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MEDITATION

HIGHNESS WITH LOWLINESS

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." — Isaiah 57:15.

Many years ago I heard a man of God say, There is a difference between the wicked and the wicked. Speaking the Holland language he said, "Daar zijn goddelooze goddeloozen en bekeerde goddeloozen." (He spoke on Ezekiel 33:11).

The chapter from which I selected the above text illustrates this truth. In the context the Lord rebukes the first kind: the wicked wicked. But in the last part He comforts the repentant wicked. Of them He said: For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners." Isaiah 57:17, 18.

And in my text God holds out unspeakable comforts to the repentant wicked: He will dwell with him! In that short sentence there is heaven.

* * * *

God dwells with the lowly!

In these words is accentuated the fundamental law of the Kingdom of heaven.

Let us first look upon the High God who dwells with the lowly.

His name is the High and Lofty One.

God cannot be contained locally. That is impossible for He knows no bounds. Nothing can comprehend Him, close Him in. He is greater than the greatest. The differ-

ence is so great that it is sin to liken Him to anyone or anything. Isa. 40.

This truth is never fully grasped. It staggers the imagination, and it transcends the understanding. Man makes his silly little "moon" and I heard their proud speech about this toy. But what is this in comparison only to the Universe? And yet this Universe with its staggering depths is nothing compared to God. For it has its boundaries. But God is the infinite One. He has absolutely no bounds.

Everywhere are boundaries: thought, reason, senses; but beyond these is God! He is the High and Lofty One.

My text saith that He inhabiteth eternity.

Never will there be a man or angel who can understand this truth. The Bible speaks of the light that no one can approach unto. That does not merely mean that we cannot come there, but we cannot even think clearly of this. It is beyond our puny comprehension. All the words employed for eternity mean time. We simply heap up endless ages and ages, continued forever and ever. We speak in negative terms on'y, but we cannot say what eternity is in the positive sense. Just think on a God, Triune, majestic, unspeakably rich who always *was*! When we think on God who *was*, *we think in terms of endless ages before creation!* The same is true of eternity that will be. Even this last sentence smacks of time. He is the wholly Other. Holy Scripture speaks of "the depths of God," and Elihu exclaims: "With Him is a terrible majesty!"

Well then, in that eternity where the Godhead dwells we can never come. Our eternal dwellingplace will be a creation, and that creation is a radiating, reflexing image of God. Such is the new world that is coming fast. But never will we dwell in the depths of that unapproachable, terrible, eternal Light.

O God! how terrible art Thou in all Thy uncommunicable virtues!

But there is another of His beautiful names. He is called The Holy One!

Negatively, that means that He is forever separated from all that is dark, evil, wicked and corrupt.

Positively, it means that He is dedicated only, exclusively, eternally to that which is good and virtuous, and that is Himself. God is dedicated to God. That's His holiness.

He is Holy, that is, He seeks Himself in all He thinks, says and does. He is Holy, and that is that He loves Himself exclusively, eternally.

He is Holy, and that is that He is the Highest Good and looks upon Himself with good-pleasure.

And all this from the Father through the Son and in the Holy Ghost.

* * * *

Now then, according to the text, He dwelleth in two places.

First, He dwelleth in the Holy Place.

What is dwelling? He asks Himself: Where is the place of My rest?

There you have an inkling of the basic idea of dwelling. It is the place where you feel at home, where you feel pleased, where you really live. In that place it is "gezellig," companionable, sociable, convivial, snug and cosy.

Well, in the Triune, Divine, Majestic and wholly Other sense, God dwells in the unapproachable light, in eternity, which is His own virtue.

I can say nothing about that.

It is too great to be comprehended by us.

Would we be brought there for one instant, we would die.

I think that this is the meaning of the text: No one can see God and live.

But there is another place where God loves to dwell, and that is His dwelling in a created place, a place which He has reserved for Himself.

It is with the contrite and humble spirit of man.

What is man's spirit? A difficult question.

I think it is that side of man's nature which elevates him above the brute creation. It is the result of the inbreathing of God's Breath at the moment of His creation. And one of its results is that he is the image bearer of God. Hence, it made him bearer of some of the wonderful communicable virtues of God: righteousness, knowledge and holiness.

It is the side of man that is adapted to the heavenly and the spiritual and Divine.

And the contrite spirit is a spirit that is broken, crushed, unspeakably sad and sorrowful as a consequence of his fall from God.

Now the spirit of man as he is because of the fall from God is proud and arrogant. But through regenerating grace and God-induced conversion, he becomes crushed, contrite and

gentle. Instead of his stony heart he receives a fleshly heart, and is very tractable.

The moment the Holy Ghost sheds the light of the Word of God in such a heart, and when they as a consequence see God's beauty and holiness, they begin to mourn, and you hear their cry in the night: O God! be merciful to me, the sinner!

And there God will dwell.

And, no wonder!

He prepared that place for Himself. There He feels convivial, there He feels sociable and cosy.

Such a heart agrees with God. It has truth in the inward parts.

God seeks out those lonely ones and says to them: Come, cry to Me your sadness unto Jehovah! Those people have a sorrow that is according to God. Such a wailing has His approval. He agrees with such a heart.

There the Triune God dwells and feels at home.

* * * *

And what is His purpose in such dwelling, such indwelling?

Here it is:

He desires to revive the spirit of the humble.

To revive: what is it?

It is to enliven, to give life.

What is life?

Life is to continually stretch out toward the Godhead, if haply we may find Him. The Bible often speaks of that tendency. You find it in all those texts that speak of seeking God, supplication and prayer.

In connection with all you have and have influence over, hand in hand with your wife and children, your job and name, your possessions and gifts, you stretch yourselves toward the Godhead.

Those people love to go to church.

When you are bruised in spirit and contrite you do not have to be admonished to come to church. Such people never receive a committee of two elders who come with the question: Why, brother and sister, do we see your pew empty every Sunday? Why are you a "oncer"?

They love the holy day. They love the multitude that keeps the holy day.

They sing: 't Hijgend hert der jacht ontkomen, schreeuwt niet sterker naar 't genot van de frissche waterstroomen, dan

mijn ziel verlangt naar God! (Ask a Dutchman to translate it for you).

And He also receives their heart.

The heart is the ethical center of a moral, rational, ethical nature. It is the man himself. As the heart of a man is so is he.

And that heart receives new life. The life from God. The life of His eternal covenant.

* * * *

And now comes the most important part.

How does God accomplish this all?

Through Jesus Christ.

And He experienced all this bruising, this contriteness, this forsakenness.

No, there's not one like the lowly Jesus, no, not one, no, not one! I could sing that line all the night and all the day. It is so true and therefore so beautiful.

Jesus was revived; o yes, He was revived as no other. For He was dead. He died the eternal death for all God's own.

And in the garden of Joseph He received the beginning of the reviving of my text.

He had bowed, bent and curved His body and soul in the death agony, and cried with a pityful voice to God in heaven: Why, o My God, hast Thou forsaken Me?

Remember that in your deepest agony.

And say to yourselves: Why, o my soul, art thou disquieted within me? God will return. He did to Jesus.

And He will as a consequence, based on Jesus agony and revival, return to you.

And your final strain will be: I will yet praise Him, Who is the health of my countenance and my God!

G.V.

Eastern Ladies' League

The Eastern Ladies' League will hold its fall meeting, October 24, at 8 P. M. in our Hudsonville Protestant Reformed Church. Rev. R. Veldman will speak on the topic, "Obedience in the home."

Reserve this date and enjoy an evening of Christian fellowship.

Mrs. H. Velthouse, Vice Secretary

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EDITORIALS

Daane's Negativism

In a very long article in the *Reformed Journal*, Dr. James Daane writes on the state of theology in the church. By "the church" he, evidently judging by the contents of the article, refers chiefly to the Christian Reformed Church. And, in his opinion the state of theology in that church is rather very poor.

He first praises that church for its general orthodoxy. "The most apparent feature of the Christian Reformed Church's theology is its patent orthodoxy . . . It may be said with confidence that the sound of that gospel which is the power of God unto salvation is heard in every pulpit. Christian Reformed pulpits do not offer men stones for bread." Besides, this orthodoxy imparts substance to Christian Reformed sermons, according to Daane.

However, he cannot praise the state of theology in the church. It is dead. "If to be truly healthy is to be truly alive, then the actual state of theology in the Christian Reformed Church cannot be of sound health. In the good sense of the word, her theology is orthodox and conservative. But living, vibrant, growing, expanding, existential, sensitive, and responsive to the theological challenges and needs of her times? No."

Daane also tries to discover the causes for this lack of life and growth in the theology of the church. One of the causes he mentions is the fact that the Christian Reformed Church is an imigrant church. It fears the liberalistic influences of her surroundings and, therefore, largely lives from the motive to hold fast that which she has. "Indeed, the greatest damage and threat to genuine orthodoxy" he writes, "stems from this fear. It is insistence on ecclesiastical and theological insularity that causes our theology to stagnate, atrophy, which in turn causes our more lively theological minds, many of whom now pursue study in American and European seminaries and universities, to read the more liberal theological works with the relish of hungry appetites, and to find our own theology by comparison quite warmed up and cooked over." But there is, according to Daane, another and more important reason for this lack of life in the theology of the Christian Reformed Church. "The more basic reason" thus he writes, "for our failure to make theological advance has to do with our theological method . . . It appears to me that the theological problems we raised and the method we employed to solve them, have served their purpose and run their course, and have now reached the point beyond which no theological advance will or can be made. Our theological plight calls for a fresh reformulation of our theological task and the creation and utilization of a new theological approach in the light of the present and with the aid of what we have

learned in the past . . . Either we carefully assay our situation and begin to theologize afresh and anew, or we shall have no theological future at all."

What is wrong with the present method of approach?

First, according to Daane, in the Christian Reformed Church, dogmatics or systematic theology has been divorced from what he calls Biblical Theology. It is evident from what follows that by Biblical Theology he refers especially to what I would call exegesis of Scripture. For, presently, he writes: "What theology needs in our time and churches is a deliberate and conscious return to a sustained and continuing study of the Sacred Scriptures. To come alive again it must return to the living Word, and then it will live again in the Church's mind and heart, and in her academic halls and pulpits . . . Only a fresh return to the Scriptures will again give our churches a living theology and genuine theologians." Personally, I do not believe that this is true. It is not true, for instance, of Berkhof's Systematic Theology. Although he does not deliberately apply himself to exegesis, the work is, nevertheless, based upon it. And if Daane will give his attention to the more than twenty books I have written he will find that they all are based on what he calls Biblical Theology.

All this, however, appears to serve only as an introduction to the real purpose of this long article: a criticism of Hoeksema and Van Til. It is a very untrue and even foolish criticism. It is a criticism which causes me to doubt that he has ever made study of what I have written for the hardly ever quotes me. He merely ascribes views to me which are not mine. But this I hope to show in a following article.

In the heading of this article I mention Daane's negativism.

What I mean by this is that virtually throughout the entire article Daane offers nothing but negative criticism. He complains that the state of theology in the Christian Reformed Church is that it is dead. He emphasizes that a new method is called for. We must have new perspectives and a new understanding of the truth of the bible. But in his entire long article of fifteen pages he does not even begin to develop his own theology or even show his own theological approach. It is all pure negativism.

I, therefore, suggest to Daane, that in the future he refrain from mere negative criticism and that he develop his own theology of which we are so badly in need.

To this I will look forward. And when it appears I promise that, the Lord willing, I will write about it.

H.H.

A Good Meeting

I am glad to write a few words about the last meeting of the R.F.P.A., the Reformed Free Publishing Association which publishes *The Standard Bearer* and other Protestant Reformed literature. And the same time I will give a report of the speech I delivered at that meeting.

In my opinion, this was a very good meeting, one of the best we had for several years. The meeting was very well attended: I judge that there were about a hundred men and brethren present for the large catechism room in the basement of the First Protestant Reformed Church in Grand Rapids was nearly filled. What is of more importance is that there was a very good spirit, a spirit of brotherly love and enthusiasm for the cause which the association represents. All the business that was before the meeting was conducted in complete harmony. Not a discordant note was heard. It certainly was encouraging to attend this meeting and I am sure that all the men that attended felt the same way about it. I sincerely hope that, in the future, we may have more meetings of the same calibre.

After recess I delivered my speech. The subject that was assigned to me by the board and on which I spoke was: "The Standard Bearer and Our Future." And I will give a brief review of this speech from an outline I have in my possession.

I was asked to speak to you tonight on the subject: "The Standard Bearer and Our Future." By this subject I understand that *The Standard Bearer* has significance for our future and by our future I understand the future wellbeing of our Protestant Reformed Churches and cause in the midst of the world as well as in the midst of other churches.

Now, the first part of my subject is not very difficult. I can say a good many things about our publication, *The Standard Bearer*, part of which is well-known to all of you, part of which, especially the part which concerns the origin and beginning of our paper, is probably known to some of you but by no means to all. And, of course, for the development of my subject it is necessary that I speak of this. But the second part of my subject is a different question. It is much more difficult as all of you will readily understand. Indeed, I am a prophet but not in the sense that I can predict the future, except as it revealed in general outlines in Holy Writ. In the strict sense of the word, our future, the future of our churches, is determined from before the foundation of the world in the counsel of God, and that counsel is hid, I cannot read it. Yet, I can and will say something about it. In the first place, it is possible for me to do so in the light of the past. The future stands in inseparable relation to the past. As the Dutch poem has it: "In 't verleden ligt het heden, in het nu wat worden zal." But, secondly, we also have the sure promises of God for His people in the world, and, therefore, also to them I must call your attention.

The history of *The Standard Bearer* is inseparably related to the history of the Christian Reformed Church especially to the period between the years 1915 to 1926. And, of course, it is also related to the early history of the Protestant Reformed Churches.

It begins with the history of what is known as the Janssen-case. In fact, it may be doubted if there ever would have been Protestant Reformed Churches if there had not

been the case of Dr. Janssen. The latter had been appointed professor at Calvin Seminary in 1914, a year before I graduated. That last year of my attendance at Calvin, the first year of Dr. Janssen, I detected nothing wrong in his instruction. In fact, I appreciated his scholarship. But before long rumors began to spread around about his false teaching and his modernistic approach to Scripture. Students that came to preach for me in Holland, Fourteenth Street, and sometimes stayed at my parsonage, told me about Scriptural criticism. I could not believe this and I always told those students that they must not spread those rumors around but rather get into personal contact with prof. Janssen and talk to him about the matter. However, the rumors persisted. Not only did the rumors spread more and more, but about the year 1919 the "four professors," Berkhof, Heyns, Ten Hoor and Volbeda, became involved in the matter. They composed a protest against the instruction of their colleague, prof. Janssen and delivered it to the Synod of the Christian Reformed Church in 1920. The synod treated this protest with the result that it condemned the action of the four professors and justified, apparently, the instruction of Dr. Janssen. Advisedly I say that Dr. Janssen was *apparently* justified. The reason for this statement is that the decision of synod was not very strong. In fact, it was very weak for it was entirely negative. The decision was namely that it had not appeared that there was anything in the teaching of Dr. Janssen that was worthy of condemnation. However this may be, fact is that the four professors lost their case and Dr. Janssen was allowed to remain at the seminary.

You ask, perhaps, how all this has anything to do with the history of our Protestant Reformed Churches and of *The Standard Bearer*? This will become clear presently. I became personally involved in the Jansen-case. In Feb. 1920 I bade farewell to my congregation in Holland and came to the Eastern Ave. Church in Grand Rapids of which also Dr. Janssen was a member. There were also several seminary students in my congregation. And in spite of the decision of the synod of 1920, several of them still insisted that the instruction of Dr. Janssen was modernistic. Then I decided to investigate. I asked the students to deliver to me as many of the lectures which Dr. Janssen had delivered in class and which were mimeographed as they could lay hands on. This they did and before long I had a great pile of these notes. The study of these notes opened my eyes and I discovered, indeed, that there was something fundamentally wrong with the teaching revealed in them. At that time I was editor of the rubric "Our Doctrine in *The Banner*. Under that rubric I published part of the notes of Dr. Janssen and the church was aroused.

Let me explain that, in the meantime, I called on Dr. Janssen, but I could do nothing with him. When he noticed that I was opposed to his teaching he did not want to talk to me about his instruction in the seminary. Instead of de-

(Continued on page 33)

OUR DOCTRINE

THE BOOK OF REVELATION

CHAPTER 13

THE FOUR HORSEMEN

Revelation 6:1-8

And in his Lamentations we hear the same prophet complain: "Our skin was black like an oven because of the terrible famine." Lamentations 5:10. Black, then, is color of scarcity and want, of drought and famine. The rest of the description of this horse is again in harmony with this idea of the black color, although at the same time we should not fail to notice that by it the idea of famine is somewhat modified and mitigated. The rider is pictured as one who holds a balance and who does some careful weighing. And as he weighs, the voice is heard: "A measure of wheat for a penny, and three measures of barley for a penny." A measure of wheat, — about a pint and a half of our measure, — constitutes the equivalent of one man's subsistence for one day. And the same is true of three measures of barley. If in connection with this we also bear in mind that a penny, or shilling, constituted just about a day's wages of the common laborer, we come to the conclusion that this third rider represents scarcity and dearth, rather than downright famine. The relation between the wages of the common people and the cost of the necessities of life is such that the latter devour the former every day. But this is not all. The voice continues, and says: "The oil and the wine hurt not." Oil and wine are symbols of plenty and luxury, of merriment and feasting. These may not be hurt, but must continue to exist. And hence, the complete portraiture of this third horse and its rider present a remarkable contrast, — a contrast between poverty and riches, between a bare subsistence and luxurious living.

The fourth and last horse is of a pale green, such as is the color of death. Here we cannot be left in doubt as to the meaning of this fourth horseman. The horse represents the color of a corpse, of death itself. And in harmony with the color of the animal is the name of its rider, which is Death, while Hades, the abode of the dead, follows him, ready to receive the victims killed by this terrible horseman. The definite commission which this fourth horseman receives is to kill and destroy one fourth part of the earth's inhabitants with the sword, with pestilence, with the wild beasts of the earth, and with death in general. If four is generally the number representing the completeness of the world, one-fourth represents such a fraction as is in harmony with the present existence in the world throughout this present dispensation. The symbolism of the last horse and its rider makes us think of death in all its various forms.

After the general significance of the symbolism presented by these four horses and their riders has been ascertained, it cannot be difficult to grasp the meaning of each one of them and to discover what they represent in the history of this dispensation. The victorious warrior on the white horse evidently stands for the triumphant progress of the cause of Christ's kingdom in this dispensation. As we have said before, we must not attempt to personify and interpret the details of the picture. We must not maintain that the rider is in this case Christ: for then we would have to apply the same method of each of the four riders, which is impossible. Horse and rider present just one idea; and together they picture the victory of the cross in the world of sin. The world lies in darkness, is the dominion of the prince of darkness, stands inimical over against the kingdom of Christ that is to come. And therefore, if that world is to be transformed into a kingdom of God, it is not sufficient that the evil-doers be destroyed, but spiritual victories must be won. The power of the new kingdom must go forth into this inimical world, and make subjects for the kingdom of heaven. For this purpose Christ sends forth His Spirit and Word to regenerate and call and bring to a conscious faith, to cause men to fall down before the great King and worship Him instead of the evil one. And it is this combined effort of the Spirit and Word, and all that is connected with their work, which is portrayed under the symbolism of the white horse and its rider. That victorious warrior, going forth conquering and to conquer, shoots his sharp arrows into the hearts of the enemies, and thus brings them into subjection to the Lord of lords and King of kings. Up to the present day this rider has pursued in the main a very definite course. He did not ride at random and roam in every direction, all over the earth; but clearly he had his course prescribed and definitely mapped out. Starting from Jerusalem, he drove to Antioch and through the various cities of Asia Minor. From thence he crossed over into Europe, first scoring his victories in Macedonia and Greece, then boldly striking for the very heart of the mighty Roman Empire, in order from there on to sweep over the mountains and plains of Europe, and finally cross over into the western hemisphere when the time was ripe. Surely, today he also rides in other parts of the world, and the inhabitants of Asia and Africa must bow before his power. But there is a distinct difference between his work in Europe and America, and that among the nations of the far east and south. In the former countries his victories were so pronounced that outwardly entire peoples have been christianized, while in the latter the result of his drive is noticeable only in the conversion of individuals. And thus the ultimate result of the drive of the first warrior is that the tremendous contrast is called into existence between the so-called Christian world and the world of heathendom, Israel and the Gog and Magog.

The second horse and its rider together are the symbol of war. It is because of the drive of this horse on the earth that the slumbering passions of men and nations are aroused and called into action, so that nation rises against nation all through history. We must not fail to notice that also in the case of this second horse and its rider it is Christ that opens the seal, and He sends forth the horse and its rider. Also in this case the horse does not run at random, but is directed by its rider. It assures us that in the deepest sense of the word also the wars of the world are sent forth and controlled by Jesus Christ, the Lamb that holds the book with its seven seals, through the Spirit that goes forth into all the earth. Well controlled the red horse goes forth. Is it necessary to call your attention to its presence and impetuous drive all through the ages of history? Nation rises against nation in every period of history. It is Rome against Greece, the powerful hordes from the dark north against the declining Roman Empire, the various nations of Europe warring among one another or against the New World. Does it need special proof to show that wars have increased rather than decreased in power and vehemence as well as in number as time went on and civilization developed, and that exactly because of the presence and drive of this red horse the ideal of universal peace in a sinful world is a mere dream? Riding upon the glowing passions of lust and greed, of power and conquest, of hatred and revenge and jealousy, this second horse and its rider go forth to slay individuals and conquer nations. Fiercer and redder than ever, it is driving over the world today. But remembering that also this horse is sent forth and controlled by the Lamb, we may rest assured that it must perform its own part for the bringing of the kingdom of God to its completion.

The third horseman has the sphere of social life assigned to him, and maintains the tremendous contrast between scarcity and plenty. Of this contrast, always existing, the third rider is especially the symbol. It does not pretend to say that the special famines are for that reason excluded, — especially not as they often follow in the wake of war. In our own day the black horse stalks about threateningly, especially in warridden countries, where a measure of wheat can be sold for a penny no more. But although this is true, we would be mistaken if we would discern this third rider only in special periods of war and famine. He is always among us, and continually he does his work. The symbolism of the picture does not indicate what may be called downright famine, but much rather a striking contrast. On the one hand, it points to a living by the day; on the other hand, to luxury and abundance. This horse it is that causes all our social problems, because through its work the contrast is maintained between rich and poor, between plenty and scarcity, between wealth and miserable poverty. Always the masses live by the day. Always their wages are sufficient to provide a bare subsistence. Always the oil and the wine remain untouched, and

the few live in wealth and splendor and royal ease, in distinction from the masses. Very emphatically this condition appears in Europe and in other countries; but also in our own country it is developing with alarming rapidity. A very small percentage of our population possesses and controls more than seventy-five per cent of all the wealth of the country, while the masses may divide the remaining twenty-five per cent of the nation's gold among themselves. Always the black horse and its rider maintain this contrast in the social world, a contrast that in turn is the cause of many events in history. It is the cause of feasting and riotous living, on the one hand; of the dissatisfaction, misery, protest, rebellion, revolution and bloodshed, on the other. But in all these things the children of the kingdom see the black horse and its rider, sent forth by the Lamb that holds the book, performing its own part for the bringing of the kingdom of glory.

And finally, the fourth horse and its terrible rider presents the picture of death in all its various forms and manifestations. A horrible picture indeed this horse calls before our imagination. A horse of a pale green, ghastly color, ridden by death in person, swinging with powerful fist his awful sword, followed by hades, ready to swallow up the victims that may fall in that path of this merciless monster. It is death in all its forms as he enters your home to slay your dear ones by death, as he steals through the streets of our cities in order violently to kill by dagger and pistol, as he stalks over the battlefield to reap his greatest harvest. Not merely therefore as you see his work on special occasions, but as he may be watched day by day in all parts of the world he is presented to us in our text. For it is especially mentioned that this horse also kills by death. Surely, also by the sword, by pestilence, by the wild beasts of the earth, and by all kinds of accidents this rider performs his awful work. By homicide and suicide, in wars and revolutions, in pestilence and epidemic, by storm and flood and fire, by the beasts of the field, but also by the infinitesimally small wild beast we are wont to call germs, this rider mows away millions and millions in a short period. But for the rest, he simply kills by death in all its regular appearance. For in all he kills just one-fourth of the inhabitants of the earth, — just as many as in harmony with the history of the world and as will maintain the equilibrium among the peoples of the earth, according to the divine plan. In short, the sum-total of all death-cases in the world, according to regular statistics, is the effect of the drive of this pale horse and its rider.

We come then to the conclusion that these horses and their riders symbolically proclaim that all the different phases of human life in particular and of the nations of the earth in the broadest sense are under the absolute control of Jesus Christ, the Lamb that was slain. He it is that controls the progress of His kingdom as symbolized in the white horse. He it is that holds the reins of history when nations rise

against nations. He it is that fixes price lists and wages, and maintains the social contrast between poverty and riches. He it is, finally, that sends death into all the world in order to mow down his victims, the proper persons at the proper time. To Him is given all power in heaven and on earth, and He executes the will of Him that sitteth upon the throne.

Even so, however, we cannot be satisfied and we may not stop at this stage of our investigation. We do not merely want to know that these horses are making their drive over the earth; nor are we satisfied to know what each of them separately signifies. But we must first of all learn to understand the reason for their presence, and place ourselves before the question: why is it necessary that all these four horses perform their peculiar task, exert their peculiar influence upon the various phases of human life? Why is it that the white horse is not sent forth alone? Why is it that he makes his drive over the earth accompanied by the red and the black and the pale horses? All the more this question is urged upon us in view of the fact that it is from the book of the seven seals, symbolic of the living decree of God Almighty, that these horses issue forth to do their work, that they are liberated for their drive by our Lord Jesus Christ, and that they are under the evident control of the Spirit. Proceeding from the faith that there is wisdom in all the decrees of the Almighty and that the Lord doeth nothing without a sound reason, we take courage to investigate whether we may perhaps discover the wisdom of the Lord our God and His glorious design in all these things. Besides, there is also a practical reason for this question. Especially in the times in which we are privileged to live, — times so pregnant with meaning, — there are all sorts of theories in the air that mean to explain the tremendous events in history, especially in the history of today. Interpretations are offered also of the conflicts in the world of our present time which are far from scriptural and often thoroughly humanistic. And it requires not merely a strong faith implicitly, but also a clear vision of the truth as revealed to us in the Word of God, in order to stand immoveably and to resist the strong currents of humanistic philosophy that tend to sweep us off our feet. Hence, we must clearly see and understand why there is not only a victorious progress of the kingdom of Christ in the world, but why there is also war and social trouble and revolution and bloodshed and death. Why are all these calamities necessary? These are questions that naturally arise in times like ours, and that demand an answer.

In order, then, to arrive at a satisfactory answer to this question, we must proceed from the truth which is to faith, self-evident and therefore needs no further proof or elucidation, that all the events of history occur in order to bring the kingdom of God. There is but one reality, and that is the kingdom of heaven. There is but one possible terminal for all history, and that is the completed kingdom of Christ. This

needs no proof. And therefore I say that in our discussion of the question raised we must start from the firm faith that all things in this dispensation must be conducive to the bringing of that glorious kingdom, either directly or indirectly, in a positive or in a negative manner. If you ask me, "Why that white horse?" I answer: to bring the kingdom. If the question is asked, "Why must there be war?" I say without hesitation: for the sake of the kingdom of God. If you inquire, "Why is this tremendous social contrast between luxury and poverty necessary in the world?" I say again: this is necessary to lead to that one goal, the completed kingdom of glory. If you should ask, "Why does that terrible rider on the last horse massacre one-fourth of men?" I would offer the same general solution: it is all for the completion of the kingdom of God. That this is the general purpose of all these four horses is also evident from the fact that the purpose of the entire Book of Revelation is to picture the Christ coming to His glorious kingdom. And therefore, this being established, we have really but one question to answer, namely: how do the forces symbolized by the four horsemen work together for the good of the kingdom of God and its completion? And to find the correct answer to this question we must, first of all, recall a few facts concerning this kingdom of God, and clear away some rubbish which nowadays is thrown on the market of spiritual realities.

First of all, then, it will be necessary clearly to grasp the truth that originally God created the world His kingdom. I take the world now in an all-comprehensive sense of the word, including all creation, the spiritual world not excepted. It includes the world of simple matter with all its elements and powers, hidden or already revealed, — the wood and the stone, the silver and the gold, all inanimate creation. It embraces the seas and the oceans, the rivers and the lakes, the running streams and quiet waters, with all they contain, with all their laws and ordinances and powers. Thus it was originally, and thus we still conceive of the world as created by the Almighty, even though it is at present under the curse. When the sea roars, you ought to listen by faith to a sound in the kingdom of God. And when the brook murmurs over its cobbled bed, you may again listen to a sound in that same kingdom. To that kingdom belongs the atmosphere that envelops our globe, the air with all its wonderful powers. When the storm rages, you may know that a part of the kingdom of God is disturbed. When by steam-power you are moved from one place to another at the speed of many miles per hour, or when by pushing a small button you suddenly create light in your living-room, or when you are carried aloft thousands of feet in the air upon the wings of your airplane, you remember by faith that you are employing but powers in that kingdom which God originally created. To that kingdom belong the beasts of the forest and the cattle of your meadows, the creeping things and flying birds, woods and fields, trees and flowers. All things, in a word, belong

to that kingdom of God. To that same kingdom, finally belong God's rational creatures, man and angel, and these with all their talents and powers, with their entire being. Men's body and his soul, his intellect and will, all that he possesses, has originally been given him as a subject of the kingdom of God. In one word, as we speak of the kingdom of God in this connection, we refer to all creation in its widest conceivable sense, with earth and sky, animate and inanimate creation, matter, plant, animal, and man, as well as the angels in heaven, with all the hidden and revealed powers which the almighty Creator has stored from the beginning in this mighty product of His omnipotent will.

Secondly, we must understand what is implied in the assertion that God Almighty created that entire world a kingdom. Of course, the main idea in this connection is that there is a king, who issues his laws and ordinances and demands obedience. Hence, in regard to the kingdom of the world it should be remembered above all that God is King Supreme, that He is King in the absolute sense of the word. It is this which makes of the world a kingdom of God. All the world must obey His will and His ordinances. The stars run their courses as He has ordained. The earth follows its path according to His will. The trees grow in harmony with His law. The flowers blossom according to the ordinances of the Almighty King. Steam and electricity are bound by His law. All is subject to His will. All things must obey Him. And in it all the name of the King supreme is glorified. For if you ask, "What may be the common purpose of all that exists?" the answer is, of course, that all the world reveals and must reveal the glory of its Creator. But there is a difference. Just as in any kingdom, so also in the kingdom of the world as God created it there is order and gradation. In a kingdom there are not simply the king and the common people that must obey. But between them there are various officials that represent the will of the king in all the kingdom. Thus it is also in the kingdom of God. There is order and gradation. It would be interesting to study this order in detail; but this would lead us too far from our main purpose. Suffice it simply to remind you of the fact as such that there actually is order and gradation also in the world as a kingdom of God. There is the order of lifeless matter, the order of plant life, the animal world, and finally, the order of God's rational creatures, men and angels. And of all these man is created as the highest creature, destined to rule over all things in the name of God. For true it is that, according to Psalm 8, man was made a little lower than the angels; but if we would see man in the reality of his power and glory, you must consider him as he is in Christ Jesus his Lord. Being related to both the material and the spiritual world, he is naturally destined to rule all things, to have dominion, to bring to light the hidden powers of creation, and thus lead all that kingdom on to the full realization of its highest purpose, the glory of God. Man

is king. But even as king he remains servant. He is not, he may not be, he can never be king in the absolute sense of the word; but always he is king under God. With relation to the world, man is ruler: for God gave him dominion over every creature. But with respect to God, man is servant: for to obey from free and willing love was his great calling. Hence, when we speak of the world as a kingdom of God, we refer to all creation as it finds its climax in man, who rules over all things according to the will of the Almighty, and consecrates himself and all things to glory of his Maker.

In the third place, we must remember that sin and the devil could never essentially change this God-ordained order of creation. What we mean is that Satan could never change the works of God in such a way that creation was a kingdom no more. No more than Satan could change man into another being, no more could he so change the order of the world that it was no more a kingdom. The world remained a kingdom, whatever the devil might do. Neither, — and this must be remembered as well, — could the devil create another kingdom, next to the kingdom of God. Satan also is a mere creature; and however powerful a creature he may be, the fact remains that he is nothing but a creature, and that creature can never create. All the creature, all the devil too, can do is to accept creation as God made it. But what he naturally might do and what he was allowed to do and what he actually did do was to subject that entire kingdom of the world to himself. Adam was king of the world, and ruled over all things. H.H.

EDITORIALS

(Continued from page 29)

fending himself he began to attack me on the question of common grace. He sat in church and whenever I said something about the matter of sovereign and common grace he took notes and these notes he used to attack me openly in *The Banner*. This, therefore, belongs to the beginning of our history.

However, as far as the case itself is concerned, I can be brief. In 1921 the curatorium of the theological school appointed a committee to study the Janssen-case and report. This committee, of which the Rev. H. Danhof and myself were members, could not agree. They split and delivered a majority and minority report. The majority report was composed by the part of the committee of which Danhof and I were members. Both these reports appeared at the synod of 1922. The result was that the majority report was adopted and Dr. Janssen was deposed. At that time it was reported to me by reliable sources that the Janssen men in the church, of which there were several, had a meeting and swore that the Rev. H. Danhof and I should be cast out of the church on the basis of our conception regarding common grace.

This, too, therefore, belongs to the beginning of our history.

The rest must wait till next time, the Lord willing.

H.H.

THE DAY OF SHADOWS

The Prophecy of Zechariah

The Quickening of Judah and Israel

Chapter 10:3-7

3. *Against the shepherds my anger burns, and the he-goats will I punish; for Jehovah of hosts visits his flock, the house of Judah, and makes them his goodly horse in war.* 4. *From him the corner-stone, from him the nail, from him the war-bow, from him will every oppressor come forth together.* 5. *And they shall be like mighty men of valor treading down into the mire of the streets in the battle; and they fight, for Jehovah is with them, and the riders on horses are put to shame.* 6. *And I will strengthen the house of Judah, and the house of Joseph will I save, and will make them dwell, because I pity them, and they shall be as if I had not cast them off, for I am Jehovah their God and will hear them.* 7. *And Ephraim shall be like a mighty man of valor, and their heart shall rejoice as with wine, and their heart shall rejoice in Jehovah.*

Our prophet is still addressing the people of Israel, definitely the penitent among them, removed of the Lord into the kingdoms of the nations when the measure of iniquity had been filled up. In the lands of these kingdoms they wandered like a flock without a shepherd. Oppressed and afflicted by the heathen, they were always on the move seeking rest for the sole of their foot but finding instead only trembling of heart and sorrow of mind wherever they went. So Moses had foretold. And who was able to save them out of the hand of enemies so mighty? Certainly no shepherding among men (vs. 2). The Lord alone was able to bring salvation. Their only hope is He. For to His power to save there is no limit. It is to Him therefore that our prophet again tells these oppressed ones, these prisoners in the pit, these prisoner of hope (see on verses 11-12 of the preceding chapter) to look, when he says, "Ask rain of the Lord, for he creates lightnings," the precursors of rain, "and He will give them showers of rain." They must not put their confidence in the diviners and their idols, which are vanity, but as expecting all their salvation from the Lord alone, ask rain of Him. Rain stands here as representative of all the temporal blessings that was the portion of the people of Israel when as residents of the land of Canaan before their dispersion they would repent of their apostasies and again serve the Lord. What is therefore here being promised these penitent and hopeful ones in dispersion, the prisoners in the pit, in restoration to the land of Canaan by the Lord, the Shepherd of Israel. But here again our prophet deals in types and symbols. As was said, that pit is death, physical, spiritual and eternal death (see on verse 11 of the

preceding chapter). That pit is all the sufferings of this present time. That pit is the sorrows of persecution of the church by the world, the world-powers. But there is the promise. The Lord will give showers of rain. The promise was centrally fulfilled when God raised up the whole church together with Christ and made her sit together in heavenly places in Christ and in Him blessed her with all spiritual blessings in the heavenly. This is here the Gospel. For the earthly Canaan typified the new earth and the temporal blessing of that Canaan the spiritual blessings of Christ's heavenly kingdom. And the exalted Christ gathers by His Spirit and His Word His wandering sheep for whom He laid down His life, gathers them from every nation. For all we like sheep have gone astray; and we turned every one to his own way, but the Lord laid on Him the iniquities of us all (Isa. 53:6). But when the Lord had made his soul an offering for sin, he saw and sees His seed, His sheep given Him of the Father before the foundations of the earth. His chosen people. And these He gathers. And when the last sheep will have been brought into the fold, the whole flock as gathered will appear with Him in glory at His appearing in the last day. Then will the promise have been fully fulfilled. But this is not overlooking the initial fulfillment of the promise in the period extending from the achievements by the Maccabees to the advent of Christ. These achievements were followed by a large increase in the population of the territory formerly occupied by the tribe of Judah — an increase in population limited **not only to the** tribe of Judah but including many believing Jews from the Israel of the ten tribes in the dispersion. The Lord gathered them. He gave it in their hearts to cast their lot with that of their brethren in the tribe of Judah and return to the homeland and to Jerusalem, the city of their God. Many of God's people did not return. It must not be said that this was always owing to the fact that they were carnal. These foreign countries were the land of their nativity. Here they had been born and reared. Here they had struck root. Also for this Israel, the believing Jews, Jerusalem as rebuilt was the center of unity. It was with their faces turned toward Jerusalem that they prayed. To Jerusalem they made pilgrimages to eat there with their brethren the passover and to contribute to the supports of the temple services.

Let us now pass on to verse 3 (see above). **Against the shepherds and the he-goats the Lord's anger burns.** Are these shepherds, as some say, the diviners, the false prophets, of verse 2? If so, the flow of thought in this passage (verses 1-3) is this: The people of Israel were willingly deceived by the diviners (false shepherd's prophets), in punishment whereof they were scattered among the nations in the lands of which they are being oppressed, the reason being that there is to them no true shepherd, prophet of God to speak to them God's word but only diviners (false shepherds, prophets), speaking lies. Against these (lying) shepherds the Lord's anger burns.

But this does not make too good sense. Besides it is not true that all that the people of Israel in the dispersion had to listen to is the lies of false prophets, diviners. The word of God spoken by the true shepherds, prophets of God, penetrated also to them. They too had the scriptures. How otherwise account for such phenomena as the visit of the magi? The shepherds of verse 3 are the heathen rulers and the he-goats are their godless subjects. The reasoning of our prophet at this place is therefore this, namely that, because in their unwillingness to repent, they believed the lies of the diviners, and therefore fell under the dominion of heathen rulers, styled shepherds, and are now being oppressed by these rulers, because there is to them no shepherding to bring deliverance. But their salvation is drawing near, seeing that the Lord's anger burns against the heathen rulers (shepherds and the he-goats). Let them therefore expect all their salvation from the Lord alone. Let them not make the fatal mistake of putting their trust in the diviners, as did their fathers. Let them consider what happened to their fathers on account of this their folly. They were scattered among the nations.

This makes sense and is therefore doubtless the thought of these verses. On the other hand the diviners must not be excluded, seeing that these heathen rulers are certainly representative of the total of enemies of the church of all the ages: — the world of reprobated men and their godless rulers and the prince thereof, the devil together with his entire hosts of evil spirits. Included certainly is sin, death, hell and the grave and therefore also surely the sinful flesh of the believers, the body of this death. The Lord's anger burns against them one and all. He shall visit them to inflict upon them punishment that will surely spell their destruction. Why the rulers in the world are called shepherds is explained by the fact that, though they do not want it so, they are the servants of God vested of Him with authority to execute wrath upon all such that do evil and to protect the good given of God in their care (Rom. 13ff). And the good of the earth are His people. The fear of God is in their hearts and they are the only people who truly honor the king. Thus if any people are entitled to the protection of rulers, it is God's people. Yet, the Israel of our prophet's day got no protection from the shepherds, heathen rulers. Instead they were always making war against the people of Israel, leading them away captive, enslaving them, and giving orders that they be persecuted and killed, joining the he-goats in afflicting them. And therefore the Lord's anger burned against these shepherds. For Israel was God's people. And they that touch His people, touch the apple of His eye.

How, in what way the Lord will inflict upon the shepherds and the he-goats punishments is revealed in the succeeding statements. *Jehovah of hosts visits His flock, the house of Judah.* The church is a flock in relation of Jehovah, that is, a congregation of the same kind of people spiritually with Him as its shepherd, not a flock of he-goats but of sheep

given Him of the Father and that know His voice seeing that He laid down for them His life. Though it was also represented by the Israel of the ten tribes, it is here identified with the house of Judah, the reason being that the *corner-stone* and the *nail* of which the succeeding verse makes mention is from this house. The he-goats and their evil shepherds the Lord will punish in the way of His visiting His flock — a visiting to consist in His making them His goodly horse, literally a horse of splendor, in war. The indirect reference is to the kind of horse described in the book of Job (39:19ff). It is a horse that is strong of which we there read. Its neck is clothed with thunder. It cannot be made afraid. The glory of its nostrils is terrible. It paws in the valley, and rejoices in its strength, goes on to meet the armed men, mocks at fear, is not affrighted, turns not back from the sword. The quiver rattles against it, the glittering spear and the shield. It swallows the ground with fierceness and rage, says among the trumpets, Ha, Ha, smells the battle far off, and the thunder of the captains, and the shouting. Imaged here is the spiritual splendor of the saints of God in the holy warfare, — the splendor of His workmanship created in Christ Jesus. Though in this life they are chained to the body of this death and on this account do not what they would and hate what they do, though they do not serve God with that zeal that they are bound and have daily to strive with the weaknesses of their faith and the evil lusts of their flesh, yet fundamentally and potentially they are strong spiritually, fearless like that horse, of undaunted courage as warriors of Christ, eager to fight the good fight. They turn not back from the sword. And they are the Lord's horse of splendor. They belong to Him and to Christ. For He makes them. And what the rider is the battle-horse upon which he is mounted — its directing intelligence, the Lord is to His flock. He rules and directs it in all its holy warfare by His Word not as imposed upon His people but as put in their mind and written in their heart. Under the impulse of His love shed abroad in their hearts and as constrained by a living faith they fight His warfare. And by His counsel are they led. And He makes them His horse *in war*. It is this holy warfare that by His mercy they war that brings to manifestation what they are fundamentally and potentially. As exercised by this warfare, by its attending tribulations and sorrows and trial, the hidden man of the heart, the strength and endurance of this man, shine forth, so that his good works can be seen, wherefore "we glory also in tribulations," and James exhorts to count it all joy when "ye fall into divers temptations."

4. The *corner-stone* and the *nail* of this verse are Christ in relation to God's spiritual house. Coming to Him, a stone living, the coming ones as lively stones are built up a spiritual house, so that, should He be removed, this entire structure as a spiritual entity would collapse and return to something worse than nothingness. For all the blessings of His cross are included in him, so that apart from Him

this structure can have no spiritual existence. And that of this house He is the nail, is expressive of the same idea. By His Spirit and grace all the parts of this house are held together and kept intact. It is thus a house the existence of which wholly depends on but one, the corner-stone and on but one nail, and this stone and nail Christ. Surely, also in this point of view there is no other house, made with hands, like it. The pronoun *him* in the statement *and from him the corner-stone . . .* may denote Judah, seeing, as was just remarked, that Christ was in his loins. But judging from the immediate context, it is better to take this *him* as looking back not to the expression *house of Judah* of verse 3 but to the *his* of the statement "makes them *his* goodly horse," and thus to take the pronoun *him* as denoting the triune Jehovah, The Father and creator of Christ as to His human nature, and everlastingly the fountain of the life that Christ merited for His people and that therefore is in Him and that He urges into the members of His body. The war-bow is not a literal bow. According to 9:13 the church, the flock of God, is the bow in His hand. And so, too, the *oppressor* of which this verse makes mention. Indicated is not the enemy as the oppressor of the Lord's flock, but this flock as the oppressor of its enemies. All come forth from Jehovah together — the corner-stone, the nail, the war-bow and the oppressor. All are equally His very own workmanship. Only Christ is first and then His people.

5. *And they shall be like mighty men of valour treading down in the mire of the streets in the battle.* In the final instance this is again the promise of the complete and overwhelming victory of the church over all her enemies — a victory that was centrally achieved by Christ when through His suffering and death on the cross He blotted out all the sins of His people and delivered them from the power of the devil. Then was the judgment of the world. Then was sin condemned in the flesh. Then was the prince of this world judged, so that, when Christ cried with a loud voice, "It is finished," it was finished indeed. But the promise as we here have it receives statement in terms of a physical victory achieved in a literal war waged with swords and spears of iron. And therefore the reference may be in the first instance to the war of independance achieved by the Maccabees. If so that war like the wars of Joshua was typical of the good fight of faith as now waged by the church, the flock of God, of this present age. Here the sole offensive weapon employed is the sword of the Spirit which is the Word of God (see on Chapter 9:10). Of Jephthah the Gileadite it is said that he was a mighty man of valour (Judges 11:1). Being a warrior literally, he must have been exceptionally strong physically. Being included in the cloud of witnesses (Heb. 11:1ff), he was also strong spiritually. And His spiritual strength was his faith in Jehovah. That the members of God's flock will be like such mighty men of valour means that they will be men of spiritual strength. The promise is not that they will also be men of exceptional physical strength. For the con-

flict is now solely spiritual, as has been explained. And therefore these warriors of the Lord are no longer in need of exceptional physical prowess. That the Lord is with His people does not mean that the victory is the fruit of the cooperation between the Lord and His people, and that He can therefore help them only as long as they are willing to be helped of Him. How can this be, if Judah and Ephraim in this warfare are bow and arrow in His hand and Zion the sword. He so helps them that all that can be said of the victory that it is His alone, and so, too the warfare. The warriors fight indeed, but only because it is He that works both to will and to do. And as to the enemies, He puts His terror in their hearts by laying on their hearts all the report of His mighty deeds, so that their hearts melt and there remains no more courage in them (Joshua 2:2ff). Because He so helps them the riders and the horses are put to shame.

6. Though the message of this and the following verse is also for the house of Judah, it concerns more particularly the house of Joseph, that is, the Israel of the ten tribes. This can be explained. Apparently these tribes had reasons for concluding that the Lord had permanently cast them off and utterly forsaken them. For they had made themselves particularly ill deserving by all their abominations. First to be mentioned is their cutting themselves loose from the house of David by which doing they had repudiated, disowned not merely this house but the Christ of God who was in its loins and who was so plainly foreshadowed by David and Solomon. In crying at the time of the rupture, "What portion have we in David," and, "Now see to thine own house, David," they were really saying: What portion have we in Christ! None whatsoever, and, As to your house, O David, as far as we are concerned it may perish and with it the Christ. By that doing of their they turned their backs on Jerusalem and Israel's God who dwelt there in His holy temple. And in afteryears, instead of repenting they only added to their sin by all their abominations.

To be considered in the second place is that it was around two hundred and fifty years ago that the Lord had plucked them up from the soil of Canaan and removed them into the kingdoms of the nations. In the meantime the Lord had turned the captivity of Judah, but no such mercy had been shown the Israel of the ten tribes. At the time of the utterance of these prophecies, they were still scattered among the nations. The territory in Canaan where they had formerly dwelt was accupied by strangers, so that their very place in God's country knew them no more. It was gone.

But the Lord still had His elect in these tribes, the Israel according to the election of grace, the penitent in these tribes, who were anxiously inquiring, Has the Lord cast off His people? It is to reassure these penitent ones particularly in these dispersed tribes, pouring out their hearts to the Lord in true contrition, that He repeats His promises previously

(Continued on page 40)

FROM HOLY WRIT

Exposition of I Corinthians 12-14

XII

(I Corinthians 14:22-25)

Those, who read our last essay, will have noticed that we called attention to a very peculiar and significant passage from Isaiah 28:11, 12. It became evident in that essay, that the situation in the church at Corinth was very precarious; the very gifts in the church, designed positively to be for the edification of the congregation, now became through the snare of the devil, an obstacle in the way of the free course of the Word of God, as clearly spoken in the prophetic word!

Small wonder that Paul uses the sword of the Spirit to combat this very real evil in this church of God, called saints in Christ. And the word quoted is employed as a "warning" and as a "divine threat" by Paul. Paul will not tempt God in the church; rather he rightly divides the Word as a workman that needeth not to be ashamed!

For to separate the speaking with "tongues" from the "Prophecy" is to be tantamount to those from whom the Word of God is taken, and to whom God speaks by the mouth of "strangers." Such strangers of the promise, of the hope of Israel surely, cannot speak words through which the Holy Spirit gives rest for the weary. They have stammering lips!

Hence, let the Corinthians be warned, if not forewarned!

Thus we wrote in our former essay.

However, all has not yet been noted what the apostle writes to the Corinthians concerning this matter of "tongues" versus "prophecy."

Let us, therefore, notice the following from the pen of the Apostle: *"So that (the) tongues are unto a sign not to believers, but to unbelievers; now prophecy is not for unbelievers but for believers. Wherefore, if the whole congregation come together in one place, and all speak with tongues, and there come in one unlearned or unbelieving, shall not he say that ye are mad? However, if all prophecy, and anyone being an unbeliever or unlearned, he shall be convicted of all, the secrets of his heart shall be manifested, and thus falling upon his face, he will worship God, confessing 'Truly God is in your midst.'"*

Concerning this passage from the pen of Paul we notice the following:

First of all we notice, that "the tongues" as striven after by the Corinthians is not at all "tongues" as designed by God for the confirmation of the Word spoken clearly in understandable language. It refers simply to the "phenomena," whether bonafide or not. For the "tongues" as spoken of here are simply a "sign intended for unbelievers," since the

word of prophecy is taken from them. That such is the meaning of Paul with "the tongues" is abundantly clear from the following:

1. Such was the clear and lucid teaching of Paul in this passage as appears from a careful study of Isaiah 28:11, 12. In that passage tongues is wholly that of "strangers," who did not and could not speak words of comfort to Israel. And this speech of "strangers" is certainly a divine judgment upon those who have turned their backs to the Word of God! They are "this people" in whose midst God no longer makes His abode by His Word and Spirit.

2. It is for this reason that Paul, evidently, employs the "article" in Greek with tongues. (*ai gloossai*). The writer herewith indicates that he is referring to the *class* of *tongues* as mentioned in Isaiah 28, and as so morbidly sought after by the Corinthians.

3. From the strong contrast between "believers" and "unbelievers" in the text. Then, too, this is evident from the absolute contrast between "tongues" and "prophecy" in the entire sequence.

From this viewpoint "tongues are really nothing. They have no positive value for the church. It is a good thing that they "shall cease."

Having established his point from the "law," Paul can now proceed to state that "the tongues" are intended by God for a sign to unbelievers. They are a "sign" that the Word is taken from them and given to others. It is just as with the sign of Jonah. Always an adulterous and disobedient people receive a "sign." But then it is too late. Then it is taken from them. Then the wild branches are cut out; God has made a finished work upon earth. If God did not spare the "natural branches," let these implanted "wild branches" beware! God is not mocked. Rather let them heed this warning, take note of this "lesson of history" as indicated in the "law" and live. Then God is truly in their midst. If He is not with them, their house will be left desolate.

From this principle position Paul can now demonstrate the object folly and wickedness of striving after "tongues!"

Paul does this by presenting a hypothetical case.

He cites the case where the entire congregation should be gathered in public worship. The worship begins. And suddenly the entire congregation begins to speak with tongues — without any interpretation. A stranger is in the audience. He does not know the Scriptures, he does not know Christ as his Savior. Grant that he is an elect, who is not yet efficacious called by God through the Holy Spirit in the preaching. Will such an one be brought to a saving knowledge of Christ, be convicted of his sins, the secrets of his heart layed bare by the sharp two-edged sword? On the contrary. Such an ignorant one or unbeliever (not yet believing) will surely have to draw the conclusion, that he is in an insane asylum rather than in the congregation of God, where His Word is preached; he will not be under the

nurture of Christ in the church, as He constitutes her the "mother" of believers!

But take the case where all speak the Word of prophecy. Yes, in a manner, where all do not speak at once, but each in his own turn. How very different the situation will be. Here we will have the Word of God which is profitable for instruction, for correction, reproof in righteousness, that the man of God be thoroughly furnished to every God work. Here the heathen will be brought to kneel at the throne of God. And only here!

Do we not sing, "Since God is in the midst of her, unmoved her walls shall stand . . . ?"

At the critical points in the history of God's people it was and is always the crucial question: Is God in the midst of a people or not. It is the question of the land of Immanuel! Such it was in the days of the Old Testament dispensation and such it is also now in the New Testament era. And such it shall surely be in the New Jerusalem.

We do well, therefore, to take careful notice of the quotation here in verse 25 from Isaiah 45:14 where we read, "Thus saith the Lord, the commerce of Egypt and of Ethiopia . . . and the great people of Sheba's industry will be thine; they will follow thee, and will be led in chains, and will bow down to thee and will come inploringly to thee, since God is with thee, besides which there is no God."

Here in this 45th Chapter of Isaiah we have a beautiful, promisory description of the complete future dominion of Israel over her foes in the Christ which is to come. Nothing will be too great and impossible for God. He is the LORD! All will come to worship in Israel. It is the description of the coming in of the Gentiles. All nations shall be blessed in Abraham and in his Seed. For when the Mighty God, the Everlasting Father, the Prince of peace is come, then shall Israel be great. That is her glory which shall never depart. It is the glory of God, who dwells between the Cherubim, in the church. The glory of God in the saints. Into the church, as the mother of all believers, the Gentiles will come. And they will say: God is in your midst; and no one else.

A similar passage we have in Daniel 2:47 from the mouth of Nebuchadnezzar. There the king acknowledges that the God of heaven is with Daniel to interpret the future. And in Zechariah we have the beautiful description of the future glory of the church from the mouth of the LORD of hosts, saying, "At that time shall ten men from every land take hold of the coat of a man of Judah and say: We would go with thee, because we have heard that God is with you."

How shall they believe except they hear Him? And how shall they hear unless by the clear word of the gospel in prophecy?

Go to then ye, Corinthians! Understand like men these words from the Old Testament Scriptures.

Let these "heathen" foretold by the Scriptures hear the Word.

Let them hear the Word of prophecy, the great promise of the Gospel, together with the command of faith and repentance.

Firstly, they shall then be convicted of every one, who *thus* preaches the word. It makes not difference who speaks the Word. The Spirit will, through this preaching, convict of sin, righteousness and judgment.

Secondly, the secrets of the heart will be manifested. That which lives in the heart will come to the light. Sin will be confessed. And, in the church, this will be done. A living member, ingrafted by true faith, will stand in the church making humble confession.

Thirdly, it will be said in that church: I shall not judge you. There is one that will judge you, namely, the Word which I have spoken.

And in that way, and in that way only (outoos) will they fall upon their face and worship God. Thus will sinners cry to God from out of the depths. They will beg the Lord for His mercy, His pardon of forgiving love. Here the real church, the mother of believers, will gather her children. And until such a time has come when all the children are gathered, the word of prophecy will not be abolished. It is the means of grace in the church through which the Holy Spirit works grace in the hearts of His elect.

And the central glory of the church will be confessed by such as come and they will say: Truly God is in your midst. He dwells in your midst in His Son and through the Holy Spirit. His efficacious work through this same Spirit in the preaching is evidenced in our hearts. Christ is, indeed, the Head of the church. He gathers, defends and preserves you from the beginning of the world to the end in the unity of faith. Of this church we would be a living member.

What a testimony!

And that is the testimony which can only be in prophecy for believers. They seek no signs. The Word is sufficient and clear. Here no complaint of precept upon precept, commandment upon commandment but a thankful walking according to God's law.

And such the Corinthians must be.

Such also we must be as Protestant Reformed churches. And we must be such all along the line, so that in our preaching and life it is evident to those without: Truly, God is in your midst.

G.L.

THE RIGHTEOUS JUDGMENT OF GOD

To Thee, O God, we render thanks,

To Thee give thanks sincere,

Because Thy wondrous works declare

That Thou are every near.

Psalms 75:1

IN HIS FEAR

Showing the Coming Generations God's Praises

3.

We love God.

That is the reason why we give our children a covenant training.

Therefore our purpose in showing them God's praises is that they might set their hope in God; and not forget the works of God, but keep His commandments.

He who loves God keeps His commandments.

And he who loves God desires also to see his children keep God's commandments.

He who loves God hopes in Him. And he also desires to see his children hope in God. He who does not have this desire does not love God. And he does not love his children, either.

The psalmist who had said, "We will not hide them from their children, shewing to the generations to come the praises of the Lord, and His strength, and His wonderful works that He hath done," writes a little later that which we wrote above, "That they might set their hope in God; and not forget the works of God, but keep His commandments." He continues in the next verse, verse 8, "And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."

The remainder of this psalm, sixty four more verses, are devoted to bring out that fact: their fathers were a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God. Though God performed many wonderful works amongst them, they revealed a stubborn, rebellious nature.

He tells of the children of Ephraim who "being armed, and carrying bows, turned back in the day of battle." He reminds his readers of the sins of Israel in the wilderness, "Provoking the Most High in the wilderness. And they tempted God in their hearts . . . Yea they spake against God; they said, Can God furnish a table in the wilderness?" And the wickedness of their cry for flesh he relates. Nor does he forget to record the awful sins which their high places and graven images displayed. In all this it is plain that the "fathers" of which he speaks did not hope in God and were a stubborn and rebellious generation. He who hopes in God's promises does not refuse to fight the good fight of faith. He does not question God's ability and faithfulness to supply His people with all that which they need to attain to these promises. They do not stubbornly rebel against Him when He displays the mighty works that shew forth His praises.

One who has himself seen, spiritually and by faith, the

praises of God, His strength and His wonderful works, rejoices in the glory of God. His soul is set on fire by these revelations of the God of his salvation. The glory of God is his delight. And he wants to see it also in his children and in the Church's children. He wants to see his child and all the covenant children consciously and willingly live to the praise of God's glory. For God's sake first of all. For the glory of God he desires this. And in the love of his children as God's children he seeks that goal in shewing the praises of God to the coming generations.

We must *show* the coming generations God's praises.

Of themselves they do not have it. They are not born with it. By nature they will flee far from it. The praises of men! The mighty works of men! The world and that which it contains! These are the things they want to see, to know, to investigate and procure for themselves. They show that also in many of their practices and by their speech. Demand of them that they learn the Ten Commandments by heart. Give them the ten plagues to commit to memory. It becomes a hard, uninteresting burden they reluctantly set themselves to do. Loud are their cries and complaints that it is too hard and expecting too much of them. Out the door they rush, if you give in to their display of what the flesh craves, and through the open window you hear them conversing with their friends and quote the far more intricate and complicated list of baseball players with their batting averages. The twelve apostles they cannot name. A whole team with its batting averages they have at their finger tips.

Surely we ought not give in too quickly — if at all — to a child's complaint that we are showing them too much of God's praises, His strength and His wonderful works for him to grasp and retain. There is a limit, of course. And all children are not equally qualified mentally to retain and absorb facts. But before we concede that it is too much for our children, let us first do a little investigation and see how much of the facts and figures of the worldly things they catch on-the-run and hold. It does, of course, make a difference whether we are ourselves more interested in their spiritual growth and knowledge or in their physical, earthly growth and knowledge. It does make a difference whether we are or are not as the psalmist whose purpose is expressed by the words, "That they might set their hope in God, and not forget the works of God, and keep His commandments." That dedicated purpose will not quickly yield to a consideration of material, physical things as being more important or more valuable.

Parents can quickly and easily demand more time for practice on that musical instrument than on committing the truth of God's word to memory. After all it cost a nice piece of money each week to pay the teacher for those music lessons! But can these parents honestly before God say, "We will not hide them from our children showing them the praises, the strength and the wonderful works of God?" After all, it is God Whom we must satisfy with our excuses. And

we better be sure that our reason for not being firm and demanding of them is His reason for this same stand. We better be sure that it is His opinion and not simply our invention.

Unless these children know His praises, His strength and His wonderful works, hope in His is impossible. Likewise is keeping His commandments impossible without the knowledge of Him that He gives us in His word. How can one hope in a god of whom he has no knowledge? How can one serve a god whom he does not know? How can he know his will and commandments? Knowing is essential to hope. Knowing is essential to obedience. One never hopes accidentally. One never obeys and serves God accidentally. One cannot serve God in ignorance. You may do a man a good turn unintentionally. In fact you may even do him a good turn when your intention was to do him harm. Wicked Haman intended to have Mordecai humiliated and put to death; but his very plan served Mordecai's honorable procession on the king's horse before the eyes of all men. That can never happen with God. Only that which proceeds from a believing heart can please Him. The author of the epistle to the Hebrews states unequivocally, "Without faith it is impossible to please Him," Hebrews 11:6. Unless a man deliberately sets out to serve and obey God, unless he performs a work willingly in the consciousness that it is the will of God, he does not obey Him. And to walk in His commandments, then, we surely must know God. Only as we know God can we know His commandments.

To be sure, far more is necessary than the mere head knowledge of God, of His promises and of His commandments. These stubborn, rebellious fathers of whom the psalmist speaks had all that knowledge. Wonderful works He performed before their very eyes. And if all that happens is that we get into the earthly minds of the coming generations these truths concerning God's strength, His wonderful works and His praises, these children will still be a stubborn and rebellious generation. God must make them hear it in their hearts. He must renew them by His Spirit and make them know Him spiritually. But it pleases Him to use us to get that truth into their minds; and it pleases Him to use that which we have drilled into their earthly, fleshly minds and to speak that same word in their hearts. Our work is worthless without His work. Only as He performs in them the wonderful work of grace whereby He causes them to know Him in His wonderful works will they set their hope in Him and keep His commandments. But it pleases Him to use us; and He commands us to shew His praises unto these children that they may praise Him by the work of His grace.

If in the days of the psalmist it was important and urgent that the coming generations were shown God's praises, how much more urgent and important it is now. Life is so much more complex. The time of the child is filled to such a greater extent to day with other things. He has to ride on

a bus as much as two hours a day to go to and get home from school. He needs a little time then when he gets home to "let off a little steam." He does need some time for play, for he is only a child. Man has developed in craftiness and deceit. The seed sown in Paradise has brought forth a greatly developed tree that brings forth an increasingly delicious fruit for the flesh. Wickedness is garbed with beautiful words and phrases. False doctrines are presented to look so much like the truth. Your child comes in contact with a far wider world than the little Hebrew shepherd boy on his father's land. Radio, television, books, magazines, automobiles and the like not only make it able for him to reach out farther and farther away from home; it enables the world in all its wickedness to approach him and seek to entice and snare him in the wickedness and false doctrines of the age.

We will not hide these praises of God from our children.

We will not deliberately stand in the way and keep them from being instructed in these. God forbid that we do that!

But will we put forth efforts to show or to have shown to them these things?

Wickedness increases. The antichristian forces are leaving no stone unturned! Satan works and his servants are not idle a moment. Wickedness comes closer and closer to your child.

If you love God and your child for God's sake, you will show him God's praises. You will want to see him set his hope in God and have him keep God's commandments.

If you have seen God's praises, you will want the coming generations to praise Him. And you will do all in your power to instruct them in that work or have them instructed in it. Then in His fear you will commit them to His care and grace.

J.A.H.

THE DAY OF SHADOWS

(Continued from page 36)

given. Surely also the house of Joseph will He save, and will again bring them to place them, because He pities them. And they shall be as if He had never cast them off. For He is Jehovah their God, and will hear them. And Ephraim, too (the Israel of the ten tribes according to the election of grace) shall become like a mighty man of valour. And also their heart shall rejoice as with wine, and their sons shall see and rejoice. Their heart shall rejoice in Jehovah.

We have already taken notice of the initial fulfilment of these promises (see on verse 1). But as these penitent Jews of our prophet's day represented the church of all ages, it is in the latter that we must end also with these promises. And beautiful promises they indeed are. I cannot enlarge upon them here. Space forbids.

G.M.O.

Contending For The Faith

The Church and the Sacraments

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

THE SUPREMACY OF THE POPE

GREGORY VII AND THE PAPACY (continued).

Gregory was, in his own time, and has been since, the subject both of the highest praise and of the severest censure. Modern historians agree in giving him credit for the honesty and courage of his convictions, and concede the purity and loftiness of his motives and aims. He is the typical representative of papal absolutism in the Middle Ages in conflict with imperial absolutism. He combined personal integrity, consummate statesmanship, and monastic contempt of the world. He lived and moved in the idea of the Old Testament theocracy, and had no conception of the free spirit of the gospel. He was a man of blood and iron, an austere monk, inaccessible to feelings of tenderness, when acting in his official capacity as the head of the Roman hierarchy; yet he showed singular liberality in his treatment of Berengar, and protested against the use of torture. His piety was absorbed in devotion to the hierarchy, to St. Peter, and to the Virgin Mary. He was unscrupulous in the choice of means for his end, and approved of civil war for the triumph of the Roman Church.

The lofty principles he espoused he was willing to stake his life upon. No pope has ever used the term "righteousness" more frequently than he used it. No pope has ever employed the figure of warfare to describe the conflict he was engaged in more frequently than he employed it. No man was ever more convinced of the soundness of his cause. He found his authority in the Scriptures and freely used them to convince others, quoting certain passages again and again, such as I Sam. 15:23, which is found quoted in his writings nineteen times (this text reads as follows: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." — H.V.). He found in Matt. 16:18 ("And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — H.V.) the certain warrant for the papal supremacy and excepted no persons from the jurisdiction of Peter's successors. As an advocate of papal absolutism and as a moral reformer he has left an abiding impress upon the thought and the practice of Roman Christendom. Even when we are farthest from sharing his views, we may admire the man of fearless courage and moral conviction.

His spirit still moves in the curia (the collective body of

officials of the papal government — H.V.), which adheres to the theocratic theory, without the ability of carrying it into practice. The papal Syllabus of 1864 denies that "the Roman pontiffs have exceeded the limits of their power and asserts the superiority of the Church over State in litigated questions of jurisdiction." The politico-exclesiastical encyclicals of Leo XIII, on Nov. 1, 1885 and on June 20, 1888, re-asserted substantially, though moderately and cautiously, the Gregorian theory of Church and State.

Ranke, in his last years, wrote of Gregory: "His hierarchical system rests upon the endeavor to make the clerical order the basis of all human existence. This makes intelligible its two characteristic and fundamental principles, the command of celibacy and the prohibition of lay investiture. By the first it was intended to build up out of the lower clergy a body isolated from all the personal and family relationships of human society. By the second it was intended to insure the higher clergy against all interference from the civil power. The great hierarch thought out well the platform on which he placed himself. He met a demand of the age to see in the priest, as it were, a being belonging to a higher order. All that he says betrays dignity, force, and logical connection . . . His activity, which left nothing untouched, was of a very human sort, while at the same time it embraced religious ideals. The hierarchical principle constituted his real life."

Gregorovius, who carried on a sustained comparison between Gregory and Napoleon, praised Gregory's genius and moral vigor. He says: "Gregory was the heir of the ancient aims of the papacy. But his unexampled genius as ruler and statesman is his own, and no one either ancient Rome or in modern times has ever reached to his revolutionary daring . . . His dying words reveal the fundamental basis of his character, which was great and manly. To this grand spirit, a character almost without and equal, belongs a place among the rulers of the earth, men who have moved the world by a violent yet salutary influence. The religious element, however, raised him to a far higher sphere than that to which secular monarchs belong. Beside Gregory, Napoleon sinks to an utter poverty of ideas." Of Canossa this author had said: "The weaponless victory of the monk Gregory has more claim on the admiration of the world than all the victories of an Alexander, a Caesar, and Napoleon." Other church historians, however, especially German historians, are inclined to magnify the courage and manly vigor of Henry, and to minimize the integrity and moral uprightness of Gregory.

Let us hope that Gregory felt in his heart some of that Christian love and meekness whose commendation closes one of his letters to Germann, archbishop of Metz, the most drastic expression of papal absolutism he ever made. He wrote: "If the virtue of love be neglected, no matter what good any one may do, he will wholly lack the fruit of salva-

tion. To do these things in humility and to love God and our neighbor as we ought, this presupposes the mercy of him who said, 'Learn of me, for I am meek and lowly of heart.' Whosoever humbly follows him shall pass from the kingdom of submission which passes away, to the kingdom of true liberty which abides forever."

INNOCENT AND THE PAPACY. A.D. 1198-1216

Innocent's Training and Election.

The brilliant pontificate of Innocent III, 1198-1216, lasted as long as the combined and uneventful reigns of his five predecessors: Lucius III, 1181-1185; Urban III, 1185-1187; Gregory VIII less than two months, 1187; Clement III, 1187-1191; Celestin III, 1191-1198. It marks the golden age of the mediaeval papacy and one of the most important eras in the history of the Catholic Church. No other mortal has before or since wielded such extensive power. As the spiritual sovereign of Latin Christendom, he had no rival. At the same time he was the acknowledged arbiter of the political destinies of Europe from Constantinople to Scotland. He successfully carried into execution the highest theory of the papal theocracy and anticipated the Vatican dogmas of papal absolutism and infallibility. To the papal title "vicar of Christ," Innocent added for the first time the title "vicar of God." He set aside the decisions of bishops and provincial councils, and lifted up and cast down kings. He summoned and guided one of the most important of the councils of the Western Church, the Fourth Lateran, 1215, whose acts established the Inquisition and fixed transubstantiation as a dogma. He set on foot the Fourth Crusade, and died making preparation for another. On the other hand he set Christian against Christian, and by undertaking to extirpate religious dissent by force drenched parts of Europe in Christian blood.

Lothario, Innocent's baptismal name, was born about 1160 at Anagni, a favorite summer resort of the popes. He was the son of Count Trasmondo of the house of the Conti de Segni, and of the ruling families of the Latium. Like Hildebrand, Innocent may have combined Germanic with Italian blood. Upon the basis of such family names among the Conti as Lothaire and Richard, Gregorovius finds evidence of Lombard origin. This ruling family furnished nine popes, of whom Innocent XIII was the last. He studied theology and canon law at Paris and Bologna, and became proficient in scholastic learning. Through the influence of three uncles, who were cardinals, he was rapidly promoted, and in 1190, at the age of twenty-nine, was appointed cardinal-deacon by one of them, Pope Clement III. Though the youngest member of the curia, he was at once assigned a place of responsibility.

During the pontificate of Celestin III, a member of the house of the Orsini which was unfriendly to the Conti, Lothario withdrew into retirement and devoted himself to

literature. The chief fruit of this seclusion is the work entitled *The Contempt of the World or the Misery of the Mortal Estate*. It might well have been followed, as the author says in the prologue, by a second treatise on the dignity of man's estate. To this time belongs also a work on the sacrifice of the mass. After his elevation to the papal throne, Innocent composed an Exposition of the Seven Penitential Psalms. While pope he preached often both in Rome and on his journeys. His sermons abound in mystical and allegorical figures. On his letters more than five hundred are preserved.

The *Contempt of the World* is an ascetic plaint over the sinfulness and woes of this present life. It proceeds upon the basis of Augustine's theory of total depravity. The misery of man is described from the helplessness of infancy to the decrepitude of age and the sufferings of the future estate. Pessimistic passages are quoted from Jeremiah, Ecclesiastes, and Job, and also from Horace, Ovid, and Juvenal. Three master passions are constantly tormenting man, — avarice, lust, and ambition, — to which are added the innumerable ailments of the body and troubles of the soul. The author deplores the fate of masters and servants, of the married and the unmarried, of the good and the bad, the rich and the poor. "It is just and natural that the wicked should suffer; but are the righteous one whit better off? Here below is their prison, not their home or their final destiny. As soon as a man rises to a station of dignity, cares and trouble increase, fasting is abridged, night watches are prolonged, nature's constitution is undermined, sleep and appetite flee, the vigor of the body give way to weakness, and a sorrowful end is the close of a sorrowful life." In the case of the impenitent, eternal damnation perpetuates the woes of time. With a description of these woes the work closes, reminding the reader of the solemn cadences of the *Dies Irae* of Thomas of Celano and Dante's *Inferno*.

Called forth from retirement to the chief office in Christendom, Innocent had an opportunity to show his contempt of the world by ruling it with a strong and iron hand. The careers of the best of the popes of the Middle Ages, as well as of ecclesiastics like Bernard of Clairvaux and Thomas of Canterbury, reveal the intimate connection between the hierarchical and ascetic tendencies. Innocent likewise displayed these two tendencies. In his treatise on the mass he anticipated the haughty assumption of the papacy, based on the rock-foundation of Peter's primacy, which as pope he afterwards displayed.

On the very day of Celestin's burial, the college of cardinals unanimously chose Lothario pope. Like Gregory I, Gregory VII, Alexander III, and other popes, he made a show of yielding reluctantly to the election. He was ordained priest, and the next day, February 22, he was consecrated bishop and formally ascended the throne in St. Peter's.

H.V.

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

Article 15 (continued)

In the second place, this article, on the basis of the foregoing truth, presents the marks of distinction between those who have this grace and those who do not possess it. Positively, the fathers state: "Whoever receives that grace owes and gives eternal thanks to the only God." Concerning this statement, we make the following remarks:

1) There is, in the first place, the plain implication that, contrary to the Arminian accusation, the truth of undeserved grace does not lead to pride and self-exaltation on the part of the elect in relation to God, but rather to real humility. What can be the only conclusion on the part of one who receives that grace which God owes to no one? Only this, that he has exactly received *undeserved grace*, and that he therefore owes eternal thanks to God.

2) In the second place, notice that the article speaks of "thanks." In other words, while the article certainly emphasizes the idea of our obligation, our indebtedness, to God, it does by no means present the idea of remuneration. We do not and we cannot repay God. We owe Him *eternal thanks*. And thanksgiving is not repayment, but the humble acknowledgement of God's undeserved favor toward us, in the deep consciousness exactly that we can never repay Him.

3) Thirdly, it is also important that the fathers here state not only that the recipient of this grace *owes* eternal thanks, but also that he actually gives eternal thanks. And mark well, they do not merely say that he *ought to give* eternal thanks, but that he *actually gives* eternal thanks. This, therefore, is a sure mark of the recipient of God's grace. He leads a life of thankfulness in word and deed, showing forth the virtues of Him Who has called him out of darkness into His marvelous light. He does that now in beginning; and he shall do that perfectly in the life to come eternally. This at once implies, of course, that where such thankfulness is missing, there cannot be the assurance and consciousness of being a recipient of God's grace. Incidentally, we may notice that this was no new doctrine at the time of the Synod of Dordrecht. For this is exactly the relationship between the knowledge of our deliverance and the expression of our gratitude as it is presented in the *Heidelberg Catechism*.

4) Fourthly, we may also remark that this is quite determinative of our attitude toward the question whether others are or are not recipients of this grace. For certainly

the truth presented here implies that when one has received this grace, he does not stand amazed that there are those who have not received it, but he stands amazed first of all and continually that God has given him this grace. His thought must surely be: how is it possible that God has shown His favor to a sinner such as I?

5) And finally, let us notice that this thanks is exactly expressed in the acknowledgement of God's sovereignty, the acknowledgement that God is God alone. The recipient of this grace owes and gives eternal thanks to the *only God*. This is the thought of the original. It is also true that he gives thanks to God alone, not to any other, least of all himself. But this is only true because by this grace He has learned to know the Author of this grace as the *only God*, Who therefore is alone worthy of thanksgiving.

In distinction from those who, having received this grace, are thankful, the article speaks of those who have not received this grace, or rather, who do not receive it. The idea here is undoubtedly to speak of the reprobate from the point of view of their historical position and manifestation: they do not receive the grace of God. There are at any given time in the church also elect who have *not yet* received grace, who are not yet converted. But here the subject is those who do not receive grace at all. They also may be known by certain marks. And the article distinguishes them in a two-fold manner. In the first place, there are those who are altogether unconcerned about spiritual things, and who delight themselves in their own things. They feel no need of the grace of God, they have no interest in the grace of God, they show no evidence of the grace of God. They are altogether indifferent spiritually. They are carnal, profane. The things earthly satisfy them, and of the things heavenly they have no conception. They are like Esau. And the very fact that they are such is plain proof that they have not received the grace of God not only, but also that they do not care for it. In the second place, however, there is another group, fundamentally like them, — for they also receive no grace, — but in them this lack of grace is manifest in a different way. They are "careless, and vainly boast that they have that which they do not have." These careless people are not manifest as indifferent souls, but as those who are falsely secure. They claim in word and in deed to have that which they do not have. They claim to have the grace of God, but they do not have it. They claim to have an interest in spiritual things, but they do not really have it. They claim to have an interest in spiritual things, but they do not really have it. They claim to have a place in the kingdom of heaven, but they do not have it. They claim the name Christian, but it is not really theirs. They claim upon false grounds that they possess God's grace. They deceive themselves and others. They probably lead a life of outwardly good works and outward righteousness, and make those works and that righteousness the ground of their boasting. To this class belong

the hypocrites, who even succeed to make others believe that they have what they do not really possess. From this point of view it may be said of them, as the official English version has it, that they go on "in no apprehension of danger." Only we must remember that it is never true that men go to hell with an imaginary heaven. But they have no *spiritual* apprehension of danger. They have no grace, and their very lack of grace is evidenced in their vain boasting that they have it. For we must remember that the fruit of God's grace is first of all inward, spiritual, not this vain boasting. And while with relation to God grace causes a man to be eternally thankful, with regard to himself that grace does not cause him to boast vainly, emptily, but causes him to be watchful and to pray: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Hence, with respect to both these groups in distinction from those who receive God's grace, the implication surely is that it never happens that one earnestly seeks the kingdom of heaven and fails to find it.

Further, the fathers speak in this article concerning the proper attitude toward one's fellow believers. We must remember that the idea here is not to say that all Reformed people always practice this principle. Instead, the fathers here defend the Reformed truth. The Arminians claimed that the Reformed truth of sovereign and free grace led inevitably to a very bad practice of trying to distinguish in the church all members into elect and reprobate, — something which in practice would probably result finally in every member questioning whether every other member is the recipient of the grace of God and is elect. And the fathers reject this as being un-Reformed and not according to the example of the apostles. In fact, they maintain that the attitude and approach of the members of the church toward others who profess their faith and lead regular Christian lives should be the very opposite: we must speak the best of them. What does it mean that we must judge and speak the best of them? This, that we must judge (this judging refers to the inner determination and consideration of the mind) and speak (this is the manifestation of that inward judgment) of all that confess Christ in word and deed as though they really are Christians. This is the judgment of love. And this is also the only possible working principle for the communal life of the members of the church on earth.

Implied, of course, is the fact that the church on earth is not pure and that we are not able always to discern its impurity. We cannot discern with finality whether one is elect or reprobate, whether he possesses the grace of God or does not possess it. There may be those who might appear to us to possess the grace of God, but do not possess it. They may profess the name of Christ, and, as far as we can discern, they show amendment of life. And we would say that they are children of God. But it may certainly be possible that

they are not children of God at all. What must we judge and speak of them? Must we hunt and peck for the least bit of evidence upon which we can take hold, whether in fact or in imagination, in order to condemn them? Or must we put a questionmark behind them in our minds and in our speech, and say, "After all, we don't know for sure who is and who is not a child of God?" Not at all; we must, as long as there is no plain reason to question it, judge and speak the best of them. But the opposite may also be true. There may be those of whom we are ready to say, as soon, for example, as they stumble and fall into sin, and probably do so repeatedly even, that they cannot possibly be children of God, though actually they are. And also with respect to them we must be careful to judge and to speak the best. We should not be hasty to condemn one another as not being Christians. And if only we think, when we are inclined to express such condemnation, how terrible it is to say of one that he is not a child of God when God calls him His child, we will be deterred.

This is an important rule for the life of the church, and is to be observed alike by officebearers and members. It must be observed by the Consistory when members make confession of their faith. And it must likewise be observed by them when they engage in admonition and discipline. How despairing of any positive fruit must be the admonition and discipline of a member by the Consistory when *a priori* that Consistory judges the member to be no child of God. But it is necessary as well that this same rule be observed by the members of the church in their mutual relationships. There must be no spiritual assayers in the church, who measure and weigh the spiritual worth and sincerity of their fellow believers in haughty conceit and who try to exalt themselves as the acme of all spirituality by pushing others down in the mud of disgrace and disrepute. Such leads to party-ism and strife in the congregation.

For the fathers emphasize in this connection that the secret recesses of the heart are unknown to us. They cannot possibly be found out by us. They are known only to God, and, by the light of His Spirit and Word, by each one for himself. And that is enough. If the balances of judgment are in God's hand, then they are in safe hands. He will surely realize His purpose; and no one can defeat it. And therefore the church may safely operate also according to the rule here laid down.

In conclusion, the article speaks of one more class of people, namely, those who are not yet called. These are, first of all, members of the church, who are under the preaching of the gospel, who are outwardly called. They are, secondly, to be distinguished from those who are indifferent and those who are carnally secure. They are not yet inwardly called. They themselves, therefore, are not yet certain that they are children of God. They do not profess their faith. They are "seeking souls." What must be our attitude toward them?

(Continued on page 46)

DECENCY and ORDER

Reply to the Rev. MacKay

Before we enter a discussion of the significant 31st Article of our Church Order, I am going to comment on the recent writings of Rev. Malcolm MacKay that appeared in *The Contender* and in which he reflects upon a series of Articles I wrote in *The Standard Bearer* several months ago under the caption, "The Church and State."

First of all, I want to thank Rev. MacKay for his criticism, elucidation and enlightening articles. Even though I do not agree with everything he writes, I can enjoy reading his articles even as I have enjoyed reading *The Contender* of the last five years. When he criticizes, the spirit in which he voices his criticism is such that it lends itself to further discussion of the issues involved and in that atmosphere a discussion can be profitable toward mutual understanding of one another's views as well as arriving at the truth of the matter.

Secondly, I want to remove any personal offence to the Rev. MacKay if I, as he expresses it, "put him in a disadvantageous light before the readers of *The Standard Bearer* at the beginning of his comments upon our articles by referring to us as a 'former Presbyterian minister in Nova Scotia.'" He feels that with this statement I created the impression in the minds of our readers that he is no longer Presbyterian but something else and he wants *The Standard Bearer* readers to know that although he has left the ministry of the Presbyterian Church in Canada because of the control modernism had gained over it, he is, nevertheless, and continues to be a faithful Presbyterian minister, i.e., faithful to the true cause of Presbyterianism. The organization known as the Presbyterian Church of Canada (and also U.S.A.) which MacKay left ten years ago departed radically from the historic position of true Presbyterianism and to this departure MacKay takes exception, leaves the organization and continues to staunchly defend and maintain the traditions of Knox and the Presbyterian fathers. His position of course we can understand for our experience has been quite similar. In 1924 the Christian Reformed Church of America departed radically from the historic Reformed position and cast faithful office bearers out of her fellowship. Overagainst this departure, we, in the ministry of the Protestant Reformed Churches, have continued to maintain and defend the historic position of the Reformed fathers even though, like MacKay, we have "no recognition or standing" in the eyes of men.

In the third place, with respect to the area of our differences on the matter of church and state, I have read carefully MacKay's articles and reread my own series on the subject. I had intended to reserve all comment until MacKay was finished but, since he has only one more article to write on the subject, I felt it was better to place this evaluation of

his criticism here rather than interrupt a series on Article 31 later. In this evaluation it is not my intention to comment upon every statement or point the Reverend raises but will in the interest of the subject itself confine myself to a few main issues.

For sake of clarity then, I want to say first that our area of differences is not, in my opinion, as great as MacKay presents it. On many things regarding this subject we are basically agreed. In fact the area of agreement is wider than that of disagreement as will be evident if we just briefly state the various possible views of the relation of church and state.

First, there is the view of Roman Catholicism according to which, briefly, the state is subject to the church. The pope not only holds the highest ecclesiastical office in the church but is also temporal ruler of the state. We need write no more than that we both agree that this view is false.

Secondly, there is the view advocated by the Arminians which is really the reverse of the preceeding and holds that the church is subject to the state. MacKay has made clear that he repudiates this view also but I must warn that the logical and practical sequence of the position he does take may very well lead to this. We'll say more about this a bit later but let it suffice to say now that we are agreed that this position of state domination of the church is also contrary to Scripture which emphatically affirms that Christ is the head of the church which He rules, not through civil authorities, but through the offices which He has instituted.

Thirdly, there is the Deistic and Baptist view of separation (absolute, complete separation) between church and state which view also underlies the First Amendment to the Constitution of the U.S.A. According to this view, the State limits its functions to civic matters and the Church to those of God and religion. Every religion, true or false, is given equal right and protection under the law of the land. The State may not interfere in respect to the religious beliefs and practices of any group but freedom of religion shall be exercised. The State is a-theistic, without God and leaves all matters of religion to the individual conscience; those that see fit may belong to the church of their choice and those that so desire may also affiliate with no church at all. Previous writings make plain that both MacKay and I agree that this view is also wrong.

In the fourth place, there is the view expressed in the footnote of Article 36 of the Netherlands Confession, adopted by the Synod of the Christian Reformed Church in 1910 and, since it has undergone no change since, is today the official view of our Protestant Reformed Churches. This view the Rev. MacKay evaluates with this statement:

"... the 1910 Statement is right insofar as it calls for the state to acknowledge and serve God, but it is false and inconsistent in so far as it demands the separation of church and state."

His criticism of this position is that it is a mixture of true and false, a contradictory statement, inconsistent with

the truth and brought about as a compromise solution on the part of the church to "bring itself into line with the popular American doctrine of separation of church and state." The Reformed position is compromised with that of the Deist, Baptists and framers of the U.S. Constitution. With this criticism of MacKay we do not agree but will come back to comment upon it later.

Finally, there is the view that Rev. MacKay advocates which is expressed in the original 36th Article of the Netherlands Confession, the original 28th Article of our Church Order and the 23rd Chapter of the original Westminster Confession. To quote from the Westminster Confession, Article 3, Chapter 23, this view states:

"The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

The clear language of this article plainly implies, as I see it, that the State is duty bound "to establish and maintain a State Church, advancing and supporting the same as the only true Church, and to oppose, to persecute and to destroy by means of the sword all the other churches as being false religions." (Footnote of 1910). The point now is not, "What church will the state recognize?" but rather the fact that if she is to execute the duties outlined above she must recognize one church and say of her, "there the Word of God is kept pure and entire," and anyone who does not abide by the doctrines and practices of said church must be the object of civil punishment. If this is not the case, it is ridiculous to so define the duties of the state. When MacKay writes the following, we agree: "The state, as well as the individual person, must PUT INTO PRACTICE its profession to acknowledge God as its God. Otherwise it become a hollow and hypocritical mockery. No man can respect either himself or his neighbours if he or they say that they believe in God and in His Son Jesus Christ, and then stop with that, making no attempt to put their profession of Him into practice. In the same way, the state cannot stop short with a mere verbal and legal acknowledgement of God as its God, and consider that its duty toward God is done. In other words, it cannot adopt a law or amendment to the effect that it acknowledges God as its God and then ignore it by making no real effort to put it into practice. If it did, the state would be guilty of the same kind of sin as an individual who acts in this manner." It follow then that if the duties of the state are correctly stated in Chapter 23 of the Westminster

Confession, the state must consistently carry these duties out to the extend of punishing all who do not abide by the doctrines and practices of that church which by the state is recognized as the church that keeps the Word of God pure and entire.

(Parenthetically we wish to note here that it is the duty of every citizen to be in subjection to the state as long as the state functions within its Divinely appointed authority. To fail to do so is to rebel and sin against God who ordained the powers that be. Now, if the duties attributed to the state under this position are truly stated, it must follow that the citizens of the state are bound to be in subjection irregardless of which church the state recognizes as true. After all the prerogative to determine which church is true is the States, not the individuals. No doubt as long as the State recognizes Presbyterianism as the true religion as was done in Scotland, MacKay is satisfied with this view but would he also accept the natural consequences of his position if the State in power recognizes the Roman Catholic Church? He may object that that is not the true church and the true religion but what right does he as an individual have to make such a claim overagainst the State, God's appointed minister to make this determination?)

Hence, I claim that this view leads to State domination of all religion, of the church, and disagree with this expression of the duties of the State. This leads to the crux of MacKay's criticism of my previous series on this subject. His contention is that I oppose the original Westminster Confession which he claims, respecting this matter "is squarely founded upon Holy Scripture and likewise holds forth the true teaching on church and state." This charge is serious for it implies that I am militating against the Scriptures and promulgating false doctrine in respect to this matter.

Concerning this we will have more to say, D.V., next time when we will show the reasons why we do not agree with MacKay's position. G.V.D.B.

THE VOICE OF OUR FATHERS

(Continued from page 44)

We are to pray to God for them, a prayer which, of course, must needs always have the qualification, "Thy will be done." Such prayer is an expression: 1) Of trust and confidence that God in due time calls all His own. 2) An acknowledgement of His sovereign grace. Therefore the fathers emphasize that we are to pray to God, "who calls the things which are not as if they are." He alone is able to accomplish the work of His grace in them. They cannot do it. He owes them no grace. And no man can supply that grace or refuse to supply it. It is God's sovereign work. And therefore, with respect to those who are not yet called we are to pray to Him. And never are we to be haughty over against them. For we have not made ourselves to differ. What we have we have received of Him. What we are we owe to sovereign grace alone. H.C.H.

ALL AROUND US

Torch and Trumpet Undergoes Another Change.

The above named periodical has changed its appearance again. This is the third time, if I am not mistaken, in seven years of its existence that this religious magazine appears under a different cover. Not only has it altered its outward appearance but changes have also been planned as to contents. The managing editor, Rev. H. J. Kuiper, former editor of *The Banner*, tells of the plan in his rubric titled Timely Topics in the September, 1957 issue.

We are pleased with the new appearance. It is both attractive and easy to read. Also interesting is the proposed plan as to contents.

We are informed that there has been complaint "that *Torch and Trumpet* was too solid, too exclusively academic, and not sufficiently slanted to practical problems and current issues in Church and Kingdom." The attempt is now being made "to offer material that has a more popular appeal."

According to plan Rev. L. Greenway will write a series of Meditations of a devotional nature on the epistle to the Ephesians. Under the heading Timely Topics Rev. H. J. Kuiper will offer his views on practical problems and current issues in the field of religion. Rev. Edward Heerema will answer questions of the readers; and a page has been set aside for contributions of leading women in the church, and another page will serve as a sort of public pulse which will receive contributions of the readers. Most interesting of all is a proposed series of outlines prepared by Dr. William Hendriksen who will deal particularly with the *Signs of the Times* and the *Second Coming of Christ*. Some of the old rubrics have been retained.

The editorial staff believes that their magazine will appeal to a wider range of readers and increase the subscription list sufficiently to make the paper self supporting.

We have been a reader of this periodical from the beginning of its existence, and though we did not always agree with its contents we nevertheless have found the material generally interesting reading, sometimes very instructive. Personally we are looking forward to the fulfillment of the proposed plan. And frankly, I would be pleased to know how they can publish such a neat looking paper for only \$2.00 per year subscription price.

An Important Conference at Cutlerville.

Ministers from several Reformed denominations in Western Michigan were invited to attend a conference under the direction of the staff of the Christian Psychopathic Hospital at Cutlerville, Michigan, on Thursday, October 3rd, in the chapel of that institution.

The denominations represented were Reformed Church of America, Christian Reformed, Protestant Reformed, and

also representatives of the group that departed from us in the recent split. We recognized men from as far as Muskegon, Holland and Kalamazoo from each of the above named churches. The program was entitled: Pine Rest Psychiatric Conference for Pastors.

The purpose of the meeting as expressed by the hospital pastor, Rev. R. Heynen, who was chairman of the meeting, as well as by Dr. G. A. Van Noord, superintendent of the institution, was to bring the pastor into closer touch with the institution and its work, and more particularly, to help him meet some of the problems that arise in his pastoral work when he has to advise those in his congregation who are mentally ill or despressed.

To realize this purpose members of the staff delivered papers, four in number, dealing with as many aspects of the problems involved. The subjects treated were the following: "Where Pastor and Psychiatrist Meet" by Dr. J.-D. Plekker, staff Psychiatrist at Pine Rest. "Recognizing the Psychotic" by Dr. M. J. Beukema, also staff Psychiatrist. "The Pastor's Role in Mental Illness" by Rev. William L. Hiemstra, also hospital pastor. "The Pastor's Mental Health" by Dr. Gelmer A. Van Noord, superintendent of Pine Rest. Opportunity was given after the rendition of each paper for the ministers to ask questions. Some of the discussions that followed were very interesting and instructive. We cannot begin to repeat some of the remarks made either in the papers or in the discussions that followed. Nor is that our purpose in this report. As you may gather from the program listed above, all that was said at the conference was meant only for those who attended.

Our only purpose in reporting this conference is to emphasize the growing need of a clearer understanding of the mental patient by the pastor and the importance that he avail himself of all the information obtainable to meet the need of advising those who are afflicted with this illness.

We were told that 175 ministers had signified their intention to accept the invitation to attend the conference. However, when the meeting began it was estimated that approximately 190 were in attendance. It showed plainly that the majority of ministers in this area felt the need of information and advice in their treatment of parishoners who have this particular need. And though it became plain to us that a psychiatrist is not a pastor, and a pastor is not a psychiatrist, it also became plain that both the christian psychiatrist and the christian pastor can benefit from a christian discussion of their mutual problems. By this we do not mean to say that we approved 100 percent of all that was said at the conference by way of advice or as to the approach to all the problems of mental illness and its treatment. If we may interject one note of criticism, it seemed to us, and we felt also to others, that the fact of sin and the depravity of human nature are to a large extent ruled out in the present method of treatment of the mentally ill. I do not wish to broaden out on this criticism because it may fall away

or be satisfactorily answered if and when another conference is held.

We would judge by the response at this conference that the staff at Pine Rest will be encouraged to arrange other conferences. We hope they will.

We were well cared for throughout the day, not only with stimulating addresses and discussions, but also our physical needs were well provided for by a marvelous luncheon and two coffee breaks. Our sincere thanks to the medical staff and nurses for this liberal reception and treatment.

Testimony Regarding Our Own Prot. Ref. Schools.

Such is the title of a paper given to me for perusal by a brother who was a former parishoner of the Rev. John Blankespoor. The latter wrote the 3 pages single-spaced mimeographed document and distributed it to his congregation only a short time before the recent split.

The paper is too long to quote in the space I have left, but in it he plainly reveals the following:

1. That he is in no need of further light as to the meaning and intention of the Three Points of Common Grace as expressed by the synod of the Christian Reformed Church in 1924.

2. That he considers these Three Points heresy, and that it is the duty of Prot. Ref'd parents to oppose this heresy according to the vows made at the time of the baptism of their children.

3. That he considers it a great danger and a threat to the very existence of the Prot. Ref'd churches when our children attend the christian schools which are under the dominion of the Christian Reformed people.

4. That he will not allow his children to be under the instruction and influence of teachers who are other than Prot. Ref'd both as to doctrine and world and life view.

5. That he does not consider the present Prot. Ref'd schools to have "arrived," but that they are better than the Christian Reformed Schools, and our children must have the very best.

6. That the difference between the Prot. Ref'd churches and other Reformed churches is sufficient to warrant our separate existence, and therefore, the same applies also to the schools.

The above is, I believe, a fair restatement of his position prior to 1953 on the matter of our Prot. Ref'd christian education. Generally speaking, I would say it was a beautiful testimony, one which could very easily be republished and disseminated among our own people.

But now mark how empty this testimony becomes when you consider the Rev. J. Blankespoor in the year 1957. Here is his testimony today:

1. I subscribe to the two statements of the Rev. H. De Wolf which are: "God promises every one of you that if you

believe you will be saved;" and, "Your conversion is a prerequisite to entering into the Kingdom." I prefer this heresy to the sound Prot. Ref'd doctrine that the promises of God are particular and unconditional, and that conversion is never a prerequisite to entrance into the Kingdom of God, but can only take place in the Kingdom.

2. I believe that the Three Points of 1924 can possibly be interpreted in a true Reformed way and if the leaders of the Christian Reformed Church will do this, I am ready to become a member of that church, and advise all our people to do the same.

3. I believe it is wrong for our people to send their children to a Prot. Ref'd christian school because the doctrine and world and life view taught in these schools is much too narrow.

4. I believe that it is detrimental to the welfare of our children to separate them from the influences of the Christian Reformed teachers and pupils. Rather, because I believe in ecumenicity, I believe we should come as close to them as possible and even unite with them as churches and schools.

5. I have taken my own children out of the Prot. Ref'd christian schools and advise all my people to do the same because I no longer believe they are the best.

6. If I have offended good people by exhorting and admonishing them to send their children to the Prot. Ref'd schools when they were of the mind to keep on sending them to Christian Reformed schools, I apologize and confess now that I am very sorry. I believe that they were right all along, while I was seriously in error.

If the people who follow Rev. Blankespoor and those ministers who are with him cannot see that something is radically wrong when a man can change so completely, then I confess that I see no hope for them.

We can only conclude that either they never had any use for our own Prot. Ref'd schools and all that they stand for, or that they are totally blind and ignorant of what is taking place under the leadership of their ministers.

We also conclude that one who can change so radically on such an important position of principle must not have had much principle to begin with.

Must we not also conclude that here is a case of the blind leading the blind? I do not hesitate to say so. I am at a loss to come to any other conclusion.

On the other hand, I believe I can understand why they are going in the direction of the Christian Reformed Church. They have nothing as things stand now. In the split they lost the Prot. Ref'd Seminary and the Prot. Ref'd Christian Schools, the two vital institutions that have the power to perpetuate the church of the future. Small as these institutions are, and difficult as it may be to maintain them, we who are Protestant Reformed should remember that the day we lose them we also have lost the right of existence.

M.S.

REPORT OF CLASSIS EAST

Meeting October 2, 1957

At Fourth Church.

Rev. B. Woudenberg, chairman of the previous classical meeting led in devotions. All the churches were represented by two delegates.

After classis was declared constituted, the Rev. C. Hanko presided. He welcomed the delegates and read the agenda for the day.

The chairman appointed the brethren P. Koole and T. Miedema to serve on the finance committee for this meeting of classis; and the brethren Rev. R. Veldman, Herman Kuiper, and R. De Young, Sr., to plan the schedule of appointments requested by the consistory of our Kalamazoo church. Both of these committees later reported, and the report of the latter was adopted as follows:

Classical appointments to Kalamazoo: Oct. 6 — M. Schipper, Oct. 13 — J. McCollam, Oct. 20 — R. Veldman, Oct. 27 — G. Lanting, Nov. 3 — C. Hanko, Nov. 10 — B. Woudenberg, Nov. 17 — G. Vos, Nov. 24 — H. Hanko, Dec. 1 — M. Schipper, Dec. 8 — G. Lanting, Dec. 15 — R. Veldman, Dec. 22 — C. Hanko, Dec. 29 — B. Woudenberg, Jan. 5 — J. McCollam, Jan. 12 — G. Vos, Jan. 19 — H. Hanko.

The Stated Clerk and the Classical Committee tendered reports which were accepted by the classis. Also the committee appointed at the last meeting re the Holland Case gave its majority and minority report. Classis decided to refer this matter back to the synod of 1958. Another committee previously appointed to investigate the cost of indexing *The Standard Bearer* reported. Classis decided to send the recommendation of the committee along with the overture of Hudsonville re the publishing of an index to the synod of 1958.

Classis then spent considerable time reading a protest of a member of the Holland church as well as the Consistory's answer. Classis decided that the protest was out of order because of certain accusations the protestant makes against his consistory and further advises the consistory re future action.

Classis then re-elected Rev. M. Schipper as Stated Clerk, and the brethren Revs. G. Lanting and B. Woudenberg were chosen to serve on the Classical Committee replacing the Revs. G. Vos and M. Schipper whose terms had expired.

Elder James Heys reported that he had thanked the ladies of Fourth Church for their excellent catering services.

Classis accepted the invitation of Creston Church to hold its next meeting there on January 8, 1958, D.V.

Questions of Article 41 of the Church Order were asked and each consistory answered satisfactorily.

The chairman thanks the classis for the cooperation he received from the delegates and the brotherly spirit that prevailed throughout the meeting.

The Rev. G. Vos offered the closing prayer of thanksgiving to God.

REV. M. SCHIPPER, Stated Clerk.