulness of God.

God's Veracity According To Berkhof.

Prof. Berkhof writes, pages 69-70 of his Reformed Dogmatics, concerning this attribute of God as follows, and we quote: "*The Veracity of God*. Scripture uses several words to express the veracity of God: in the Old Testament "emeth, amunah, amen", and in the New Testament "alethes (aletheia), alethinos, pistis". This already points to the fact that it includes several ideas, such as truth, truthfulness, and faithfulness. When God is called the truth, this is to be understood in its most comprehensive sense. He is the truth first of all in a metaphysical sense, that is, in Him the idea of the Godhead is perfectly realized; He is all that He as God should be, and as such is distinguished from all so-called gods, which are called

vanity and lies, Ps. 96:5; 97:7; 115:4-8; Isa. 44:9-10. He is also the truth in an ethical sense, and as such reveals Himself as He really is, so that His revelation is absolutely reliable, Num. 23:19; Rom. 3:4; Heb. 6:18. Finally, He is also the truth in a logical sense, and in virtue of this He knows things as they really are, and has so constituted the mind of man that the latter can know, not merely the appearance, but also the reality, of things. Thus the truth of God is the foundation of all knowledge. It should be borne in mind, moreover, that these three are but different aspects of the truth, which is one in God. In view of the preceding we may define the veracity or truth of God as *that perfection of His Being by virtue of which He fully answers to the idea of the Godhead, is perfectly reliable in His revelation, and sees things as they really are.* It is because of this perfection that He is the source of all truth, not only in the sphere of morals and religion, but also in every field of scientific endeavour. Scripture is very emphatic in its references to God as the truth, Ex. 34:6; Num. 23:19; Deut. 32:4; Ps. 25:10; 31:6; Isa. 65:16; Jer. 10:8, 10, 11; John 14:6; 17:3; Titus 1:2; Heb. 6:18; I John 5:20, 21. There is still another aspect of this divine perfection, and one that is always regarded as of the greatest importance. It is generally called His *faithfulness*, in virtue of which He is ever mindful of His covenant and fulfills all the promises which He has made to His people. This faithfulness of God is of the utmost practical significance to the people of God. It is the ground of their utmost confidence, the foundation of their hope, and the cause of their rejoicing. It saves them from the despair to which their own unfaithfulness might easily lead, gives them courage to carry on in spite of their failures, and fills their hearts with joyful anticipations, even when they are deeply conscious of the fact that they have forfeited all the blessings of God. Num. 23:19; Deut. 7:9; Ps. 89:33; Isa. 49:7; I Cor. 1:9; II Tim. 2:13; Heb. 6:17; 6:18; 10:23."—thus far Berkhof.

God's Veracity According To Bavinck

This attribute of the Lord is beautifully set forth by Dr. H. Bavinck in his Reformed Dogmatics, pages 173-174, Vol. II, as follows, and we translate: "To the virtues of God's mind or intellect belongs finally the veracity of God. The Hebrew word, "emeth, amunah, amen," is derived from the verb "aman", to make fast, to bind, to build, to lean, intransitively, to be firm, cling to, trust in, to be sure of something, and expresses subjectively, to cling to something, faith, pistis and objectively, the firmness, reliability, truthfulness of the person or issue upon which one depends. The Hebrew words are expressed in the LXX (the Septuagint) by "aletheia, en aletheia," then by pistoo, pisteuoo, pistis, pistos, and in the Holland language by

true, truly, faithfulness (waar, waarachtig, trouw); the concept "aletheia" had a significance which was too limited in the ordinary Greek and thus also in the LXX, and in the New Testament to express sufficiently the Hebrew words; hence, it was necessary to complete it with the words, pistos, etc. Already the Name, Jehovah, expresses that He remains what He is. He is truth and without injustice, "ayel," perverseness, distortion, Deut. 32:4, Jer. 20:10, Ps. 31:6, II Chron. 15:3. This implies, on the one hand, that He is the true, essential God overagainst idols, which are "haebhalim," Deut. 32:21, etc., and, on the other hand, that He as such always confirms and makes sure His words and promises, so that He is completely trustworthy. For He is no man, that He should lie or repent, Num. 23:19, I Sam. 15:29. Whatever proceeds from Him bears the stamp of the truth. Repeatedly there is mention of His beneficence, "chesed", and faithfulness, Gen. 24:49, 47:29, Joshua 2:14, II Sam. 2:6, 15:20, Ps. 40:11, of His lovingkindness (goedertierenheid), chesed, and truth, Gen. 24:27, Ex. 34:6, Ps. 57:4, 61:8, 89:15 etc. His words, rights (rechten), paths, works, commandments, laws, are all pure truth, II Sam. 7:28, Ps. 19:10, 25:10, 33:4, 111:7, 119:86, 142, 151, Dan. 4:37. His truth and faithfulness reveal themselves so rich and glorious upon the earth that it reaches unto the clouds, Ps. 36:6, Ex. 34:6. He repeatedly confirms His word by swearing by Himself, Gen. 22:16, etc., Heb. 6:13. Therefore He is often called a rock, Who through His unchangeable firmness offers support to His favored ones (gunstgenooten), Deut. 32:4, 15, 18, 30, 37, and in many proper names, Num. 1:5, 6, 10, 3:35, 34:28, and also in II Sam. 22:3, 32, Ps. 18:3, 32, 19:15, 28:1, 28:1, 31:3, 71:3, 144:1, Is. 26:4. And as such a God of truth and of faithfulness He keeps the covenant, Deut. 4:31 7:9, Ps. 40:11, Hosea 12:1, etc., and He is a completely reliable refuge for all His people, Ps. 31:6, 36:6 f.f., 43:3, 54:7, 57:4, 71:22, 96:13, 143:1, 146:6 etc. Likewise He is called in the New Testament the "alethinos theos," i.e., that God alone is the true, essential God, Who was revealed Himself in Christ, John 17:2, I John 5:20. And all that He reveals is exclusively the truth. He is a "theos alethees" in contrast with all men, John 3:33, Rom. 3:4. His word is truth, His gospel is truth, Christ is the truth, John 14:6, 17:17, Eph. 1:13. Yea, He is yet what He always was. The New Testament is fulfillment and confirmation of His promises in the days of the Old Covenant. He has remembered His covenant and His oath, Luke 1:68-73. He is faithful, pistos, in that He is the God of the covenant (and remains such) and completely bestows salvation, I Cor. 1:9, 10:13, I Thess. 5:24, II Thess. 3:2, Heb. 10:23, 11:11, I John 1:9. He cannot deny Himself, II Tim. 2:13. All His promises are in Christ yea and amen,

II Cor. 1:18, 20. Christ is "ho martus o pistos (the faithful witness)," Rev. 1:5, 3:14, 19:11. And therefore He is and can be the unchangeable object of our pistis (faith).—thus far Bavinck. We have quoted him at length because of his wonderful quoting of the Word of God.

*The Concept, "Truth", Generally Speaking,
Distinguished in a Three-Fold Sense*

First of all, we speak of the truth in a metaphysical sense of the word. This "metaphysical" truth is also called the ontological, or essential, or objective truth. The metaphysical or ontological truth implies that a person or thing is what it essentially should be. "Ontological" refers literally to the essence or being of anything. And Metaphysics, e.g., is the science of the most general principles, or that part of philosophy that investigates the ultimate nature and relation of fundamental conceptions, such as space, time, matter, force, life, mind, will, cause, motion, etc. In other words, metaphysics rises above the physical, above the things we see and hear and feel, and would discover the fundamental relation and nature and essence of the things. Hence, the metaphysical truth is the essential or objective truth, implies that a person or thing is what it essentially should be. Gold, e.g., is true gold when it does not merely look like gold, but when it really is gold. In this sense of the word, truth stands over against all that which is false, unreal, vain.

We can also speak of truth in the ethical sense. We may call this truth the subjective truth. The ethical, subjective truth implies that a person reveals himself as he truly is, implies harmony between a person's being and his manifestation. Whosoever reveals himself differently than what he is, is a deceiver, a hypocrite, does not appear truthfully.

And, thirdly, we can also speak of the truth in the logical sense, the logical truth. The logical truth implies harmony, agreement between one's thinking and speaking and the reality. We speak the truth, e.g., when we present something exactly as it is, when we narrate or relate an incident according to fact. In this sense, truth stands over against the lie, error, heresy.

Generally speaking, therefore, we may define the truth as the presentation of reality. If we view that reality objectively, emphasize the essence of a person or thing, call attention to the reality itself, we view the truth in the metaphysical, objective, ontological, essential sense of the word. The ethical, subjective truth emphasizes the harmony between our manifestation and ourselves, when we reveal ourselves as we are really, or, to speak now of the ethical truth as it frequently occurs in Holy Writ, when we, in our spiritual conduct ourselves in harmony with the Absolute reality, the living God. And the truth in the logical

sense views this presentation of the reality in the logical sense, the harmony between our thinking and speaking and its corresponding reality.

The Significance of the Truth as Applied To Us.

In the first place, of the utmost significance, is the fact that God is for us the truth in the objective, ontological sense of the word. He alone is the Absolute Reality. As God is, He is it alone. All other being, all creaturely existence is but a creature reflection of what He is in the eternal and absolute sense of the word. He alone is *the* Light; all other light is but a creaturely reflection of His Light. He alone is *the* Life; all other, creaturely life is but a creaturely reflection of His life. He alone is *the* Goodness; all other goodness (which He works in His creatures by His almighty and irresistible Spirit) is but a creaturely reflection of His Goodness. God alone *is*; all other existence has been made, and it has been made by Him. Hence, the Lord lives His own life in the eternal sense of the word, but also in the absolute sense of the word—the Lord not only lives His own life in the full and complete sense of the word, but He alone possesses that life. God is the one and only Absolute Reality. It is for this reason that the Lord also does all things for His name's sake. And this also explains why all Divine Revelation is necessarily Self-Revelation, *Self-revelation* in the objective and subjective sense of the word. It is Self-revelation, objectively, because God is the only Object of His revelation. When God speaks He always speaks of Himself; when He reveals, He always reveals Himself. This lies in the very nature of the case. Of whom other could the Lord speak but of Himself. He is the only Reality. And it is for the same reason that the Lord's revelation is Self-revelation in the subjective sense of the word. Inasmuch as the Lord always speaks of Himself because He is the Absolute Reality, it lies in the very nature of the case that the Lord must reveal Himself. He must do the revealing. He is not only the Object of His revelation but also its Subject. Hence, the Lord does all things for His Name's sake. All His works, in creation and in re-creation, purpose to focus attention upon Himself, and that into all eternity.

Only when we understand this truth are we able to grasp, in the full sense of the word, that all sin is essentially the lie. The natural man moves constantly in the sphere of the lie. He always speaks and thinks and does the lie. This does not mean that he always speaks the lie in the natural sense of the word. He is, e.g., able to solve mathematical problems. He knows that 2x2 are 4. He can study the heavens, and give you a true account of the movement of the sun, moon, and stars. He is able to tell you the exact time of the sunrise on a given morning hundreds of years in the future. He is able to diagnose various diseases, can

analyze the human body even into minutest details, etc. This, however, does not emphasize that there is after all, some truth in the natural man, but it does emphasize the fact that he is a liar, that there is no truth in him in the Scriptural sense of the word. If the natural man were not a moral-rational creature, if he did not possess any understanding of the works of God's hands, if he did not have any knowledge of the living God, one might ascribe his failure to serve and glorify the living God to the fact that he had no knowledge of Him. Man, then, simply does not know any better. But, now such is not the case. He is a moral-rational creature. He has remnants of natural light. He can scan the heavens and study the stars in their courses. He also has knowledge of the living Lord and is fully acquainted with the fact that God is and that He alone must be feared. This fact merely serves to emphasize the awfulness of His condition, the terribleness of his lying nature. That he does not serve the Lord is, therefore, not to be attributed to ignorance, but to the fact that he hates the living Lord, that he wilfully refuses to honour and praise Him Who alone is the Reality and does all things for His Name's sake. Man is, therefore, a liar in the spiritual sense of the word. And, understood thus, he lives in the lie exclusively. He never speaks or thinks or acts unto the glory of the living God. Fact is, God is not in all his thoughts, and the wicked saith in his heart that there is no God. This, however, is not all. The natural man does not merely refuse to serve the Lord; he does not merely conduct himself as if there were no God. More terrible still, he has wickedly and wilfully set himself to destroy the Cause of the living God, His truth and Revelation of Himself. All men are liars, and this also implies that they would stamp out the Name of the living God from the face of the earth.

Bearing in mind that God is the Truth in the objective, ontological sense, we can also understand that Christ is the Truth. As such He reveals Himself unto His disciples, in John 14:6, in the well-known words that He is the Truth, the Way and the Life. He is the Truth, first of all, because He is Immanuel. As Immanuel He is God with us, the living God united with our flesh and blood in the Person of the Son. Hence, He is necessarily the Revelation of the Father—fact is, He is God in the flesh. It is also for this reason that whosoever hath seen the Christ hath seen the Father, John 14:9. And also for this reason Christ is the Truth, the Presentation of the Reality, the Revelation of God Himself in the flesh. But our Lord Jesus Christ is also the truth in all His works and words. Whenever He spoke He spoke of, revealed the living God. He spoke the truth; all His words were words of righteousness and holiness, etc. And all His words were words of truth, righteousness, and holiness, etc., because He always revealed and spoke of the living God. Having

come not to do His own will but the will of Him that sent Him, He was the representative of the living God in the midst of the world, condemned, therefore, the wicked world and the unfruitful works of darkness, denounced the wickedness of the ungodly scribes and pharisees, and also the carnality of His own disciples. He was the personal and living embodiment of the law of Jehovah that we shall love the Lord our God with all our heart and mind and soul and strength. That He, therefore, always spoke the truth lies in the very nature of the case; fact is, He Himself was the living God in the flesh and constantly spoke that His Father might be revealed and glorified. And this also applies to all His mighty works. His works were works of life and light even as His Father is the living God of all life and light. He raised the dead, gave sight to the blind, hearing to the deaf, enabled the lame to walk, stilled the angry sea, condemned the devil and his host and revealed this by casting out devils. If the work of the devil and of sin is always destructive, breaking-down, the mighty works of the Son of Man revealed the opposite characteristic. Hence, always, in all His walk Christ was the Truth, revealing the living God, and truth is the representation of the Reality. The Servant of Jehovah He was, always revealing the Father. And this reaches its amazing climax at the end of His life upon this earth, in the shameful and awful death of the cross. Alone He trod that weary way. He, the eternal Son of God in the flesh, permitted Himself to be taken captive by His enemies, to be ridiculed and mocked and beaten and scourged, to be the object of all the hatred and bitterness of a world that lieth in darkness without offering the slightest resistance. And all this He took upon Himself because, as the Servant of Jehovah, He must reveal the God that sent Him in all awfulness of His terrible justice and righteousness. Because the love of God toward His people must be in perfect harmony with His righteousness, and the Lord cannot be merciful at the cost of His justice, Jesus Christ, Who had no other desire than to reveal the living God, does not hesitate to humble Himself even unto death, emptying Himself, according to His human nature, into deepest hell, bearing the awful burden of God's wrath and indignation upon sin, thereby revealing the wonderful love but also awful righteousness of the living God. Truly, Jesus Christ is the Truth, in all His walk upon this earth, but particularly when He pours out His life's blood upon the cross of Calvary.

And, finally, continuing to bear in mind that God is Truth in the objective, ontological sense of the word, we may also say that the Scriptures are the truth. For the Scriptures are the revelation of the living God as revealed in Jesus Christ, our Lord. They are the truth, objectively, the true presentation of the reality. They are, in the first place, the revelation of the living

God Himself. In them the Lord has made Himself known unto us, speaks unto us of Himself. But this is not all. In those same Scriptures also all things, good and evil, righteousness and unrighteousness, light and darkness, the calling and obligation of man are presented in their true perspective, their relation to the living God. What is good or evil is determined solely by man's relation to the living God. And in those same Scriptures all of eternity is held before us, also from the viewpoint of the living God, as the day, the eternal day, when the Lord will publicly maintain and reveal Himself, as the God of salvation for those who, by His grace and Spirit, may believe in His Name, and as a Consuming Fire to those who were disobedient to the gospel, hated the living God, and therefore must taste that the Lord alone is good, in eternal ruin and desolation.

(to be continued)

H. Veldman.



A Word To You, Rev. Hofman

You write, "You also seemed to feel that something was not quite in order since you began with a rather long apology containing your various reasons for publishing the matter."

Reply. You call my comments an apology". According to the dictionary an "apology" is something said or written in defence or justification of what appears to others—mark you, of what appears to others—to be wrong, or of what may be liable to disapprobation." Departing from this definition, you say, "An apology is something said or written in defence or justification of what appears *to the writer himself* to be wrong and of what he, himself disapprobates." And, that, precisely, according to this bit of criticism from your pen, is true of me. For you state that I seemed to feel that something was not quite in order. You have it, then, that my comments are indicative of an attempt on my part to justify an action of mine condemned by the voice of conscience even while I was penning those comments. That is a terrible indictment, brother. And what were you using as a basis of your charge? Those very comments from my pen. That very apology. For you write, "You also seem to feel that something was not quite in order *since you began with a rather long apology*" (italics supplied). But is it true that apologies necessarily imply and on that account make it seem that the apologist *himself* feels that something is not quite in order? that the action he defends and justifies in writing stands out

in his own mind as condemnable, so that he writes not from conviction but to stifle his conscience? Such is your reasoning. But it is false. Brother, you were judging my heart, that is motives. In the sequel of your article you accuse me of having committed an identical sin with respect to the Revs. Kok and De Jong. But here you fall into the same error with respect to me.

Further. You refuse to admit the cogency and the veracity of the reasons that I advanced, not for publishing the letter of Prof. Holwerda *when I did*—I have confessed that I should have waited—but for publishing the letter *as such*. These reasons are true. Yet you refuse to give them credence as appears from the sequel of your article. You referred to them as an "apology". And I do not object. For that they are. But by that reference you set those reasons aside, one and all. Nay, worse, you virtually tell the readers of our magazine that what they indicate is that in penning them I was engaged in justifying an action that I felt to be wrong; that thus, in penning those reasons I deliberately and consciously was arguing against my better knowledge. And to that I do object.

My contention is and shall continue to be that I did the right and necessary thing in publishing that letter *as such*.

There is still the question whether the Church Order did not put me under the necessity of placing the letter of Prof. Holwerda in the hands of the consistories of the Revs. Kok and De Jong to let them publish the letter or perhaps to allow them to keep the contents of the letter hidden from our people as they should see fit. I deny that the Church Order placed me under that necessity. But this is a point that I shall treat in a separate article.

You write (Rev. Hofman writes), "However, my main objection has to do with the manner in which you attack your brethren and mine in the ministry of our churches. In the first place, it seems strange to me, that you so treat your brethren upon the basis of hearsay. You have taken the word, which was not addressed to you, of one whom you consider to maintain 'false doctrine', 'damnable . . . rotten heresy' and Arminianism' to attack your brethren."

Reply. This while tirade of charges of yours is misdirected. You have learned by this time certainly from my open confession to the Revs. De Jong and Kok that in my article I did not accuse these brethren at all and that therefore I could not have accused them on the basis of hearsay. What is more, the possibility that the report of Prof. Holwerda is false is too remote to allow it to be classified with hearsay. The professor is a bitter enemy of our covenant-theology. Yet, in his letter he advises the immigrants that they affiliate

with the Protestant Reformed. What is your solution of that amazing phenomenon?

Then there is your saying *that I have taken the word of one* whom I consider to maintain 'false doctrine' to attack my brethren. You have learned from my Confession that in my article *I do not take the word of the professor* to attack my brethren. You have learned that I was and still am suspending judgment until the brethren have made a statement. And therefore you will have to agree that there is no point to the following statement from your pen, "Now apart from the eventual determination of all the facts and establishment of the truth, to write as you did upon the word of one who is so far removed from you, both physically and theologically, over against those who are united with you in the ministry of our churches, fails, in my mind, to be a judgment of love."

"To write as you did upon the word of one," you say. I did not write—accuse the brethren—upon the word of one, the professor's word. As you have learned by this time, I suspended, and am still suspending, judgment.

The expression from your pen, "of one *whom you*—mark you, whom you—consider to maintain false doctrine," strikes me as strange. It causes me to ask whether you likewise do not consider that "one" to maintain false doctrine. I have also this question: what has Prof. Holwerda's maintaining false doctrine to do with the question whether or no the content of his letter to the immigrants is true? Is it your position that just because he is addicted to a wrong, unscriptural, covenant-theology he *is*—mark you *is*—a heretic and that therefore he cannot be counted on to speak the truth under any circumstances? But that view is wrong. Prof. Holwerda *is* no more a heretic than king David *was* a liar, just because he told some grievous lies. Consider also that the most profligate man refrains from lying, if to lie disadvantages him; and that, accordingly, he speaks the truth when and if it pays him dividends.

You say, too, "Moreover, you argue for his (the professor's) veracity while you seem to doubt that of your brethren." I ask you to show me where in my whole article I argue for the professor's veracity while expressing doubt for that of the brethren Kok and De Jong. You cannot. I do state, "The possibility that Prof. Holwerda fabricated the statements that he attributes to the Revs. De Jong and Kok is remote. Certainly, the man did not fabricate those statements." That is what I wrote. Are you, brother, maintaining the contrary? You are not. No one among us is, not even Rev. Kok. For when asked by Rev. H. Hoeksema to repudiate the letter of Prof. Holwerda, he replied in the presence of a witness, "I cannot do that, because Prof. Holwerda is not a liar." There you have it. In-

deed, every one of us, including yourself, brother, is taking that stand. We all know, our hearts tell us, that for more than one reason it is the only possible stand to take. Why then, brother, are you pointing your accusing finger at me alone. Why are you not, like an honest man, pointing that finger also to yourself and to everyone in our communion?

You write, "In the second place, the implication which you make in the statement: 'Can it be that we here hit upon the fundamental purpose that visit to the Netherlands. . . .' etc. To your mind, that is an unwarranted insinuation. To this I reply simply that my confession is known to you."

You write, "To an extent at least, I also would object to your attitude over against the Liberated Churches as evidenced in your article. In the first place the official position of our churches is that these churches are Reformed and that we should seek contact with them. (Cf. Acts of Synod, 1947, Art. 75, pp. 53 and 54. Also Acts of Synod 1948, Art. 51, pp. 53 and 54). That this was also your personal opinion is evident from the letter which appears over your signature in the Acts of Synod of 1948, pp. 38 and 39. It would appear that until the opposite is established, we should recognize them as such."

Reply. So, then, "to an extent", you say, you also would object to my attitude over against the Liberated churches. Mark you, to an extent you would object implying that to an extent you do not object, and so to an extent you share my attitude. If so, you should be talking to yourself as well as to me in this last-cited paragraph from your pen. That you do not share my attitude to the *full extent* makes no essential difference, of course. Strange that this did not occur to you.

You write, "In the second place, I dislike the manner in which you have condemned these churches before furnishing a warranted basis for your judgment of them. It would seem to me to be more proper, first to state the case and prove your allegations, rather than the reverse."

Reply. First, you cannot point to a single statement from my pen in all my writing in which I condemn the *Liberated Churches*. But I do pronounce as unscriptural their covenant-theology. And you share my attitude *to an extent*, perhaps even to a great extent. You have just stated that you do. Hence, you join me in openly condemning the covenant-theology of the Liberated, at least to an extent. Have *you*, brother, furnished a warranted basis for your judgment of them? Not that anybody knows about. So, then, also in this paragraph you should be talking to yourself as well as to me. True, you have reviewed that "Appel" of Prof. Veenhof. But you simply repro-

duced in outline form the content of his booklet. We are still waiting for your criticism.

You should know that it was not necessary for you to take me, and unwittingly yourself, to task for "condemning" the covenant-theology of the liberated before furnishing a warranted basis for my judgment. For the two main tenets of that theology—the ones I discussed and criticized—are well known to all of us, as well known, I would say, as the name of the present occupant of the White House.

You write, "Finally, if the position of the liberated churches is as heretical as you maintain. . . ." etc.

To this I reply, what I have thus far been dealing with in my articles is the *covenant theology* of the Liberated, definitely with the two principal tenets of that theology, one of which is this: The promises of God are given also to the reprobated covenant seed. True, I pronounced that tenet thoroughly heretical. But your contention is that it is not as heretical as I maintain. It is not thoroughly heretical. There is an element of truth in it. Will you point out, brother, that element of truth?

Allow me to complete this paragraph from your pen, "Finally, if the position of the Liberated Churches is as heretical as you maintain, I feel that we as churches have even a greater calling over against them. We have then the calling, with our greater light and superior knowledge which God has graciously given us, to attempt to do all in our power to save this last vestige of Reformed truth in the Netherlands, while there is still opportunity for communion with them. It is possible that we close the door to this opportunity and fail in realization of this calling if we proceed in an abusive manner."

Reply. We are bringing to the immigrants in Canada what we believe to be the pure gospel of God. Through the years of the past we have been sending to the Netherlands brochures setting forth that Gospel and opposing it to the covenant-theology of the Liberated. But perhaps we should do more. But you don't think so. For your stand is that there is an element of truth in that doctrinal tenet (it forms the heart of their covenant-theology): The promises of God are given also unto the reprobated covenant-seed.

You say that it is possible that we close the door to this opportunity if we proceed in an abusive manner. You mean if we pronounce that doctrinal tenet thoroughly heretical. But will you make plain to us that we can do anything else and still be of true benefit to the liberated?

You close your article with the remark, "It would seem to me that at least until a stand has been taken, this purpose can be advanced more properly by dignified communication between the two groups; upon the

basis of the Truth in the spirit of love expressing one another's desire for mutual spiritual welfare, rather than in the way of accusation and name-calling."

Until a stand has been taken, you say. We have taken a stand. And that stand is that the doctrinal tenet—the promises of God are also unto the reprobated covenant seed—is thoroughly heretical; that there is no truth in it. And by accusation and name-calling you again mean, must mean, pronouncing that doctrinal tenet thoroughly unscriptural. For that is all I have ever done, namely, call that *doctrinal tenet* names, calling it by its right names. Never, certainly, have I called the liberated brethren names. The only names I called them is good names. I called them in the Standard Bearer our dear brethren in Christ. But that evidently doesn't satisfy you. You want us to call also that doctrinal tenet good names. But doing that, brother, we lie to the liberated. And lying to these brethren we show not that we love but that we hate them. So let us by all means continue calling that doctrinal tenet bad names, and also the proposition that through the agency of the human preacher of the Word God tells men that He will place that promised heavenly good—a good promised unto all elect and non-elect alike—in their actual possession *on condition* of their faith and repentance. Brother, I invite you to show in the light of the Scriptures that the two above-cited doctrinal propositions, as taken together, thus in their union, are not what I all along have said they are—thoroughly erroneous.

And then also this yet. You accuse me of many things in your article. But in accusing me you are only giving expression to your *opinions*. For you write, "I felt I should write you and express my *opinion* and reaction. . . ." Now it seems to me that when we accuse others especially in public we should be able to speak from conviction. Otherwise we lack the certainty that our statements are true. That is bad. According to your statement, you lack that certainty, brother. Hence, here, too, you are guilty of the very thing of which you accuse me. You charge me of accusing the brethren on the basis of hearsay. In a word, you charge me with not being certain whether my accusations are true. (Of course, I really have not and do not accuse the brethren).

Finally this. You take me severely to task for publishing Prof. Holwerda's letter. It is well. But I do wish that your article also contained a statement expressive of your sorrow at what the brethren Kok and De Jong are guilty of, *if the report of Prof. Holwerda is true*. According to Prof. Veenhof, they are guilty of having betrayed our churches, *if the report of Prof. Holwerda is true*.

G. M. Ophoff.

Reply To Prof. Veenhof

Rev. W. Hofman criticizes in the Standard Bearer (previous issue) my doing of publishing the letter of Prof. Holwerda. Prof. C. Veenhof of Kampen does likewise in a letter addressed to Rev. H. Hoeksema and that receives a place in the present issue of our magazine. Others have sent me writings expressive of their strong disapproval of my action,—two ministers in our own communion and a brother in the Netherlands. The sum and total of these criticisms form a mass of argument characterizes by an almost perfect sameness. In replying to the criticism of any one of my critics, therefore, I shall be replying to the criticisms of them all. In this article I shall concentrate, though not exclusively, on the missive of Prof. Veenhof.

Let us examine the charges that the professor here sees fit to lodge against me.

1. Says Prof. Veenhof: Prof Holwerda's letter was personal. Ophoff did not have the right to publish it without the permission of its author.

Reply. I did have the right to publish Prof. Holwerda's letter without first consulting the professor. I had this right for the following reasons. The professor's letter, as to the character of its content, is not a personal, private missive. It does not deal with private affairs—affairs that concern only the recipient of the missive. The matter dealt with vitally concerns all the immigrants from the Liberated churches. For, mark you, it is a letter giving advice. And the advice is to the effect that Mr. Koster affiliate with the Protestant Reformed Churches, and not only Mr. Koster, certainly, but all the immigrants in Canada. Thus Prof. Holwerda was speaking to Mr. Koster, to be sure, but through him to all the immigrants; and if to the immigrants then, certainly, also to the Protestant Reformed in the States. So also that immigrant took the professor's advice to be—advice meant for all the immigrants. For he published the letter to as many of the immigrants as he could contact, and is still doing so. He published the letter to me, and I published it in the Standard Bearer.

Further. The professor in his letter tells that immigrant what with his own ears he heard the brethren De Jong and Kok say about all our churches, about all our people, and about all our ministers. Hence, the professor sat down to pen his letter as having no objection to its being published also to the Protestant Reformed in the States. If not, he is guilty of backbiting the Protestant Reformed as to his intention and also actually.

Finally. As I wrote in my former article, Prof. Holwerda's letter partakes of the nature of a report of the acts of a conference that was open to the public, certainly. Any interested person could have attended

that meeting. It was not held behind locked doors. And its deliberations turned on matters that from their very nature were public. Hence, the professor had a right to publish those deliberations to the world. And I had a right to do likewise.

In a word, the professor's letter was not a private, personal missive. Once in the hand of the immigrant in Canada, it was as public as to its character as a news-paper on the news-stand. And therefore I was not under the obligation of asking the professor if I could publish his letter in the Standard Bearer. Certainly, it was already being published. Its content was being spread far and wide among the Liberated in the Netherlands—there is conclusive proof for this—and among the immigrants in Canada. Now these are the facts.

Further, professor Veenhof. Your saying that I went by a personal letter, (*afgaande op een persoonlijke brief*) has this in it: that it is too doubtful whether professor Holwerda was writing the truth to allow me to publish his letter. But is it true that it is *too* doubtful whether Prof. Holwerda was writing the truth? I feel certain that you don't really believe that. Allow me to put to you these questions: 1) Is Prof. Holwerda a liar? Is he noted for speaking untruth? 2) Or, is he hard of hearing, and was his hearing-aid out of order at the time, so that he misunderstood the brethren De Jong and Kok not once, not twice, but as many times as there are statements that he attributes to them? 3) Or, was the professor in a trance, hearing voices of subjective origin? Besides, consider this: Prof. Holwerda was one of our bitterest enemies. You know that. It is evident from this letter that he was one of our bitterest enemies theologically. For he writes: "If the covenant theology of Hoeksema were binding, I would say: never join." But now he is urging the immigrants in Canada to affiliate with the Protestant Reformed. How do you account for the professor's change of front, if the contents of his letter are to be branded a concatenation of untruths? These are questions that you are in duty bound to face.

Your statement, professor, "*afgaande op een persoonlijke brief*", has also this in it: that I am accusing and condemning the brethren Kok and De Jong on the ground of one witness—mark you, on the ground of one witness. Allow me to reply to this. First, I am not accusing the brethren *on the ground of one witness*. For in the first place Prof. Holwerda was not writing *as a witness*; that is, it was not his purpose to accuse. He was simply motivating his advice to the immigrants to the effect that they affiliate with the Protestant Reformed. And for reasons already stated, the possibility that he lied or that he unwittingly misrepresented the brethren is remote.

Second, I am not accusing and condemning the

brethren Kok and De Jong in that article (previously published). I am not accusing them at all. Hence: I am not accusing them unheard. Yet that is one of the charges that you lodge against me. And you add, "Here we deal with the working of a spirit that is not out of Christ." But also this your charge is false. Allow me to make this plain to you. Return with me to my previously published article contained in the Standard Bearer for August 1. In the third column of that article is found the sentence from my pen, "Our whole movement is at stake, if the statements contained in the letter (Prof. Holwerda's letter) are true." Mark you what I write, "*if* the statements are true." This "*if*" clause occurs three times. It occurs the second time at the bottom of the third column, and again at the close of the article. The implication of this "*if*" clause is not: The report of the professor (Holwerda) is true. But the implication is: The report of the professor also may not be true. Thus, the sense and meaning of that "*if*" clause is: the report of the professor may or may not be true. I know not. That is for the brethren Kok and De Jong to say, and Prof. Holwerda especially and by all means, and the ministers and professors who were present on the conference. That, professor Veenhof, is the thrust of that "*if*" clause. What I state by that "*if*" clause by logical implication is that I suspend judgment and will continue to suspend judgment until we have received from the brethren the statement, "The report of professor Holwerda is not true," signed by Prof. Holwerda, of course. Mark you, what we need is not an interpretation of the statements attributed to the brethren by the professor—we can read as well as the brethren in the Netherlands can read—what we need is a statement to the effect that the report is not true; that the brethren did not make the statement attributed to them.

Further, let us take notice further of the phrase, occurring in my previously printed article, "According to the report of the professor (Holwerda). The phrase occurs four times. And it means, "Not according to what I report or say—I say nothing at all—but according to what the professor reported.

You must perceive, Prof. Veenhof, that also this your dreadful charge is false—the charge that I accused the brethren De Jong and Kok unheard and on the ground of the testimony of one witness,—accused the brethren *unheard* of such a dreadful and terrible thing as, to use your own language, "betraying our churches," and that I accordingly set them forth as men of "basest morals", to again use your own language. I am not guilty of that heinous sin, as you yourself, must now perceive. That whole article of mine is predicated on that "*if*" clause. That whole article, therefore, is hypothetical in so far as it turns on the brethren De Jong and Kok.

There is one statement occurring in my previously published article on which I must comment. It is this, "Can it be that we here hit upon the fundamental purpose of that visit to the Netherlands,—the purpose, namely, to show the irreconcilable leaders among the Liberated that they need have no scruples about advising their people coming to these shores to affiliate with the Protestant Reformed?" I am not accusing the brethren here directly or indirectly or by implication. What I do is to ask the question whether that might not also have been the purpose. The brethren were offended, and rightfully so. For the question is suggestive of a motive. But motives are known to God alone. I therefore confess that I should have kept that question in my pen, and add that I am heartily sorry.

I also stated in my article the following, "The possibility that Prof. Holwerda fabricated the statements which he attributed to Revs. De Jong and Kok is remote. Certainly, the man did not fabricate those statements." You don't believe that he did, do you Prof. Veenhof? That would be terrible, wouldn't it? But there is still the possibility that Prof. Holwerda misunderstood the brethren. And that possibility, however remote, I all along have been granting and will continue to grant until we hear from the brethren. So I was not accusing the brethren Kok and De Jong here.

One more thing. I do believe, after having given the matter some thought, that in dealing with this present case I failed to take the brethren Kok and De Jong into consideration sufficiently. Out of regard for the brethren I should have waited with publishing Prof. Holwerda's letter until they had made a statement and had received the testimony of the brethren in the Netherlands. Their statement together with that testimony could then have been published with the letter and my comments. That would have been better. By my hasty action I took the joy out of the brethren's homecoming and caused them unnecessary grief. And for this I am heartily sorry.

But herewith I am not admitting and confessing that I accused and condemned the brethren unheard and that I did wrong in publishing the letter as such. That letter had to be published sooner or later for reasons already stated. It had also to be published to clear the name of the brethren in case they are innocent. So, then, I am not herewith confessing that in publishing the letter I was working the works of the devil. Publishing that letter sooner or later was my solemn duty. My critics must understand this. And they must retract their heavy charges.

2. Once more, I did not accuse the brethren unheard. I did not accuse them at all. I am still suspending judgment, Prof. Veenhof. If there is an accuser in this case it is Prof. Holwerda. Yet, you

pass him by and you direct your invectives against me, who am not accusing but who simply asks: Is the report of the professor true? Did the brethren Kok and De Jong actually make the statements which he attributes to them in his letter? These are my questions, Prof. Veenhof. Is asking these working the works of the devil? I did not bring the brethren under a cloud but professor Holwerda did so by sending that letter of his across the ocean. What I did was to make public what already was public. What I did was to publish a report that was already in circulation among the immigrants in Canada. Do you take it ill of me that I failed to divine that Prof. Holwerda wanted to keep the contents of that report hidden from our people? And that was his aim, as we now have learned from his letters.

You make a tremendously big issue of my publishing the professor's letter without first gaining his consent. But it seems to me that it should now be plain to you that you should not be making an issue of that doing of mine at all. I know, as was said, professor Holwerda wanted the contents of his report to be kept secret as far as the Protestant Reformed here in the States was concerned. But you should know that God is against all secrecy of that character. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed on the housetops." Luke 12:2, 3.

3. Once more, you charge me with accusing the brethren of having betrayed our churches. I have dealt with that charge. I would like you to consider with me this statement from your pen, "And now they (the brethren De Jong and Kok) are being accused—because that is what it comes down to—of having betrayed their churches." "Of having betrayed their churches," is your language, professor, not mine, as is evident from the expression from your pen, "Because that is what it comes down to." Your reasoning here is plainly this, "In holding the brethren guilty of making the statements attributed to them by Prof. Holwerda, Rev. Ophoff accuses them of betraying their churches." Your reasoning here is significant. It shows how your heart appraises the statements in question. These statements are that bad that, if and *as* uttered by the brethren Kok and De Jong, they involve these brethren in the sin of having betrayed our churches. That was exactly the speech of *my* heart, professor, when I heard the report of professor Holwerda read to me by that immigrant. I was dumbfounded and pained. I assure you that many more of my brethren were similarly affected. One brother from the west, who otherwise is very critical of me on account of my publishing the professor's letter,

wrote me, "After reading and digesting your last article in the Standard Bearer, regarding the brethren Kok and De Jong, I feel constrained to write you about it. The first effect upon reading such a thing is a terrible shock and a kind of perplexity, but of course we are all very much concerned and interested and this daze cannot last too long and we begin to take our bearings and try to find a solution."

The only solution is that we think realistically and honestly and act accordingly. In a word, the only solution is that we face the facts however bad they may be.

A final remark. You write, professor, "I hope and ardently pray that this matter may be taken out of the way radically." That certainly is also our wish and prayer. But consider that the only way the matter can be taken out of the way—can truly be taken out of the way—is that we all, you and we here in the States, face the real question, which is: Did the brethren actually make the statements attributed to them by Prof. Holwerda, if not as to the form of the words, then as to substance. This question must be faced and truthfully answered by you brethren in the Netherlands and by the Revs. Kok and De Jong. And answering this question is not done, certainly, by castigating me for publishing what already had been published virtually and for publicizing what already was public—the letter of Prof. Holwerda: it is not done by telling us with what magnificent courage the brethren expounded and defended in your midst our covenant-theology, and thereby, of course, indirectly attacked your covenant-theology—a doing that is supposed so to have pleased you that you decided to urge the immigrants in Canada to affiliate with the Protestant Reformed; it is not done by writing us pious letters in which the above-cited question is completely ignored; it is not done by the publication of witty articles in which this very question is cleverly evaded; verily, it is done by facing and honestly answering that question; thus it is done by telling us either, "Yes, the brethren did make the statements attributed to them by Prof. Holwerda; verily, his report is true if not as to the form of its words, then, certainly, as to substance," or by telling us, "The brethren did not make the statements attributed to them by Prof. Holwerda either as to form or as to substance that is, did not make the statements in question to us on our meetings with them or as far as we know and are able to determine to anyone outside those meetings either in public or in private. The one exception is Prof. Holwerda. If he insists that the statements in question were made on the meeting, we or our part must insist that he was the only one to hear them." This is plain English, professor. Correctly translated, and as so translated employed by your brethren, it would be plain Dutch, too, and strictly to the point.

G. M. Ophoff.

SION'S ZANGEN

Een Vloekpsalm

(Psalm 109; Vierde Deel)

“Dit zij het werkloon mijner tegenstanders van den Heere, en dergenen die kwaadspreken tegen mijne ziel.”

David had “tegenstanders”. In het origineele wordt weer het woord Satan gebruikt: het zijn satans. Jezus gebruikte hetzelfde woord toen Hij Petrus weerstond: “ga weg, satan. . . .”

In dit woord: wederstander, zit een vreeselijke gedachte. Stelt het U voor: God is de Schepper van het geheele heelal. Niemand kan zich roeren of bewegen zonder Zijn uitgaande kracht geschonken worde. Daar komt bij, dat alles wat Hij doet goed en lieflijk, wijs en verstandig is. Alles wat God doet is het wel-luidende. En nu worden er schepselen gevonden die zich verzetten tegen al dat goede en lieve, dat wijze en aanbiddeijke: zij zijn tegenstanders, satans.

Welnu, God heeft al dien tegenstand tegen Hem gezien, hetzij dat men zich directelijk verheft tegen God, of dat men zich verzet tegen Zijn gezondenen. En de Heere keert denzulken een “werkloon” uit. En dat is alweer recht.

Dat is recht, want al zulk verzet is niet dan “kwaadspreken”. O, de tong is een lieflijk lid, mits men de tong gebruikt om het goede te spreken. Het is het lid, dat toont hoe oneindig ver we boven het brute schepsel verheven zijn. Door middel van de tong spreken we Gods Woord na. Door de tong moeten we uiting geven van den indruk die God op ons maakt.

Maar deze man doet net het tegenovergestelde. Hij spreekt kwaad. En hij doet dat tegen David, Jezus, God!

En dat schreeuwt om werkloon. En het werkloon is de vloek!

En door al die opsommingen van de ellende die David moest ondervinden van zijns satans, is hij zich zeer scherp bewust van zijn jammer en smart. En die drijven hem uit tot God. Luistert naar hem, zooals hij God aanroept: “Maar Gij, O HEERE! Heere! maak het met mij om Uws naams wil; dewijl Uwe goedertierenheid goed is, verlos mij!”

Met nadruk roept hij om hulp en heil. Dat zien we eerst bij het feit, dat de geïnspireerde schrijver God aanroept met het definitieve persoonlijke naamwoord: *w'attah!* Van het verschrikkelijke zien op zijn satan, komt hij tot het opblikken tot Hem die hem mint; en hij zal Hem persoonlijk aanspreken: Maar, Gij! Ten

tweede, zien we het in de namen van God die hij gebruikt om Hem aan te spreken: Jehovah, Adonai! Dat zijn de lieflijkste benamingen Gods. Ten derde, aan het feit, dat hij schijnt te redunderen in de uitdrukking: “Uwe goedertierenheid is goed”. O, ge kunt het aanvoelen: deze man verlangt naar God en naar Zijn zaligheid!

“Maak het met mij!”

• Daar hebt ge den doodsteek voor alle Pelagiaansche geknoei onder de menschen! God maakt het met mij! In het Engelsch staat het eigenlijk nog mooier: “Do Thou for me!” Ergens anders staat er: “Het is tijd voor Jehovah dat Hij werke, want zij hebben Uwe wet verbroken”. Psalm 119:126. Daar hebt ge de twee leden van de geschiedenis, en wat de eerste helft aangaat, omsluit het ook de groote eeuwigheid. God werkt, want Zijn wet is verbroken. Alle inschuiving van andere vuile elementen is ketterij.

O ja, God zal het eeuwiglijk maken voor Zijn volk!

Daarom is het volbrachte werk van God dan ook zoo hemelsch schoon.

En het verband duidt het ook uit, want de bidder vraagt om den arbeid des Heeren over hem “om Zijns Naams wil!”

De Naam is het Wezen. (Micha 6).

Gods Wezen is zoo onbeschrijflijk schoon en lieflijk, dat duizend eeuwigheden het niet zouden kunnen uitputten. De bidder kent God, en daarom vraagt hij om de zaligheid, steunende op en opkomende uit, een theologisch motief: den Naam!

In het tweede lid van dit vers hebt ge wezenlijk hetzelfde als wat we hoorden in het eerste lid: “dewijl Uwe goedertierenheid goed is, verlos mij.”

Let wel, dit beteekent niet: ik weet dat Uw goedertierenheid goed is voor mij, en daarom vraag ik U om mij te verlossen. Maar dit: Uwe goedertierenheid is zóó lieflijk, dat zij vuile en schuldige zondaren redt uit het eeuwig verderf: openbaar dat, o HEERE Heere! Met andere woorden: Verheerlijk U, o God, in Uwe deugden. En dan als een gevolg, ja, dan wordt Gods volk zalig. Ik wilde alleen hierop wijzen: Gods volk wordt door den Heiligen Geest geleerd om theologisch te denken, te spreken, te bidden en te leven. God moet alleen de eer en de glorie ontvangen.

“Want ik ben ellendig en nooddruftig, en mijn hart is in het binnenste van mij doorwond.”

Dat is David; maar het is in den diepsten zin Jezus die hier bidt.

En niemand is ooit zoo doorwond als Jezus.

We hooren veel van gebroken harten. De wereld galmt er van in zieke liefde-smart. Maar Jezus' hart is gebroken zooals nooit een menschen hart gebroken is.

Hij is gehaat en gewond zooals nooit Zijn volk zal kunnen lijden. En de diepste reden is omdat Hij een absoluut rein hart had. Zijn hart was fijner besnaard dan ons hart. Wij zijn veelal grof, wreed, hard.

Dat maakte David-Jezus ellendig en nooddruftig.

Ellendig te zijn wil zeggen, dat men zich van allen en alles verlaten weet, en nooddruftig wil zeggen, dat men de dingen die men behoeft om gelukkig te zijn missen moet.

En de grootste nooddruft, zonder dewelke men op het diepst ellendig is, is wel God te hebben voor zijn deel in eeuwigheid. Daarom richt zich de ware ellende en nooddruft tot God zooals deze bidder. De droefheid der wereld werkt den dood, maar de droefheid die overeenkomstig God is, zoekt dat heerlijke Wezen. Daarin zit ook de reden voor het feit, dat alle zulke klagers uiteindelijk gelukkig zullen worden. Zij hebben in hun lijden, honger en kommer een profetie, dat zij verlost zullen worden uit alle hunne benauwdheden.

Wacht dan, ja, wacht op den Heer!

"Ik ga henen gelijk een schaduw wanneer zij neigt, ik word omgedreven als een sprinkhaan."

Hoe beeldrijk is de Hebreeuwsche taal! Een neigende schaduw is het beeld van den klagenden zanger. We hebben het allen gezien: de schaduw was eerst scherp omlind en duidelijk zichtbaar. Als men vlak bij het licht staat dan is de schaduw het duidelijkst te zien. Maar als men bij het licht wegwandelt dan wordt de schaduw die men vooruit werpt steeds langer en onduidelijker, totdat zij ten slotte verdwijnt. Welnu, een neigende schaduw is een schaduw die verdwijnt.

En zoo staat het er bij met David, met Jezus. En vooral Jezus heeft dit ervaren zooals het nooit ervaren zal worden bij Zijn volk. Indien iemand, dan werd Jezus hoe langer zoo meer gelijk een schaduw die eindelijk opgelost werd in de donkerheden. Jezus wandelde een pad langs hetwelk geheten wordt: Via Dolorosa: de weg van lijden. Voor Zijn lieflijk aangezicht zag Hij niet dan wolken van eeuwig oordeel samenpakken. Hoewel Hij greep naar het licht, omdat Hij daar thuis behoorde, moest Hij naar de duisternis, de buitenste duisternis. Hij ging verder, al verder van Huis, van het Huis van Zijn Vader, waar het enkel licht is. En weggaande, verdween Hij ten slotte. Als er een geweest is die gelijk een afgaande schaduw was, dan was het Jezus. We kunnen Hem amper zien toen Hij verscheen in Bethlehem. We moeten naar de vuile stal. Toen was het al mis. En hoe verder Hij voortstrompelde op het pad van eeuwig lijden, hoe moeilijker het is om Hem te herkennen. Eindelijk komen zelfs Zijn jongeren er toe om te gaan kijken "om het einde te zien."

Zijn schaduw wordt al langer, al langer. Ge moet kunnen zien als God ziet om Hem te herkennen in den hof van Gethsemane. En straks als Hij aan het kruis

hangt dan wordt het nog erger. Eindelijk is de schaduw weg: ze is opgelost in de duisternis. En wat een duisternis. Wie kan onderscheiden in de hel?

"Omgedreven als een sprinkhaan". Hoogstwaarschijnlijk wordt hier gedacht aan het op en neer werpen van dat beestje in den wervelwind. Ge weet het, in Gods Woord lezen we meer dan eens, dat de winden de sprinkhaan brachten, en ook weer wegnamen.

En zoo vergelijkt zich de lijdende zanger aan zulk een beestje, dat een speelbal werd van die sterke winden.

Sterk sprekend beeld!

Zoo was het met David. Ge behoeft slechts zijn levensgeschiedenis te lezen om te zien, dat het beeld past: hij klaagde zelf eens, dat hij zich gejaagd wist gelijk een veldhoen op de bergen. Het scheen wel, alsof een ieder het verzien had op hem.

Maar dat is niets, vergeleken bij zijn grooten Zoon.

Jezus, op Jezus, ziet dit beeld in den diepsten zin.

Ik heb eens gelezen van iemand die Hem beschreef in al Zijn smarten, dat Jezus tusschen duizende werelden geworpen werd. Ge zegt, hoogdravende woorden. Toch niet! Ge hebt wel eens gehoord van de verwerping? Van het vreeselijkste dogma aller dogma's? Van het dogma, dat altijd stiefmoederlijk behandeld wordt in de historie der kerken? Van het dogma, dat altijd de twistappel is onder hen die Gods Naam belijden? Welnu, dit beeld spreekt van de verwerping. Gelijk een sprinkhaan door sterken wind gedreven, op en neer gesmeten wordt, zoo gevoelde David zich; maar zoo werd Jezus werkelijk verworpen. Als er ooit een verworpen is, dan is het Jezus. Zoo Gij in 't recht zoudt treden, o Heer, en gadeslaan onze ongerechtigheden, och, Heer, wie zou bestaan? En het antwoord is: Niemand! Maar wacht even! Alle onze verwerping waarin wij verworpen moesten worden is gelegd op Jezus, en Hij is verworpen geworden in onze plaats.

Gaat nu maar terug naar die vreemde uitdrukking: Jezus is geworpen tusschen alle werelden! En huijvert.

Zullen we ooit de diepte pijlen van het "sabachthani"?

De arme Sprinkhaan.

Hij heeft Zich heel wat namen vergaderd door de eeuwen heen. Zijn catalogus van namen telt ook zeer vreeselijke. Ik denk aan de namen ZONDE EN VLOEK. Denkt er om, dat dat twee namen zijn van Uw Heiland. En ook dat er een verwerping is.

SMARTEN VAN JEZUS. Om onzentwil. We hebben U lief, o Jezus!

(Wordt Vervolgd)

G. Vos.



FROM HOLY WRIT

God willing, the undersigned will again contribute to this rubric in the Standard Bearer. For more than a year the Rev. C. Hanko has very ably and willingly written in my stead. I wish, therefore, first of all to thank him for his efforts in my and our readers behalf. That the undersigned again writes does not mean that our readers will no longer receive the benefit of Rev. Hanko's pen. He will also contribute from time to time. This will give the readers a bit of variety, and will give the writers more time to prepare their productions and for their other labors in God's kingdom.

In the past we have treated various types of Scripture passages. Those who followed the articles, which we then wrote, will remember that we wrote under the heading: "Old Testament Quotations In The New Testament." Later we wrote on "The Signs Of Jesus Recorded In The Gospel Of John." Whereas such articles require rather extensive research and intensive study, we thought it best not to place ourselves in such a position, at least for first, but rather to treat certain passages of Scripture which struck us as having exegetical merit (as far as this compartment is concerned, of course), and yet a very practical message; that the man of God may be thoroughly furnished unto every good work.

In humble thanks to God and recognizing His rich mercy and unscrutable wisdom and justice in all His dealings, we undertake to write this first of, what we pray may be, many articles for the Standard Bearer.

There is a passage in the New Testament, namely, Ephesians 5:14, which is instructive unto godliness and worthy of special study.

The passage reads as follows:

"Therefore He saith: Awake thou that sleepest and arise out of the dead (plural) and Christ shall give light (shine) upon thee."

Paul is here addressing the church at Ephesus. He is instructing the church not to walk as do the other Gentiles, as those Gentiles who still walk in the darkness of sin and unbelief. For that walk does not befit them in their present state of being saints in Christ Jesus. That walk of the Gentiles is in the vanity of their minds, and is estrangement and separation from the life of God. The believers know another life. They have heard the Gospel, the truth as it is in Jesus. And that truth as it is in Jesus, in His cross and resurrection, is, that we are to put off the old man, which is corrupted by deceitful lusts. But that is not all. We are to put on Christ, His righteousness, sanctification, complete redemption. That is putting on the new man,

which is created after God in true knowledge, righteousness and holiness.

This activity of putting off the old man and putting on the new man is stated very beautifully in our Heidelberg Catechism. Concerning the putting off, the mortification of the old man, the fathers say that "it is a sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them"; the quickening of the new man is "a sincere joy of heart in God, through Christ, and with love and delight to live according to the will of God in all good works". Questions 89 and 90.

Although this quotation from the Heidelberg Catechism cannot be considered an exposition of Ephesians 5:14, yet it does give the general thrust of this passage.

Let us keep this in mind.

Looking at this passage a little more closely, we notice that Paul is here quoting a passage which another has spoken. And Paul quotes it as being appropriate to his purpose in writing, and also as, having authority, being the last and final court of appeal.

This helps us to get started, doesn't it?

And involuntarily we ask two questions. They are: 1. Who is this "he saith?" 2. And where is this written in the Old Testament? Both of these questions call for an answer.

We begin with the last question: Where is this written, namely: "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." In vain do we look for this in the whole Old Testament Scriptures, that is, in this exact form and in these very words. The nearest that we can find answering to this is recorded in two passages both in the prophecy of Isaiah. In Isaiah 26:19 we read: "The dead bodies shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs (light), and the earth shall cast forth the dead!" And in Isaiah 60:1 we read these words: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." But neither of these passages answers to the "quotation" of Paul; not literally at least.

What must we say of this? It is no doubt best to take it as briefly stated by A. T. Robertson in his "Word Pictures in the New Testament" to be a "free adaptation of Isaiah 26:19 and 60:1." This is far better, even on the face of it, than Meyer's conclusion: "From therefore *He saith*, it is evident that Paul *desired* to adduce a passage of *canonical* Scripture, but—as the passage is not canonical (having normative value)—in virtue of a lapse of memory he adduces an *Apocryphal* saying, which, citing from memory, he held as canonical". This latter is not merely not worthy of serious consideration, but is also a specimen of higher criticism.

We believe that Paul here is giving the New Testament sense of the Old Testament passages in question, applying it to the point that he is here making in this part of the letter to the Ephesians. It was the Holy Spirit, the Spirit of truth, Who would teach the apostles all things, Who here instructs Paul. Does Paul not speak by revelation? And has not the Holy Spirit the right and also the insight into His own Word, spoken by prophets, to interpret it to fit the special point that Paul is here making? Paul here gives the "sense" of the Spirit in the Old Testament prophecies.

It would lead us too far from our purpose to make an attempt at this place to show that a careful exegesis of these two passages and the fundamental implication of this would be exactly what Paul here gives. Besides what would be the point in so doing? Can we not trust Paul? We are fully satisfied that:

1. Paul is here quoting the Word of God in the Old Testament. And that this quotation here is so wonderful that all the exegetical research can never improve on it. We are also certain that all other interpretations are so much hay and stubble, which will not stand the trial of God's judgment of man's work.

2. That the "he saith" is God Himself. It is true that the form of the verb does not indicate this as such. But whether we make this "he" the Christ, the Spirit, the prophet Isaiah—it all will be the same thing as "God saith." And that is enough.

But that "He saith" is God Himself also gives great importance to these words. That is exactly their importance. Let us, therefore, pay attention, and give believing heed!

What does He say?

To this we answer: God here comes with the gospel command to *repent and believe*, adding thereto the *certain promise of life and salvation*. Note well: Gospel—and the Promise to those who repent and believe—obeying this command!

We do not believe that we can construe a whole theologically scientific conception of the relationship of the command to believe and the promise of life from one text. That would be preposterous. But we do believe that in the light of other Scripture passages we must take notice of the relationship of the "command" and "promise" in our text. Certainly we may not neglect it. Especially not now since this very point is a heatedly debated question in our Protestant Reformed circles.

Of course, we have in mind the matter of whether the promise of God is "conditional". It was Rev. Petter who contended with qualifications that this was the case. Rev. Ophoff has very vehemently contended that the term "condition" must be banished from our theological vocabulary, since it makes the promise of God in its actual fulfillment *contingent* upon the will and act of man.

And Dr. Schilder has also championed the theology which holds that there are conditional promises of God. The two parts of God's Covenant, according to Dr. Schilder, are the promise and demand (*belofte en eisch*). And these are never to be separated. Both these elements are always present reaching equally far. And in the covenant-circle (*verbonds-kring*), the promise comes as well to the reprobate as to the elect. Oh, yes, Dr. Schilder also believes that there are *unconditional* promises. And in so speaking he quotes Ursinus, who, according to Schilder, distinguishes two kinds of promises: a) Categorical, unconditional promises; b) Non-categorical, conditional (*voorwaardelijke*) promises.

With these questions in the midst of theological discussion the matter of demand and promise in our text may not be neglected. The elements of "demand" and "promise" simply lay on the very surface of the text. We may, therefore, not simply pass this by. We mentioned that we might not do this in view of the debated question of "condition" and "conditional promises". But there is another reason. We may not do it for our *very life's sake*. Only when I see the relationship of this "command" and "promise" in the text can I give proper heed to what "He" saith. We must listen sharply. For God listens carefully when He speaks clearly.

Now the first thing that strikes us in this text is the order of the "command" and the "promise". The order here is not "promise and command" (*belofte en eisch*), but it is command and promise. Only *those who obey*, who arise from sleep are given the promise, the blessed assurance that Christ will give them light. Now I know, that I cannot build a whole theological system on this text, but I insist that this text, too, is theology, and that the fundamental teaching of the whole of Scripture here lies as a basis under his text. The text does not say: All shall have Christ to light upon them, *if* they will but awaken from sleep and rise from the dead. And I would have it be understood that I here do not yet speak of the difference between the alleged differences of the Remonstrant "if" and the Reformed "if". I am here merely speaking of the *order* in the text of the elements *command* and *promise*.

It is true that this order of the two elements in the text do not teach us *as such* whether the promise is to all. Nor does this order teach us whether these two elements are the elements in the external calling (*vocatio externa*) of the Gospel, or whether they constitute constitutive elements of God's covenant, as Schilder teaches. So far as I can judge, the two elements are here simply the two elements in the preaching of the Gospel. Thus we read in Canons of Dort, II, Art. 5: "Moreover the promise of the gospel is, that whosoever believeth in Christ crucified, shall not perish but have

everlasting life." This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction; to whom God out of His good-pleasure sends the gospel".

That Paul is here preaching the gospel with the elements as expressed in the Canons of Dort is certain. That the text here in Ephesians 5:14 if explained in the light of the context will be a reformed explanation as given in the Canons of Dort is also equally certain.

To this latter we hope to call attention in a following issue.

G. Lubbers.



IN HIS FEAR

The Collection

He was a good giver.

He loved to give to the church.

He made two mistakes. He made a mistake as a consistory member when, as often as there was a shortage in the fund, he would make up the deficit with his liberality.

That was one mistake.

And the other mistake was that he, as father, handled the family's finances and he simply wrote out a "budget check" every week or so without the family itself taking part in this giving. That was his second mistake.

Away back in the olden days when men used to work with horses it was a difficult task to break in young horses. One would make about as much headway pulling the wagon himself as trying to get these young prancers to pull it. But, of course, these young horses had to learn to pull the load.

And there's mother in the sewing room, trying to teach daughter to run the sewing machine. Mother could sew the dress herself in a third of the time that it takes now with daughter at it. But she knows that daughter has to learn it, difficult as it is.

It is perhaps easier for dad to go out and repair the spare tire himself than to have son puttering with it for half of the day. But son has to learn it.

So there is a learning process necessary. It is extremely important that we take time and effort to teach others what we ourselves already know.

Now to get back to that good giver.

He was making the general mistake of rather doing the giving himself than to instruct others therein.

Instead of supplying the deficit at the church he, as an elder, should have put forth an effort to teach others the blessedness of giving for the Kingdom. It was far easier of course to give a little extra himself (for he had much riches) than to go through the trouble of teaching others to give liberally. Besides that, his fellowmen made misuse of his liberality, they figured that HE could do the giving since he had more money. Therefore, instead of taking the giving so entirely upon himself, the Lord was calling him to teach and exhort the members of the church.

And instead of writing out the "budget check" for the entire family, he should teach his sons and daughters to lay away something of their earnings for the collection. Sons and daughters were growing up, they handled money freely, yet as far as the church was concerned they did little more than put in their usual nickel. Daddy paid the "budget". And that was that.

So you see how from a giving father there can sometimes come non-giving sons and daughters.

In God's covenant it is never enough that we live covenantally ourselves . . . we must teach others, especially our children to live covenantally also.

Giving.

What does God require in the fourth commandment? "First (mark that word *first*) that the ministry of the Gospel and the schools be maintained". So says our Catechism in ans. 103.

This includes supporting the church with your money. Not as if God needs your gift. God's Word and your conscience will tell you He needs nothing from you. God does not need your giving, but you need to give to live. God loveth a cheerful giver and God remembers the cheerful giver when He dispenses His mercies through the ministry. God remembers also the miser when He ministers in the church. An elder one time said to a penny-pincher that he could easier go to the grocery store and get groceries without paying for them than that he could go to church as a miser and receive a blessing. This was quite a nice parable even if not applicable in every detail.

God GAVE. In those two words the whole of our salvation is contained.

Because God gave, we, His imitators, also begin to give. All we can ever give results from His first giving to us. Therefore we give.

We give ourselves. A living sacrifice, says Paul. That is so much superior to the slaughter of animals of the Old Testament, and far more excellent than paper money, nickels and dimes, etc. Giving ourselves.

And in the process of giving ourselves we also give of our goods. He that giveth himself in living



sacrifice will follow this with the giving of his money toward the support of the church.

Teach It To The Next Generation.

Now comes the acid test of our covenant living.

If we ourselves have learned to give, how much do we exert ourselves to teach it to others.

This is true first of all in the church.

The ministry of the church includes the preaching but it includes no less the work of the elders, etc. The preaching must teach people to give, but the minister who emphasizes this rather consistently is liable to be suspected of looking for a salary boost. And that is too bad. The elders therefore can do so much toward teaching the people and especially the young couples to become faithful in their contributing.

But I believe that the matter must primarily be learned at home—the place where they learn everything else practically.

Therefore it has to be discussed in the home. Not in terms of cold finances but in terms of covenant fidelity. It can be discussed at the table when the chapter you read happens to be II Cor. 8 or 9. The family ought to become conscious of this Christian practise.

But when son and daughter begin to work out and receive an individual income, right there, when that first week's salary comes into their hands, they must be made conscious of their covenant duty. Whether they give their earnings to the parents or whether they retain all or some of what they earn, it makes no difference. This money is very really something they have earned. And of that which they have earned they must learn to give freely.

It is a mistake therefore of parents when they make requisition upon all the son's income and leave him a little for spending money. Before anything else, son has to lay aside for the church. He must do that, he himself. If the parents claim all his income, that part of his income must be exempted which the young man himself gives to the Kingdom. And from that first salary check until the time that he becomes entirely self-supporting, the principle of giving freely to the church must be impressed. Until, by the grace of God, he has learned it. Then the church will not often have to call at his door because his giving is below par.

Tithe?

How much to give. Son has a regular income. How much shall he give?

The boy needs guidance here as everywhere else.

In the Old Testament there was the tithe.

That would be a rather safe rule don't you think? We, of the New Testament, are not bound by the rule

of the tithe, but who forbids us to practise it if we are assured that in giving a tithe we give "as the Lord has prospered us"?

Some people seem to think that the Lord removed the ordinance of the tithe because we are free to give as we please, with that selfish freedom born of greed.

Most people do not like the tithe because it would require a rather sizeable portion of their income.

I am convinced that the Lord removed the tithe, not in order that we should do less, but to give us the freedom to do more.

We, of the New Testament, have grown up and we need no tithe laws—or do we? We are free. Free—to do more than tithe. There are exceptions of course. Your income tax tells you what your income was. Your acreage and property tells the world how rich you are. And God knows what your income is. God knows it. And He says you must be free to do MORE than tithe.

Give as the Lord has prospered us—some of us are prospering tremendously.

Teach our children that when they come home with their first salary check. And they will not long need to ask, how much must I give?

M. Gritters.



50TH ANNIVERSARY

On October 10, 1949, the Lord willing, our beloved parents

Mr. and Mrs. A. Wever

will be married, D.V., 50 years.

We thank our Heavenly Father with them for having kept and sustained them together through the years, and pray that the Lord may grant them His peace in their remaining years.

"Blessed be the Lord who daily leadeth us with benefits, even the God of our salvation."

Their grateful children,

Mr. and Mrs. Herman Korhorn

Mr. and Mrs. J. Wever

6 grandchildren

1 great-grandchild.

Grand Rapids, Mich.



ANNIVERSARY

On October 1, 1949, our beloved parents,

Mr. and Mrs. Henry Heemstra

will commemorate their 25th Wedding Anniversary.

We thank our Heavenly Father for having kept them through the years, and it is our prayer that they may be spared for us and for one another for many years to come.

"Thou, O Lord, remainest for ever; thy throne from generation to generation."

Their grateful children:

Mr. and Mrs. Frederick W. Geers

Joyce Lorraine Heemstra

Hollis Duane Heemstra

Carole Faye Heemstra

Nancy Ione Heemstra

Henry Timmer Heemstra

Grand Rapids, Mich.

Report of Classis West

MET IN SESSION, SEPT. 7, 1949 AT SIOUX CENTER, IOWA

Rev. L. Doezeema called the brethren together, after having them sing Psalter No. 30 and reading from Psalm 27 he offered prayer. The credentials showed delegates from all congregations, Doon being of necessity represented by two elders and Bellflower by its pastor alone. Rev. Howerzyl is chairman for the day and Rev. Doezeema takes care of the minutes. After the usual preliminaries Classis considers an instruction from the Edgerton Church and almost a like one from Pella Church to the effect that there be another mimeographed Sermon Book drawn up by Classis West, including also the special occasion sermons. Classis decides to table this matter until its next meeting.

Then there was an instruction from Oskaloosa consisting of three parts. Part I requests that the reports of the Theological School and the Mission Committees be included in the Agenda of Synod and that the Stated Clerk of Synod be so instructed. The matter was adopted and Classis decides to send it through to the Synod. One of the grounds motivating this instruction is: "Thus our consistories as well as Synodical delegates could familiarize themselves with the content of said reports before coming to Synod. As it is at present the delegates must read and digest a report often 15-20 pages long in the few days of Synod". Part II of said instruction reads: "That the preparation and printing of the Acts of Synod, together with the Yearbook, be placed in the hands of the Stated Clerk, and that the Clerks of the Synod be instructed to deliver as soon as possible after Synod, a typewritten copy of each of their concept minutes, and, that a committee of Synod be appointed to approve these Acts before publication". One of the grounds motivating this instruction is: "This work belongs properly to the domain of the Stated Clerk." Classis adopts this as her own.

Then came Part III of this instruction which reads as follows: "That Synod reverse its stand taken in 1949 regarding the official copy of the Acts of Synod. The decision taken (last year) relieves the Stated Clerk from the task of trans-

cribing the Acts in the official record book, implying that the printed Acts will be considered the official copy. We therefore request that this decision be reversed and that the Stated Clerk be instructed to copy and keep a permanent record which will be considered the official Acts. Grounds for this instruction: "Items are often excluded from publication in the Acts because of their personal nature. Examples of this could be given from the Acts of 1949. These would be found nowhere in the future. There will be no official record of such decisions or of the decision to elide them from the printed Acts. Classis makes also this part her own and decides to send it on to Synod.

Doon's consistory, happy at the prospects of after while having a minister of her own again, requests that a Special Classis or a Classis Contracta be called for the purpose of examination of her pastor-elect, Homer C. Hoeksema. After appointing a committee to enlighten the Classis as to what a Classis Contracta really is, Classis decides to call a Contracta and it expresses that we understand in this case that the neighboring churches called to the Contracta are those of Iowa and Minnesota and that the other churches are free to attend. The Contracta will be held Sept. 28, 9:30 A.M., at Doon, Iowa. Cand. Homer C. Hoeksema will preach on Ps. 23:1 and be examined in the usual branches.

Pella's consistory came with an Instruction saying: "If we reach March 6, 1950, it will be just twenty-five years ago that, at the combined meeting of the Consistories, the Act of Agreement was signed and the Protestant Reformed Churches officially had their beginning. And since that same month marks the founding of the first Protestant Reformed Church beyond the River, in Iowa namely, we may well count the year 1950 as an anniversary year and March 6 as the date. In view of this fact of history should not our Classis call upon the various churches to commemorate this fact in one way or the other?". Classis adopted this in the main and appointed a committee to draw up a schedule suggesting an appropriate celebration. The committee suggested that:

we thus commemorate in one of the divine services March 5. Further that there be a celebration thereof during that same week, by each congregation locally or by grouping of the congregation in each locality at which time the events concerning the founding of our churches could be brought to mind by speeches, essays, songs, etc. Classis adopts this together with the suggestion to publish an Anniversary Booklet. Classis East to be acquainted with this decision in hopes that she will make a like decision.

Redlands kindly invited Classis to hold its next session there. Classis thanked them for their kind invitation but expresses that it would not be wise to have our Spring gathering there. For Church visitors: the California ministers do that work in Calif.; Revs. Vermeer and Vis in Montana and for the Iowa-Minn. territory there were elected the brethren: Revs. A. Cammenga and P. De Boer with A. Petter alternate. Doon is given classical appointments for Sept. 18 and 25. Committee for the Anniversary Booklet: Revs. A. Cammenga, J. Van Weelden and A. Petter. Rev. Vermeer thanks the ladies for the excellent service they rendered at dinner and lunches. Hull is chosen as the next place of meeting, the date, first Wednesday in March.

Before adjourning Classis decides that the Classical Committee make arrangements for a Commemoration meeting on the evening before the next Classis. The President thanks the brethren for their fine cooperation. After singing from Ps. 69 Rev. A. Petter closes with prayer.

M. GRITTERS, Stated Clerk.