

# THE STANDARD

*Bearer*

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## MEDITATION

### Out of Great Tribulation

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. (Rev. 7:13, 14)

It seems as though the eyes of John the Theologian reveal the wonder that fills his soul at the spectacle of the innumerable multitude who, arrayed in white robes, throng around the great white throne, singing and making merry. For we read that one of the elders answered, saying unto him: "What are these which are arrayed in white robes? and whence came they?" It reads: *answered*. But John had not said a word at all. And surely the question was not put to John for the reason that the elder did not know. For, firstly, John says, "Sir, thou knowest." And, secondly, the elder gives him in the following verse the answer to his own question. He knew it all the time. Hence, it seems that the elder saw the look of wonder in John's eyes and interpreted it in his question.

And what an answer!

The answer of the elder gives in a few words the whole history of redemption. The throng that are before the great white throne have come out of the great tribulation; they are cleansed by the blood of the Lamb; and they are consequently arrayed in white robes.

Hence, it is the manifestation of the Marvel of Divine Grace.

And how marvellous!

They have come out of the great tribulation. For so the translation ought to read. It is *the* great tribulation. That little definite article *the* ought to be retained. It marks the

tribulation as the one outstanding tribulation of all other woes.

There is a tribulation for every creature that exists. Especially clear this will be when we consider the meaning of that word. It means to be in narrow straits, to be in a place that is too small for us. Not necessarily in the local, physical sense, but more in the spiritual sense of the word. To be in tribulation means to be cramped on every hand from the point of view of our spirits. To be free and in the open spiritually means to be in the loving arms of God and to rest in His bosom. That is the very reverse of tribulation. And the awful fact is that man is far from that loving embrace. He is in the claws of the devil. And that works to his untold misery. God, instead of embracing him in untold affection, curses him as the day is long. For the curse of the Lord is in the house of the wicked.

I will admit, however, that the worldly man and woman do their best to counteract that awful tribulation. They try hard but all to no avail. And although they laugh and scream of the great fun they have, it all is but a very hollow sound. The more they fight their tribulation the more miserable they become through the ages. There is a great tribulation in the world among men and there is a great tribulation among the devils that is unutterable.

And the worst of it is, that they will never come out of it. They remain in their narrow straits and their narrow straits become ever more narrow. And the culmination of their tribulation is indeed when they shall rather be crushed by the splitting rocks and mountains than to enter the place that is prepared for the devil and his fellows.

Descriptive of this tribulation is the ever repeated Woe, Woe, Woe of Jesus and His angels in the Book of Revelation.

But these souls that John sees in his vision have come out of the great tribulation.

What is its meaning?

Ah, that is a great question!

And the answer is equally great. It is the tribulation of the ages.

In order to find the correct answer we must consider first of all that these souls are very particular persons. They are, as is very clear from the immediate context, the elect of God. Because we read in the beginning of this 7th chapter that they are sealed by God's servants *out of* the tribes of Israel and they are a great multitude *of* all nations, and kindreds, and people, and tongues. They are not all of Israel as it has appeared and does appear in history. Only so many and no more are sealed by the willing workers of God's heaven. They are not all the nations and kindreds and people and tongues. Oh, no, they are the *sealed* only.

Secondly, we note the purpose of this sealing process. The final hurt wherewith God will hurt the world cannot come while they are in their midst. It is a seal that protects them from real hurt and harm. It is a negative way of saying that they shall be blessed indeed. Blessing is in store for them. It is a seal of blessedness. And another Scripture tells me that too. Paul tells us in II Timothy 2:19 that the foundation of God has this seal: The Lord knoweth them that are His, and: Let everyone that nameth the name of Christ depart from iniquity. The latter tells me that the former is true. True in me, that is, that the loving knowledge of God has found its purpose in a Godly walk in me.

And, thirdly, it is because of this seal of God that I am in the great tribulation. And it shows also that only when the love of God dwells in me do I know of this great tribulation.

You see, the soul that is loved by God from all eternity receives the birth from above. Through it he becomes a new, heavenly creature. I say purposely *heavenly* creature. His life is from above. That is, the life of the new man in him. And his inner desire is henceforth to live that life on the earth in the midst of the godless world. It is his meat and drink, in a measure, to do the will of God *always*. For the love of God dwells in him.

And that, my friends, brings with it *the great tribulation*.

From the moment that the new, heavenly, spiritual life comes to the fore in his consciousness, thoughts, words and deeds, from that moment on he, that is, the new man is killed all the day long. You may be sure that he is counted as a sheep for the slaughter. From that moment on that he appears on the stage of history, all things will try to put him in a place that is altogether too small for him. He wants to be in the unadulterated atmosphere of endless perfection and the love of God, but finds himself in the midst of the godless and the devils, in the midst of the very atmosphere of hell. The very air is laden with the cancerous stench of sin and iniquity. That stench and that devilish, hellish, godless atmosphere spells suffering such as cannot be described. And they say: Flee as a bird to your mountain!

Yes, indeed, flee as a bird he would, if he could. But the Lord's solemn statement must be lived: My dear sheep, I send you in the midst of wolves.

But, God be blessed, they all come out of it.

And I assure you that it is no wonder that John the Theologian marvels at it. So do you.

Or would you not marvel when you notice that after all things are done and said you are ushered in heavenly places? Suppose, dear reader, that you fall dead this very instant, and you open your eyes in heaven: would you not marvel? Your ears have almost become accustomed to the swearing, cursing, ranting brawl of the wicked throng; would you not marvel if, all in a moment, you were to hear nothing but the most wonderful singing and chanting? If you were to hear the ever-recurring theme, accompanied by heavenly music: Thou art worthy, O God, to receive honor and blessing and thanksgiving, and majesty?

But there is much more cause to marvel than this.

You, who know the misery, the *benauwdheid*, because of your rotten nature; you, who know what it means to swim up against the current of the power of sin, that dwells in you and that always will draw you to sin and deceit and darkness; I ask you, would you not marvel, when all of a sudden that current disappears and you find yourself so clean and so pure and so holy? And when you notice that for once *all within you* bless His holy name?

Ah, yes, the believer is scarcely saved.

Marvel of God's grace.

You see, the Lord our God has a very firm hold of everyone of His saints. When they were not as yet; when the world was not yet; amid His glad song of the Covenant in the millions of years of eternity before there were any creatures at all (therefore there were no years as yet: foolish notion of me); from everlasting to everlasting, oh how long, long ago: He saw them, He knew them, He loved them, He grasped these Divine Thoughts in the palms of His hands; He willed them with an everlasting will to become conformed to the image of Jesus: the heart of the Father's love.

Attend, that when these saints were born and fell in the mire of sin; when they were lost in the wilderness, He loved them still and never lost them out of His sight. He loved us when we were still sinners. Oh the depth!

He loved us when we hated Him and sent the seeking Shepherd. He desired to have us come out of the tribulation of the misery of sin. And He found us.

Marvel of Divine Grace, for He regenerated us and doing so He made contact between our inner heart and His own heart. And we call that contact Faith. And that Faith works by Love and that Love is spread abroad in the heart through the Holy Ghost of Christ Jesus.

And there the great tribulation began. Then a pain was born in the inner heart that beggars description. Then a grief was felt that tears as it bites as it devours. All the powers of darkness war against my regenerated and con-

verted soul. Yea, I hate myself; I war against myself; I am my own greatest enemy. I love God but listen to Satan. I strive for the entrance of the pearly gates, but my feet are leaden and impotent; so often I tread forbidden paths that lead to hell. I find in my mouth sweet strains of songs of redemption; yet there also lurks the bitterness of sin, poison of the adder, the asp. And all things around me, both visible and invisible tend to draw me to the devil and to sin.

But through it all Jesus prays for me that my faith fail not. He strengthens it by His Word and Spirit. He nurtures it when I am spiritually sick and makes me healthy again. When I would wander, He upholds me through the medium of Faith: it is the cleaving love of God to the Word Divine. That bond of Faith is made ever stronger and draws, draws me to God.

Therefore, you may freely tempt me with the riches of Egypt: I am going to choose the desert with its fiery serpents and the wrath of Amalek, the children of the devil. For Faith draws me to His Word. And in Canaan I must come. He beckons me through the wild waves of Jordan to the other side of peace and harmonious singing.

So travels my soul in a sinful body, amidst fierce tribulation to peace, to God. So travels the Church of Christ through great, through *the* great tribulation to where the fountains are ever flowing.

I will admit that you will keep my body under the power of death: it is but for a short period. After all God's people have died in faith and inherited the promises, God shall quicken our mortal bodies through the same Holy Ghost that dwelleth in us.

All this has made me a sadder but a wiser man. So, I would kindly ask you to leave me the characteristics of the pilgrim. I am a stranger as my fathers were. Indeed, I am a pilgrim and I am a stranger; I can tarry, I can tarry but a solitary night. Do not detain me, for God's sake, do not detain me for I must come out of the great tribulation. God beckons me, His angels would serve me on the way; Christ's voice I hear and His sweetly calling voice sounds ever more urgent: I must go home!

Never more to roam.

G. V.

## ANNOUNCEMENT

The congregation of South-West Protestant Reformed Church now worships in its own building located at 2019 Porter Street, S.W., at the corner of Porter and Meyer Streets (formerly occupied by the Beverly Christian Reformed Church).

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## EDITORIALS

### Our Synod of 1958

If I am not mistaken, the Synod of the Protestant Reformed Churches that assembled in the First Protestant Reformed Church of Grand Rapids, Mich., will go down in the annals of history, if not as one of the most important, nevertheless, as one of the most pleasant and harmonious synods of our churches.

This does not mean that we always agreed on everything that was proposed, for we did not.

But it does mean, in the first place, that there was a good spirit, the spirit of love for the truth and of love for one another and, therefore, that we richly experienced the guidance of the Holy Spirit.

In the second place, it also means that there was a broad and thorough discussion of all the matters that were called to the attention of synod, a discussion in which the whole synod participated.

Moreover, there were several important matters brought to the attention of synod that had to be and that were decided.

The synod held its opening and prayer service on Tuesday evening, June 3, in the auditorium of the First Protestant Reformed Church of Grand Rapids. This service was led by the Rev. G. Vos, vice president of the 1957 synod. Normally it would have been the calling of the president, the Rev. C. Hanko, to conduct the service, but the latter was rather seriously ill and, therefore, the vice president had to take his place. In this connection, I may remark that the Rev. Hanko is far on the way to recovery, in fact, so far that for a little while he could attend one of the later sessions of synod. The Lord has heard our prayers and we are all glad and thankful.

In that prayer service the Rev. Vos preached on Psalm 18:1, 2: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." He emphasized especially that God is the rock of His people and that, therefore, we can trust in Him and rely upon Him in life and in death.

On Wednesday morning the regular sessions of synod began. It was decided to meet every day, except Saturday, from 9 to 12 and from 1:30 to 5 o'clock, except that on Monday our meetings began at 1:30. The synod was through with its work at five o'clock, Wednesday, June 11.

I will not describe the work of the synod in detail. I rather confine myself to some of its highlights.

One of these highlights was undoubtedly the reception of the congregation of Loveland, Colo. Our missionary, the Rev. G. Lubbers, labored faithfully in that area, instructing the people of the Loveland church thoroughly in the principles of the Protestant Reformed truth before they could be

received in the communion of our churches. In order to acquaint our readers with the entire decision *in re* this matter, and also to cause them to understand why this became a synodical matter and could not be finished in Classis West, we here quote from the report of the Mission Board:

"Last November we received a request from the Reformed Hope Church of Loveland requesting affiliation with our churches as a congregation with its consistory continuing in office. At that time the Mission Committee advised them that 'since they desire to affiliate with the Protestant Reformed Churches as a congregation with a consistory continuing in office, this lies beyond the jurisdiction of the committee, and therefore we advise them to appeal to Classis West. The mission committee is not mandated to receive into the association of our churches established churches with established consistories. (Cf. Constitution of the Mission Committee).'

"In March, the consistory of Loveland informed the Mission Committee that Classis West had referred the matter of affiliation with our churches to this Synod, and also asked us what their relationship was to the Mission Committee and to our missionary during the few intervening months before Synod meets. The Mission Committee informed them:

"(1) That they are advised to abide by the decision of Classis West and present their appeal to our next Synod.

"(2) That Rev. Lubbers will advise them in matters that may arise in the interim.

"(3) That the Mission Committee will recommend to Synod that they be accepted into our denomination without delay."

"Thus we inform Synod that the only reason why the Mission Committee referred the matter of affiliation to the next meeting of Classis West was the uncommon request for affiliation as a congregation. The Mission Committee is mandated to organize new congregations, but never faced a situation like this before. We also are ready to accept them as a congregation into our denomination having had contact with them for the past few years through our missionary and other visiting ministers. We heartily recommend that they be accepted by this Synod."

This advice was adopted by synod by unanimous vote as was to be expected. A telegram was sent to the congregation in Loveland welcoming them in our midst, and a reply to this was received by synod on Tuesday.

The Standard Bearer also welcomes our latest sister congregation in our midst. We pray for the blessing of our God upon them and hope that they continue to stand and be faithful to the Protestant Reformed truth. May they also grow in the knowledge and grace of our Lord Jesus Christ.

Another matter of interest that created considerable discussion was the Foreign Mission report. What the discussion was about may readily be gathered from the report of the committee of pre-advice on this matter which reads as follows:

"Re Point II of this report:

"1. That in our judgment the definition and description given by the committee is inadequate because it conflicts with the *usus loquendi* (the common use of the word—H.H.) of the term 'Foreign Mission' and further it is incomplete for:

"a. According to this definition, if mission work were performed by our churches today in the nation of Israel, this could not be called 'Foreign Mission Work.'

"b. It fails to take into account, in using the terminology of Scripture, the falling away of a part of the Gentile Church as is evident from the fact that once-orthodox churches are no longer so today.

"2. That in our judgment the distinction 'Church Extension Work' and 'Mission Work' should be used. By the former is meant that work that proceeds from the local established church. (Question 15 of Church Visitors' questions.) By the latter is meant that work that proceeds from the churches (Church Order, Art. 51). If further distinction in the latter term is desired, we suggest that distinction 'Domestic' and 'Foreign' mission work as determined by geographical boundaries. Ground: This is evidently the *usus loquendi* of the term."

The reader will notice that the question before the committee of pre-advice and also before synod concerned chiefly the meaning of the term "Foreign Missions" as well as its contents.

The whole matter was not clear to the original committee as became evident from their report, nor was it, to my mind, clear to the committee of pre-advice.

Thus, for instance, we may ask the question whether the distinction which the committee of pre-advice makes between church extension and mission work is correct. According to the committee, church extension work belongs only to the local congregation, while mission work (foreign) belongs to the churches in general. But is this true? As to the former, the committee seems to base its view only on question 15 for the church visitors. But this is a mistake. For the question to which reference is made reads as follows: "Is the congregation busy in the extension of God's kingdom, especially in the promotion of missions to the best of its ability?" This certainly does not sound as if the local congregation may only be busy in local church extension work and not in foreign missions. Nor do I personally believe this. There is no reason, to my mind, why the local congregation may not call and send out its own missionary if it has the power to do so. It is true that Art. 51 of the Church Order speaks of the missionary work of the churches as follows: "The missionary work of the churches is regulated by the general synod in a mission order." It is also true that, usually, the churches in general support this work. But all this does not mean that you can make a distinction between church extension work and foreign mission work as is defined above. Besides, do we not regard Rev. Lubbers as the missionary of our churches and is not the character of his

labor really church extension work? Finally, it is hardly correct to let foreign mission work be determined by geographical boundaries. Especially in our day this is virtually impossible.

At any rate, the synod felt that the committee had not made things clear and had not finished its work. It, therefore, mandated the same committee still to do so and report to the next synod.

One other matter of importance and interest I still have space to begin to discuss in the present editorial.

It concerns the important question of a new translation of the Bible. Concerning this matter our stated clerk received the following letter, authorized by the Synod of the Christian Reformed church:

Feb. 20, 1958

Dear Sir:

You or some of your denomination or organization may have received a letter like the one enclosed, within the last year and a half.

The Christian Reformed Synod of June 1956 mandated our committee to make inquiries of that letter to which our committee subsequently received many replies, which our committee presented to the committee of pre-advice of the Synod of 1957, together with our printed report to that synod.

The Christian Reformed Synod of June 1957 continued our committee with the mandate to report to the Synod of 1958.

The committee has a preliminary draft prepared to report to the Synod of 1958.

But we should like to have up to date information concerning your denomination or organization or favorable individuals. The following questions may be helpful, to indicate the information sought, but any reply will be most welcome, as well as any elaborations.

1. Does your denomination now take a favorable or unfavorable attitude toward cooperation in this project, if our Synod in June, 1958, should favor this project?

2. Does your organization now take a favorable or unfavorable attitude toward cooperation in this project, if our Synod in June, 1958, should favor it?

3. Can you mention an individual or individuals, yourself or another or others, willing and able to cooperate in this project, if our Synod in June, 1958, should favor this project?

If possible, an answer would be appreciated between March 1 and March 15, when our report goes to press, but later replies will also be reported to the committee of pre-advice of our Synod of June, 1958. Enclosed find a self-addressed envelope.

Gratefully and fraternally yours,

Martin J. Wyngarden, Corresponding Secretary.  
Space forbids me to comment further on this question.  
Next time, therefore, the Lord willing.

H.H.

## OUR DOCTRINE

### THE BOOK OF REVELATION

#### CHAPTER III

#### *The Song of the Redeemed and of the Angels*

#### Revelation 7:10-12

Man is powerful, man is willing, man is essentially good and is by nature a fit subject of that kingdom of God in Christ. Hence we must simply believe in the power and the goodness of man, and set to work to realize the kingdom and to redeem the world from the curse and the effects of imperfection.

Over against this stands the song of the redeemed in the new world.

They do not sing, "Salvation is unto our God and man." But they sing, "Salvation unto our God which sitteth upon the throne, and unto the Lamb." No doubt among this throng there are many who did not confess this in all its fulness while they were still in the midst of the world. But now, in perfection, now their minds have been delivered from the darkness of sin and imperfection and they know as they are known, — now they have changed their conception. Now they confess in all its fulness and in all its meaning that the entire work of salvation is the work of God and of Christ as the Lamb that was led to the slaughter and that overcame and was raised from the dead. It is God Who from all eternity gave unto Christ a people whom He chose to show forth His virtues and His power of salvation. It was God, the Triune God, Who ordained the Mediator, Jesus Christ the righteous, to redeem that people of His choice and to reveal the love and grace of their God. It was God Who sent that Mediator, His only begotten Son, into the flesh at the appointed time as the Lamb that would be slain. It was the Lamb that obeyed. It was the Lamb Who bore the wrath of God, Who took upon Himself all the sins of all the people and carried them upon the accursed tree. It was the Lamb Who fulfilled the law and all righteousness. It was the Lamb Who blotted out all our sins and transgressions, and Who, having fulfilled all, rose to glory on the third day. It was the Lamb Who ascended into highest heaven and received all power in heaven and on earth, Who realized His kingdom spiritually by pouring out the Spirit of grace. It was the Lamb Who through that Spirit regenerated His people, called them out of darkness into His marvelous light, Who gave them the true and saving faith, Who justified them and sanctified them, Who protects them and leads them in the way of life in this present dispensation. It is the Lamb Who receives the sealed book, and opens seal after seal, Who controls all things in the present world. It is the Lamb Who will overcome the last

manifestation of the antichrist, Who will judge the world in righteousness, Who will by His Spirit cause the people whom the Father has given Him to rise to glory. It is the Lamb Who thus completes the kingdom of God. And when all shall have been completed, then the Lamb shall deliver that kingdom to the Father, and, subjecting Himself, shall eternally be at the head of all His people, leading them unto fountains of living water forever and ever. So is salvation. Man and the world are the object, never the subject of it. Is it a wonder that in the new world, when all this shall be clearly understood, there shall be no more controversy about these truths, but all shall sing with all their heart and mind, "Salvation, — this completed work of salvation, — is unto our God which sitteth upon the throne, and is unto the Lamb forevermore"?

The angels respond in one grand eulogy. They fall before the throne on their faces, and they worship. And what is the expression of their hearts in this worship? "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." This is a seven-fold ascription of glory to the Most High. To the relation between their song and that of the redeemed we have already called your attention. It is a corroboration, and at the same time a more detailed explanation, of what the redeemed have sung. The latter have shouted that salvation, that is, the completed work of salvation as it shines forth in the new world, in the new heavens and the new earth, is the work of God and of the Lamb forevermore. These angels now sing in brief that therefore all the glory and praise and honor and wisdom and thanksgiving and power and might that shines forth from this new creation is of our God and shall be ascribed to Him forever and ever. As in His temple you listen to the songs and sounds of the new creation, you will find that notes of praise reach your ear. And who is the object of all this praise that rises from the new kingdom, from man and angel, and from every creature? God, and God alone. As you look about you in this new creation, you find that a wonderful glory shines forth and is reflected in and through it all. Whose glory is it that thus shines forth from the new world? It is God's, and His alone. As you walk about in His temple, in this temple of your God, you will more and more notice how all speaks of wisdom and highest intelligence. Whose is this wisdom? It is the wisdom of God, and His alone. You will notice that under the leadership of the Lamb all creation serves one and only one, day and night, and gives honor to just one. Who is that one before whom all bow in humble worship? It is God, and God alone. From the bosom of creation rises a note of thanksgiving and heartfelt gratitude, speaking of love and of grace and of mercy that is revealed. For whom is that note of thanksgiving? It has its object in the Most High God, and in Him alone. Power and talent and mighty strength is now beautifully revealed, and shines forth harmoniously from all the new creation. It is the power and



strength and the glorious virtue that belongeth to the Almighty God, Who sitteth upon the throne. Thus it is and will be in the new and eternal economy of all things. Thus shines forth the new world. And God's conscious and rational creatures take notice of it all. They find in it all a reflection of the glory of God. And being conscious of this, they sing, sing the new song, sing in heavenly notes of music, sing with all their heart and mind enraptured by so much glory: "Salvation is of the Lord Who sitteth upon the throne, and unto the Lamb." And all the mighty angels join in the song of the redeemed as they shout: "Amen, yea, Amen. Praise, and glory, and wisdom, and honor, and thanksgiving, and power, and might, be unto our God for ever and ever. Amen."

## PART TWO

Revelation 8:1-6

### *The Presentation of the Prayers of the Saints*

#### CHAPTER IV

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.
2. And I saw the seven angels which stood before God; and to them were given seven trumpets.
3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.
4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.
5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.
6. And the seven angels which had the seven trumpets prepared themselves to sound.

What we have in the words of the text quoted above is indeed a most beautiful and also a most significant passage of the Book of Revelation. At the same time it is a portion which is not so easy to understand, and which will require our closest and most prayerful attention. It will be necessary, in the first place, that we understand the connection of this part with the preceding. If you will refer to the preceding part of our exposition, you will find that we explained the former chapter in general as an episode, as something that is placed between. From the end of the sixth chapter the book does not merely continue its course of thought, but before continuing it presents a separate vision. This was chapter seven. In that chapter we had the vision that showed us the safety of the people of God in the midst of trouble and tribulation and judgment, as these are to come into the world, in the sealing of the one hundred forty-four thousand.

In the second part of this chapter we were shown the glory of those that had been faithful even in the midst of the great tribulation and had their garments washed in the blood of the Lamb. Because, however, this seventh chapter is an episode, we must now again interpret as if that chapter had not been written, and we must connect the eighth chapter with the last part of chapter six. The opening of the seals was interrupted for a moment, but is now continued. You will remember that we explained the first six seals as already reaching the very end of time. These seals showed us, first of all, the four horses, or horsemen, that were let loose upon the earth for the completion of the kingdom of God. The first horse presents the progress of the kingdom as it is completely victorious over all things. The second horse presents discord and war of nations. The third horse represents disharmony in the social world because of the tremendous contrast between rich and poor. And the fourth horse portrays the terrible effect of death. The fifth seal revealed to us the cry of the saints that have been slain for the Word of God and as they cry and long for the day of judgment. And the sixth seal, finally, showed us the tremendous upheaval in the entire physical universe. With this last seal the seventh now connects itself immediately.

It may be observed that those interpreters who take the seals as being strictly successive, so that the one is not opened before the preceding one has been finished, must run into serious difficulty as soon as they come to the interpretation of the seventh seal. It cannot be denied that the sixth seal already took us to the very eve of the final judgment, to the end of time. For it is evident that it meant nothing else than that the entire physical universe was subjected to tremendous changes which immediately precede the coming of the Lord. Now for those that interpret the seals as strictly successive this sixth seal in its fullest realization places us before the very day of judgment. But how then can the seventh seal picture events that merely follow the things revealed in the sixth? In the last mentioned seal heaven and earth have already been shaken, the sun has been darkened, and the moon has been changed to blood. How can that which is revealed in connection with the seventh seal still take place if it is supposed to follow in time upon the sixth seal? As we know, this seventh seal is revealed as seven trumpets. And again, the last of these trumpets is dissolved into seven vials, or bowls, of wrath. But the first six of these seven trumpets speak of things that take place on earth, in the physical universe, as well as in the world of men. Therefore it does not and cannot presuppose that all that has been revealed in connection with the sixth seal has been finished. There is but one possible explanation. The seals do not present a successive order of events merely, but they overlap. They are at the same time contemporaneous and successive. All the seals are upon the earth from the very beginning of this dispensation. But there is this difference, that as time advances, the trumpets and the vials shall force themselves more and more to the foreground and draw the

attention of men. The seven trumpets, therefore, do not begin where the sixth seal ended, but rather have begun already with the first seal, only revealing to us different forces at work more in detail, and that too, according to the symbol of the trumpets. The blast of the trumpet forces our attention especially to the fact that judgment is coming.

However, this seventh seal does not only reveal to us the seven trumpets, but also something else. And to this we must first of all call your attention.

Let us first of all take a close look at the text we quoted above, so that we may have a clear idea of the symbolism that is implied. For that we have symbolism in this passage is very plain, and needs no proof. The passage speaks of the opening of the seventh seal. It calls us first of all to heaven, to see what takes place there. In heaven we find an altar, and trumpets given to angels, and incense, and smoke, and a golden censer, and fire. When the fire is thrown upon the earth, it creates voices and thunders and lightnings and an earthquake. Hence, the presentation of the matter is pictured in such a way that we need not guess whether the language is symbolical or real. And this is always the case in the Book of Revelation.

The text, then, speaks, in the first place, of a silence in heaven for the space of about half an hour. That is the first thing that strikes John's attention. In the second place, he sees that there are seven angels standing before the throne of God, and that they receive seven trumpets. But they do not blow these trumpets immediately; on the contrary, they reverently keep silence until something else has been finished. Another angel comes and approaches the golden altar that stands before the throne of God. He bends over it, as it were for the purpose of serving. He carries a golden censer in his hand, but as yet the censer is without contents. Presently, however, he receives much incense in that censer, and the commission is given him that he add the incense to the prayers of all the saints, and kindling the incense with the fire from the altar, cause it to ascend with the prayers of the saints to Him that sitteth upon the throne. The angel obeys. And having caused the perfume of the incense to rise to Him that sitteth upon the throne, he takes fire from the same altar and casts it upon the earth. The result is voices and thunders and lightnings and an earthquake, while at the same time the seven angels prepare themselves to blow the trumpets.

Such is the scene portrayed in the text we are discussing.

It is evident on the very face of it that the main theme of this passage is the presentation of the prayers of all the saints. All the rest belongs to the attending circumstances as far as this present scene is concerned. To the prayers of all the saints belongs, in the first place, the half hour of silence in heaven. About this half hour of silence all kinds of different

interpretations have been offered, some even going the length of explaining that this silence exhausts the contents of the entire seventh seal, and that it simply teaches us that the seventh seal must remain a mystery to us until the day of judgment. But we will not tire your attention by all these different interpretations. To us it seems that if we merely allow the scene to impress our minds, the silence is very easily explained. It is connected with the main theme, namely, with the fact that the prayers of the saints are offered with the incense from the altar to God. If we take this into consideration, it seems to us that the explanation of this silence must not be sought in the importance of the events that are now to follow, so that the angels and all that are in heaven stand spell-bound and, as it were, dumb-founded and holding their breath because of what will happen. If that were the case, we can see no reason why they have not been spell-bound and why they did not hold their breath before. For the events pictured in all the seals and all the trumpets are of sufficient importance and significance for all the inhabitants of heaven to stand amazed. And therefore, we rather explain this silence as standing in immediate connection with the specific nature of the scene here pictured to us. It simply means that it is the silence of reverence, occasioned by the solemn occasion. It is an hour of prayer in heaven. The prayers of the saints are to be offered to Him that sitteth upon the throne. And the solemnity of the occasion so impresses all that stand by that they are silent for half an hour. Hence, the half hour of silence has no further significance than that it befits the scene of the offering up of the prayers of all the saints and all that is connected with it. The transactions here pictured, the commission to the seven angels and to the one angel who offers the prayers of the saints and who casts fire to the earth would take about the space of half an hour. And during this entire transaction there was profound and reverent silence.

In the second place, we must pay attention for a moment to the seven angels with their seven trumpets. We shall have, of course, occasion to refer to these again. But since these angels stand by reverently while the prayers of the saints are being offered and wait with the execution of the commission given unto them till this heavenly hour of worship is finished, we must also now take a look at them. They are described to us as the seven angels that stand before God. Mark you well, they are not merely seven angels that now came before God; but they are evidently *the* seven angels that always stand before the throne of God, the well-known seven angels whose special place is before God. We know, of course, that also in the angel-world there is order and gradation, so that there are different classes of angels. Scripture speaks of archangels as well as common angels; and Paul speaks concerning the angel world of dominions, principalities, and powers. So, evidently, there is a special class of angels that always stands before God.

H.H.



## FROM HOLY WRIT

### Exposition of Matthew 24 and 25

#### III.

(Matthew 24:5-9)

As we have attempted to point out and explain in the former essays, we are here dealing with the great eschatological address of Jesus to His disciples on the Mount of Olives.

We have pointed out the *historic* occasion of this address, spoken by Jesus at the *end* of the Old Testament dispensation and standing on the threshold of the New Testament era in which all things will be led so that they are all subjected unto Christ, the First-Born Son, and delivered to the Father, that He may be all and in all!

The disciples sense that great things are in the offing. Hence, they come to Jesus privately. They come with the pregnant question: When shall these things be, and what will be the sign of thy Parousia, and of the consummation of the ages? It appeared from our former article that in the question: the "sign of thy Parousia" and "the end of the ages" we are not instructed concerning *two* chronologically separate events, but with *one* and the *same* event. It is one event viewed from two different aspects. The *Parousia* is the *consummation of the ages*!

It is well to notice carefully the answer of Jesus to this question. He does not oversimplify the answer. He does not give a simple, factual and predictive answer, giving year and date. He rather gives a word which is profitable for instruction, correction in righteousness, that the *man of God* may be thoroughly furnished unto every good work. He gives the prophetic word of Daniel, or rather he lets the light of prophecy really shine *unto* the perfect day. And he does so, in such a manner, that the church of the ages is warned to walk in the light that shines unto that day.

We notice that the text in Matthew reads as follows: "*And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ: and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and earthquakes in divers places. All these are the beginning of sorrows.*"

In the Gospels of both Mark and Luke we have substantially the same wording as here in Matthew. In those passages where these Gospels shed added light upon the passage under consideration we shall call special attention to these

matters. Besides these passages from Luke and Mark there is also the significant passage in II Thess. 2:1-5, which ought to be read by the attentive reader of these lines. This latter passage illustrates the very great necessity of the warning by Jesus in the passage of Matthew which we are now considering. Shall the church truly be strong and courageous, and patient to the end, then the truth, which is taught here by the Lord Jesus, should sink deeply into our hearts.

After the disciples ask this great eschatological question, we are told in Matthew, that "Jesus answered and said." This has in it a certain grandeur and solemnity which should not be overlooked. Especially since we read in the synoptic Gospel of Mark "Jesus *began* to speak." It was the beginning of a great discourse. The disciples are silent. They only listen. It is a historic address, touching the very genius of history, as it is the unfolding of the Counsel of God, the things which *must* come to pass. In this history the church is not a spectator of a drama of history, simply sitting on the side-lines. She is, on the contrary, in the midst of the world. In the world she is, yet not of the world. And in this history she is tempted from every side, in the pulsating and throbbing life of the nations! The actuality of the church *militant* is here very realistically kept in mind. History is the battle-field of the church. And the battle-line is not between the nations, but it is most emphatically drawn between the church and the world, between those who are of Christ, and between the false christs and those who follow after them!

Such is the battle-line!

Let us keep this truth in mind. It is the truth of the antithetical position which the world takes overagainst the thetical (positive) position of the church in relationship to Christ; the church is the foundation and pillar of the truth in the midst of the trouble, turmoil and unrest of the life of peoples and nations. And the church must not be moved from her hope of the heavenly Kingdom, and of the way of patience and alertness to the final Parousia and the consummation of the ages!

Hence the key-note of this entire address seems to be: *Beware that no man deceive you!* For such is indeed the nature of the battle of the church. The foe works with the art and cunning of deception. The foe would have the church fail to observe the prophetic word of the real Christ of God, and follow her pretense of being "saviors of the world." Hence, we will needs have to have the loins of our mind girt up and be truly sober! For the world is not the victim of misinformation. The prophetic word is known. However, this Word of God is not wanted; it is deliberately denied and rejected.

The world, the children of darkness, come with the highest possible pretense. They come to do things in the name of Christ. They are the false christs. They are the false church.

In the name of Christ they would cast out devils, and perform many wonderful works of making this world "a better place to live in." They are the false heralds who would usher in a new and lasting era of "peace on earth." The goal is to bring about the "kingdom of God" upon earth. They desire no consummation of the ages, nor do they look for and love the Parousia of Christ. They are enemies of Christ and of His church; workers of iniquity are they. Yet, they come as angels of light. It is the lie: all these things will I give thee, if thou wilt worship me. Matt. 3:8-11.

In our day there are many with these post-millennial dreams. But that is as Jesus said it would be. "Many will come in my name" and "deceive many." But that is not strange. Did not the Devil come to Eve as an angel of light? Did he not pretend that God was not wise and good and just in His dealings? So it is in the history of the church in the world! For these "many that come" and that, too "in the name of Christ" do not rise out of the nations, but they arise in the bosom of the church in the midst of the world. They are the false church, hypocrites, and all those who love and teach the lie! They preach a social gospel which is no gospel! It is pure humanism. God is not in all their thoughts! Think of the promises of politicians in our day. Think of the "cold war"! How is this not proclaimed to be a "war to end wars." And churches in their synods express themselves on these issues and "make the front-pages" of the daily papers! And many are deceived thereby!

But God is not mocked. God's Word shall stand. He will perform all His good-pleasure. Therefore, be not deceived by the words of bread-eating prophets.

Listen to the prophetic word which resounds to our ears from every page of Scripture. All these things must come to pass. What things? The answer is: "*wars* and *rumors* of wars. The church shall hear of wars and rumors of wars! These wars will be near and far. They will cover the entire globe. They will not be the exception but the rule! Always one nation shall rise against the other. Babel and its confusion is the *pattern* of world events.

Yes, these events touch the life of God's people. It entails our sons going off to war, taxes, etc. It means a certain constant battle in the field of economics. The Red horse runs over the entire earth, as do also the Black horse and the Pale horse. And they do so upon the command and the authority of Him who sitteth on the throne, and who has given power to His Christ to break the seals of the Book. Revelation 6.

Hence, the church sings in joyful triumph, when she hears of wars and rumors of wars: "O clap your hands all ye people; shout unto God with the voice of triumph. For the LORD most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet," Psalm 47:1-3. And, again in verse

8 of the same Psalm, "God reigneth over the heathen: God sitteth upon the throne of his holiness." For do we not further sing: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof"! Psalm 46:1-3.

Thus the church heeds the injunction of Christ, "see that ye be not troubled," that is, do not cry out and scream with fright, do not be terrified with the terror of the wicked. For all these things "must come to pass." And this "must" is because God sitteth on the throne. He alone determines the times and seasons, and the destiny of a nation, Acts 17:26. Christ is given all power in heaven and on earth. The counsel of God demands that there be wars and rumors of war. And also the justice of God demands that the nations be punished with a rod of iron. For God is in heaven, and performs *His* good-pleasure and executes His mighty judgments!

When we see all these things as church we must not be deceived to think that the end is soon, that it is "by and by"! God has determined otherwise. He that sits in the heavens shall laugh and have the nations in derision, and will vex them in His sore displeasure. These judgments, these wars and rumors of wars, must work together for the good of them who love God, who are the called according to His purpose. Romans 8:28-31.

And what is God's purpose? It is to magnify the "little stone" which rolls down the mountain to fill the entire earth, Dan. 2:34. He will raise his Son, King of Zion. He will declare of the Decree, Psalm 2. For the First-Born Son must be born. The grave had birth-pangs, Acts 2. Jesus arose the First-born of all creatures as the First-born from the dead. And so all things stand in the service of God's glorification as the First-born Son, the First-born among many brethren, Col. 1:15-18; Rom. 8:28-30.

Hence, all the judgments in the world are birth-pangs. They are birth-sorrows. They increase in rapidity and in intensity as history draws to a close. These will issue not in the false dreams of a post-millennial world, but they will issue in the Parousia of Christ and the consummation of the ages, where Christ will be the exalted head of all things, both in heaven and on earth, things seen and unseen.

It will require many birth-pangs in history. These are but the beginning. History will run a long course. Many wars and rumors of wars have been. There shall be more. But let us lift our heads in the certain and joyful hope, that when the "Man-Child" is exalted at God's right hand in His Parousia, the sorrows of history will be remembered no more!

G. L.

## IN HIS FEAR

### Freedom From Fear

(6)

"Say unto God, How terrible art Thou in Thy works!"

"O God, Thou art terrible out of Thy holy places."

"Let them praise Thy great and terrible name; for it is holy."

Such is the testimony of God in Psalm 66:3, Psalm 68:35, and Psalm 99:3. And we could multiply greatly the number of passages in Holy Writ which declare this same truth. Job writes, "Fair weather cometh out of the north: With God is terrible majesty," Job 37:22. Nehemiah tells the Israelites not to be afraid of the enemies, but "remember the Lord which is great and terrible," Nehemiah 4:14. But he speaks the same way when he speaks of Him as the covenant God Who loves His people and looks down upon them in mercy. He writes, "And I said, I beseech Thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments," Nehemiah 1:5. Samson's mother tells her husband, "A man of God came unto me, and His countenance was like the countenance of an angel of God, very terrible," Judges 13:6. Moses writes, "For the Lord your God is a God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh rewards," Deuteronomy 10:17. Or again the words of Moses in Deuteronomy 7:21, "Thou shalt not be affrighted at them: for the Lord Thy God is among you, a mighty God and terrible."

However, although this last text underscores what we have repeatedly pointed out in this series on *Freedom from Fear* that he who fears the Lord need not have fear of man, the fact remains that this terrible God is also a terrible God before the eyes of His elect, sanctified people. This is emphasized in those texts which declare that these elect, sanctified people tremble before Him. God declares in Jeremiah 5:22, "Fear ye not me: saith the Lord: will ye not tremble at my presence?" The man acceptable in God's sight is presented in Isaiah 66:2 and 5 thus, "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at My word," and "Hear the word of the Lord, ye that tremble at His word." And the Psalmist declares in Psalm 119:120, "My flesh trembleth for fear of Thee; and I am afraid of Thy judgment."

There is all too little of that consciousness of the fact that Jehovah is a terrible God and of that trembling before Him. It is downright sickening to hear some of the sentimentality that oozes forth and flows in some circles as though God

were a creature and not God. As we wrote before, to fear Him surely means that we know that He is God. Of course He is our Father Who is in heaven. Of course He loves us with an exceedingly deep and unchangeable love. But in all this He remains God! It is to be understood that in this age when respect for superiors is hard to find, when children have no respect for their earthly fathers that also in the sphere of worship (?) and things heavenly respect for our Heavenly Father is hard to find and men pride themselves on their intimate relationship with Him, actually speak (?) to Him in a way which shows that they are on His level — or even perhaps above Him. The terribleness of His majesty they know not. Trembling at His word is far from them. They have freedom from His fear in the wrong sense.

And that is what this age in which we live desires. Oh, a God is a handy thing to have when one gets into trouble. One to whom we can run when the going gets hard and who has more power than we is to be desired. A god who is not God is the desire of all men. There is nothing religious about that. There is nothing of the fear of the Lord in that. But a God Who is God in all that which the word implies is different. And although we cannot agree with the Roman Catholic stand that God is the unapproachable one and even Christ is the unapproachable one except through the instrumentality of Mary, we far prefer this attitude to the modern one that God is after all no higher than we and that we may speak to Him and behave before Him in a way that His holy angels would not dare to imitate.

Now in all these passages in which we read that God is terrible that word terrible is the very same word from which we get the Hebrew word for fear. It does not mean terrible in the sense of dreadful. And those who tremble at His word are not those who dread to hear that word. No, it means terrible in the sense of awe-inspiring. In fact we have such a translation of this very word *terrible* in Psalm 111:9 where we read, "... holy and reverend is His name." And then the psalmist goes on to state that the fear of the Lord, the reverence and awe before God as God, is the beginning of wisdom.

Certainly we must fear God. We must do that now in this life and we will do that presently in the life to come. Those who walk the street of gold in the New Jerusalem will live in His fear. For then, too, He does not cease to be God and we do not become God. That relationship of Creator and creature will remain unto all eternity. The creature can never become Creator or the Creator's equal. That is absolutely impossible. And it belongs to the lie of Satan, sown in Paradise that man can become like God. Therefore we do not hesitate to state that all this "chumminess," all this boldness before God, all this attitude of equality before Him, all this fearlessness to stand before His face without bowing the head is a reflection of wickedness of man when he fell into the deception of Satan to think that he could be God's equal.

Let that fear of reverence and awe be seen in our prayers. The saints of old fell prostrate on the ground in prayer before Him. The Publican who went home justified did not dare to look up but smote his breast while hanging his head in shame and cried out for God's mercy. Indeed, then, let us be afraid to speak with God and to God as though we stand on equal terms with Him. Let us retain the *Thee* and *Thou*, not because the words themselves contain anything spiritual that *you* and *your* do not contain. But let us by these express a humble heart that recognizes Him as God and far above us. Let us bow our heads when we pray to Him. Let us fold our hands and withdraw them from earthly activities to be united with Him in the solemnity and reverence of worshipping Him in prayer. And let us teach our children that He is God.

Never, of course, must that fear of the Lord be a fear of being punished by Him in the lake of eternal torment. That would be the fear of unbelief. A child of God must not have that fear. When he lives by faith he never will have it. Does not the Apostle declare in Romans 8:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"? To have that fear before God is to have no faith in Christ. To believe in Christ is to have this peace with God and the joyful freedom from the fear of hell and its torments. Then, too, David writes in Psalm 27:1, "The Lord is my light and my salvation; Whom shall I fear? The Lord is the strength of my life; Of whom shall I be afraid?" Indeed, God is our salvation in Christ. He is our light and drives away all the darkness of sin, death, hell and the grave. By faith we shall not fear what man can do to us. Nor shall we fear that God will damn us everlastingly for our sins. And does John not write: "There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love," I John 4:18. How in the light of all this would we dare to maintain that the fear of the Lord is a certain dread and terror of His righteous wrath to punish us with everlasting torment? No, a thousand times, No! We have freedom from that fear!

He who has the fear of the Lord has instead a fear of displeasing God. He has a fear of doing too little and of falling short in his calling. It is not a slavish fear. It is a fear of love. It is a fear that is rooted in the knowledge that He is powerful and mighty, a God of majesty and terrible in His glory. But it is a fear that is rooted in a love to Him as such a mighty, powerful and majestic God. It is a fear rooted in the desire to please one whom we love rather than in dread and terror of one whom we hate.

Having that fear we have no fear of what man shall do to us. Having that fear we are free from the fear of hell, of death and of the grave. For that fear of reverence and awe, of love and the desire to please is a testimony to us that Jehovah is the God of our salvation. It is the undeniable evidence that He has already worked in us both to

will and to do of His good pleasure. It is a sign that we have been born again with the life which is from above, that we are the children of God and that He loves us. Then we know from this testimony that all things will work together for our good and that we need not fear anything present or that might arise in the future.

Let the church, then, live in that fear of God and in that freedom from fear which His fear realizes. Let us not live in the fear of what man might desire to do to the Church of God. Let there be no catering to the carnal whims and fancies of men; let there be no yielding to the weaknesses of sinful men as though we must do these things for the good of the church. Let there be no fear of violence and persecution, of tribulation and suffering. It is the testimony of history that the faithful to the truth never feared what men might do to them. They went forward in faith. They lived in the fear of the Lord and refused to yield and cater to the carnal desires of men. They dared to break with the carnal element in the church. Had they feared the wrath of men and the opposition of men, there never would have been a reformation. Nay, instead the church suffered hardships and loss. She did not ask what men preferred; in His fear she sought after God's will. She did not seek peace at any price. She did not hold back because she knew that there were those who would not approve. She asked after the way of which God approved. She feared to go contrary to that way. She feared the punishment He is able to inflict and in strict justice will inflict. She feared it not in the unbelief that her sins were not blotted out through the blood of the Lamb, but as something she hated because she loved God and as something of which she could never have the peace of forgiveness while she walked contrary to God's will.

So let the Church face the future. So let her observe the signs of the rising up of the Antichrist. Let her do so in the freedom from fear which the Scriptures promise to those who fear God. Let her sing with David,

The Lord is my light and my salvation;  
Whom shall I fear?  
The Lord is the strength of my life;  
Of whom shall I be afraid?  
Though an host should encamp against me,  
My heart shall not fear:  
Though war should rise up against me,  
In this will I be confident.

J.A.H.

## ANNOUNCEMENT

Classis East of the Protestant Reformed Churches will meet Wednesday, July 9, at 9 A.M. in the Hudsonville Protestant Reformed Church. Consistories will consider this an official notice.

M. Schipper, *Stated Clerk*

## Contending For The Faith

### The Church and the Sacraments

VIEWS DURING THE THIRD PERIOD (750-1517 A.D.)

#### THE SUPREMACY OF THE POPE

THE DECLINE OF THE PAPACY AND THE AVIGNON EXILE.  
A. D. 1294-1377.

#### *The Transfer of the Papacy to Avignon.*

The successor of Boniface, Benedict XI, 1303-1304, a Dominican, was a mild-spirited and worthy man, more bent on healing ruptures than on forcing his arbitrary will. Departing from the policy of his predecessor, he capitulated to the state and put an end to the conflict with Philip the Fair. Sentences launched by Boniface were recalled or modified, and the interdict pronounced by that pope upon Lyons was revoked. Palestrina was restored to the Colonna. Only Sciarra Colonna and Nogaret were excepted from the act of immediate clemency and ordered to appear at Rome. Benedict's death, after a brief reign of eight months, was ascribed to poison secreted in a dish of figs, of which the pope partook freely. As an example of Benedict's sanctity it was related that after he was made pope he was visited by his mother, dressed in silks, but he refused to recognize her till she had changed her dress, and then he embraced her.

The conclave met in Perugia, where Benedict died, and was torn by factions. After an interval of nearly eleven months, the French party won a complete triumph by the choice of Bertrand de Got, archbishop of Bordeaux, who took the name of Clement V. At the time of his election, Bertrand was in France. He never crossed the Alps. After holding his court at Bordeaux, Poitiers, and Toulouse, he chose, in 1309, Avignon as his residence.

Thus began the so-called Babylonian captivity, or Avignon exile, of the papacy, which lasted more than seventy years and included seven popes, all Frenchmen: Clement V, 1305-1314; John XXII, 1316-1334; Benedict XII, 1334-1342; Clement VI, 1342-1352; Innocent VI, 1352-1362; Urban V, 1362-1370; Gregory XI, 1370-1378. This prolonged absence from Rome was a great shock to the papal system. Transplanted from its maternal soil, the papacy was cut loose from the hallowed and historical associations of thirteen centuries. It no longer spake as from the centre of the Christian world.

The way had been prepared for the abandonment of the Eternal City and removed to French territory. Innocent II and other popes had found refuge in France. During the last half of the thirteenth century the Apostolic See, in its struggle with the empire, had leaned upon France for aid. To avoid Frederick II, Innocent IV had fled to Lyons, 1245. If Boniface VIII represents a turning-point in the history of the papacy, the Avignon residence shook the reverence of Chris-

tendom for it. It was in danger of becoming a French institution. Not only were the popes all Frenchmen, but the large majority of the cardinals were of French birth. Both were reduced to a station little above that of court prelates subject to the nod of the French sovereign. At the time, the popes continued to exercise their prerogatives over the other nations of Western Christendom, and freely hurled anathemas at the German emperor and laid the interdict upon Italian cities. The word might be passed around, "where the pope is, there is Rome," but the wonder is that the grave hurt done to his oecumenical character was not irreparable.

The morals of Avignon during the papal residence were notorious throughout Europe. The papal household had all the appearance of a worldly court, torn by envies and troubled by schemes of all sorts. Some of the Avignon popes left a good name, but the general impression was bad — weak, if not vicious. The curia was notorious for its extravagance, venality, and sensuality. Nepotism, bribery, and simony were unblushingly practised. The financial operations of the papal family became oppressive to an extent unknown before. Indulgences, applied to all sorts of cases, were made a source of increasing revenue. Alvarus Pelagius, a member of the papal household and a strenuous supporter of the papacy, in his *De planctu ecclesiae*, complained bitterly of the speculation and traffic in ecclesiastical places going on at the papal court. It swarmed with money-changers, and parties bent on money operations. Another contemporary, Petrarch, who never uttered a word against the papacy as a divine institution, launched his satires against Avignon, which he called "the sink of every vice, the haunt of all iniquities, a third Babylon, the Babylon of the West." No expression is too strong to carry his biting invectives. Avignon is the "fountain of afflictions, the refuge of wrath, the school of errors, a temple of lies, the awful prison, hell on earth." He speaks of it "as filled with every kind of confusion, the powers of darkness overspreading it and containing everything fearful which had ever existed or been imagined by a disordered mind." But the corruption of Avignon was too glaring to make it necessary for him to invent charges. This ill-fame gives Avignon a place at the side of the courts of Louis XIV and Charles II of England.

During this papal expatriation, Italy fell into a deplorable condition. Rome, which had been the queen of cities, the goal of pilgrims, the centre towards which the pious affections of all Western Europe turned, the locality where royal and princely embassies had sought ratification for ambitious plans — Rome was now turned into an arena of wild confusion and riot. Contending factions of nobles, the Colonna, Orsini, Gaetani, and others, were in constant feud, and strove one with the other for the mastery in municipal affairs and were often themselves set aside by popular leaders whose low birth they despised. The source of her gains gone, the city withered away and was reduced to the proportions, the poverty, and the dull happenings of a provincial town, till in 1370 the population numbered less than 20,000.

She had no commerce to stir her pulses like the young cities in Northern and Southern Germany and in Lombardy. Obscurity and melancholy settled upon her palaces and public places, broken only by the petty attempts at civic displays, which were like the actings of the circus ring compared with the serious manoeuvres of a military campaign. The old monuments were neglected or torn down. A papal legate sold the stones of the Colosseum to be burnt in lime-kilns, and her marbles were transported to other cities, so that it was said she was drawn upon more than Carrara. Her churches became roofless. Cattle ate grass up to the very altars of the Lateran and St. Peter's. The movement of art was stopped which had begun with the arrival of Giotto, who had come to Rome at the call of Boniface VIII to adorn St. Peter's. No product of architecture is handed down from this period except the marble stairway of the church of St. Maria, Ara Coeli, erected in 1348 with an inscription commemorating the deliverance from the plague, and the restored Lateran church which was burnt, 1308. Ponds and debris interrupted the passage of the streets and filled the air with offensive and deadly odors. At Clement V's death, Napoleon Orsini assured Philip that the Eternal City was on the verge of destruction and, in 1347, Cola di Rienzo thought it more fit to be called a den of robbers than the residence of civilized men.

The Italian peninsula, at least in its northern half, was a scene of political division and social anarchy. The country districts were infested with bands of brigands. The cities were given to frequent and violent changes of government. High officials of the Church paid the price of immunity from plunder and violence by exactions levied on other personages of station. Such were some of the immediate results of the exile of the papacy. Italy was in danger of succumbing to the fate of Hellas and being turned into a desolate waste.

Avignon, which Clement chose as his residence, is 460 miles southeast of Paris and lies south of Lyons. Its proximity to the port of Marseilles made it accessible to Italy. It was purchased by Clement VI, 1348, from Naples for 80,000 gold florins, and remained papal territory until the French Revolution. As early as 1229, the popes held territory in the vicinity, the duchy of Venaissin, which fell to them from the domain of Raymond of Toulouse. On every side this free papal home was closely confined by French territory. Clement was urged by Italian bishops to go to Rome, and Italian writers gave as one reason for his refusal fear lest he should receive meet punishment for his readiness to condemn Boniface VIII.

Clement's coronation was celebrated at Lyons, Philip and his brother Charles of Valois, the Duke of Bretagne and representatives of the king of England being present. Philip and the duke walked at the side of the pope's palfrey. By the fall of an old wall during the procession, the duke, a brother of the pope, and ten other persons lost their lives. The pope himself was thrown from his horse, his tiara rolled

in the dust, and a large carbuncle, which adorned it, was lost. Scarcely ever was a papal ruler put in a more compromising position than the new pontiff. His subjection to a sovereign who had defied the papacy was a strange spectacle. He owed his tiara indirectly, if not immediately, to Philip the Fair. He was the man Philip wanted. Dollinger says Clement passed completely into the service of the king. It was his task to appease the king's anger against the memory of Boniface, and to meet his brutal demands concerning the Knights Templars. These, with the Council of Vienne, which he called, were the chief historic concerns of his pontificate.

The terms on which the new pope received the tiara were imposed by Philip himself, and, according to Villani, the price he made the Gascon pay included **six promises**. Five of them concerned the total undoing of what Boniface had done in his conflict with Philip. The sixth article, which was kept secret, was supposed to be the destruction of the order of the Templars. It is true that the authenticity of these six articles has been disputed, but there can be no doubt that from the very outset of Clement's pontificate, the French king pressed their execution upon the pope's attention. Clement, in poor position to resist, confirmed what Benedict had done and went farther. He absolved the king; recalled, Feb. 1, 1306, the offensive bulls *Clericis laicos* and *Unam sanctam*, so far as they implied anything offensive to France or any subjection on the part of the king to the papal chair, not customary before their issue, and fully restored the cardinals of the Colonna family to the dignities of their office.

The proceedings touching the character of Boniface VIII and his right to a place among the popes dragged along for fully six years. Philip had offered, among others, his brother, Count Louis of Evreux, as a witness for the charge that Boniface had died a heretic. There was a division of sentiment among the cardinals. The Colonna were as hostile to a memory of Boniface as they were zealous in their writing for the memory of Coelestine V. They pronounced it to be contrary to the divine ordinance for a pope to abdicate. His spiritual marriage with the Church cannot be dissolved. And as for there being two popes at the same time, God was himself not able to constitute such a monstrosity. On the other hand, writers like Augustinus Triumphus defended Boniface and pronounced him a martyr to the interests of the Church and worthy of canonization.

H. V.

## FOREIGN MISSIONS

The Synod of the Protestant Reformed Churches announces that, through its Mission Board, foreign mission work is being done through the means of radio broadcasting from the Virgin Islands. Expenses incurred in connection with this labor are being met from the Foreign Mission Fund, supported by the offerings of the churches.

G. Vanden Berg, *Stated Clerk*.



## The Voice of Our Fathers

### The Canons of Dordrecht

#### PART TWO

#### EXPOSITION OF THE CANONS

#### THIRD AND FOURTH HEADS OF DOCTRINE

#### OF THE CORRUPTION OF MAN, HIS CONVERSION TO GOD, AND THE MANNER THEREOF

#### REJECTION OF ERRORS

Article 9. Who teach: That grace and free will are partial causes, which together work the beginning of conversion, and that grace, in order of working, does not precede the working of the will; that is, that God does not efficiently help the will of man unto conversion until the will of man moves and determines to do this. For the ancient Church has long ago condemned this doctrine of the Pelagians according to the words of the Apostle: "So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy," Rom. 9:16. Likewise: "For who maketh thee to differ? and what hast thou that thou didst not receive?" I Cor. 4:7. And: "For it is God who worketh in you both to will and to work, for his good pleasure," Phil. 2:13.

As to the translation of this article, we offer the following corrections: 1) "in order of working" should be "in order of causality." This is according to the original Latin, *ordine causalitatis*. And it also expresses the point at issue much more clearly. 2) "of the Pelagians" should be "in the Pelagians." 3) "according to the words of the Apostle" should be "from" or "out of the words of the Apostle." 4) The Scripture passages should be quoted as they occur in the accepted English translation, and not as they are here translated from the Latin.

The error treated in this article is not difficult to discern, and does not require lengthy discussion.

The Arminians teach here, first of all, that God's grace and man's free will are partial causes, concurring or working together to bring about the beginning of conversion. In this connection we may observe, in the first place, that the basic issue is: what is the *cause* of conversion? This is, of course, an essential question. It is, in fact, the question which divides the Reformed from the Arminians as to the doctrine of the application of the merits of Christ's death. Just because it is a question which deals with the *cause* of conversion, it becomes the question ultimately: who is the *source* of our salvation? It is the question: in whose hands, or rather, in whose will lies the *determination* of man's conver-

sion or non-conversion? But notice, in the second place, that the question must be narrowed down still further. For it does not concern the work of conversion entirely in general, nor simply the work of conversion in its continuance; but the article speaks of conversion as to its *beginning*, its *initiation*. It might be conceivable that one might claim that the work of conversion in its *continuance* is entirely due to the operation of God's grace, and that without the grace of God conversion is impossible. In fact, in a way it may be said that the Arminians teach this. They speak of God's grace, and they will even emphasize the need of grace. They certainly do not want to leave the impression that they rule out the work of God's grace altogether. For it is their purpose to deceive the undiscerning. But if, after all, conversion in its continuance is the work of God's grace, but the *initiation* of conversion is due to man's free will, then conversion is basically not the work of God but the work of man. In such a case one can lay all the stress he wants to upon the necessity of God's grace: the fact remains that the grace of God is not the source of that conversion and cannot function until man himself initiates the work of conversion. Hence we have indeed an important question here: what is the *cause* of the *beginning*, the very first step, the very principle, seed, of conversion?

We do well, perhaps, to delineate this issue a little more thoroughly. And we can probably best do this in a negative sort of way. Along this line we may note that the article does *not* speak as such of the *effect* of this cause, and it does *not* speak of the continuance of the work of conversion. We say this because Arminians like to maintain that if you do not give their answer to this question about the cause of man's conversion, then you are shut up to the theory of dead passivism, the theory that man is nothing but a stock and block. But this is not at all the case. The issue concerns only the question: what is the *cause* of conversion? And it is confined still further to the cause of the *beginning* of conversion. And therefore the Reformed answer to this question, namely, that God's grace is the sole cause of conversion, leaves plenty of room for the truth that "the will thus renewed, is not only actuated and influenced by God, but in consequence of this influence, becomes itself active. Wherefore, also, man is himself rightly said to believe and repent, by virtue of that grace received." III, IV, A, 12. Hence, we must not allow ourselves to be led away by all kinds of Arminian "red herrings" from this issue of what is the *cause*. For no matter what the effect of this cause may prove to be, this question of *cause* must be answered. And the criterion of the answer is not what you may or may not be forced to say about the effect; the standard by which the answer must be given is solely the Word of God.

After this little diversion, let us next notice that the Arminians give their usual evasive answer to the question. They do not say flatly: "Not grace, but free will is the cause

of the beginning of conversion." But they try to say: both grace and free will. Their answer is: "Grace and free will are partial causes, which together work the beginning of conversion." This is the theory that is known doctrinally as "synergism," a rather accurate term, which simply means the "ism" or theory of a "working together."

But the matter cannot rest there.

For there are questions which remain, and which the Arminian cannot avoid answering. How is it that these two causes cooperate? What brings about that cooperation? It is inconceivable that there are two un-caused causes: hence, which of the two, God's grace or man's free will, is in this instance the un-caused cause? As between the two causes, which initiates the cooperation? Which makes the first move? Or, in the language of the article: in order of causality, which is first, and which is dependent upon the other? What is the very beginning of the beginning of conversion?

Hence, the Arminians cannot ultimately escape the alternative, God or man, even with their synergism. And to their synergistic error belongs also this second proposition of the error condemned in this ninth article: "and that grace, in order of causality, does not precede the working of the will; that is, that God does not efficiently help the will of man unto conversion until the will of man moves and determines to do this." This is a negative proposition, we may observe. But its positive implication is plain. Does the Arminian merely mean that the two partial causes, grace and free will, go into action exactly simultaneously by an act of free and uncaused cooperation? That would be a bad enough error in itself. Will the Arminian also subscribe to the converse of this proposition, namely, that free will, in order of causality, does not precede the working of grace, that is, the man does not decide and move unto conversion until the grace of God efficaciously helps his will? By no means; that would involve him in plain contradiction. The Arminian means positively that in order of causality free will is before grace, and that God efficiently helps the will of man unto conversion only then, when the will of man itself moves and determines to do this. The Arminian proposition quoted here may be negative; but in its exclusive form of "not . . . until" it shuts the Arminian up to the position that as to the cause of the initiation of conversion, man's free will is first and decisive, and God's grace is second and dependent upon the will of man.

Here in this article we have at last the fruit of the Arminian position on the corruption of man and the manner of his conversion. It is the position that is so well-known and so bluntly proclaimed in our day by the majority of Fundamentalists preachers. Almost any Sunday one can turn in on such preaching over the radio, and hear men bluntly stating that Christ is willing to receive men, waiting, earnestly begging men to come to Him and be saved, but that if they are unwilling He is helpless, can do nothing about it. This is

the Arminianism which characterizes the evangelism of revivalists such as Billy Graham, about which even so-called Reformed people can wax enthusiastic. This article finally makes it plain that the Arminian doctrine is that man, not God, is ever first and decisive in the matter of salvation, and that therefore salvation is not of the Lord, but of man! No, ultimately there is no such thing as synergism; and the synergist himself does not believe it. One or the other, God or man, grace or free will, must be first; one or the other, God or man, grace or the will of man must be independent, and then the other must be dependent. And then it is also plain that when it comes to very first beginnings, determinations, there is no working together, no *co-operation*, but a cause and an effect. Either the will of man is the cause, having its effect in this, that the grace of God becomes active. Or the grace of God is the cause, having its effect in this, that in consequence of its influence the will of man becomes itself active. The former is Arminian; the latter is Reformed. And they are mutually exclusive. To maintain both is a contradiction. To maintain the former means that one rejects the latter with all his heart; and to maintain the latter requires that one rejects, with our fathers, the former with all his heart. And let us not hesitate to be Reformed, antithetically Reformed! Let us, for God's sake, not fall behind the enemy in this business of hating and rejecting. Real Calvinism, the Reformed truth, the Arminian hates and opposes with all his heart, and minces no words about it. Too many Calvinists today try to assume the position of "both . . . and." They do not like a "Rejection of Errors." Let us beware that we do not hesitate to hate and reject the lie with all our heart any less than the opponent hates and rejects the truth with all his heart!

For do not forget that when our fathers refer to the condemnation of this synergism long ago in the case of the Pelagians, they do not live by the tradition of men, but by the Word of God. The Pelagians were condemned by the church of old under the guidance of the Holy Ghost indeed. But for that very reason they were condemned out of the words of the apostle Paul quoted by the fathers in this article. Detailed exegesis of these texts is not necessary here. Suffice it to say that all three passages make it abundantly plain that in order of causality not the will of man, but the grace of God is first and sovereign.

H.C.H.

#### IN MEMORIAM

The Ladies' Society "Eunice" of the South-West Protestant Reformed Church of Grand Rapids, Michigan, sorrows with our fellow member, Mrs. T. Engelsma, in the loss of her father,

MR. WILLIAM MASTENBROEK.

Our prayer is that God's promise that His grace would be sufficient for every need, be fulfilled in her and her family.

Rev. M. Schipper, President  
Mrs. M. Schipper, Secretary

## DECENCY and ORDER

### THE MODERAMEN

*"In all assemblies there shall be not only a president, but also a clerk to keep a faithful record of all important matters."* Art. 34, Church Order.

*"The office of the president is to state and explain the business to be transacted, to see to it that everyone observe due order in speaking, to silence the captious and those who are vehement in speaking; and to properly discipline them if they refuse to listen. Furthermore his office shall cease when the assembly arises."* — Art. 35, Church Order.

In the Christian Reformed proposed revision of the Church Order, the two articles quoted above are combined into one article that appears under the heading, *General Provisions*, and reads as follows:

*"In every assembly there shall be a president and a vice-president. It shall be the duty of the president to state and explain the business to be transacted, and to see to it that the stipulations of the Church Order are observed and that everyone observes due order and decorum in speaking. There shall also be a clerk or clerks whose task it shall be to keep an accurate record of all proceedings. As to major assemblies, the above-named offices shall cease when the assembly adjourns."* — Art. 44 of the Proposed Revision.

It may be noted here that besides combining two articles there is a very definite revision in the proposal. Our church order speaks of only two officers, the president and the clerk. Some of the older redactions of our church order that go back to the latter part of the sixteenth century spoke of a third officer, an *assessor*, who was an assistant to the president. Later this provision was dropped, probably because it was judged that ecclesiastical bodies do not always require an assistant president. The result is that today our church order speaks of only the two officers in the ecclesiastical assemblies.

Current practice, however, does not always conform literally to the rules. Synods, for example, generally have four officers while the Classes dispense with the vice-president and have only one clerk. Literally the Classes conform to this article of the church order. With consistories this is again quite different. In large consistories there may be more than one president, a vice-president, two (or even more) clerks, a treasurer and other minor functionaries. It is evident, therefore, that the proposed revision is composed with a view to the functionaries of the Synod rather than the other assemblies.

The Classes, as we wrote, do not have a vice-president. If the occasion arises when the president must or should temporarily relinquish the chair (which may be quite frequent), his duties are usually relegated to the clerk. This,

however, is not an ideal practice since the clerk is busy enough with his own duties and it should be understood that the function of the president consists in much more than simply holding the gavel. The rule that is observed in at least one of the Christian Reformed Classes is a good one. In Classis Pella the minister next in order to preside according to Article 41 (following the alphabetic order) acts as assistant-president. This enables him not only to assume the chair when the matter being treated concerns the person of the president or when the president wishes to participate in the debate but it also enables him to function so as to aid the presiding officer in all matters of proper procedure. The latter is no doubt the main function of the vice-president. He is an *assistant* to the president!

Our last held Synod adopted a series of rules which also include a more elaborate description of the duties of various officers of the ecclesiastical assemblies. We cite the pertinent parts here:

### CONCERNING THE PRESIDENT AND VICE-PRESIDENT

The President:

"1. The president or vice-president of the previous Synod shall officiate as president pro-tem at the opening of Synod. At the appointed time and place he shall call the delegates to order; he opens with prayer and the reading of Scripture, and presides over the acceptance of the credentials and the election of officers.

"2. After the elected officers have taken their place, the president shall read the prescribed Public Declaration, to which every member of Synod shall rise to give heed and respond by expressing assent. The Declaration is to be presented to each delegate who assumes his seat at a later time, and he shall be asked to voice his approval thereof.

"3. The president shall appoint a committee for advisory committees of three members.

"4. The president shall call the meeting to order at the proper time, and shall see that each session is properly opened and closed.

"5. He shall enforce the rules of order, must rule at once on any point of order presented, and shall see to it that business is transacted in the proper order and expedited as much as possible.

"6. He shall place before the Synod every motion properly made, may make suggestions as to the proper formulation of motions, and shall clearly state every motion before a vote is taken.

"7. Being a duly chosen delegate to Synod, he retains all the rights and privileges of a delegate. As such he has:

"a. the right to take part in the deliberations of Synod. In case, however, he wishes to express himself on a pending question, he shall relinquish the chair to the vice-president and not resume it until the question has been disposed of. This does not apply when the

president speaks to elucidate a motion, to present matters of fact, or to inform Synod regarding points of order.

"b. the right to vote on any question before the gathering. He invariably votes when the vote is taken by ballot, in case of a tie, or in cases where a voice vote is so close that a raising of hands is called for.

The Vice President:

"1. He shall function in the absence of the president, whether the absence be temporary or permanent.

"2. When not occupying the chair, he shall assist the president in enforcing the rules of debate.

### CONCERNING THE CLERKS

"1. The clerk shall conduct roll-call at the opening of each session.

"2. The secretary shall keep an exact record of the proceedings of Synod. This record shall contain:

"a. the opening and closing of sessions, and roll-call.

"b. all main motions, whether carried or lost, as well as all points of order and appeals.

"c. all reports by committees, duly marked as supplements, with the supplement numbers appended to the pertinent motions.

"d. all committee appointments, whether by the chair or by vote of Synod.

"e. all documents treated by the Synod, and any part of debate or address which Synod by a majority vote decides to insert in the minutes.

"3. The assistant secretary is not a vice-secretary, but the Synod shall have at all times two secretaries. The duty of the assistant-secretary is to keep a parallel record of all the decisions of Synod, so that in case of difference of opinion between the secretary and the members of Synod, Synod may have greater certainty.

"4. At the close of each day's sessions the secretary, with the cooperation of the assistant-secretary, shall read the script minutes for Synod's approval and/or correction."

\* \* \* \*

The function and duties of the treasurer do not come within the scope of these rules since he does not belong to the *moderamen of the Synod*. Neither does his office cease when the Synod adjourns but he is an elected official who, like the Stated Clerk, serves a definitely specified time. His relation to the Synod can only be advisory and even then, limited to matters of finance.

Most of the above rules are generally taken for granted. It is hardly felt that it is necessary to express these details in writing. Many of them will probably never or only very rarely be used in reference in cases of dispute. Nevertheless, their importance must be seen in that through their proper execution *decency and order* will be maintained in the assemblies and whereas without rules of decorum the doors swing wide open to anarchy and chaos.

In that light it may be said that the principal task of the

president or his aide is to maintain good order. This is not always an easy task although it should be in the church of Jesus Christ. The presence of sin in the church makes his task as difficult as it is important. He must allow freedom of discussion and yet he must keep the discussion within proper bounds. As much as possible the discussion must be kept upon the business at hand. He must restrain those who become vehement and if necessary exercise disciplinary powers in order that a proper sphere of Christian brotherhood may be preserved wherein the work of the church can be performed with dispatch and justice. Closely related to all this is his task of explaining and clarifying the business before the assembly for unless the body understands clearly what the issue before it is, further disorder will ensue. Indeed, the president's task is one of great magnitude.

Perhaps the most undesirable task, however, is that of the clerk. His main duty is to keep an accurate and complete record and that in such a way that the **recording of the** meeting doesn't become cumbersome. Before the turn of the century it was common practice to record parts or summaries of the discussions as well as the decisions that were taken. This is neither advisable nor necessary. To do it accurately, trained stenographers would have to be employed who are expert with short-hand. This would involve needless expense since the expressed opinions of the delegates is in no way a part of the official ecclesiastical record and these opinions have no binding power. Sufficient it is that the actual decisions, together with the adopted grounds, be recorded and preserved for posterity.

The decisions that are recorded must be read and approved by the assembly prior to adjournment. This is, firstly, to assure accuracy which is all-important and, secondly since the Classis and Synod are not permanent bodies but they cease to exist when they are adjourned, they must approve their own minutes. For the same reason the offices of the *moderamen* are not permanent but temporary so that each time an assembly is convened, new functionaries must be chosen or, as in the case of the classis, assume these duties according to an established rule. (Art. 41, D.K.O.). This is different in the case of Consistories for these are permanent bodies. This difference we will consider, D.V., in connection with the next article.

G. Vanden Berg

### IN MEMORIAM

The Mary-Martha Society of the Protestant Reformed Church of Redlands, California, extends its sincere sympathy to two of its members, Mrs. John Ekema, in the loss of her father-in-law, and to Mrs. Otto Gaastra, in the loss of her grandfather,

B. EKEMA.

May our Heavenly Father comfort the bereaved, and give them the assurance that to die in Christ is gain.

Rev. H. H. Kuiper, President  
Mrs. H. Sawyer, Secretary

## ALL AROUND US

### *Reaffirming the Reformation.*

Through the courtesy of a friend and brother, the paper "Christian Economics," published in New York City is sent to my address. The issue of May 27, 1958, contained an interesting article with the same title as above. It purports to be excerpts from a sermon preached by the Rev. Paul Wolfe, D.D., pastor of Brick Presbyterian Church of New York, on October 27, 1957.

We are quoting the article as it appeared without further comment except to say this that the Rev. Wolfe points up a sound principle which Protestant Churches, churches of the Reformation, do well to remember and to practice. We refer to the principle expressed in the Presbyterian Confession, namely, "All synods or councils since the Apostles' times . . . may err and many have erred; therefore they are not to be made the rule of faith or practice." "Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth." Here follows the article.

"Our real concern is not with the Roman Church, but with the Churches of the Reformation. They do not officially deny the right of private judgment, but in practice they are approaching the Roman position and affirming that the Church has authority over social and political problems.

"Where once they stood for liberty of conscience, these Free Churches today are stressing 'group thinking' and the 'collective mind.' Pronouncements and resolutions on social and political problems, purporting to represent the 'group mind' of the Church, are used to compel the individual Christian to conform. Sometimes we are told that these pronouncements carry 'authority' to compel the individual Christian to conform.

### *Church Pronouncements*

"The pronouncements are on all manner of subjects. Is it foreign affairs? The government of the United States is told how to conduct its diplomacy. Christians are told what they should think about the United Nations. Is it domestic politics? The individual Church member is told whether he can approve Federal appropriations for education or Federal appropriations for housing; he is told what should be his attitude toward public schools and private schools. A short time ago one of our Church bodies had before it a resolution to tell the President of the United States when he should speak and what he should say in his speech. There is hardly a meeting of a Church body in which some representative of an 'action committee' does not bring in a resolution and ask that 'the prophetic voice of the Church be heard on (whatever he considers) the social and political crisis of this hour.' The Free Christian Churches in the name of

group action are asserting authority over almost everything except religion.

### *Not Voice of the Church*

"These pronouncements are not the voice of the Church. If they were the voice of the Church, they would have to be debated in every session, in every Board of Deacons, in every congregation, debated back and forth until they actually expressed the judgment of the responsible courts of the Church. This, however, is not what happens. The pronouncements represent the political maneuvering of a hard core of committee-entrenched individuals who use a majority vote of a council to promote their social prejudices. These persons work at this task year in and year out. Some of them are part of the paid secretariat of the Church. Delegates and Commissioners to Church bodies rotate, but these permanent office holders are there year after year writing their 'prophetic' resolutions.

### *Not Prophetic Action*

"Such action is not prophetic action. Prophecy does not count noses or operate through majority votes. The prophets of the Old Testament were lonely men. Amos, the prophet of social justice, asked that he be not called a prophet. He did not want his name associated with the schools of mass prophecy. The same was true of Jeremiah. The men who were defeating righteousness were the organized prophets who set their truth in place of God's Truth. The true Prophet said — I stand here alone and I speak alone because God commanded me to speak.

"But the final critic of these pronouncements is Church law. The words of our Confession in regard to Synods and Councils are: 'All synods or councils since the Apostles' times . . . may err and many have erred; therefore they are not to be made the rule of faith or practice.' 'Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth.'

"One can understand the Pope of Rome claiming authority over social and political problems; he does not believe in the right of private judgment. What is tragic is to have the churches that do believe in religious liberty attempting to play Pope to their own people.

### *Right of Private Judgment*

"We should remember that the law of our Free Churches still protects the right of private judgment. Our councils and assemblies, being made up of all kinds of men with varying capacities for judgment, probably will continue to be the victims of political pressures. You should know, however that these pronouncements carry no authority and you are not obligated to obey them.

"Finally, may I remind you that the right of private judgment is a solemn responsibility exercised under God.

"Frequently our Roman brethren speak as though the

Reformation stood for religious laissez faire, meaning religious anarchy. They assume that the right of private judgment means that one may think what he wishes and worship as he pleases.

"To assert this is to indicate complete ignorance of the teaching of the Reformers. In his statement on the freedom of the Christian man, Luther pointed out that the individual Christian is at one and the same time the most free and the most bound of all men; he is free from the authority of men, but he is bound by the revelation of the Bible and the truth of God's Word. He is bound by the voice of God speaking to his own conscience.

#### *The Christian Is Free*

"Our Confession of Faith teaches a similar doctrine: 'God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word.' The Christian is free. He does not stand in intellectual or moral bondage to any man, to any council, Presbytery, hierarchy or priesthood. Nevertheless the Scriptures are to be studied and the will of God is to be obeyed. The Christian stands responsible before the most august court of all, the court of the Living God. 'He is constantly referred beyond the Church to the Lord of the Church and summoned as a free man, to make his solemn answer to the rightful Lord of his life.' When Martin Luther set the Western world free from the commandments of men he bound it to the Law of God.

"There is a scene in Luther's life which no liberty loving Christian should ever forget. A lone man, isolated and seemingly forsaken, stood before the Emperor of the Holy Roman Empire and representatives of the Roman Church. On the table before them were the man's writings. Had he written them? He had. The writings had been condemned by the Roman Church: Did he still believe what he had written? He did. He knew the penalty for heresy? He did. Would he retract and recant? The man paused before he answered and then spoke in measured words, 'I cannot submit my faith either to the Pope or to the councils because they have frequently erred and contradicted each other. Unless I am convinced by the testimony of Scripture or by clear reasoning since my conscience is thus bound by the Word of God, I cannot and will not retract; for it is unsafe and injurious to act against one's conscience. Here I stand: I can do no other. May God help me. Amen!'

#### *Sturdy Independence*

"'Amen' and 'Amen' and yet again, 'Amen.' And let all of the Church courts, councils, presbyteries and assemblies of our Free Churches re-echo that Amen. In such sturdy independence is the foundation of political and religious liberty. To attempt to substitute for such independence the servile group mind and the standardized social thinking of our time is, in the words of the late General Smuts of South Africa, 'the greatest human menace' to religious and all other liberties. May this sermon assist some of you to achieve

such sturdy independence under God and to stand fast in the liberty wherewith Christ hath made us free."

#### *What Shall the Church Do?*

In the same vein of thought expressed in the article above, W. H. Beckmann, pastor of the Red Bank Presbyterian Church in Chattanooga, Tennessee, writes in the May 26, 1958, issue of Christianity Today. In answer to those who claim that the Church should be a part of the community, he informs his readers: "Surely it is in the world, but not of the world. And just so far as the Church becomes a part of the world, so far does it cease to be Church." In answer to the question: What shall the Church do? Beckmann writes in part:

"Sometimes it appears that the Church is being prostituted for purposes that were not given to it by its Lord. These may even be questionable ones, but most often they are good and things with which any Christian should concern himself. But Christ, the head of the Church, has given it a purpose which ought to occupy all its time. And any purposes other than the one only serve to divert its attention. It is true, there are various ways by which the Church's aim can be served, but becoming involved in those things which have only a remote connection, if any, with the Church's chief end must be avoided. . . .

"In our day, and in any day for that matter, the Church must especially beware of three pitfalls: (1) Misleading men, or supporting those who do mislead people into thinking that the Church is an agency for securing certain rights or temporal benefits for men; (2) Lending itself as a pressure force upon the state to bring about reforms needed and even desirable from the Christian viewpoint; and (3) Confronting unregenerate men with a regenerate pattern of life and expecting them to walk in it. . . .

"With regard to the second pitfall mentioned above, the Church cannot lend itself as a power lobby to bring pressure on the state. There is grave danger that in joining human agencies to support actions in the community at large (which we must admit is composed mainly of unregenerate men, or certainly of men little concerned with the will of God), the Church will play false even to those it professes to help. People will thus receive a wrong conception of the Church's true purpose according to Jesus Christ, and for man, this will be travesty and indeed tragedy. . . .

"To be sure, the cry is raised that the Church must take its stand on issues facing our world today. But who says so?

"During the last great war one wise churchman even suggested that even in time of war the Church has something more important to consider. Does not the Church have something more important to say and do today than become involved in the petty issues of the hour? (In the light of eternity, which of our disturbing issues is not petty?)

"Surely Christian citizens as individuals must take the lead in seeing there is righteousness and justice in their governments, and as individuals exercise and fulfill their respon-

(Continued on Page 432)



## THE ANGEL OF JEHOVAH

The subject matter of this essay is quite well-known and yet rather mysterious. Probably it is so well-known because the title—Angel of Jehovah or Angel of the Lord—appears so frequently in Scripture. While on the other hand we may say with certainty that this matter is indeed mysterious for when we begin to examine and make an attempt to understand the Angel we suddenly come to the hallowed realization of the depths or unfathomableness of God's works and ways. Hence while we spend a few moments on this honorable topic and scriptural title let us live in the consciousness of the great thought that lingered in the mind of the apostle, who under the guidance of the Spirit, wrote, "O the depths of the riches both of the wisdom and knowledge of God."

As a brief introduction I choose to press upon our minds one important fact. This fact is the spiritual economy of the Old Dispensation, especially in distinction from the New. Of course there is no essential difference between the two, but the difference lay primarily in the measure or means of revelation and coupled with this, of course, the point of development of those who received this revelation, namely, the church. After all the church in the Old Dispensation was yet as a child who understood the revelation of God only in types and shadows; later when reality forced the types away then the church also grew to maturity or manhood. These thoughts are basic for our subject because the matter before us belongs in the strict sense of the term to the Old Dispensation. And thus as we develop our thoughts we may live in the anticipation of having an answer to the question: If the Angel existed in the days of types and shadows, then what is He in the days of reality? Or is He no more?

We shall develop our thought on this score along the lines of Revelation and Identity of the Angel of Jehovah.

### REVELATION

The pertinent portions of Scripture which contain this concept are too numerous to record in their totality. Yet it is only good ethics to include as much of God's Word as possible in our allotted lines. To achieve this end I intend to posit several important propositions which these manifold Scriptures teach, and, also cite several passages to prove these points.

In the first place the Angel of Jehovah (of the Lord) was the *vehicle* of communication between God and man, always on the part of and in behalf of God. All angels serve this cause and because of this, no doubt, the Angel of Jehovah is called an *Angel* in distinction from servant or any similar title. But yet the Angel is to be distinguished from angels. This should become increasingly evident as we continue; for to Him strange activities and speeches belong. Aside from all this the Holy Word teaches that the Angel was a vehicle of communication between God and man. Of Hagar we read in Genesis 16:7, "And the angel of the Lord found her by a fountain of water . . . And the

Angel of the Lord said unto her . . ." are the words recorded in vs. 9. Concerning Abraham, as he was offering a burnt offering instead of his son having been told by the Angel not to lay his hand upon his son, we read, "And the Angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son" . . . etc. Genesis 22:15, 16.

In the second place the angel of Jehovah appeared in peculiar forms. Oftentimes he is clothed in the creaturely form—the appearance of a man. Although we do not read of the Angel in the sacred history recorded of Joshua in Joshua 5, we may conclude that it was He of whom the narrator was speaking in the words, "And it came to pass when Joshua was by Jericho that he lifted up his eyes and looked, and, behold, there stood a *man* over against him with his sword drawn in his hand: and Joshua sent unto him, and said unto him, Art thou for us, or for our adversary? And he said, Nay; but as captain of the host of the Lord am I now come." Our spiritual father Abraham experienced something quite similar when the Lord appeared unto him beyond doubt in the form of man throughout the entire chapters 17 and 18 of the book of Genesis. This was the Angel! Then again at times the Angel is clothed in the creaturely form—the appearance of a cloud. Saith our God unto Moses as he and Israel are before the thunderous mount, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23:20. This place which is prepared is the earthly Canaan as occupied by all the 'ites' of vs. 23. And, the guiding angel is the Angel of Jehovah which God himself calls, *mine angel* (vs. 23), only here in the form of the cloud by day and the pillar of fire by night. Of course all angels are creatures; to employ the language of the Scriptures we may call them created spirits. But the distinctiveness of the Angel lay in the fact that while other angels appear as spirits, He appears in a variety of forms. He is unique!

Whether or not He is always the same personage is beyond proof but I feel this should by all means be maintained.

In the third place all those who received a message from God as delivered by the Angel recognize him, without hesitation, as Jehovah-God. This is true of Moses at the burning bush, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush . . . and Moses hid his face; for he was afraid to look upon God." Ex. 3:2, 6. Jacob arrives at the same conclusion as he fought with the man at the river Jabbok, whom he recognized moments later and declares, "I have seen God face to face and my life is preserved." Gen. 32:30. This was the Angel in the creaturely appearance of man. In a passage made mention of in an earlier paragraph concerning Abraham in the plains of Mamre we found that Abraham addresses his

visitors as *men*, but these were the Angel. Then as they hold communion with one another Abraham continues to recognize them as Lord. Gideon's mouth overflowed with an expression of excitement as he recognized God near him because of the Angel, "Alas, O Lord, God! for because I have seen an angel of the Lord face to face." Judges 6. It was a historical fact that seeing God face to face called for death, obviously Gideon interpreted this incident of the angel appearing to him as identical to the appearance of God unto him. And finally, the pregnant prophecy of Isaiah, to whom was given the clear and far searching eye into depths and heights of many truths previously hidden, declares concerning the promise of the Angel to Israel and Moses at Sinai, "In all their affliction he was afflicted and the *angel of his presence* saved them." Isa 63:9. Here the reference is to the cloud of God's presence and the cloud was the Angel. The Angel is recognized as God's presence.

In the fourth place, and finally, the Angel not only is recognized as Jehovah-God but he reveals himself as God. Probably we could better say that He identifies Himself with God. To Hagar the Angel saith: "I will multiply thy seed exceedingly that it shall not be numbered for multitude . . ." Gen. 16:10. To this list other passages could be added but let this be sufficient. The conclusion to the matter is plain: although the Angel of Jehovah is specifically called an angel He is truly distinct from angels; He appears in a variety of forms; He is recognized as Jehovah-God and He speaks as God.

Let us discuss his identity!

#### IDENTITY

Now it must be emphatically declared that the Angel was God. The saints of old made no mistake when they recognized Him as such. With all reverence and an unshakeable knowledge however should such a declaration proceed from the heart of the believer; for he knows perfectly well that God is essentially invisible. He is pure spirit. He is exceedingly far away and unbridgeably removed from all that which is creaturely. He is far away not according to the measurement of space and distance but according to His infinity. He is infinite. We are finite. Yet it pleased God to reveal Himself, not only in and through the works of His hand but especially as the God of our salvation who keepest covenant faithfulness with His children and brings them infallibly to glory. In all this revelation God remains and reveals Himself as a God of order so that to an Old Dispensation people He reveals Himself in Old Dispensation language. Since that language was a language of types, each type spoke a word concerning salvation. Bearing this in mind we conclude that in those days of old the Angel also played an intimate, exciting and esteemed role. The word concerning salvation which He spoke was truly: God with us. He was God with us in fashion that fit the days of old. Hence the saints or patriarchs recognize Him as God and correctly so.

But much more must be said!

Even as the Angel was recognized as God with us and of necessity revealed Him, so too He must have revealed the triune God. This certainly seems to be the case for we read of *three* men (obviously angels, and one of them being The Angel) appearing unto Abraham in the plains of Mamre. There, as you recall, Abraham took the men in and fed them and repeatedly makes mention of the name of the Lord in addressing them. Is this triplet without meaning? No, scarcely so, rather I think it is safe to say that this was a reflection or indication of the Trinity. The reason is clear: for if God revealed Himself then He revealed Himself even as He is. We admit that revelation is not sufficiently lucid on this point and thus let us beware lest we tread upon holy soil.

Still more must be said!

Moreover as God, and we state this with deepest reverence, can only and does only reveal Himself in and through His Son—whom He sends—so we must conclude that the Angel is to be identified with this Son, that is, the Son as Mediator. How this is possible, that is how it is possible that before the coming into the flesh of this Son at the fulness of time we have a glimpse already, is and shall remain a mystery. Is the Angel then a type of Christ? Yea, more than a type—in fact He must have been the rather hidden Christ in the Old Dispensation economy; while in the New we have the fulness of that revelation. Therefore as the Angel is recognized as God and speaks as God so also doth the Christ. John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." John 10:30 reads, "I and my Father are one." These passages clearly teach the identification and recognition of Christ with God and as God. And there are many other passages.

Hence we can conclude that the Angel is God revealed in and through His Son. Thus when that Son finally came into the flesh as our Mediator and Christ that then the days of the Angel, the special manifestation of God with us through His Son, had to cease and make room for the dispensation of reality. The spirits that serve God's cause are never done away with; they shall forevermore be the blessed angels. But the Angel of the days of types and shadows became flesh and he is none other than Christ Jesus, the Mediator, our Lord and Christ. For that reason the Angel had to be the same personage whether in one form or another, whether at one time or another.

Now the perfect messenger is here who brings us into the perfect knowledge of all truth through His Spirit, whom He sent to tabernacle in our hearts. Even then we long for the days of perfection when we shall see God face to face in this perfect messenger when the days of this dark glass through which we peer are past and perfection is our lot forever!

A. A. M.

## CONTRIBUTIONS

### Missionary Notes

It was a very distinct and spiritual joy of heart for the undersigned when the Synod of our churches voted to accept the Reformed Church of Loveland into the fellowship of the Protestant Reformed Churches. Possibly no one in that gathering felt in his soul what I did at that moment: what *God* hath wrought! A firstfruits, from a certain viewpoint, of the labors of the present Home Missionary.

Now there is a Protestant Reformed Church in Colorado. By unanimous decision of the consistory and the congregation their status has, by their acceptance, been changed. Loveland, I know, is very happy with this decision. Not that suddenly now everything has changed in their life, either as individuals or as a congregation. They *were* a congregation. They still are the same congregation, believers in the Lord, who love the Reformed faith, and confess it. Their ecclesiastical status in our churches has been established! They are recognized as one of them.

Thanks be to God for His grace and guidance in this all. It seemed like a long road to travel together as Home Missionary and congregation. However, each meeting was another event, so it proved to be. It required consecration to the Lord to labor in Loveland. And He has given that grace of devotedness to duty and holy calling.

As for Loveland I can only repeat what I preached in my last sermon in their midst, as Home Missionary, "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labors are not vain in the Lord." That was on March 16, on a Sunday evening.

The following morning Mrs. Lubbers and I traveled toward Isabel, South Dakota, a distance of 560 miles to the north and east. With a heavily loaded car we drove that distance in one day. We left our belongings in Isabel and came to the meeting of Classis West at Doon, Iowa. After the meeting of this Classis we went to Michigan for two weeks and returned to the Forbes-Isabel area. For the past nine weeks Mrs. Lubbers and I have labored in this area. The congregation at Isabel had the faith and foresight to purchase a small home where the Home Missionary might live. In the Forbes church Mrs. Lubbers and I stay at the home of Donald Hauck. This means nine days in Isabel and five days in Forbes every two weeks.

It must be truthfully said that in both Isabel and Forbes we can build forth in our teaching upon the foundation which was laid in the preaching and teaching of Rev. Herman Mensch. Time and again the brethren and sisters in Isabel and Forbes mention Rev. Mensch and the fact of his preaching and teaching. For this I am sincerely thankful. It must be stated here and now that it was under God through the

efforts and labors of Rev. Mensch that our churches found contact with Loveland and with the Isabel-Forbes group.

At the present time both the Forbes and Isabel churches are studying the Canons of Dordt. What a joy it is to conduct these gatherings! We look to the Lord for His continued blessing upon our labors.

In closing I might remark that if any of our people, young or old, come west to the Black Hills, they should remember that Isabel is on a fast highway, only 150 miles from the "hills"! Often our people went to Loveland, Colorado to see the Mountains in Colorado, to find, upon returning home, that this had somehow become secondary, while the association with the Loveland congregation had become primary! I am sure that those who go to see the "Black Hills" and who visit in Isabel and Forbes, So. Dakota, will not place that experience on the bottom of the list of values.

And finally, "lest we forget": pray for your Home Missionary, that boldness may be given him in the opening of his mouth!

G. Lubbers.

### Report of the Western Ladies' League

The Spring meeting of the Western League of Ladies' Societies was held at Edgerton, Minnesota, on April 18. We sang Psalter numbers 394 and 346 after which our president, Mrs. Gerhart Broekhouse, opened with a word of prayer and read Proverbs 31 verses 10 through 31. She then extended a word of welcome to all present.

The minutes were read and approved after which the financial report was given by the treasurer. Our speaker for the afternoon was the Rev. H. Veldman, who spoke on the topic, The Woman's Place in the Home, Church, and School.

The Rev. Veldman explained to us first that the woman mentioned in Proverbs 31 could be taken literally or figuratively. And he made plain that we as women have a calling to be godfearing in three spheres. First he spoke of the sphere of the home in which we are to be as an help meet for our husbands. And we must cling to our husbands till death parts us. The place of the woman is in the home. This is ruthlessly violated today. For the world is carnal. What is a home? he asked. Is your home a house? Or is it a hotel where you simply eat and sleep? Is it so that in your home your children cannot receive a covenant training because of T. V.? A home is a community of Christian fellowship between parents and children to help one another spiritually. We as mothers must be spiritual help meets for our husbands to stand at their sides in times of poverty and to discuss with our husbands the weaknesses, faults, and needs of our children.

In the Church: Here our speaker said we could be brief.

We must be silent according to I Corinthians 11. We have a calling in the society life of our church and in regard to catechism instruction to our children. We must be instructed by the preaching of the Word and also enter into the organic life of the church in our societies. It is our calling as mothers to exercise our talents which God has given us so that in the home, school or social life we may use them to the advantage and welfare of our fellow members. No one knows the child better than its mother. How much time do we spend spiritually with our children?

In the school: First of all we need our own Protestant Reformed School. We may never have anything but the best in schooling for our children, especially in these times and in the light of our past history. Because of our baptismal pledge as we find it in our baptism form, we must have such schools. What are we doing about it?

After this instructive and edifying speech we were favored by a piano solo by a member of our Doon Society. The collection that was taken was for the Edgerton Free Christian School.

The Rev. Heys conducted our question hour and very capably answered the question handed in by each society. After this we were favored by a trio from our Hull Society.

Our afternoon ended with refreshments served by the Edgerton ladies. We feel that God has richly blessed us in giving to us that we might meet in true Christian fellowship; and we pray that He may give us grace so that our future activities may be done to the glory of His most holy name.

Mrs. H. J. Blankespoor, *Reporter*

#### ALL AROUND US

(Continued from Page 428)

sibility wherever it may fall. But who says the Church as such must do this? Does the Lord of the Church command it? And who or what is 'the Church' that must do this? Who is to decide on which side the Church will take its stand? Do not the teachings of the Lord of the Church rather cut right across the issues and those who are in conflict over them?"

Rev. M. Schipper.

#### WEDDING ANNIVERSARY

The Lord has given our parents

MR. AND MRS. JOHN KNOPER

Thirty-five years of married life together. They hope to celebrate their anniversary on July 5; and we would like to take this opportunity to express our thankfulness to God for their continued guidance and spiritual instruction which they have provided for us in the years gone by. May the blessing of our covenant God rest upon them in the years to come.

Mr. and Mrs. G. Bouwkamp  
Mr. and Mrs. D. Knoper  
Rev. and Mrs. H. Hanko  
and ten grandchildren.

Grand Rapids, Michigan.

#### IN MEMORIAM

The Hope Protestant Reformed School Board hereby wishes to express its sympathy to fellow school board members, John B. Lubbers in the loss of his mother-in-law

MRS. G. KLOMP

and Ted Engelsma in the loss of his father-in-law

MR. WILLIAM MASTENBROEK.

May they experience that God's grace is sufficient also in times of sorrow.

D. Meulenberg, Vice President  
J. Kalsbeek, Secretary

#### IN MEMORIAM

The Priscilla Society of the First Protestant Reformed Church wishes to express its heartfelt sympathy to one of its members, Miss Bertha Mastenbroek, in the loss of her father,

MR. WM. MASTENBROEK,

on June 2, 1958.

"I am the resurrection and the life: he that believeth on me, though he die, yet shall he live." John 11:25.

Mrs. B. Woudenberg, Sr., President  
Mrs. R. C. Ezinga, Secretary.

#### IN MEMORIAM

The Ladies' Society of the Hudsonville Protestant Reformed Church hereby expresses its sympathy with our fellow member, Mrs. Harriet Lubbers, in the loss of her mother,

MRS. GERRIT KLOMP,

aged 82 years.

May the God of all grace comfort her and all the bereaved with the thought that the death of God's saints is a door through which they enter the New Paradise of God.

Rev. Gerrit Vos, President  
Mr. Harry Zwak, Vice-President

#### VISITORS TO LOVELAND, COLORADO!

The Loveland Protestant Reformed Church meets in the Proctor School on highway no. 287, three miles north of Loveland.

Morning worship ..... 10:00 A. M.

Evening worship ..... 7:30 P. M.

Sunday School ..... 11:30 A. M.

For further information call:

MR. ALBERT GRIESS

444 East 7th Street  
Loveland, Colorado