

THE STANDARD

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MEDITATION

ONE DESIRE

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

— Psalm 27:4

One desire.

One desire singled out of many.

For many desires flooded the soul of the psalmist, even as many desires fill our souls.

We have many desires, because we experience many needs as dependent creatures of God. There are our physical needs, a few of which are food and drink, health and strength, clothing and shelter. We have need of family and friends, of home and school and church. There are the spiritual needs of forgiveness of sins and strengthening of faith, daily justification and sanctification, peace with God and fellowship with the Father, hope and joy in our future blessedness. These are but a few of the many needs that press upon us from day to day.

And our needs can even be increased at any moment by change of circumstances. New problems arise. New difficulties confront us. New temptations beset us, often when we least expect them. The devil, the world of sin, and our own sinful flesh so readily form an alliance against us to destroy us. The battle is long and hard, oftentimes even almost to the point of despair. The psalmist refers to just that when he speaks of being afraid because of the wicked, even his enemies and his foes, who encamp as a host against him. There are many needs, which cause many desires to arise within us.

But there are also desires that we would rather pass by in silence, yet they cannot be ignored. We have a covetous nature. We crave the treasures and pleasures of this world. We lust after sin. Even though we will the good, the evil is still always present with us.

Many and varied, even furiously conflicting desires storm through our souls every moment of the day, and often far into the night.

Yet: One thing have I desired! When I search my heart, I find that there is actually only one desire that is of chief importance. There is one desire that includes all my pure desires and suppresses every evil wish.

One thing have I desired in the past.

Only one thing do I desire now.

There can be but one single desire in the future, I know.

That will I seek after.

Profound desire.

That I may dwell in the house of the Lord all the days of my life.

When David spoke of the house of the Lord his thoughts turned to the tabernacle as it stood first in Shiloh and later in Jerusalem. The temple of Solomon was not yet built; the Lord still dwelt behind curtains. This tabernacle represented the intimate fellowship which God had established with His chosen people. God dwelt there behind the veil, so that anyone who came in that tabernacle was in close proximity to God. There he could see the blood of atonement that opened the way for the sinner to approach the Holy One. There was the altar of incense, representing the prayers of the saints which ascended before the face of Jehovah as a sweet savor before Him. There the types and shadows were promises of better things to come, for they spoke of the coming of Christ, His suffering and death, and the glory that would follow. Everything testified of the eternal, sovereign love of God that is higher than the heavens and deeper than the sea, broader than the great expanse of the universe and wider than our small comprehension can ever grasp. Everything focused the attention of the believer on his God, Whose heart of compassion embraces His people, Whose eye of mercy is ever upon them, Whose ear is patiently attentive to all their needs, Whose palm, in which they are engraven, reaches out to them to bless them.

Even for David the tabernacle could not be a real dwelling

place. He could not possibly desire to spend all his days and nights there. For no one did. Not even the priests. But it did represent to him that which was foremost of all his desires, covenant fellowship with the living God, abiding in His nearness and before His face.

Just as the poet of Psalm 84 expresses it, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. . . . For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

Or as Asaph declares in Psalm 73, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

One thing worth seeking after.

One profound desire.

And that one desire has but a single purpose, which makes it so essential to our lives: "To behold the beauty of the Lord, and to enquire in his temple."

The beauty of the Lord is His grace.

Jehovah is the God of all grace. He is altogether beautiful. Gracious is He. Who is like unto Him, or with whom would you compare Him? He is Life, even the fulness of all life. He is the Light, in Whom is no darkness whatever. He is Power, even almighty power, for all power is His, even as all power in heaven and on earth is His. He is Holy and Righteous. He is Truth and Love. Goodness, mercy, loving kindness, and patience belong to His virtues. What tongue can ever finish telling His wonders?

He is our God, Who reveals His glories to us. In Christ Jesus He draws near as Jehovah, the Almighty, Unchangeable, Covenant God, Who keeps covenant in infinite faithfulness forever. He speaks to us through His Word and by His Spirit in our hearts. He tells us His Name, which is Wonderful. He shows us His eternal perfections, the perfections of the ever adorable God, Who is blessed forever. He reveals to us His love in our Saviour, Jesus Christ. He pours out the secrets of His heart, telling us of all His plans and purposes concerning us, which can only be realized in the perfection of the new creation. He takes us into His family, and shows us the plans of the Father's House with its many mansions, where we shall dwell before His face forever.

O, to behold the beauty of the Lord!

And to enquire in His temple.

There in the presence of Jehovah, as we look upon His beauty, we can search Him out and concentrate our attention upon His dealings with us.

There we drop our heads in deep humility, for we are mere specks of dust who stand in the presence of the Most High God. If it were not for the reassuring testimony of His

Spirit in our hearts, we would turn about and flee away in terror. But we know that the Lord receives those who come to Him in true humility.

There we hide our faces with shame, for the burden of our guilt weighs heavily upon us and the sense of our depravity causes us to blush. We can only confess: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." How wonderful the experience that our transgressions are forgiven, our sin is covered. How blessed the assurance that we are righteous before God in Christ Jesus, our Lord. What a privilege to come unto Him as His sons and His daughters.

There in the fellowship of Father, we can pour out our souls, making all our needs known. As the psalmist expresses it in this Psalm: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." And again: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

There in the House of Prayer all is made plain. There we experience that God loves us, is gracious to us, is even slow to anger and plenteous in mercy. Even though He tries us as by fire, yet He does so in love. Though He chastens us sorely, He never causes us to suffer more than we can bear. Even then His grace is sufficient, for He is our Light and our Salvation.

Whom, then, shall I fear? The devil, the world, or my own sinful flesh? Sin or death? Persecution or trial? I am more than conqueror.

For there I shall be satisfied!

What can be better than that?

One thing have I desired.

Or to put it in our manner of speaking: There is only one thing that I want, and that one thing is that I may just sit and sit in the nearness of my God, in order that I may gaze and gaze upon His face, to think and think upon His gracious dealings with me. That I desire from Him, Whose Name is Jehovah, that I will seek after in all my life until I taste and see that God is good, good even to me.

That I desire of the Lord.

To whom else could we go to obtain this indispensable gift than to God Himself? There is no person who could give it to me, no matter how much he might wish he could. There is no one who can attain to it by his own efforts or worthiness. How could a mere man bestow the gifts of grace upon another? How could a mere creature ever find his way into the presence of God and be accepted? The very desire to draw near to God is the fruit of His drawing near

to us. When He draws us to Him, we come. And only when He draws. When He calls we hear, but only because He gives us ears to hear. And thus we come with the Spirit-bred prayer on our lips: O, lead me to the Rock that is much too high for me. Or, as David uttered the prayer in Psalm 43: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

Only then we can sing:
In sweet communion, Lord, with Thee I constantly abide;
My hand Thou holdest in Thy own to keep me near Thy side.

That will I seek after.

Again, not as if that would be my effort in attaining my goal. I know that even my seeking is from the Lord. And when I seek, I seek it from Him in prayer; asking, seeking, knocking.

Then I also seek it in my walk, since that becomes the impelling motive in my life. For I know that to live apart from God is death. Even my walk must be a walk in prayer, praying without ceasing. For I am dependent upon my God for all things. I can do nothing without Him. I need His guiding hand, lest I wander into ways of sin. I need His power and grace to fulfill my calling and to serve the purpose which He is realizing in my life.

And I shall also attain that which I seek. No, that statement is not too bold to make. For it arises from the confidence of faith in which we pray, assured that our God will grant us far above all that we can ask or think.

I have the evidence of the saints of the past. Enoch walked with God. Noah found favor in His sight. Abraham was a friend of God. David was a man according to God's heart.

The same applies to us in our own small way, even when we are privileged to be doorkeepers in the house of our God.

Already now the Lord says: Seek ye My face. And my heart responds with joy: Thy face, Lord, will I seek.

And this I know, that afterward He will take me into His glory.

There we shall see face to face. And know as we are known.

Always desiring, and always experiencing the satisfaction of that desire in endless perfection.

O God, how great Thou art!

C.H.

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EDITORIALS

Conservatives and Liberals in the Southern Presbyterian Church

Another copy of the "Presbyterian Laymen" was sent to me. It is a paper that represents the conservative element in the Southern Presbyterian Church and that opposes the strong liberal element in that Church.

In the present copy of the "Presbyterian Laymen" a description is given of both, the conservatives and the liberals.

The former it describes as follows:

"A CONSERVATIVE can generally be classified as one who accepts the Bible as the Word of God without question and believes the basic doctrines of the Christian faith such as, the Inspiration of the Scriptures, the Virgin Birth, Original Sin, the Deity of Christ, the Atonement, the Bodily Resurrection as FACTS, clearly taught in the Scriptures."

To this any true Presbyterian undoubtedly would add the doctrine of Predestination, both election and reprobation, as well as Particular Atonement, the doctrine that Christ died only for the elect.

The Liberal is characterized as follows:

"A LIBERAL can generally be classified as one who says that 'the Bible contains the Word of God,' that he believes that some of the Bible is the inspired Word of God and other parts are not inspired. We have never been able to understand how he can determine which is inspired and which isn't. We have to accept it all or none as the inspired Word of God. He considers the basic doctrines of the Christian Faith as theories, not facts, and he believes that there are other theories that are just as acceptable and of equal value. They emphasize Christ as a Teacher and an Example more than as Redeemer and Saviour. They do not have a conviction about Original Sin, the Atonement and Hell such as the Conservative has. Lacking a saving gospel to preach, they emphasize a social gospel, and are convinced that the main mission of the Church is to provide a better environment and world for man to live in." Etc.

As an example of such a liberal in the Southern Presbyterian Church the paper refers once more to Dr. E. T. Thompson, professor at Union Theological Seminary in Richmond, Virginia. He is quoted as the author of a Sunday-school lesson in the October 26, 1959 issue of the Presbyterian Outlook. He comments on the text in Acts 5 where we are told that the apostles were cast into prison, that, however an angel of the Lord came, opened the prison door and thus released the apostles. And in his comment he explains that here we do not have a miracle at all. "The escape of the apostles might have been due to the ingenuity of a fellow Christian, or to the connivance of a friendly jailor, or to the 'accidental' failure of a lock."

Dr. Thompson adds that it was, nevertheless, the conviction of the apostles that God had sent an angel to release them from prison.

This shows, not only that Dr. Thompson is an unbeliever and that he contradicts the language of Scripture; but also to what utter nonsense and foolishness a supposedly wise and learned man can resort when he does not believe the Bible and, nevertheless, poses as a commentator of the text.

But the sad thing is that the General Assembly was not able to depose Dr. Thompson years ago when a protest was lodged with that body against him.

But there is more.

The National Council of Churches, to which also the Southern Presbyterian Church belongs, introduces all kinds of literature which is supposed to be used by all the churches connected with that council. I quote from the "Presbyterian Laymen":

"The Church Extension study in 1957 was prepared by the Christian Relations Division and was on Christian Citizenship. They brought into our Church so called study books prepared by the National Council of Churches which was purely race mixing propaganda of the worst sort, written by some of the most radical crusaders and extremists in America, many of them having been connected with communist fronts. One of these books, Sense and Nonsense, About Race, by Ethel J. Alpenfels states 'that both man and ape have a common ancestor millions of years back . . .'

"One of the books recommended by Miss Ruth See, then Editor in Chief of the young people's materials in our Church, to our young people in order that they might be truly Christian in race relations was FAMOUS NEGRO MUSIC MAKERS, by Langston Hughes."

This same Langston Hughes wrote a very wicked and blasphemous poem which is such an ungodly piece of literature that I hesitate to quote it here, but which is quoted by the "Presbyterian Laymen" in order that the readers may know to what influence especially the young people in the Southern Presbyterian Church are exposed. For this same reason I quote it here.

"GOODBYE CHRIST"

by Langston Hughes

"Listen Christ,
You did alright in your day, I reckon;
But that day is gone now.
They ghosted you up a swell story,
Called it the Bible —
But it's dead now.
The popes and the preachers
They have sold you to too many.
Kings, generals, robbers and killers —
Even to the Czar and cossacks,

Even to the Rockfeller's Church,
 Even to the Saturday Evening Post.
 You ain't no good no more.
 They've pawned you too
 Till you've done wore out.
 Goodbye
 Christ Jesus, Lord God Jehovah
 Beat it on away from here.
 Make way for a new guy with no religion at all.
 A real guy named —
 Marx Communist Lenin Peasant Stalin Worker ME.
 I said ME.
 Go ahead on now.
 You are getting in the way of things Lord
 And please take St. Gandhi with you
 When you go
 And St. Pope Pius
 And St. Aimee McPherson
 And big, black St. Pecton
 Of the consecrated dime
 And step on the gas Christ.
 Move
 Don't be so slow about moving
 The works is mine from now on —
 And nobody is gonna sell ME
 To a king or general or a Millionaire."

The writer of this article in the "Presbyterian Laymen" suggests that "The quickest and surest way to prevent our young people from being exposed to such poisonous propaganda as this is to see that not one penny of our money goes to any agency or Board in our Church that promotes such things and programs as this."

With this I cannot agree. It is, of course, true that the people of the Church ought not to support with their money such wicked propaganda. But the way which the writer suggests may be the surest way, but it is not the ecclesiastical way. The ecclesiastical way is not to tighten our purse strings but it is the way of protest to the very end. Let the conservative element in the Southern Presbyterian Church register a protest in the proper way with the General Assembly demanding that the Church separate itself from the National Council of Churches. If the General Assembly refuses to act, because the liberal element in the Church dominates that Assembly, then the only proper thing to do is that the conservatives separate themselves from the liberals (which they should do anyway) and become a separate denomination.

They may be loath to do so, but it is the only proper and ecclesiastical way.

I know by experience that it is not easy, that it causes much misery to separate from a Church in which you have been raised. Nevertheless, the truth is above all and that truth the Church must maintain. Besides, it causes much more misery than a separation will ever cause, to see the

modernistic element increase so that finally they gain a dominating position in the Church.

Personally, I am looking forward to the report of the committee that was appointed to compose a "brief statement" of the faith of the Southern Presbyterian Church. This report is to come before the next General Assembly.

About this statement Dr. C. L. King, pastor of the First Presbyterian Church of Houston, Texas, has the following to say:

"I am pleased to be able to tell you that all of the members of the committee are absolutely true to the Faith of the Church. I have not encountered any view on the part of any member of this committee that would lead me to believe that Modernism or even Liberalism is making an inroad into our church. For instance, without a dissenting vote our belief in the virgin birth of Christ will appear in the Brief Statement, even though other important beliefs will not be mentioned for the reason that space will not permit. You can have every confidence in the soundness of our church."

This last statement can hardly be true in the light of what has been said of the teaching of such men as Dr. Thompson at the Union Theological Seminary which has been maintained by the General Assembly. The "Presbyterian Laymen" has this to say about the above quoted statement by Dr. King:

"In all of his teaching and preaching Dr. King has indicated that he personally believed that our Confession of Faith sets forth a proper interpretation of the Bible. However, in the past he has supported some of the liberal projects in our church in every way possible, such as the proposed plan to take us into organic union with the Northern Presbyterian Church. His statement 'you can have every confidence in the soundness of your church' will not stand up under an examination of the facts."

I am also a little suspicious of the statement of Dr. King that other important beliefs will not be mentioned in the Brief Statement because of lack of space. Should not a Brief Statement, be it ever so brief, give expression to all the important doctrines of the Church such as the infallible inspiration of Scripture, predestination, particular atonement, total depravity, and the preservation and perseverance of the saints? All these truths are expressed in the Confession. And if the Brief Statement is meant, not to corrupt or to weaken, but to represent the Confession, it should give expression to all these beliefs of the Church.

But we will see.

H.H.

ATTENTION!

The Standard Bearer staff will hold its regular annual meeting, D.V., on Thursday, June 2, 8 p.m., in the consistory room of the First Protestant Reformed Church of Grand Rapids.

AS TO BOOKS

Calvin on Scripture and Divine Sovereignty, by John Murray. Published by Baker Book House, Grand Rapids, Mich. Price \$1.75.

This is a very good book which I recommend to all our readers. On the inside of the cover we read the following by the publisher: "The three chapters of this book have their origin in a series of lectures on certain aspects of Calvin's theology, delivered by John Murray, Professor of Systematic Theology at Westminster Theological Seminary, Philadelphia. The occasion was the 450th anniversary of the birth of John Calvin and the 400th anniversary of the appearance of the final edition of Calvin's immortal work, *The Institutes of the Christian Religion*."

The first chapter deals with Calvin's Doctrine of Scripture, the second treats Calvin and the Authority of Scripture, the third chapter treats the subject Calvin on the Sovereignty of God.

In the first chapter the author lays great stress on the fact that Calvin maintained the verbal inerrancy of Scripture in distinction from those who hold that Calvin taught that the infallibility of the Scriptures has reference, not to the words of the Bible, but to matters of faith and doctrine only. The latter, according to Murray, Calvin denies, and he maintains the verbal inerrancy of the original autographa.

Yet, on the other hand, according to Murray, "Calvin does recognize that the writers of Scripture were not always meticulously precise on certain details such as those of number and incident. And this means that the Holy Spirit, by whom, in Calvin's esteem, they wrote, was not always 'meticulously precise on such matters.'" If this means anything it means that, according to Calvin and also to Murray, certain minor errors in the autographa are quite consistent with their inerrancy. With this I cannot agree: the Holy Spirit would not inspire even such minor errors.

The author concludes with the following paragraph: "We need not doubt that it was distinction between pedantic precision on the one hand, and adequate statement, that is, statement adequate to the situation, and intent, on the other, that Calvin had in mind, when he said that 'the apostles were not so punctilious as not to accommodate themselves to the unlearned.' We are not necessarily granting that Calvin's remarks are the best suited to the questions that arise in connection with Acts 7:14 and Heb. 11:21. We may even grant that the language used by Calvin in these connections is ill-advised and not in accord with Calvin's usual caution when reflecting on the divine origin and character of Scripture. But, if so, we should not be surprised if such a prolific writer as Calvin should on occasion drop remarks or even express positions inconsistent with the pervasive and governing tenor of his thinking and teaching." etc.

Nevertheless, I am of the opinion that in the last two

paragraphs Murray has weakened his argument by which he meant to prove that Calvin took the position that the autographa were verbally inerrant.

In the second chapter the author does not deal only with the authority of Scripture but also with other subjects such as the relation between Christ as the incarnate Word and the written Word of God; and the relation between the latter and the testimony of the Holy Spirit. In regard to the authority of Scripture, we must distinguish, thus he writes, between the authority intrinsic to Scripture and our subjective conviction of that authority. On this distinction, Murray writes, Calvin is not quite clear. This has led some to the conclusion that the basis of the authority of Scripture, according to Calvin, is in the internal testimony of the Holy Spirit. Yet, this is not the case, according to Murray. On the contrary, "for Calvin the authority of Scripture does not reside in the internal testimony but in that which Scripture is by reason of divine inspiration."

This chapter I consider one of the less clear parts of Murray's book, due, perhaps to the fact that Calvin himself leaves room for misinterpretation.

In regard to the third chapter I may be brief. First, Murray treats of Calvin's conception of God's sovereignty according to His decrees, particularly of the decree of predestination, election and reprobation; and, secondly, of God's sovereignty in His providence.

As I remarked in the beginning, this is a good book which I recommend to all our readers. Although the subject material is profound, Murray has a very clear style so that our readers with a little study ought to be able to understand him.

H.H.

The Epistles of Paul to the Colossians and to Philemon, by Herbert M. Carson. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., price \$2.00.

This is another commentary in the Tyndale series. Although in reviewing commentaries I usually do not read the notes on every verse, in this case I made an exception. I can recommend it to all our readers. On the cover we may find a note stating that this commentary is "a concise, workable tool for laymen, teachers and ministers." And this is true. For, although this commentary is based on the original Greek, this will be no handicap for the average layman. The style is very clear, and also popular.

In an introduction the writer speaks of the church to which the epistle to the Colossians is addressed, of the authorship of the epistle, and of the teaching of the epistle; and, finally, he writes about Philemon and about slavery.

The exegesis is good, based on the original text. But I cannot agree with the interpretation of vs. 15ff. Writes the author:

"He is supreme, first of all, in creation, being described as 'the firstborn of all creation.' This must not be twisted, as it often has been, to mean that Christ stands at the apex of

creation, but is still a created being. On purely grammatical grounds it would be possible to take this phrase with this meaning. Thus 'all creation' would be the totality of which the Son is the firstborn. But the context rules this out completely. We must therefore take the genitive as being qualified by the element 'first' in the compound 'firstborn.' This then underlines the Son's primacy. He is begotten of the Father, not created; and as *firstborn*, *prototokos*, He is before all creation."

With this, namely, that the reference here is to the Son of God in His divine nature only, I do not agree. And for this I have the following reasons:

1. The context. Carson claims that "the context rules this out completely." He, however, does not explain why the context rules this out. I claim that the context favors the interpretation that the reference in vss. 15-20 is to Christ in his human and divine natures both. In vs. 14 we read: "In whom we have redemption through His blood, even the forgiveness of sins." And then the apostle continues in vs. 15: "Who is the image of the invisible God." Now the pronoun "who" in this verse certainly refers to the same person as the phrase "in whom" in vs. 14. And the latter phrase certainly does not refer to the Son of God in the divine nature only but to Christ, the Son of God incarnate. The same is the reference of "who" in vs. 15.

2. When, in vs. 15 it is said that the person to whom is the reference, is the *eikoon tou Theou tou aoratou*, the image of the invisible God, the term *God* in this phrase does not refer to the Father as the first person of the Holy Trinity but to the Triune God. Of that triune God Christ, the incarnate Son is the image.

3. The term "firstborn" certainly puts Christ in His human nature as the One that certainly stands as the first and as the head of every creature or of the whole creation (pasees ktiseos) but, nevertheless, also places Him with creation or with every creature. In His human nature Christ was a creature. This is the only meaning the term "firstborn" can have. When, among men, we speak of a firstborn son, the meaning is that others will follow or have already followed that are like the firstborn. Thus also with Christ. He is the firstborn among many brethren and became like unto His brethren in all things sin excepted. This is also the meaning in the phrase "the firstborn of every creature or of all creation."

4. When we read in vs. 16 that by him were all things created, the preposition "by" is in the original "in" and it is better to translate it thus. This means that in the divine conception of things they all were in Christ; and this divine conception will be realized when Christ, the incarnate Son, has died, was raised, exalted in glory, the Church has been gathered, and the new heavens and earth are created, in which God through Christ will be all in all.

However, I heartily recommend this commentary to our readers. H.H.

OUR DOCTRINE

THE BOOK OF REVELATION

PART TWO

CHAPTER THIRTEEN

The Song of Moses and of the Lamb

Revelation 15:1-8

Enoch already spoke of it against the wicked world of his day. And the souls under the altar cry for it day and night. All the history of the world looks forward to this day. Is it conceivable, then, that only a small part of the people of God are standing here at the sea of glass, now God is about to reveal His righteousness and power over the anti-christian enemy, to sing this song of victory? No, we do not believe this. All the saints, all those that have been faithful, from Abel to the last witness, in the kingdom of God on earth shall stand there at the sea of glass to join the victorious crowd in singing their song of Moses and of the Lamb. And as we shall see presently, this is supported by the fact that the song they sing is that of Moses and of the Lamb, combining therefore the Old and the New Testament in one.

They stand by the sea of glass. We have met with this sea of glass, shining like crystal, before in the fourth chapter of this book. You remember how there it was pictured as being part of the dispensation of perfection that is to displace this dispensation of sin. Especially did it symbolize the truth that in the new creation the glory of God shall be reflected in all His works. Well, here we meet with the sea of glass once more, though from a slightly different point of view. It tells us, in the first place, that these singers are no more on earth. In the days when the seven vials shall be poured out and destruction shall be completed God shall have His people with Him. It is the church in glory. And the sea of glass is here mingled with fire because it reflects the wrath of God as He shall presently reveal it over the wicked world and for the salvation and glory of His people. And thus the entire scene reminds us of the children of Israel standing at the border of the Red Sea, looking back upon that sea that had become the sea of wrath for the enemies, but at the same time the sea of their own salvation. Even as the children of Israel stood by the sea, reflecting the wrath of God, so stand these victorious ones by the sea of glass mingled with fire. Even as that sea in the case of Israel had become the cause of destruction for the enemies of God, so also this sea of glass symbolizes the reflection of God's wrath that will destroy the Antichrist and his kingdom. Even as in the case of Israel the same sea that was instrumental in destroying the power of opposition was their own salvation, so also shall these victorious ones enter into their full inheritance if God shall have caused the vials of His wrath to

be poured out over the wicked world. And even as the children of Israel at the Red Sea sang of victory, so do these victorious ones exalt the arm and the righteousness of the Lord, the God of their salvation.

Let us then for a few moments pay attention to their song. In the first place, it may not escape our attention that they sing their song on harps of God. That is, God Himself had given them their instruments of music. He is the author of their harps. He is at the same time the author of their song. Never would they have sung this song were it not for the grace of God. Never would they have remained faithful unless God through Jesus Christ had sustained them by His grace. Never would they therefore have been able to sing this song, were it not that God Himself had formed them to be His people. They have harps of God. In the second place, it may draw our attention that their song is designated as being the song of Moses and of the Lamb. Evidently this does not imply that this multitude is singing two songs, one of Moses and another of the Lamb, but that the same song is at the same time the song of Moses and the song of the Lamb. Once more, it points to the fact that history repeats itself, and that one phase of history in Scripture is typical of the other, so that it may be said that Israel of the old dispensation already sang the song of the Lamb, and vice versa, that the people of the Lamb of the new dispensation also sing the song of Moses. Old and new dispensation shall be one. There is no break, no difference between them in glory. They form one multitude, and they sing one song. And that one song, sung by one multitude, is the song of Moses and of the Lamb. And therefore, also here the miserable world-conception of those that postulate an eternal difference and separation between Jew and Gentile is condemned. Jew and Gentile, one in Christ, sing the same song, the song of Moses and of the Lamb.

As to the meaning of this expression, it can not be difficult to understand it. As we have already indicated, the whole vision plainly refers to the passage through the Red Sea by the children of Israel, which constituted their final deliverance from Egypt. They had been oppressed by the mighty arm of Pharaoh, but by a still mightier arm they had been delivered. But the enemy pursued them and aimed at their destruction. At the Red Sea arrives the critical moment. Through that sea God causes His people to pass in safety. But by the same instrumentality He destroys the enemy. Just as the flood was both a means of salvation for God's people and a means of destruction for the wicked world, so was the Red Sea the means whereby God saved Israel and at the same time destroyed the pursuing enemy. And as the enemy is destroyed and the people are safe on the other shore, Moses composes this song of victory, in the which he exalts the arm of Jehovah, sings of joy over the destruction of Pharaoh and his host and because of the salvation of God's people. Cf. Exodus 15. Now this entire incident is typical of Christ and His salvation. Moses as the mediator of the Old Testament is type of Christ, the Mediator of the new dis-

pensation. Even as Moses, so Christ leads His people out of the house of the bondage of sin. Even as Moses and his people, so Christ and His people are the object of the pursuing wrath of the enemy. But even as Moses, so also Christ leads His people safely through the waters of separation and of wrath, strikes those waters of the wrath of God, so that they become at the same time a means of salvation for His people and a means of destruction for the enemy. Now then, at this moment the people of Christ stand at the sea of glass, all delivered from sin and from the oppression of the enemy. And they see how God will pour out His wrath upon the enemy. Yea, they already see that wrath poured out and the enemy destroyed. They place themselves upon the standpoint of the completed and full wrath of God. And therefore, their condition is now exactly like that of Israel after they had passed through the Red Sea and had seen the destruction of their oppressors. And for that same reason they now sing the same song, exalting the power of Jehovah, the salvation of His people, and the wrath visited upon the wicked power of opposition. Truly, the song of Moses is the song of the Lamb. Even as Moses taught his people to sing his song, so the Lamb taught His people to sing this song. And essentially they are alike, sing of the same theme, the one being merely a type of the other.

What then do they sing? "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy righteous acts have been made manifest." Let us briefly note the main features of this song. In the first place, it cannot escape our attention that there is nothing in this song of man, but that it is from beginning to end an exaltation of the greatness and power and glory of God. It is God's greatness, God's truth, God's righteousness, God's holiness, that is here celebrated. In the second place, it must draw our attention that from the very contents of the song it becomes plain that these singers already live by sight, not by faith. Here upon earth we also glorify God's greatness and His power and righteousness and truth and holiness. But it is a glorification by faith, that is an evidence of things unseen. These attributes of God Almighty have not yet been fully revealed. But now it is different. God's greatness is now clearly manifested in all His works. His truth and righteousness is now distinctly displayed in all His ways. His holiness has been revealed. It has all been realized. In this dispensation it seemed that the devil and the Antichrist were mighty, were true, and, in fact, were righteous, and that God would not have the victory, but suffer defeat. Long was the period of longsuffering. And often the people of God asked with the poet of old, "Is there no knowledge with the Almighty?" But when the vials of God's wrath shall have been poured out, it shall be publicly manifest, and that before all the world, that God Almighty sits in heaven and laughs and realizes all His counsel in spite of the workings of Satan and

his servants. His truth and His righteousness and His power and holiness shall then be revealed. And, in the second place, we may notice too that these multitudes also sing of the final fulfillment of all prophecy, namely, of this, that now all nations should fear Him and glorify His name. It seemed for a time as if all nations should glorify and fear the Antichrist. But now it is all different. They were not the nations that feared Antichrist; they were the branches of the nations that were to be cut off and cast into outer darkness. The nations have been preserved, and they are in this multitude, represented by it. Presently the new heavens and the new earth shall appear in glory, and then all nations shall fear and glorify the mighty acts and name of the Lord God Almighty forever and ever.

We too, while we are still in this world, may indeed sing this song of Moses and of the Lamb, though not yet in perfection. We are still in the world. And in the world we are still in the midst of battle. But by the grace of God we can listen to the song of the redeemed, and learn it, and look forward to the day when we all shall stand by the sea of glass, delivered from sin and oppression, delivered from the enemy that always surrounds us, free to serve and glorify the God of our salvation, in order to sing the song of Moses and of the Lamb. May our faith cause us to look forward in hope and teach us to sing this song of victory in the midst of the present battle. H.H.

CONTRIBUTIONS

Report of Ladies' League

On the warm, windy afternoon of April 22 the Doon, Edgerton and Hull women left their household duties to spend an afternoon of fellowship in the Doon church. Our meeting was opened with a few Psalter numbers, Ecl. 10:12 thru chapter 11 was read and prayer by our president, Mrs. G. Broekhouse. After the previous minutes and treasurer's report were given, our new officers were elected which are, Mrs. W. Kooiker, president; Mrs. Dick Bleyenbergh, secretary and Mrs. Egbert Gritters, vice-all. The offering then taken was for *The Standard Bearer* amounting to \$25.90.

We were then favored with a speech by Rev. Woudenberg on the theme, "Christian Armour," chosen from Eph. 6:10-18. He spoke on "how we live in a spiritual evil day especially for the soul, that there is an abundance for the flesh such as materialism, wealth, etc., immorality, spiritual indifference, a day of idolatry. That our adversary is the very devil himself, one who has lived in heaven and cast to the earth, setting himself against the church, seeking to destroy our spiritual life. He has false prophets whose most subtle way to wage war in the general spirit of worldly-mindedness that settles around us in conversations, friends, business, etc., soaking up our thoughts and interests. Now when we examine ourselves do we wonder how the church can endure. He went on to show us the armour that the Roman soldier put

on to endure the battle, such as the girdle, breastplate, sandals, shield, helmet and sword. In this light he showed how the Christian soldier must endure the blows of our adversary by putting on the truth that fits as a girdle. That truth is God, and can be known and had only in the knowledge of God. To this truth attach the breastplate of righteousness which we have in Jesus Christ. That righteousness secures and merits our friendship with God. If God be for us who can be against us. Then put on the shoes of the gospel of peace, that promise of God revealed to the church that keeps us ready for battle, gives us strength and courage to stand. With the peace of God we can go forth boldly ready to fight the battle of the Lord. To this armour we add the shield of faith, warding off the attacks of the enemy, the lie. Then the helmet of salvation, the covering of our life, the work which God has provided sending the spirit into the soul that we have been redeemed from our sin. Last we add the sword of the Spirit, the Word of God which God brings into our heart enabling us to believe. This is the spiritual strength the whole armour of God, all serves to keep and protect us. Armament which we have in Jesus Christ, providing full protection of life which the church and family and we must put on. We have them by grace, and must learn how to use and wear them. We have to feed our lives and be busy using these blessings that we may grow and become more adept to fight the battle of faith. We as mothers must instruct our children how to use these so the church may go on fighting and conquering, taking up the armaments, wearing it and fighting wearing it in the cause of Jesus Christ."

Hull gave a number consisting of a vocal duet. Then we were favored by Rev. Woudenberg leading the question hour in place of Rev. Van Baren, who was absent due to church visitation. The questions answered were: Whether it is better to marry or stay single according to I Cor. 7:34. Does Heb. 6:4 teach the falling away of saints? Explain II Sam. 23:5.

The Edgerton women presented a panel discussion on "Corporal Punishment in our Schools."

Our meeting was closed with singing, and prayer by Rev. Woudenberg. Doon served us a delicious lunch. All in all we had a wonderful afternoon of Christian fellowship and might go home once again refreshed to take up our duties.

Mrs. George Hoekstra, reporter

IN MEMORIAM

On April 26, 1960, the Lord suddenly took unto Himself our dearly beloved husband, father, and grandfather,

MR. GERARD VANDER TUUK

at the age of 75 years.

The fact that he is now rejoicing with Christ and all the saints before the throne alleviates our sorrow and encourages us to seek the things above.

The family,

Mrs. G. Vander Tuuk
Mr. and Mrs. R. Teitsma
Mr. and Mrs. H. Scholten
and 11 grandchildren

A CLOUD OF WITNESSES

Jacob and Joseph Reunited

And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

Genesis 45:28

Terror struck like a bolt of lightning into the hearts of Jacob's sons when the Egyptian ruler dismissed his servants, including his interpreter, and in their native tongue said, "I am Joseph." The greatest sin of their lives had been committed against him, and now they saw him standing before them with absolute power as one who was raised from the dead. The brothers were dumb with fear. Joseph, however, knew the answer to their fear. In his own life he had known many such times of trouble and worry. Comfort he had always found in only one place, with God. Thus he directed his brothers also toward Him. "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

With these words ringing in their ears, there could be little doubt left with the brothers that this was really Joseph. His appearance was still quite different. He was a mature man now, dressed after the fashion of an Egyptian lord. But now that he had dismissed his interpreter and spoke in their native tongues, there was the old familiar ring in his voice. But even more familiar were the words that he spoke, words that spoke of God and of His covenant grace toward His people. This had always been Joseph's chief characteristic, a readiness to speak concerning their relationship to God. Then they had scorned him for it. They had ascribed it to pride, as though he were trying to make himself more righteous than they, thereby impressing their father. Now they recognized that same familiar faith in God; but it struck them quite differently. They themselves were different men. Then they had been living in sin and in arrogance and had counted any sign of faith in God a matter of self-righteousness and pride. But now they had been brought unto humble repentance; the same faith, which before they had despised, brought a glow of warmth into their souls. His faith looked upon their lives from a viewpoint which they had not so much as dared to imagine. So great had been the grace of God for them that, while they had yet been revelling in their sins, He had been directing their lives so that even their iniquity might be turned unto their good.

Moreover, it soon became apparent how deeply the love of God had become implanted in Joseph's heart. Not only had he forgiven them their sin against him, that for the brothers would have been more than enough reason to be forever grateful, but he laid before them his most gracious plan for the future. "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty." That Joseph's love for his father would continue could be understood, but that they should all be included in a plan to care for all of their needs for the future, was more than their minds could understand. It was a glorious example of the extent of Godly love.

Fear had subsided and in its place came a joy too great to be expressed. The words of Scripture speak for themselves. "And he (Joseph) fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." Only one who has experienced the forgiving power of the love of God can appreciate the greatness of the joy that found expression that day through tears.

It was not long before Pharaoh heard of the fact that Joseph had met with his brothers. His reaction is the best demonstration we can have of the love which he felt for Joseph. Immediately there arose in his heart the same thought which had arisen in Joseph's. He summoned Joseph to him and commanded, "Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land." Pharaoh's appreciation for Joseph knew no bounds. He looked upon Joseph, not just as a counselor in material things, but as a spiritual companion and advisor. He was more than willing to receive into his land all of the believers in Joseph's God. Lest Joseph should hesitate at his overflowing generosity, he added also this, "Now thou art commanded, this do ye." He would use his full authority to do what was best for Joseph. All of their needs were to be fully provided for. "Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours."

Joyfully the brothers set forth on their way bearing the message of Joseph, "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not . . . And ye shall tell my father of all my glory in Egypt, and all that ye have seen; and ye shall haste and bring down my father hither." It was beyond a doubt the most wonderful message

they could ever bring to their father. Jacob had never really been able to reconcile himself to the idea that his son Joseph should be dead. There had been something in Joseph's youth that made him feel that God had had a further purpose for Joseph to fulfill. That it had come to nought, he never could completely accept. The brothers knew this and could visualize the pleasure which their message would bring. Nonetheless, to be the bearers of this message would from another point of view be very hard. For years on end they had lived under the pretense that they knew nothing more about Joseph's end than a blood-stained coat could tell. It would be a relief for them to unburden their conscience before their father, but, as is always true, this confession would still be hard. Very discreet had been the parting command of Joseph, "See that ye fall not out by the way." There was a real danger that as they looked forward to the explaining of all that had happened before their father, they would begin to point fingers at each other, looking for one upon whom the greater blame might be laid. Joseph wisely warned them to guard against such temptation, causing a falling out among each other on the way.

With amazement Jacob saw the approach of his children. Not only were all eleven of his sons to be distinguished, but they wore new and costly garments upon their backs, there were many more animals in their procession besides those with which they had left, behind them they drew wagons such as were unknown at that time outside of the land of Egypt, and all were burdened down with vast amounts of food of many different kinds. But, if what Jacob saw was amazing, it could not begin to compare with the words that fell upon his ears, "Joseph is yet alive, and he is governor over all the land of Egypt." It was more than Jacob could believe, and his heart grew faint within him. Year upon year had passed and he had never been able completely to believe that Joseph was really dead, and now that he heard otherwise, that too was too much for him to accept. Only after he had heard the whole story from beginning to end, and after examining again and again the gifts, did he finally find the strength of conviction to answer, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

There was a feeling of suppressed excitement in the household of Jacob as they made preparations for their journey to Egypt. There was ample reason for eagerness. Soon all reason for worry and fear about the shortage of food and the famine would be gone. They would be amply supplied out of the bounty of Egypt. In fact, they would be recipients of royal favor as the family of Joseph. Most of all, they were all caught up into the eager anticipation of Jacob as he looked forward to his reunion with Joseph. Nonetheless there were also those things which suppressed their feelings and even contributed a tinge of sorrow. First of all, of course, there was the responsibility of the elaborate preparations which had to be made so that every member of the household could safely undergo the move. But even more there was the fact that they were going to leave the land

of Canaan for an extended length of time. The land of Canaan was their home in a very peculiar sense of the word. Not only had they and their fathers lived there for many years, but the land had been given them as an eternal inheritance by covenant promise of God. Although they moved to Egypt, Canaan would always be their home. None actually realized how long their stay in Egypt would be, but even the thought of a temporary stay away from the promised land could not leave them without a taint of sadness.

It was not until they were started on their way, however, that doubts began to trouble Jacob. Ever since he had heard of the Lord's gracious care for Joseph, his spiritual convictions had flashed more brilliantly than ever before. It served so wonderfully to verify all that he had ever learned about the covenant faithfulness of Jehovah. But as he thought upon the covenant of the Lord, he remembered how that its promises and blessings had always been immediately connected with the promised land of Canaan. His fathers before him had fled that land because of famine and the results had been most sad. His own twenty years in Haran had been as years of banishment. Thinking upon this he hardly dared to proceed. Not knowing what to do, he stopped at Beersheba to sacrifice to God. That night God appeared to him in a vision and said, "Jacob, Jacob. I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." Arising in the morning Jacob proceeded joyfully upon his way.

Approaching the land of Egypt, Jacob sent Judah ahead to announce their arrival. Once Joseph had heard that his father was approaching near, he could withhold himself no longer. He summoned his chariot and hastily set forth to meet them. Many years had passed since they had shared their spiritual joys together; yet very few days had passed when they had not thought each one about the other. Many a prayer had ascended unto heaven in each other's behalf. Their final reunion was marked by a long and tearful embrace. The depth of Jacob's feelings is best seen in the prayer that finally escaped from his lips. "Now let me die, since I have seen thy face, because thou art yet alive."

B.W.

WEDDING ANNIVERSARY

On Thursday, June 16, 1960, our dear parents,

MR. and MRS. GEORGE SPRUYT

hope to commemorate their 40th wedding anniversary. We are thankful for the Heavenly Father's many blessings upon them and us. We pray for their continued complete faith and assurance in the promises of our Lord and Savior, Jesus Christ.

Mr. and Mrs. Morris Campbell
Mr. and Mrs. John Jansma
Mr. and Mrs. Del Groeneweg
10 Grandchildren

Grand Rapids, Michigan

FROM HOLY WRIT

Exposition of I Corinthians 15

VII.

(I Corinthians 15:35-38)

a.

We should remember that we have now come to consider the last major section of I Corinthians 15. In this part Paul discloses some more mysteries of the resurrection of the dead. Paul is indeed like a scribe which is instructed unto the kingdom, and like a man who is a householder, who brings forth out of his treasure things new and old!

Paul is answering two very definite questions in connection with the blessed resurrection of the dead. Incidentally, it should be remembered that Paul speaks here exclusively of the resurrection of the dead who have fallen asleep in the Lord. And in connection with the resurrection of these dead the apostle replies to two questions which are evidently raised by the skeptics. These questions are, and we quote, "How are the dead raised up and with what body do they come forth?" Verse 35.

It is the former of these questions which Paul is answering in the verses 36-38. Here we read: "*Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body.*"

It would be a very serious error to overlook at this point that Paul does more than merely repeat what he had already taught these Corinthians, while in their midst, as a father, who had brought them forth in Christ. Paul is here "making known" in the sense that we have here a fuller "revelation" of the mysteries of the kingdom. The things that were secret in God are here disclosed by Paul according to the grace given him. See verse 1 and Eph. 3:1-12. We have pointed out in the first essay in this series, when we discussed verses 1-10 of this Chapter, that the term "to make known" in the Scriptures, when applied to Christ and the apostles, is the same as "to reveal." No minister climbs on the pulpit and says "today I reveal to you the truth . . ." If he be at all orientated in Reformed language he will say that he *preaches, instructs, announces, declares, warns*. But he does not "reveal." He preaches what God has *already* revealed. That is the *apostolicity* of the church.

Howbeit, here we are dealing with *revelation* on the part of Paul.

And we, shall we really preach this revelation of God's

will, shall needs have to pay very close attention to the *revelation* which here lies before us, and pray that the Lord open our eyes to behold wondrous things out of his Word!

I believe that often the form and content of a question tells us about as much as the answer, provided the question is well put. And, in this case, we have a very well formulated question. It is: *how are the dead raised?* We believe Paul limits the answer in verses 36-38 to this question.

We should notice concerning this question, first of all, that the term "the dead" are those who have fallen asleep in Jesus. Paul is standing in the midst of the church. Hence, he is not speaking of the dead in general, but most specifically of the dead, the saints who have passed on to glory, and whose bodies are in the grave. This is evident from verses 16, 17 where Paul speaks of the dead, as well as from the entire sequence in this chapter. And, secondly, these dead are here considered as a class from another class. They are all the rest of the church in distinction from the church which is now on earth and the church latent, which must still be born in the future. And they are the church as gradually they are brought to glory, while at the same time the realm of Sheol, the grave, is more and more the realm of "the dead." Thirdly, they are the dead of whom Paul writes so comfortingly in Romans 8:11: "Now if the Spirit of Him who raised up Jesus dwell in you, he that raised up Jesus shall also quicken your mortal bodies through His Spirit that dwells in you." It is the Spirit of Christ in us, the risen Lord, who is the firstfruits of the full harvest.

This latter point is very, very necessary for a correct understanding of the analogy which Paul draws between the sowing of grain and its coming forth a new plant and the sowing of the human body and the *manner* of its coming forth in the resurrection. There is a germ of life in this dead body of ours. It is here on earth already "indwelt" by the Holy Spirit through regeneration, sanctification as really as it will be presently in the glorification. See the "golden chain" in Romans 8:30.

Now the question is how are these to be "raised up." The term in the Greek means: to arouse, to stand up! And thus they come forth, go forth from the grave. And then they are clothed with immortality not only in their soul, but the body also shares in the resurrection life, the life of glory.

And the question is "how"?

The question of the manner, the *mode* might mean: by whose power, either by that of God in Christ, or by man himself. However, what follows here in the text points in a different direction. It refers, evidently, to the inner connection between the present body and the resurrection body. There is identity and yet also a difference. How do we come from the one to the other?

This question here is asked by the skeptic.

He casts doubt upon the reality of the resurrection by

questioning the manner. None, of course, has ever observed that *process*, they say. And Paul answers any one who might skeptically raise that question. It makes no difference whether this be the out-and-out skeptic and unbeliever, or whether this be the flesh and doubts of the saints.

To all of these Paul says: "Thou fool"!!

The term fool in the Greek is a very strong term. It means to be *mindless*, unintelligent, without the true wisdom that sees the nature of God's work in creation and in re-creation. Christ applies the term, in the parable of the rich farmer, to a man who was rich in material things and not rich in God. God says to him, "Thou fool." That very night his soul was required of him. And, again, this term is employed by Jesus, when, speaking to the Pharisees, he chides them for cleansing the outside of the cup in their legalistic self-righteousness, but do not cleanse the inside of the cup in true righteousness! And in Eph. 5:17 where the term "fool" is the opposite of seeing the practical relationship of the course of our walk to the will of Christ.

In the text here Paul is speaking of the folly which does not observe the most simple and beautiful analogies of the blessed resurrection in the plant world, right in our own back-yard. God's Name is very near, his wondrous works declare! And these are placed here by God, each season anew, that they be observed by us. Says Paul: "Thou fool, that which thou sowest is not made alive except it die."

Permit us a remark here concerning the general approach of Paul to this question of the resurrection!

Paul points out the increated nature of the plants and herbs and trees, as well as the distinctive nature of each body in the universe, sun, moon and stars, fish and fowl and beast and man.

That this can be done by the apostle is based upon another general truth of Scripture. It is that Paul proceeds here from the premise, the prejudice of faith that he *believes* in God! He believes in God the Father, *Creator* of heaven and earth, who also by His counsel and providence upholds all things. He directs the life and existence of each creature. There is nothing but what it lives and moves and has its being in the almight of God. His is the strength of all strength, and the power of all power. This is stated by Paul in verse 38, "But God giveth the same a body even as He wills."

Now this "as He *wills*" is a tremendous concept in this connection here. This as he *wills* is his determining will in providence. It cuts off both the pantheistic theory and the deistic. The former believes that all things *are* God. Here the *will* of God has no place. There is no counsel or providence. God and the world are identified. There can be no resurrection. And the plants do not receive a body as he wills. Deism conceives of all things as being divorced from God. There is nothing but laws of nature. God has, so to speak, in some way put the world here, and now it runs by

its own laws. God does no longer by His counsel and providence bring forth each creature, maintaining the original creation ordinance.

To both of these Paul deals the death-blow.

He is not fighting these two explicitly. That is true. However, Paul does start on his own basis of implicit and explicit belief in God. And when this is held fast one is wise and not a "fool." For "by faith we understand that the worlds were framed by the Word of God so that the things which we see are not made of things which do appear." Heb. 11:3. We see creation not by the eyes of experience, but first of all and primarily through the eyes of faith. We believe and therefore we understand. We believe in the Creator and therefore the entire universe is a book wherein we know God. Hence, we know God "first by creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate the *invisible things of God*, namely his eternal power and Godhead, as the apostle Paul saith (Rom. 1:20)."

And now this phrase of Paul comes to stand before us in bold relief, does it not?

He giveth to each a body as *He* wills!

And if God does this with each creature, each year, and in every land and clime, what will prevent him from doing the same with our mortal body by His Spirit Who dwells in us?

The first point, the chief lesson to observe all about us in the plant world is that nothing is made alive unless it first die. It is this truth that Christ applies to Himself in John 12:24 where we read: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Jesus is here referring to his death and resurrection. There is a divine *must* in this. This is not only true because this is written in Moses, the Psalms and all the prophets. Luke 24:25. There too it is written upon every page that the Christ must die in order to live. However, this is also written in the world created by God in six days in the beginning. Whether this was there from the moment of creation, or whether this is due to a drastic change in the constitution of the creation due to the fall and the curse, is, of course, a question. But the whole creation points toward Christ. If we could see all the details we would see Christ written in every plant and flower. Christ is named as the Lion, the star, the sun, the tree and the vine. Christ is stamped into the very nature of all things. He is the firstfruits of creation.

And therefore also the truth that nothing grows and becomes alive except it *die* is a revelation and creaturely manifestation of the resurrection of the body.

The *mode* of the resurrection is very evident.

This we hope to point out in our next essay, D.V.

G.L.

IN HIS FEAR

Observations

For this issue we would make a few observations about matters here and there. These matters we do not wish to treat at length. And we do not want to devote an entire issue to each item. Therefore we list them under the title of observations, of course, in His fear. These matters are not related to each other in any other way than that they all are viewed in His fear; and the order in which they are treated also is not to be ascribed to any other inner relationship between the matter.

Worship of God or of man?

When these lines appear in print and reach our readers and subscribers, we will be about half way between Mother's Day and Father's Day. We did not have a Mother's Day sermon in our church, and we do not intend to have a Father's Day sermon either. We have had those who looked askance at such a remark try to defend such a practice as quite the Christian thing to do. But we cannot help but remember every year when these days are again with us the theme of a Father's Day sermon we saw listed on a bulletin board outside of a church in Hamilton, Ontario, some ten years ago: Fathers are Funny. Well, I suppose we have to try to defend a thing like that also.

But that is not the observation which we wish to make at this time. And we do not make this as a blanket condemnation of every church wherein a Mother's Day sermon was delivered and wherein Father's Day sermons are contemplated. We simply want to give a word of warning lest we become worshippers of man rather than of God. A Mother's Day sermon, that is, a sermon delivered on Mother's Day, that taught the Scriptural truth that we must honor father and mother we certainly would not condemn. A Mother's Day sermon, wherein it is pointed out that the *believing* mothers in Israel prayed and looked for a man-child with a view to the promise of a Redeemer, would be spiritual food for God's people, if this all is explained as the work of the Holy Spirit in the hearts of God's covenant people. But then the sermon is not in keeping with man's idea of the day and not only could be preached any other Sunday just as well, but it also ceases to be a celebration of Mother's Day and is, as all other Sabbaths, a celebration of the Rest Day.

Mother's Day and Father's Day are not Church Holidays. They find no basis in Holy Writ. Simply to extol motherhood and fatherhood—and pretty soon on Children's Day, childhood—has no particular spiritual value, and does not belong on the pulpit and in the worship service where God's people come to be fed with the bread of life. When Jesus Himself was busy in the temple with spiritual things, He said to His mother, "Woman, what have I to do with thee?" He was not being disrespectful, but He did speak the truth.

And some of the sentiment we have read and heard expressed in connection with Mother's Day clearly indicates that many—on that day at least—deny or question very strongly that mothers are conceived and born in sin, have the flesh and its motions of sin and as though mothers in general are ready to go to heaven without Christ and are really too good to stay here in this sphere of sin. Paul makes a point in I Timothy 2:14, "And Adam was not deceived, but the woman being deceived was in the transgression." Indeed, there are godfearing mothers, women strong in faith. There is a Sarah whose faith was at times stronger than Abraham's, and he was a giant of faith. There was a Hannah, a Ruth, a Deborah to mention only a few. And throughout history there were countless numbers of women who sacrificed, prayed, taught their children God's ways and manifested the virtues of God's kingdom. Those of us who believe do owe our mothers much for the early training in His fear that we have. But let us not forget the God who gave them these virtues in Christ. And let our worship services be worship of God and not of man.

And now we come to the point. Sad to say, in many of these churches that will devote a whole sermon to honor motherhood, fatherhood, childhood, and think it ill of you if you do not do the same, think nothing at all of NOT having a worship service on Ascension Day. Some will even fail to have special sermons on Pentecost. The Church holidays that are commercialized as Christmas and Easter they will set aside for special sermons and messages. But for the rest Mother's Day and Father's Day have the preference. Worship of man, we say, instead of God. This is not in His fear. And there is something radically wrong not only with this situation, but my dear reader also with YOU when you can stay home from a special Ascension Day service and welcome the Mother's Day and Father's Day sermons that put a little feather in your cap and fail to tell you that without Christ, yea without this ascended Christ, all motherhood and fatherhood ends in hell! Maybe that theme of "Fathers are Funny" is not so far off. Make it, "Fathers are Foolish," and then have in mind and point out that it is the height of folly for *church-fathers* to advocate and extol natural man and to ignore the Ascended Christ, Who gives the gifts whereby mothers and fathers are able to be faithful to God and to His Covenant children, to love them spiritually and to care for their spiritual needs, and then you have seen things in His fear.

Do We Understand?

The Agendum for our Synod has been distributed to the various consistory members in our denomination. Others will either have to borrow a copy or wait until all this material with synod's decisions is printed in the Acts of Synod. It is not our purpose to try to make propaganda for any of the matters coming to the attention of our synod. We simply want to make a few observations about a matter mentioned in the "Hymn Question."

Our observations have to do with the conclusions of the committee and the article of the Rev. H. Hoeksema, translated from the April 15, 1928 *Standard Bearer*. As to the conclusions of the committee, we are one hundred percent in agreement. We are and always were *strongly* opposed to the introduction of hymns into our Psalter and worship. Some may have misunderstood because we did make known our belief, as the committee has it in point 7, "Faithful versifications of Scripture, other than the Psalms, may be sung in the churches." But our stand has always been against what men usually mean today when they speak of hymns.

But the matter that we write about is in point 5 of the committee's conclusions and point a/1/ of the Rev. Hoeksema's proposed grounds in 1928 for the rejection of hymns. As we said, we are not trying to make propaganda for this matter before Synod even reads and discusses the matter. Therefore we do not intend to quote either the committee's complete advice or conclusions or the other grounds proposed by the Rev. H. Hoeksema. Here, then, is what the Rev. Hoeksema wrote, "There is no need of hymns alongside of the psalms which are presented to us in the Holy Scriptures: **1) There is in those psalms a spiritual riches wherein also the heart of the New Testament congregation is able to express itself perfectly, provided one learns to understand those psalms well.**" And the committee writes under point 5, "In the Psalms of David resounds the ever abiding and eternal keynote of the godly mind, while hymns usually bear a temporal character, marking the one-sided conception of the moment in the Church of God (Kuyper)."

Two things we would observe. First of all, if the argument is raised that for us on this side of the birth and cross of Christ the Psalms are not adequate to express our faith in Christ and our praise to God, then we surely must say that they were not adequate either for the Old Testament Church that had not seen Him and known Him in the cross. Then the Old Testament saints sang very unintelligently and weakly concerning this Christ. Then the Old Testament Church needed these hymns more than we do today with our richer revelation. How poor they must have been!!! Not so, a thousand times not so. The faith of some of these saints towers far above the faith we see in many in the church of God today. And do not rule out the Spirit Who worked in them and taught them through type and shadow. We today should see much more in these psalms than the Old Testament saint did in his day.

We say, Shame on us and on our children if with all the added light on this side of Calvary and Pentecost we do not know that truth and are not able to sing it as God spoke it in the hearts of His Old Testament saints. Our question is, Do we understand or are we also caught up by that superficial and sentimental idea of God that all you can say of Him as to His Godhead is that He is love? And then of a love that is in conflict with His justice, His holiness and righteousness. That is why in the second place we would observe that these hymns do not — as the committee points out earlier — speak

of God's retribution; the damnation of the wicked; election and reprobation — except in the evil sense of election in time, thus: "There's a new name written down in glory," denying that *names* were written in the Lamb's book of life from all eternity; total depravity; all have died in Adam and so many more truths taught in the Psalms. (And let us say in parentheses this trend today to set the hymns of the church in the modern swing-style and accentuated beat is likewise not in His fear but simply musical entertainment that grieves the Spirit in the Church.) It simply is not in His fear to ignore so much of what He says concerning Himself. Let us in His fear teach our children — and study a little ourselves also — the truths of the Word of God. We, mind you, in this great day of enlightenment, of literacy, of books, of schools of higher and lower education. Let our Christian Schools teach these truths in every sphere of life, and our children will enjoy the Psalms as God's people did in the past. God is love. But He is love only in that way in which He remains God, sovereign in all His works. Do we understand that? Then we will want to sing it.

The Prince Who was not There

At the summit they found an abyss. Man had climbed and looked forward to this climb. Four men were to meet to work for peace. Instead they found themselves on the brink of war. An awful abyss appeared. Hopes were shattered. Fears and terrors increased.

An American plane flying at the summit of man's ability to wing through the thin stratosphere became the occasion for the "summit" of man's attempt to achieve world-wide peace and lasting peace to fail and to bring man at the edge of the abyss of war. Only God knows whether it will come today or tomorrow.

But be not deceived. It was not that American plane that spoiled this "promising" summit meeting from achieving peace. And it was not the childishness and hypocrisy of the head of a spy-country — where a man will spy on his own father and mother — and is known for trickery, deception and intrigue that burst the bubble of man's dreams. It was the Prince Who was not there and was not invited.

Shame on us to expect peace where the Prince of Peace is unwelcome. He alone can give us peace and has given us peace with God. He must come again, and therefore men's plans and works in defiance of Him can only lead to the Antichrist, that great battle of Armageddon and wars and rumors of wars, that the way may be prepared for Him to give His Church peace on the new earth in which righteousness shall dwell.

Look for The Summit. Look to The Summit. He is at God's right hand at the summit of all things. Look for Him to come again and lift His Church to the summit of all the glory and beauty of His Kingdom of Heaven which God has prepared in His blood. Then you live in His fear and have no fear of what man can or may do unto you.

J.A.H.

Contending For The Faith

The Church and the Sacraments

THE TIME OF THE REFORMATION

VIEWS ON THE CHURCH

FORMAL PRINCIPLE

(continued)

We will now continue with our quotation of Chapter 3 of the Dogmatic Decrees of the Vatican Council of 1870. "Hence we teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with the Roman pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.

But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been set by the Holy Ghost to succeed and hold the place of the Apostles, feed and govern, each his own flock, as true pastors, that this their episcopal authority is really asserted, strengthened, and protected by the supreme and universal Pastor; in accordance with the words of St. Gregory the Great: 'My honor is the honor of the whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld.'

Further, from this supreme power possessed by the Roman Pontiff of governing the universal Church, it follows that he has the right of free communication with the pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore we condemn and reject the opinions of those who hold that the communication between this supreme head and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, cannot have force or value unless it be confirmed by the assent of the secular power.

And since by the divine right of Apostolic primacy the Roman Pontiff is placed over the universal Church, we further teach and declare that he is the supreme judge of the

faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may re-open the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment. Wherefore they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an oecumenical Council, as to an authority higher than that of the Roman Pontiff (please compare this decree of this Romish Council with statements made recently by Roman Catholic priests, who would have the people believe that they believe in the separation of Church and State, whereas the Romish Church has certainly declared in the past that the Roman Pontiff is not only the supreme head of the church in the midst of the world, but that he is also the temporal prince of and over all the powers of the earth — H.V.).

If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fulness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the churches, and over each and all the pastors and the faithful: let him be anathema."

And, in chapter IV of these decrees of this Vatican Council, concerning the infallible teaching of the Roman Pontiff, Rome expresses the following: "Moreover, that the supreme power of teaching is also included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and oecumenical Councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ can not be passed by, who said: 'Thou art Peter, and upon this rock I will build my Church,' these things which have been said are approved by events, because in the Apostolic See the Catholic religion and her holy and well-known doctrine has always been kept undefiled. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of that See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion. And, with the approval of the Second Council of Lyons, the Greeks professed that the holy Roman Church enjoys supreme and full primacy and preeminence over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord himself

in the person of blessed Peter, Prince or Head of the Apostles, whose successor the Roman Pontiff is; and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment. Finally, the Council of Florence defined: That the Roman Pontiff is the true vicar of Christ, and the head of the whole Church, and the father and teacher of all Christians; and that to him in blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church.

To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore the Bishops of the whole world, now singly, now assembled in Synod, following the long-established custom of churches, and the form of the ancient rule, sent word to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith can not fail. And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling oecumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular Synods, sometimes using other helps which Divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the sacred Scriptures and Apostolic traditions. For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might make known new doctrine; but that by his assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles. And, indeed, all the venerable Fathers have embraced, and the holy orthodox doctors have venerated and followed, their Apostolic doctrine; knowing most fully that this See of holy Peter remains ever free from all blemish of error according to the divine promise of the Lord our Saviour made to the Prince of his disciples: 'I have prayed for thee that thy faith fail not, and, when thou art converted, confirm thy brethren.'

This gift, then, of truth and never-failing faith was conferred by heaven upon Peter and his successors in this chair, that they might perform their high office for the salvation of all (here we have another example of Rome's way or method of interpreting the Scriptures. When Jesus told Peter that He had prayed for him that his faith should not fail, He surely meant that his faith would not fail or perish in that dreadful hour of the cross and specifically when he would deny his Lord three times. It certainly does not refer to the supposition that Peter would become infallible. — H.V.); that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only-begotten Son of God vouchsafed to join with the supreme pastoral office.

Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

But if any one—which may God pervert—presume to contradict this our definition: let him be anathema." end of quote of chapters 2-4 of the Dogmatic Decrees of the Vatican Council concerning the Catholic Faith and the Church of Christ.

We must bear in mind that the Romish doctrine with respect to the infallibility of the pope is that he is infallible when he speaks "ex cathedra," that is, when he is acting in discharge of his office. This means that he speaks infallibly when he speaks or writes officially. And we must also bear in mind that the Romish doctrine of the infallibility of the pope means that the pope has been infallible throughout the ages. Fact is, Peter became infallible and the popes are the successors of this apostle. This implies, of course, that although this doctrine was not officially declared by Rome until 1870 the infallibility of the Roman Pontiff dates back to the very first pope of Rome. And Rome makes this preposterous claim in spite of the fact that it is known that popes have erred in the past. So, whenever the pope at Rome speaks or writes officially he is infallible, unerringly directed by the Spirit of God and of Christ Jesus.

H.V.

OUR THANKS

We take this means of acknowledging the numerous cards and letters received from brothers and sisters thruout our denomination during our recent illness. Thanks to my fellow ministers for their telephone calls during that time. We are grateful for your concern, well-wishings and prayers for recovery. We believe the Lord of His Church is granting those requests. We are thankful to God that we might return to our home and yesterday (May 15) were able to preach one sermon again. Truly, God is good! May He reward your every kindness with His marvelous grace.

Your brother in His cause,
REV. H. H. KUIPER

Loveland, Colorado

The Voice of Our Fathers

The Canons of Dordrecht

PART TWO — EXPOSITION OF THE CANONS

FIFTH HEAD OF DOCTRINE

OF THE PERSEVERANCE OF THE SAINTS

REJECTION OF ERRORS

Article 6 (continued)

In brief this objection of the Arminians is that the doctrine of the certain perseverance of the saints and of the assurance thereof is intrinsically an immoral doctrine: it leads necessarily and inevitably to carelessness and profanity. It is a soft cushion on which the flesh may recline in ease and utter unconcern for morality and godliness. The Arminians argued that on the basis of this doctrine one will certainly assume that he has "arrived." There is nothing more to be done. There is no more battle to be fought. There is absolutely no reason and no incentive for godliness, good morals, prayers, or any other holy exercise. Nothing we do, nor anything that we fail to do, can at all affect our salvation and its certainty. If we lead a pious and moral life, we will be saved; but if we lead an ungodly and immoral life, we will also be saved just as surely. If we pray, we will be saved; but if we fail to pray, we will as certainly be saved. If we are diligent in attendance upon the Word and sacraments and in the giving of alms and in other holy exercises, we will be saved; but if we fail utterly in all these, we will be saved with equal certainty. Thus the Arminian argued against the Reformed truth of perseverance, intending to present that doctrine as something grossly and preposterously immoral, and at the same time attempting to reduce that doctrine to a monstrous absurdity.

At the same time, as appears also from this article, there was a positive side to this Arminian position. The Arminian taught that it is "praiseworthy to doubt concerning the certainty of perseverance and salvation." One could as well say: it is praiseworthy to doubt concerning our perseverance and our salvation. For if you doubt concerning certainty, you have no more certainty at all, but only doubt. And this was indeed the Arminian position. The Christian must be and must be kept in a continual state of doubt. And that doubt must be the spur, the whip, the threat that scares him into a godly and moral life, that compels him to pray and to engage in other holy exercises. Only when one continually doubts and remains uncertain of his final salvation will there be any true morality. Only when the longed-for prize is kept just beyond his grasp will the Christian keep on pursuing that prize and strive to attain to the goal. Hence, all assurance must be frowned upon; and instead, that Christian who always is in doubt is to be lauded as a spiritually healthy Christian. Such is the Arminian position.

Now what is the answer of our fathers to this argument?

It is well in our day that we note, first of all, what their

answer is *not*. For there are those who succumb to this argument and in effect adopt the Arminian position while they still claim to be Reformed. And over against those who maintain the true Reformed position they will bring this same Arminian argument. In the name of the Reformed faith they charge that the Reformed doctrine makes men careless and profane. And this is indeed worse than Arminian. Hence, let us analyze the answer of our fathers both negatively and positively. In order to do this, let us cast the Arminian argument in the form of a syllogism, as follows:

Major premise: The Reformed doctrine is the doctrine that the true believers possess the certainty of perseverance and salvation as an absolutely free gift of sovereign grace.

Minor premise: This doctrine in its very character and nature is a cause of indolence and is destructive of godliness, good morals, etc.

Conclusion: The Reformed doctrine is an immoral — and therefore, false — doctrine.

There are two conceivable methods of proving that conclusion to be false. The one would be to attack the major premise and to deny that it is a proper statement of the Reformed doctrine. Then you would change that statement and introduce an element of the free will of the sinner and of the work of man alongside the sovereign grace of God. You would make that certainty conditional. You would, in the name of Reformed doctrine, adopt the Arminian position. This is what many in our day are quick to do. But this is exactly what our fathers refuse to do. If they had done this, there would have been no Arminian controversy; and consequently, there would never have been any *Canons*. If they had done this, the Arminians would never have presented that minor premise. They would have said instead that this doctrine is productive in its very character and nature of spiritual diligence, of piety and good morals, etc. And their conclusion would have been that this is a moral — and therefore, true — doctrine.

The second conceivable method to destroy this conclusion is to attack the minor premise. If it is false, then the conclusion must be changed to read: the Reformed doctrine (as stated in the major premise) is a moral doctrine, and therefore true.

And this second method our fathers follow in this very article. For they state: "For these show that they do not know the power of divine grace and the working of the indwelling Holy Spirit." In other words, if the Arminians, who bring this argument, knew the power of divine grace and the working of the indwelling Holy Spirit, they would never bring the claim that this doctrine is *per se* a cause of indolence and is injurious to godliness, good morals, prayers, and other holy exercises. And mark you well, what our fathers say here does not only apply to a lack of intellectual knowledge, so that they merely mean to say that the Arminians do not understand and that their logic is faulty. This is never the case. The truth is not simply a matter of cold logic. It is a spiritual matter. And the knowledge

and understanding of the power of divine grace and the working of the indwelling Holy Spirit are spiritual. They are the knowledge and understanding of one who experiences the power of divine grace and the working of the indwelling Holy Spirit. The natural man understands not the things of the Spirit of God. And not understanding, he cannot and will not receive them. They are spiritually discerned. That is the basic trouble of one who really and truly brings this argument. He does not have experiential knowledge of the power of divine grace and the working of the indwelling Holy Spirit. If he had that knowledge, he would never bring this argument. If he had true knowledge, he would exclaim at the very moment that this argument was raised or at the moment this wicked and carnal thought occurred: "God forbid! how shall we that are dead to sin live any longer therein?"

For he who knows the power of divine grace and the working of the indwelling Holy Spirit knows that the same Holy Spirit, dwelling in the heart of God's elect child, works in him the assurance of his final salvation *and* works in him spiritual diligence, godliness, good morals, the will and the ability to engage in prayer and other holy exercises. He knows that the Holy Spirit works the former always and only in connection with the latter, in the way of the latter, and never in separation from the latter. He knows that the same Holy Spirit Who preserves the new life in the child of God impels that child to walk in a new and holy life. He knows that the love of God, shed abroad in the heart of God's child by the Holy Spirit, kindles the reaction of love to Godward on the part of that child of God. He knows what it is to serve God as the need of his soul, out of love, for the blessedness of that service itself. He knows what it is to hold sweet communion with God through prayer.

But the natural man knows none of this. And it is fundamentally the position and viewpoint of the natural man that is expressed in this Arminian error. It is not pious. It is not religious. It is not moral. It is not a position that, on the basis of grace, you can ever assume. It is not the position of one who has been instructed by the Scriptures and taught by the Holy Ghost. No, the Arminians had been to school with the Socinians, who deny the working of the indwelling Holy Spirit. And they adopted a doctrinal position which was shaped under the influence of the foolish and evil nature of sinful man. That nature has in it no impulse to pray and to do good works. It is a nature that is driven by pride, that is motivated by the seeking of a reward that is of merit, the mercenary desire for pay, or that is driven by fear. It is a nature that hates all that God wills and opposes His commandments. Only the fear of punishment, the terror of everlasting desolation, and the dangling of a meritorious reward can compel that nature—such is its view—to do good works and can force it to pray. The natural man cannot see that there is any incentive for good works once that terror of hell is removed. He cannot understand that anyone can love God and can willingly serve Him when there is no

reward of merit, no pay, attached to that service. And so the evil consideration of the heart of the natural man leads him to the view that it is praiseworthy to doubt, and that if ever a man is to have a reason for morality, he must all his days be torn between heaven and hell. And he holds under the truth in unrighteousness.

No, I am not saying that all Arminians go lost. That is not my affair. What I am saying is that the *Arminian view* is fundamentally the outlook of the natural man. And I will insist, with Holy Scripture, that one who truly knows the power of divine grace and the working of the indwelling Holy Spirit cannot possibly maintain that view in his confession and in his life. That very grace and indwelling Holy Spirit will not allow him thus to insult and to slander His own work.

Nor do our fathers come with a logic here that is not sanctified by the Spirit and based upon the Scriptures. They cite, first of all, the clear proof of I John 3:2, 3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Notice, briefly: 1) That the apostle is speaking here of the final salvation. We are the sons of God, but the perfection of that sonship does not yet appear. It shall appear, and then we shall be perfectly like God. 2) That the apostle is speaking of the assurance, the certainty, of that final salvation—and therefore also of the certainty of perseverance *unto* that final salvation. For he says, "We know . . ." And he says not, "If it shall appear," but, "When it shall appear . . ." And he speaks of this as our *hope*, which in Scripture never implies doubt, but assurance. 3) That the apostle posits as a general fact the self-purifying of those who have this hope in them. He does not say: "He that hath this hope in him *should* purify himself even as he is pure." That would be quite Scriptural; but it would be an admonition. He does not even say: "He that hath this hope in him has the power and the incentive to purify himself." But he states a *fact*, and that too, as a *general rule*, a rule that applies to anyone that has this hope in him: "He that hath this hope in him *does purify* himself . . ." That hope is wrought by the indwelling Holy Spirit, of course. And that indwelling Holy Spirit, working the hope in us, works thereby at the same time the power and the incentive and impulse to purify ourselves and to walk in sanctification of life.

Finally, the fathers point to experience, but they also do this on the basis of Scripture. They point to the example of the saints of the Old and New Testament. Carefully examine them all. You will find that they were assured of their perseverance and salvation, and that at the same time they were constant in prayers and holy exercises. Of none of them will you find the contrary to be true. There never was an assured saint—and there never will be one—who was careless and profane. The nature and character of divine grace forbids it.

H.C.H.

DECENCY and ORDER

Synodical Committees

In our previous writing we began to discuss the 49th article of our Church Order; an article that treats the subject of the appointment of synodical committees. Today the provisions of this article apply to all of the committees which are appointed by the Synod whereas originally it applied specifically to one central committee. Various committees are given different mandates and, functioning during the interim between Synods, they are to *"execute everything ordained by Synod . . ."*

More specifically, however, we may say that this article alludes to those functions that are performed by the *Synodical Delegates Ad Examina* and to the *Synodical Committee*.

The first of these consists of a committee of three, with their respective alternates, that is appointed not by the Synod but by the Classes. These appointments are submitted to the Synod for approbation and so they become *"Synodical Deputies."* Their function is to *"supervise all the examinations of future ministers."* The rules governing this committee are three in number and are found on page 58 of our Church Order manual. They read:

"Article 1. At the conclusion of the examination, at which they shall have the privilege to cross question the candidate, these delegates shall submit a joint report and their reason for their advice."

"Article 2. If the vote of the classis is contrary to the advice of the delegates, and no agreement can be reached, the question of admission shall be decided by synod. Until such time the ordination of the candidate shall be postponed, and in the meanwhile no congregation of another classis shall have the right to extend a call to him and no classis shall be permitted to examine him."

"Article 3. The delegates for examination shall submit a report of all their activities to synod."

In addition to this function, the Church Order in Articles 11 and 79 requires the presence of these synodical deputies whenever a case of dismissing or deposing a minister of the Word appears at the classis. This is a very serious matter and cannot be done except with the advice of these deputies any more than the examination of a candidate with a view to being admitted into the ministry can take place in their absence. In both cases the above rules would apply, i.e., if no agreement can be reached the matter would have to be decided by the synod and these activities of the deputies must all be reported to synod.

Since 1957 our churches have not had a standing *"Synodical Committee."* Prior to that year we did and, in compliance with the 49th article of the Church Order, this committee was limited *"to execute those decisions with which the synod had charged it"* (Art. 4 of the Synodical Committee Constitution, p. 54, D.K.O.). As a result of this the Synodical

Committee seldom had any work to do. If, during the time that Synod was in session, things arose that needed attention, Synod either took immediate action or appointed a special study committee for the task. And when matters arose during the interim of Synods which were referred to the Synodical Committee, its hands were tied because its mandate was so limited. The Synodical Committee became a committee in name only and virtually every year its report to Synod would in effect be that the committee had done nothing because Synod had not given to it any specific mandate.

In 1956 the consistory of South Holland overtured Synod as follows:

"The consistory of South Holland instructs Classis to overture Synod to eliminate the Synodical Committee as one of our standing committees on the ground that it is useless:"

1. *The committee's constitution allows it only 'to execute those decisions with which the Synod has charged it, conform the Church Order.'*

2. *However, Synod has seldom, if ever, in the history of our churches charged this committee to execute any decisions, so that this committee has been inactive."*

Classis West hesitated to advise the outright elimination of this committee. Their decision in the matter was to request *"synod to consider the advisability of continuing the synodical committee."*

When the matter was taken up by the committee of pre-advice at synod, it was decided to advise synod to appoint a study committee to consider ways and means by which the synodical committee could serve some useful purpose. (Acts of Synod, 1956, p. 74.) It appears as though there was a feeling that the committee should be retained but at the same time a rather strong conviction that the committee should be given something to do. The committee of pre-advice further suggested three possibilities:

"1. That the committee could be made responsible, under certain regulations, for the calling of early synods,

2. That the committee could adjust assessments in case of changes in the financial situation of our churches during the interim between synods,

3. That the committee could arrange subsidy for newly organized congregations during the interim between synods."

At the synod of 1956 this matter was committed to a study committee that reported back to synod the following year. The report of this committee is found on page 159 of the 1957 Acts and is marked *"Supplement XVII."* It is too lengthy to quote here but we will cite the conclusions which the committee came to after their investigation of the matter. They are:

"That the Church Order itself does not prescribe a standing synodical committee."

Moreover, that it could prove very dangerous to have a standing committee of this nature, which would be charged to act with synodical authority.

And, finally, that there is no specific task that could not

be done either by standing committees or especially appointed committees."

The suggestions of the committee of pre-advice of the 1956 synod were also considered by this committee for study and with respect to these they found:

1. *That Article 50 of the Church Order takes care of the matter of calling an early synod.*

2. *That the matter of adjusting subsidies can best be left to the Classis or at least the Classis could provide ways to help in cases of real need. It is dangerous and may lead to hierarchy to put such authority in the hands of one committee.*

3. *Subsidy arrangements for new churches are generally left to Synod itself.*

As a result of this study, the committee then came to the following conclusions and advice:

"1. *Your committee can find no basis for such a synodical committee in our Church Order.*

2. *Your committee can find no need for one, as our past history has proven.*

3. *Your committee proposes to synod to follow the advice of the South Holland consistory, to henceforth eliminate the synodical committee as a standing committee of synod."*

In Article 106 of the minutes of the 1957 synod this advice of the committee was adopted and since then we have not had a synodical committee.

The interesting point about all this centers in the two alternatives we face in considering the propriety of a standing Synodical Committee. On the one hand, if such a committee is to function, it must have authority to do so and since it is a committee that would have to deal with matters in the interim between synods that are really synodical matters, such a committee would have to be vested with a measure of synodical authority. This raises the question whether synod may ever delegate its authority to another body. On the other hand, to have a committee in name only, with no authority to act when situations arise is quite pointless and useless. It is better then to eliminate this standing committee as has been done. Furthermore, not only is the former alternative dangerous and contrary to Reformed Church Polity but the very fact that the synod now meets annually makes it even more unnecessary to have a standing synodical committee. In most cases matters can wait until the time of the annual synod and should an emergency situation arise that is really critical, it would be much better to call an early synod than to permit two or three men to decide for the whole church in a situation like this.

The General Synod

"The general synod shall ordinarily meet once every two years unless there be urgent need to shorten the time.

To this synod three ministers and three elders out of

every classis shall be delegated. If it becomes necessary in the opinion of at least three classes to call a meeting of synod within two years, the local church designated for this purpose shall determine time and place." — Article 50, D.K.O.

In 1936 the Christian Reformed Church revised the above article so that their redaction of it now reads:

"The General Synod shall ordinarily meet annually. Each Classis shall delegate two ministers and two elders to this Synod. If at least a majority of the Classes deem it necessary that the Synod meet either earlier or later than the regular time, the local church charged with convening the Synod shall in due season determine when and where it is to meet."

The main change here is that the revision specifies annual meetings of Synod instead of once in two years as in the original. A further change is in the number of delegates from each Classis. In effect, our churches have also changed this Article by making provision for annual meetings and specifying the number of delegates under the *"Rules and Regulations of Synod."* For sake of clarity and to avoid contradictions, however, it would be better if our Synod proceeds with the plan to reprint our Church Order that the wording of articles like these be changed to conform with current practices.

The latest proposed revision of the Church Order by the Christian Reformed Church adds the following to the above article:

"... in consultation with the Synodical Committee. The task of the synod shall be to establish and maintain the confessions, the Church Order, the liturgical songs and Forms, and the order of worship."

Our comments on matters pertaining to the General Synod will have to wait until the next time.

G.V.d.B.

WEDDING ANNIVERSARY

On June 8, 1960, our dear parents,

MR. and MRS. RALPH BOVERHOF

hope to commemorate their 40th wedding anniversary.

We are thankful to God that He has blessed and kept them these many years. Our prayer is that they may continue to experience His loving kindness in their remaining years.

Mr. and Mrs. William Boverhof
Mr. and Mrs. Henry Boverhof
Richard Boverhof
Mr. and Mrs. John Pepper
Mr. and Mrs. John Boverhof
Mr. and Mrs. Hilbert Boverhof
Mr. and Mrs. Albert Boverhof
Mr. and Mrs. Gerrit Boverhof
Mr. and Mrs. Bernard Johnston
21 grandchildren

Byron Center, Michigan

ALL AROUND US

Heads As Well As Hearts

Writing under the above title, one of the editors of *Christian Economics* writes The Sermonette for the May 3rd issue. The sermonette was built around the text found in Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It appears that the author of the sermonette had been criticized by a correspondent for having been "concerned with economic problems." The correspondent, quoting the text in Matthew, exhorted the author to confine himself "to discussing spiritual things." Whether the correspondent succeeded in converting the author of the sermonette the undersigned would have the reader judge. It is his opinion that the correspondent not only failed, but he also evoked from the author statements highly characteristic of the modern pulpit. Writes the author of the sermonette:

"It should be noted that Jesus admonishes us to seek 'first' the kingdom of God but not 'only' the kingdom of God. We are in perfect agreement that the most important task of man is to seek reconciliation to God. But no one of us should stop there. God has work for everyone of us to do and if we stop when our hearts are cleansed and our attitudes are right we will be of small value as servants of God in his efforts to produce a better world.

"God needs useful people as well as good people. To be useful, one must be more than just good. All of us, I think, have known good people who were rather ineffective when it came to conquering poverty, promoting peace, overcoming disease, finding ways to improve education, lift the cultural level of the race or achieve a larger measure of understanding and goodwill among men. It is not enough to be good; we must be good for something and contribute to the solution of the problems that vex mankind and hold him in bondage to ignorance, disease, poverty, war, injustice and cruelty."

After quoting the following texts, I Cor. 14:20; Phil. 1:9; II Peter 1:5; II Tim. 2:15; the sermonette continues:

"Jesus himself told us to be 'wise as serpents.' In fact we find the Scriptures filled with emphases upon the importance of becoming competent and useful by acquiring wisdom and knowledge so that we may determine and execute right action. Good intentions are fine and love in a sick room is always useful; but no intelligent person would stop there. We always want the physician with his great knowledge and skill.

"'Seek you first the kingdom of God'! . . . but if we are to be successful in our quest we must study long and earnestly to acquire the knowledge and skill that will make us effective servants of God for the solution of many knotty problems such as how to avoid inflation, maintain sound

money, increase production, achieve better secular and spiritual education, reduce crime, promote peace and abolish war.

"To be sure Christian dedication and devotion come first but there unto must be added skill and competence if we are to be effective cooperators with God in achieving the kind of world we believe He has designed for his children."

It appears from the above that "the kingdom of God" which we are to seek first is the present world which can be attained only after we help God straighten out the mess which men have made in it. The author of the sermonette doesn't seem to know anything about another world that is spiritual and heavenly in character and in which the kingdom of God will be perfected. He wants "head" and "heart" to be united in making this present world a better place to live in, and only then will the kingdom of God arrive. He is still not only materialistic, but also postmillennial and humanistic in his views. It seems that it did not help a bit for the correspondent to scold him.

Ideology and Co-Existence.

Such is the title of a pamphlet recently mailed to me, and I suppose to many other American citizens as well as to some 83,000,000 other people throughout the world. No single person claims to be its author, though the predominating spirit that pervades the pamphlet is that of Dr. Frank Buchman, the father of the movement known as Buchmanism.

The purpose of the pamphlet is to counteract the ideology infiltrating our world today with its destructive forces, and known as Communism. The pamphlet knows of no other force able to destroy the communistic ideology than the ideology it cherishes, namely, Moral Re-Armament. Moral Re-Armament claims to be "a superior ideology, with a superior strategy, because it meets the needs of the whole man and because it is available for all men everywhere—non-Communist and Communist alike. It is far more than the answer to Communism. It is the revolutionary idea that is putting right what is wrong and producing for every nation the incorruptible and inspired leadership that alone can create a full and free life for every nation."

Even Radio Moscow, according to the pamphlet, admits that "Moral Re-Armament is a global ideology with bridgeheads in every nation in its final phase of total expansion throughout the world. It has the power to capture radical revolutionary minds. It is contaminating the minds of the masses. It substitutes for the inevitable class war, the eternal struggle between good and evil."

The principle of the Moral Re-Armament ideology is set forth most clearly on page 13 from which we quote:

"Moral Re-Armament is giving men a moral ideology, a new motive for industry and trade, and a new basis for united action. Dr. Buchman says:

"'Only a new spirit in men can bring a new spirit in industry. Industry can be the pioneer of a new order, where national service replaces selfishness, and where industrial

planning is based upon the guidance of God. When labor, management and capital become partners under God's guidance, then industry takes its true place in national life.'

"The new type of man that Moral Re-Armament is producing finds that the basic problem of industry is not economic but moral. The four moral standards—absolute honesty, absolute purity, absolute unselfishness, absolute love—make it possible to decide issues on the basis of *what* is right and not *who* is right.

"This is the alternative to the class struggle for industry and it is through the adoption of the class struggle by labor and management that Communism has been able to make such inroads into key industries. Its grip can only be broken by men and women armed with the strategy, the unity and the commitment of a superior ideology. This comes through the acceptance of the guidance of God when every man can know the immediate action he can and must take."

The Moral Re-Armament ideology claims for its enthusiastic adherents such names as, John Riffe, Executive Vice-President of the C.I.O.; Philip Murray, ex-President of the C.I.O. and United Steel Workers; Conrad Adenauer and Robert Schuman, leaders of West Germany; the late General John J. Pershing and Admiral Richard E. Byrd; the Commander-in-Chief of the NATO forces in Central Europe, General Valluy; General Bethouart, Member of the French Senate for Morocco; Air Commodore Nigel Blair-Oliphant, Director of Weapons Engineering of the British Air Ministry; General Guisan, wartime hero and Commander-in-Chief of the Swiss Army; Vice Admiral Morton L. Deyo, wartime Commander of the North Atlantic Destroyer Fleet; Niro Hoshijima, senior Member of the Japanese Diet; Rajmohan Gandhi, grandson of the Mahatma of India; and many other dignitaries, as well as former leaders who have broken with the Communist party.

As to the term "co-existence," the pamphlet explains the Soviet version of this concept. Mr. Krushchev, so the pamphlet asserts, made this observation in 1956:

"But of course we must realize that we cannot co-exist eternally. One of us must go to his grave. We do not want to go to the grave. They (the Western powers) don't want to go to their graves either. So what must be done? We must push them to their graves."

The pamphlet concludes, "Moral Re-Armament is democracy's true ideology. It gives democracy the moral fiber it lacks today. That is why the choice for the world is not war or co-existence. It is Moral Re-Armament or Communism."

The pamphlet, therefore, insists that everyone must have some ideology. It insists that there are only two ideologies from which you must choose one: Communism, which is the materialistic ideology; or Moral Re-Armament, which is the spiritual ideology. If you do not choose for the latter, you will be brought under the destructive power of the former. Very impressively the pamphlet sets forth its objective, and if you don't ask any questions you may easily be carried along with its philosophy.

We confess that when we read in the pamphlet the name of Dr. Frank Buchman, we became not a little suspicious. And, as we suggested above, if he is not the author of the pamphlet, his spirit certainly predominates in it.

Concerning Dr. Frank Buchman, whose spiritual antics are rather thoroughly discussed in *The Chaos of Cults* by J. K. Van Baalen, and again by Charles W. Ferguson in his *The New Books of Revelations*, a little must be said. He was of German-Swiss Lutheran descent. He was born in Pennsburg, Pennsylvania, in 1878. He studied at Muhlenberg College and at Mt. Airy Seminary, and was ordained to the ministry, serving his first charge at Overbrook, Pa., where he organized "a settlement house for boys." We are told that when he had a clash with some board members, he resigned. Thereupon he toured Italy and England, where "he had his first heart-changing experience under the preaching of a woman whom he heard speak at Keswick on the Cross."

Buchman, it seems, did not follow any particular doctrines; in fact, he did not care much for doctrine. Buchman believed "that religion is not so much a matter of emotion, nor of doctrine, as of the will. His task now became two-fold: to be led by God's will, and to induce others to be led by God's will." From *The Chaos of Cults*, p. 197, we quote the following paragraph which pretty well describes the philosophy of Buchmanism:

"Pondering further the problem of sin, having seen his own sin at the Cross and surrendered his pride, he reached this conclusion: 'The degree of our freedom from sin is the degree of our desire to be free.' 'Further,' says Russell, 'he believes that wherever possible one should not only hate sin, but confess sin and forsake sin, making restitution to the person sinned against.'"

This philosophy "Frank," as he is called by his followers, carried into the colleges and universities in England and America in the hope of "cleaning them out." He conducted "house-parties" where young men and women would gather to confess openly to all present their secret sins.

It is not our purpose here to describe in detail the antics of Buchmanism. We only mention the above for the uninformed reader that he may know that Buchmanism is not a movement connected with any church, but a mystical movement initiated by Frank Buchman which is now bent on also cleaning up the political mess in the world on the basis of the philosophy, or as they prefer to call it, the ideology of Moral Re-Armament.

M.S.

Announcement

Classis East of the Protestant Reformed Churches will meet on Wednesday, July 6, 1960, in the Southwest Protestant Reformed Church at 9 A. M. Consistories will please take note of the time and place in the appointment of delegates.

REV. M. SCHIPPER, *Stated Clerk*

NEWS FROM OUR CHURCHES

"All the saints salute thee . . ." PHIL. 4:21

May 20, 1960

Randolph has named a new trio which consists of the Revs. R. Harbach, M. Schipper and G. Vanden Berg.

Rev. M. Schipper declined the call from Hull.

Rev. H. H. Kuiper, of Loveland, has been gaining strength steadily since our last report. He has led a few meetings and also conducted one service on Sunday, May 15.

Rev. Woudenberg informs us that Rev. Van Baren read the form for his installation instead of Rev. Vanden Berg as reported last month. It must have been a pleasure for Rev. Van Baren to install his former classmate into office in a neighboring church. The close friendship enjoyed in their College and Seminary years can now be renewed as they are again within visiting distance of one another.

At the May Mothers' Club meeting at Adams St. School Miss Ruth Dykstra, kindergarten teacher, showed pictures of the last five kindergarten classes. Do you suppose the fourth graders would have recognized themselves if they had seen the pictures?

Reminder: Did you send in your contribution to the Young People's Convention Committee?

Rev. H. Hanko, of Hope Church, is spending three weeks of May in the Dakotas upon the invitation of the Mission Committee, giving the people of Isabel and Forbes opportunity to dispense some of their famous German hospitality in appreciation for the shepherding of the flock in the green pastures of God's Word.

Rev. G. Van Baren served on the Classical Church Visitation Committee in the place of Rev. Kuiper. His April 24th bulletin carried greetings to his people from the members of Loveland, Lynden and Redlands congregations.

Rev. Lanting, reporting the completion of the catechism work, found that the assistance given the catechumens by their parents was evident, and finds comfort in the knowledge that their labors will bear much fruit.

Bulletin quote (Holland's, but appropriate in all our bulletins): "All the societies have recessed for the summer months. Let us, however, remember that individual as well as family study and meditation of the Scriptures and related material should not cease, lest we become prey to the many temptations about us."

Lynden's newest bulletin cover is a lithographed scene of a beautiful sunset reflected on a broad stream, with two trees silhouetted in the foreground.

The first Tuesday in May was the date of a combined meeting of South Holland and Oak Lawn Young People's Societies in the Oak Lawn church. The program included a short talk by Rev. Heys and miscellaneous numbers by the two societies. After the program the young people enjoyed refreshments and games.

Southeast's building committee is utilizing volunteer help to attack the debris at the new church site with shovels and rakes as weapons.

The do-it-yourself spirit is being evidenced at Oak Lawn, too, with volunteer painters redecorating the interior of the church with paint furnished by the building committee. That also comes under the heading, labor of love.

Reformed Witness Hour News

"The Program Committee reports that during the month of June Rev. C. Hanko of First Church will speak to the radio audience on the subject, 'Doctrine of the Last Days.' The month of July, D.V., Prof. H. C. Hoeksema, from our Prot. Ref. Theological Seminary, will be the guest speaker. The Committee further informs us that in addition to Radio Stations WFUR, Grand Rapids; KELO, Sioux Falls, So. Dakota; KLIR, Denver, Colo.; KBOE, Oskaloosa, Iowa; KSJB, Jamestown, No. Dakota, the program will be heard over Radio Hoyer, Curacao, Neth. West Indies, as a station sponsored by the Mission Committee. The Radio Committee is investigating the possibility of adding another station to this list. May our Covenant God continue to bless our Radio Ministry, is our prayer."

Rev. R. Harbach writes in the Lynden bulletin of May 8: "Religion is not a perusal of good books. It is not even prayer, praise, preaching or attending the house of God. These are indispensable to religion. There can be no religion without them. But religion is a being bound to God by the bond of perfectness—love! and in a communion of friendship and fellowship with Him."

Redlands' new bulletin cover pictures their new church and parsonage on the front, and the back lists the names of the consistory members, societies and their meeting dates, regular and special collections, and special committees. This is the only bulletin we receive that shows a palm tree across the street from the church.

We have received two bulletins from Pella recently because our Missionary is working in that area at present. Rev. Lubbers conducted a Holland language service on the afternoon of April 24 and drew some twenty outsiders who came to hear a Dutch sermon. Rev. Lubbers also gave a lecture in Sully, Iowa. The topic was, "God's Unchangeable Marriage Ordinance."

Bulletin quote (Holland's): That which is often asked of God is not so much His Will and Way, as His approval on *our* way.

First Church's Sr. Mr. and Mrs. Society held their annual banquet in the church parlors May 11 and featured a talk by Prof. H. C. Hoeksema on "The Christian and Secular Music."

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever." Psalm 118:29.

. . . . see you in church.

J.M.F.