

The Standard Bearer

A REFORMED SEMI-MONTHLY MAGAZINE

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Meditation-

Living Christ's Life in the Flesh

Editorial-

The Erring Views of Dr. H. M. Kuitert (5)

News Feature-

**Covenant Christian High School Dedication
(In Word and Photo)**

The Y in Youth

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THE STANDARD BEARER

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Editor-in-Chief: Prof. H. C. Hoeksema

Department Editors: Mr. John M. Faber, Rev. Cornelius Hanks, Prof. Herman Hanks, Rev. Robert C. Harbach, Rev. John A. Heys, Rev. Jay Korterling, Rev. George C. Lubbers, Rev. Marinus Schipper, Rev. Gise J. Van Baren, Rev. Herman Veldman, Rev. Bernard Woudenberg

Editorial Office: Prof. H. C. Hoeksema
1842 Plymouth Terrace, S.E.
Grand Rapids, Michigan 49506

Church News Editor: Mr. John M. Faber
1123 Cooper Ave., S.E.
Grand Rapids, Michigan 49507

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Business Office: The Standard Bearer,
Mr. H. Vander Wal, Bus. Mgr.
P.O. Box 6064
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Meditation

Living Christ's Life In The Flesh

Rev. M. Schipper

*"And the life which I now live in the flesh I live by
the faith of the Son of God, who loved me, and gave
himself for me."*

Galatians 2: 20b

The apostle Peter had defected and played the part of a hypocrite!

While he was in Jerusalem and gathered there with

the apostles and elders, he had concluded with them that Christ was the end of the law to all who believe, whether of the Jews or the Gentiles. He confessed with

them that the church of the new dispensation enjoyed a peculiar freedom which those of the old dispensation could not and did not possess. He showed to the church that spiritually the distinction between Jew and Gentile no longer existed, and therefore he thought nothing of it to eat with the Gentiles.

But when he came to Antioch he withdrew himself, urging others, even Barnabas, to withdraw with him, refusing to eat with the Gentiles out of fear of them who were of the circumcision. Evidently he advocated a return to the Old Testament ceremonies.

And Paul withstood Peter to the face before all the church!

The apostle showed clearly how hypocritically Peter had acted. How on the one hand he purported to be justified by the work of Christ; while on the other, he encouraged the ceremonial rites — work righteousness. The apostle makes plain how the one simply excludes the other. Either Christ is all our righteousness, and the works of the law are of no value; or, the law is still in force, and Christ has died in vain. Having Peter and those who dissembled with him in mind, Paul declares that if he believed both, and acted accordingly, he must needs be a transgressor. This is what Peter was!

No, says the apostle, the law has made me dead, in order that I should live unto God. That was the very purpose of the law — that it should slay me. Through my inability to fulfil it, I know my misery and death. Thus the law was as a school-master leading me to Christ and through Him to God and life. I am crucified with Christ, and because I am become one plant with Him, I also now live — because Christ lives in me.

Hence, the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me!

The text may very well be understood in the figure of a circle with its parts. There is first of all the circumference; then the radius, i.e., the line drawn from the center to the circumference; and then there is the center of the circle. If one were to determine the circumference, geometry has posited the theorem — radius squared times Pi (3.1416) equals circumference. Paul is speaking in the text about the circumference of his life — it is in his flesh. To reckon what that life must be, you must take into consideration the radius, that is, faith of the Son of God, and the center where the radius begins, namely, the life of Christ which is in the center of my life. So we have: Living Christ's life in our flesh!

Notice, first of all, then the source of this life!

Paul makes special emphasis in the first part of the verse 20 that: Christ liveth in me!

"Nevertheless I live, yet not I but Christ liveth in me!"

Here it is plain that the apostle lives, yet the life he lives is not his but Christ's, which lives in him. So the source of his life is Christ!

Christ!

Take special note of this name! It is the Saviour's official name. It refers to Him in His official capacity, as the Anointed Servant of God. It designates Him as the one who is both appointed and qualified by the Holy Spirit to give life.

Son of God!

Mere man cannot give life. Not even Christ according to His human nature. Man, also Christ according to His human nature, is dependent on God for life. God only can and does give life, and He does it in and through His Son. Jesus Himself said, "Even as the Father hath life in Himself; so hath He given to the Son to have life in Himself, and to give it to whomsoever He will." (John 5:26).

Life — What is life?

Like so many other concepts we so freely use yet find so difficult to define, so is the concept — life. Even the dictionary gives no final satisfaction in defining what life essentially is. This does not mean, however, that we are entirely at a loss to observe some of its characteristics. For example, if we look at the organism the tree, it is easy to observe that the life of a tree is its constant adaptation to the law in which this creature was created, namely, the soil, and the air, in which it is planted. Remove it from the soil and deprive it of air, and the tree dies. The same is true, for example, of the fish. The law for the fish is the water. As long as the fish can constantly adapt itself to that law which was created for this creature it is said to live. Remove the fish from the water and it dies.

Though it may be a little more difficult to define the life of man, the rational-moral creature, because he is more than an animal, nevertheless also here the principle applies. Man may be said to possess a two-fold nature; on the one hand there is the earthly aspect in which like the animal he must constantly adapt himself to the law of his creation, the soil and air, to live. He must have bread to eat and water to drink and air to breathe. But man was so created that he cannot live by bread alone. He is more than an animal. He is a rational-moral-spiritual being, who was created to stand in the law of God: the law that dictates: Thou shalt love Me with all thine heart and mind and soul and strength. In one word, man was created in the image of God. So long as man abode in that law he lived. As soon as he removed himself from that law he died. Now the natural man is born spiritually dead. Physically and naturally he lives as long as he breathes air, eats bread, and drinks water. Spiritually, however, he is unable to adapt himself to the law of the love of God. He is therefore spiritually dead.

Here is the miracle of grace! God recreates those whom He has chosen, not only restoring to them the life man originally possessed before the fall, but raising it up to eternal, heavenly life in and through His Son, Who is called in the Scriptures not only the Prince of life, but also the expressed image of the Father. So that the elect

of God are recreated into the image of Christ. They possess in principle the life of regeneration, resurrection life — life that can never end. So that they not only know God but love Him with all their hearts. “This is eternal life, that they may know thee the only true God and Jesus Christ whom thou has sent.” (John 17:3). United to Christ so perfectly are they that when He was crucified they were crucified, when He died they died, when He arose they arose, when He ascended up on high they ascended, and in Christ they now live in heavenly places. As the apostle expresses it, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.”

The Source of my life is the Son of God!
Who loved me!
Who gave Himself for me!
Constantly adapted to Him I live!
He is the center of my life!

But how does that life become manifest? How does it appear in the circumference of my life as I live it in the flesh in the midst of the world?

The apostle now points to the radius, that is, the line drawn from the center to the circumference, when he says: “I live by the faith of the Son of God.”

Faith! A certain, assured, spiritual knowledge; and a hearty confidence!

Not my hand that clings to Christ! But God’s gift, and God’s power, uniting me so perfectly to the Son of God that His life dwells in me consciously. And it lies in the nature of this faith that it gives nothing, it does not contribute; but only receives. It feeds on the Son of God as He is revealed in the Scriptures, the gospel of our salvation.

Faith — God’s means to unite me to Christ in Whom is all my salvation, grounding me in the life of regeneration, and worked in me by His Word and Spirit.

Faith — my means to consciously appropriate that life of Christ the Son of God. That life of Christ does not flow to me, as water through a conduit; but I subjectively and consciously appropriate it with an assured and spiritual knowledge and hearty confidence in such a way that I taste that life of Christ, the Son of the living God, and live out of that life while I live in the flesh in the present evil world.

Thus the life of Christ becomes manifested in the circumference!

Which I now live in the flesh!

That is, the body of this flesh, this mortal flesh wherewith I come into contact with the world, this present evil world in which I am called to be as of the party of the living God.

That flesh that never willeth any good thing! That never wants to go to heaven, that always delights in that which is sinful, that always causes me grief, that never wants to do the will of God! That flesh also has its own will, and still often brings me into subjection to the evil. Hence, as the same apostle expresses it in his epistle to the Romans: “I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!” (Romans 7: 21-24a).

Nevertheless I live!

And the life I live in the flesh is the life of the Son of God!

And this life I live by faith!

Victorious life it is, because it is born of God! “For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” (I John 5:4).

Thus what is essentially invisible becomes visible in my life as I live it in the body of this flesh which would not have it so. It must become manifest that Christ lives in me and that the life I really possess proceeds from the Son of God Who loved me and gave Himself for me.

He saved me in order that I might live unto Him. And if it is He Who lives in me, my life must surely become manifest as Christ-like!

He Who loved me so much that He gave Himself for me to the shameful and bitter death of the cross, cannot rest until I shall be perfectly like Him!

In principle this already becomes manifest as I walk by faith which proceeds from Him and of which He is the Author and Finisher, and which is seen even as I walk in the flesh in the present evil world.

By and by, when I shall walk no longer in the body of this sinful flesh, but in the glorious body of the resurrection, He shall behold me in the perfection of his likeness.

That will be glory for me!

For you, too, my reader?

Say Amen, and Amen!

How, then, does one obtain this assurance of election and calling? I would answer this question as follows. First of all, it must be emphasized that also this assurance is a gift of grace, and that it can only rest on the Word of God addressed to us. Only God can assure us of our salvation. On nothing less dare we base our assurance. But how does God speak to us? Always through the Scriptures. Apart from the Word of the gospel there is no Word of God to us. Hence, if we would make our calling and election sure, we must surely give diligence to read and study the Scriptures, and to attend to the Word of God preached.

— H. Hoeksema, “*The Wonder of Grace*,” p. 120

Editorials

Editor's Notes

Back business. I failed to make mention in the previous issue that the department *The Lord Gave The Word* will be appearing from time to time in the current volume. The Rev. R. Decker contributed a guest article in the last issue for this department; but we are happy to report also that the regular department editor, Rev. C. Hanko, hopes to fill this rubric in the future. The next article will appear in the November 1 issue. You may also await with anticipation a surprise new rubric from Rev. Hanko's pen which will appear from time to time.

* * *

New department. As you read this issue, you will discover a new department designed especially for covenant youth, under the heading, "The Strength of Youth." The Rev. J. Kortering has switched from his co-editorship of the Meditation department to this new rubric. The purpose of this new department is emphatically not to compete with *Beacon Lights*. We are of the opinion that our youth should become accustomed to reading the *Standard Bearer* in addition to their own magazine. This new department is an added incentive to do so. Parents, encourage your young people.

* * *

Seminary report. In my dual capacity as editor and seminary instructor, I cannot refrain from a bit of partiality to the seminary. Be sure to read the "Seminary Report" in this issue. It introduces our greatly

expanded student body, and, I am sure, will infect you with some of the enthusiasm and thankfulness which has already infected us who are directly connected with "our school."

* * *

News feature. We are happy to present in this issue a special news feature concerning the dedication of Covenant Christian High School. That was a thrilling occasion, and more than one of us went homeward after that dedication with tears of joy in his eyes. By this means we want to share the occasion with you. It was a highlight! Our thanks to Dr. Monsma for his report, to Rev. Veldman for furnishing his address, and to Mr. Seymour Beiboer for his fine pictures.

* * *

Reasons for sanctified optimism. I want to conclude these notes on this note. Sometimes, especially when occasionally notes of malcontented criticism and even calamity-howling are sounded by a few, with whom the wish is frequently father to the thought, we allow ourselves to be tempted into accentuating the negative, and thus to be led even into the slough of despond. But as I ponder some of the items mentioned above and some of the material appearing in this issue, it strikes me that there is abundant reason for a healthy, sanctified optimism, as well as for a renewal of zeal and vigor for the task. The Lord is greatly blessing us! All thanks and praise to Him!

The Erring Views of Dr. H.M. Kuitert (5)

Prof. H. C. Hoeksema

Evaluation of Kuitert's View of Scripture (continued)

Before continuing with this part of the evaluation of Dr. Kuitert's erring views, I must insert a note. It

concerns the fact that the Dutch professor has succeeded well in setting the journalistic kettle aboiling. All the journals are having their say about the Kuitert

matter. Since the last issue of the *Standard Bearer* went to press, the *Banner* has carried a significant article by Dr. Kuitert himself, as well as editorial comments by the Rev. Vander Ploeg; and the *Reformed Journal* (July-August issue, which, however, appeared tardily toward the end of September) has joined the fray on Kuitert's side, as might be expected, with an article from the pen of Lewis Smedes. Earlier such papers as *Torch and Trumpet*, *Church and Nation*, the *Reflector*, and *Calvinist Contact*, as well as *De Wachter*, carried articles about these matters. Much of what is being written I am covering in the course of the present series of articles; but there are several items which, in my opinion, demand special attention. To the latter I hope to return after I have finished the current evaluation. The reader will have to be a bit patient, therefore; for there is simply too much of significance about this important issue either to pass it by or to treat immediately. Meanwhile, I will try to complete my current evaluation first.

My second point of criticism with respect to Dr. Kuitert's view of Scripture concerns his heavy emphasis upon the merits of his view with respect to the so-called human factor, or human element, in Scripture.

In this connection, let us bear in mind what the professor said. He claimed, in the first place, that his interpretation of Genesis takes the human element in Scripture into account. Secondly, he accused what he called the "traditional view" of not doing justice to this "human factor" in Scripture. And thirdly, he claimed that orthodoxy, not knowing what to do with this human factor, and being somewhat afraid of its implications, always wanted to keep it as small as possible.

What must be said of these ideas?

In the first place, I believe that this is one of the most important elements not only in Kuitert's position, but also in all the discussion and debate that is currently raging about the doctrine of Holy Scripture. It probably is the determining factor with respect to the questions concerning the inspiration and authority and infallibility of Scripture. For here the whole subject of what is called "organic inspiration" is involved.

In the second place, I believe that exactly at this point Prof. Kuitert, — I would judge: quite knowingly, — hit upon the weak spot in the armor of many of his opponents. Mark you well, I do not say the weak spot in the orthodox view, but the weak spot in the armor of many of his opponents. By this I am implying that many of his opponents do not hold strictly, and possibly do not fully understand, this doctrine of organic inspiration. Dr. Kuitert recognizes that they, as well as he, speak of a "human element" and a "human factor" in Holy Scripture. He recognizes, — correctly, in my opinion, — that in many instances traditional Reformed theology does not quite know what to do with this human element. They are not a little afraid of it. They feel that here is a point at which one can get

bogged down inextricably in the mire of criticism, a criticism which inevitably will strike at the very authority and infallibility of the inspired Scriptures. And fearing this consequence, — and let it be said: quite properly fearing it, — they sought a solution. Here is another point on which Kuitert is correct in his judgment of much traditional theology. The solution which they chose was to keep this so-called human factor as small as possible. Mark you well, they conceded a human factor; but they minimized it, tried to keep it as small as possible.

Now what is the result of this situation?

In the first place, it becomes evident that the difference between Kuitert and many of his opponents is, in a sense, *only one of degree*. It becomes a difference of *emphasis*. Traditional theology in many instances concedes that there is this "human factor" in Scripture. Rightly or wrongly, with good intentions or evil intentions or without at all giving account to themselves of their terminology, they speak of a human element, of a human factor of some kind, thus conceding what to Kuitert is a key point. They strive to keep this human factor very small. They probably insist, — Kuitert will say: quite inconsistently, — that this in no wise means that the Bible is not the infallibly inspired Word of God and that it is not in its totality the Word of God and not a mixture. They devise such terminology as "Primary Author" and "secondary authors" in order to express somehow their recognition of this human element, and in order at the same time to minimize it and keep it as small as possible. But meanwhile Kuitert has them "over a barrel." He has found a stick with which to hit a dog, so to speak. That stick is this human element which they concede is present in Scripture. And seemingly Kuitert quite justifiably strikes them with it when he says, "Ah, but you do not do justice to that human element! You concede that it is present; but you are afraid of it and are not prepared to accept the consequences of its presence. I also recognize this human factor. But I want to do full justice to it. I am not afraid of it, and I do not think we ought to be afraid of it. In fact, it has been a weak point in our Reformed presentation that we have not done justice to this human factor in the past. And now I, with my version of the Genesis account, make bold to say that I am doing justice to this human element." Thus the whole debate becomes one about emphasis, one of percentages. Both hold to the same basic equation: the divine factor *plus* the human factor *equals* the Bible. The difference concerns the size of the two elements. Is that divine factor 99% and the human factor 1%? Or is the human factor possibly as great as 50%, contributing an equal part to the total, Scripture? Put thus, however, it is evident that Dr. Kuitert seems to have a point. And can one not discern in some of the opposition to Kuitert a note of anguish on the part of those who are being whipped by this stick? Let them

make this human element as small as they will, let them reduce it to one-tenth of one per cent, Dr. Kuitert can still say, "Ah, but you concede to me that there *is* this human factor in Scripture, do you not?" And he can argue, "Come, now, give this human factor its due place. Be honorable!"

Yet, in the second place, given these alternatives, even in this situation I would have to cast my lot with the traditional theologians. On the one hand, every grain of reason within me tells me that, granted the above situation, Kuitert is right: the logic is compelling. Yet, on the other hand, every intuition of faith impels a child of God to maintain that Scripture is solely the Word of God written, that it is infallible, that its authority is absolute. And when those who concede a so-called human element, be it ever so small, nevertheless oppose Kuitert and, be it with apparent inconsistency, maintain that the Scriptures are not a mixture, but solely and in their entirety the inerrant Word of God, the believer by every impulse of his spiritual life wants to hold and does hold with those who hold to the infallible Scriptures as being the Word of God without any admixture of a word of man. The child of God does so not because he is afraid of making a concession. He does so not, as has been suggested, out of the mere motivation of a desire for certainty. It is not this alleged certainty-structure which forms the basis of our faith concerning Scripture.

That would indeed be rationalistic, although, let me add immediately, every child of God can see immediately that the foundations are destroyed when the certainty afforded by the infallible Scriptures is taken away. No, the child of God is confronted by the claim of Scripture itself: "All Scripture is given by inspiration of God. All Scripture is God-breathed." To him that means this: God breathed, and the result was the Word of God written. Those Scriptures are God's product, not man's. However much you want to talk about so-called secondary authors and about a human element, the faith of the child of God, based upon Scripture itself, always comes back spontaneously to that one, all-important fact: the Bible is the Word of God written.

Nevertheless, in the third place, I do not believe that this is the full answer to Kuitert and others. I do not believe that this is the full answer, or that it is an effective answer, to his argumentation concerning the so-called human factor. After all, there is something compelling about Kuitert's logic, or, at least, the implied logic of Kuitert's position, namely, that if you concede a human element, the only quarrel can be about the *size* of that human element, not about the question whether Kuitert denies Scripture. I believe that the answer lies in the direction of a proper understanding of what is called *organic inspiration*. To this I shall devote my next editorial on this subject, D.V.

All Around Us

Varia

Prof. H. Hanko

Gradually a rather large number of interesting news items has accumulated on my desk. Each one individually calls for little comment, if any. They tend, generally, to show the direction of the church today in these evil times. We offer them here to our readers.

Christian News has a rubric in its paper entitled "Turret of the Times". We are indebted to this paper for the following items:

—Last July two white policemen were shot, one fatally, when they attempted to arrest a negro robbery suspect. A negro organization called Black United Front unanimously passed a resolution which defends this murder of policemen as justifiable homicide. The resolution reads:

Be it resolved that:

The methods of self-defense by the family charged

with the alleged slaying of the honky cop is justifiable homicide, in the same sense that police are allowed to kill black people and call it justifiable homicide.

This statement was approved by Rev. Channing Phillips, a negro minister, who received nearly 70 votes for the Democratic presidential nomination in Chicago.

—Dr. Robert C. Dodds, the director of ecumenical affairs of the National Council of Churches recently went on record as favoring a general church membership. He wrote:

My thesis can be put quite simply: that the day has arrived to declare the existence of a general church membership. This means that, if you become a Christian, other Christians acknowledge that you are fully a Christian. It is unrealistic, of course, to expect all Christians to accept such a principle at the start. There will be inevitable regional and ideological

holdouts. But the norm—at least, let us say, among the ten churches which now comprise the Consultation on Church Union and the Roman Catholic Church and the Lutheran Church in America—will be that anyone who belongs to one belongs to all. Thus, if you should become a member of the Methodist Church, you would become simultaneously a full member of the African Episcopal Church Zion, the Roman Catholic Church, the United Church of Christ and the Episcopal Church.

Imagine if this would some day become compulsory for all churches—as well it could. That would mean that our Churches would have to receive at the communion table anyone who was affiliated with any other church in the whole country. Presumably, to refuse, would open one to the charge of narrowness, bigotry and lack of love for one's fellow Christian.

—In the *Standard Bearer* of a couple of months ago we discussed in this column what was being done with poverty funds in the First Presbyterian Church of Chicago. Rev. James E. Fry is minister there. Under his leadership the funds have been used to promote gang activities. Recent investigations have uncovered over one thousand separate acts of fraud in this poverty program. Gang members, who are supposed to be rehabilitated through these poverty funds were repeatedly guilty of fraudulently signing checks and using government funds for their own personal purposes. The activities of Rev. Fry have received the complete approval of the Chicago presbytery to which Fry's church belongs.

—The number of Roman Catholic priests resigning from the priesthood is growing. The figures compiled, while incomplete, list 463 men who have resigned in the United States since the first of the year. This is usually considered to be only a part of the total number which is not known. Since January of 1966 the known number is 1,174.

—A methodist minister has recently written:

Extramarital sexual communication harms marriage no more than does extramarital verbal communication. It is time we freed our understanding of marriage from its property-rights attitude. It is time a number of our penal laws were revised. It is time we updated our sexual ethics to a level that enriches human life.

This is situation ethics with a vengeance.

* * *

Although the decision was taken last June, it is of special importance now that school has opened. Last June the United States Supreme Court ruled that the program which provides textbooks paid for out of public funds for parochial and private school children is constitutional. A law was made in New York in 1965 which requires public schools to lend up to fifteen dollars worth of textbooks each year to each pupil in grades seven through twelve of private schools. This law was challenged but the Court ruled that it did not violate the First Amendment because it did not constitute state support of religion. This position was taken

by the court because of one key point in the law: the books are given to the students and not to the schools.

It is possible that this principle might be expanded in such a way that far more aid could be given to private schools from the coffers of government if the aid was given directly to students and not to the school itself. In some areas suggestions have already been made that certain amounts of money be given directly to parents with children in private schools to aid them in tuition payments.

If it is true that this is a successful dodge of the implications of the First Amendment, it still would be the kind of aid which we should never accept. Just as long as the money comes from the public funds and is provided by governments, so long does the danger remain that government aid is a first step towards government control. This is the way it is. We might as well honestly face it from the outset. Then we will not be tempted to shirk our own responsibilities and seek financial relief from a secular government which is intent on making all schools serve the atheistic purposes of the state.

* * *

The United Church of Canada is considering a new creed intended to replace the ancient Apostolic Confession. It reads as follows:

Man is not alone; he lives in God's world.

We believe in God: Who has created and is creating, Who has come in the true Man, Jesus, to reconcile and renew, Who works within us and among us by His Spirit.

We trust Him.

He calls us to be His Church: to celebrate His presence, to love and serve others, to seek justice and resist evil.

We proclaim His Kingdom.

In life, in death, in life beyond death, He is with us.

We are not alone; we believe in God.

It has been objected that the creed is so bland and colorless that anyone can accept it. It does not speak of the Virgin Birth of Christ, His divinity, His resurrection, the atonement or any other fundamental of the Christian faith.

A leading spokesman of the United Church of Canada readily admits this but approves of it nonetheless. His description is: "I think it's poetic. It's short, it's suitable for liturgical use. But it's basically a non-Christian creed. I'm very radical in my theology at the moment, I could accept it, but I don't think the Church should."

* * *

It was a mess in Chicago at the time of the Democratic National Convention. Strange it is though, that practically all the news media took the side of the hippies, yippies, anarchists, rebels, draft dissenters and those looking to Chicago for their protest, while charging the police with brutality, police state suppression and every manner of excess. The sympathies of the

nation and of the world have been, quite obviously, with the lawbreakers. This is difficult to believe. But it is sadly true.

Now some wings of the Church have weighed in with their analysis of the situation. It is as we would expect.

The president of the National Council of Churches and the President of the Synagogue Council of America issued a joint statement. It reads (we quote from the *Presbyterian Journal*):

Our nation is both shocked and humiliated by the demonstration of police brutality which took place in the city of Chicago. This is the 'get tough' policy which some persons in and out of public office have been advocating. It is in direct conflict with our Judeo-Christian beliefs. The time has come for those who believe in the laws of God to rise up and demand an end to this 'get tough' approach to the social issues of our day. If we do not turn our backs on such pagan practices, we are going to be living in a police state instead of a nation ruled by the concepts of freedom and justice.

The statement was sent to Mayor Richard Daley, his police superintendent, the president and vice president of the United States.

Staff members of the University Christian Movement which is connected with the National Council of Churches wired Mayor Daley:

We urge you in the name of God and common humanity to end the abrasive provocation and physical brutality of your policemen and militia against innocent bystanders and idealistic American young people and members of the news media who are honestly trying to report on the Democratic Convention.

When those who enforce the laws of the land are roundly criticized and those who flaunt these laws are encouraged and complimented for their courage we have fallen on evil days.

THE MORAL PROBLEM OF THE VIETNAM WAR

Perhaps no other war in history has been opposed by the populace as much as the United States war in Vietnam. It has produced an army of dissenters, a presidential candidate who came close to winning his party's nomination, on a platform of opposition to the war, a crowd of youth who burn draft cards and refuse to serve, a campaign issue of considerable importance and a deeply divided nation.

When the Church speaks out on the moral aspects of the Vietnam war the liberal wing of the Church is flatly opposed to it and constantly urges the government to get out while the conservative wing urges pressing the war to a successful conclusion.

In the *Banner* of September 20 Merle Meeter, an articulate professor from Dordt College, adds his opinion to the many already given. He gives complete and unconditional support to the war.

His first argument is concerning the need to support our government in pressing the war because of the allegiance we owe to these God-ordained authorities. (He admits the possibility of selective conscientious objection to individual wars, but thinks the difficulty of an individual determining all the facts makes this a doubtful choice for the Christian). The injunction of Romans 13 is clear: we must obey those who bear the sword.

We have no quarrel with this at all and, in fact, find this principle determinative also in the present conflict in Vietnam. Our boys must go because the government tells them to do this. Even John the Baptist did not tell the soldiers of Rome's legions to become conscientious objectors when they quizzed him as to their responsibilities towards the coming kingdom of heaven. Though they fought in an army bent on world conquest they were to remain in the army, "do violence to no man, neither accuse any falsely; and be content with your wages."

Meeter's second argument is not quite as persuasive. He justly points out that there is a sad contradiction in American policy towards the war. With one hand we send our troops to fight the Viet Cong, while with the other hand we restrain our soldiers from fighting all out for victory, the meanwhile supplying the enemy with a great deal of desperately needed war supplies. But when he finds in our battle with the Viet Cong a holy crusade against ungodly communism, we must disagree. Meeter writes:

There is a time for war; what our hand finds to do, therefore—not for the anti-Christian idol of Communism, but for Jesus Christ the King, in whom all things hold together (see Col. 1)—let us do it, in God's name, with our might! And in Vietnam where we are the defenders of human rights against God-blaspheming, man-despising Communism, we must move forward in Christ, single-mindedly, courageously, and swiftly so that terrorism soon may cease, so that peace and freedom may be possible, and so that the Satanic savagery and Christ-denying horror of Communism may, by God's grace, be contained.

What we need most urgently, however, is a nation of Christ-believing persons faithfully reading God's Word, confessing their sins, and petitioning the triune God in firm conviction that He will answer and bless the people that turns to him in their need

It is not in Meeter's assertion that Communism is atheistic that we find our disagreement. It is not even in the implication that the war in Vietnam is perhaps a defensive battle to preserve America from Communistic control that we have our problem. It is rather in the insistence that this is a holy war, a part of the calling of the Church to advance the kingdom of Christ, a battle of God against Satan, a march under the banner of the cross to put to flight the armies of darkness that we have our problems. It is too much like making the armies of this country representative of all that is right and good, fighting the battles of the kingdom of heaven.

True, Meeter expresses the conviction that America needs some repentance; and he earnestly desires this as well. But Scripture gives us no reason to make America representative of Christ's cause and no basis for the expectation that America, as a nation, shall become "a nation whose God is the Lord".

The grave danger of the position which Meeter takes is a postmillennial conception of the kingdom of Christ.

While Meeter would no doubt emphatically deny that he is post-millennial and while we would readily believe that he does not want to be post-millennial, the danger is too great to be ignored. Any implicit or explicit identification of America as the cause of Christ and of the Vietnam war as a holy crusade has in it the seeds of post-millennialism. It is something which the Church must condemn with vehemence.

In His Fear

Bending The Twig

Rev. John A. Heys

Last time we called your attention to the fact that as the twig is bent, the tree will grow.

In this installment we would call your attention to the bending of that twig.

For a twig can be bent, and a child can be taught.

This does not mean that the child comes into this world with a soul that is a clean slate and that you can write upon it what you will. His soul has something indelibly written on it the moment of birth, and that which is written there is written in bold letters: HATE GOD! David declares in Psalm 51:5, "Behold I was shapen in iniquity; and in sin did my mother conceive me." And by this he does not mean to point to sin on the part of his mother. He does not mean that it was sinful for his mother to conceive and bring forth this man child. He is speaking of himself. What was shapen in his mother's womb was a SINNER. What she received and what grew into a man child was a sinful seed. Listen also to Psalm 58:3 where David repeats the thought and emphasizes it, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." He is not speaking of the aged who learned to sin. From the moment of birth we sin, because we come into this world with hatred against the living God! It is for that reason that New Testament testimony has it that we are "dead in trespasses and sin." We are born spiritually dead and are in need of being born again before we can even see the kingdom of heaven, much less want it and enter into it. Confer Ephesians 2:1 and John 3:3. The twig is already bent when you receive it and the pattern of its life is set. Actually, therefore, what we are called to do is to unbend, to bend in a different direction. But unless we take hold of that basic truth that our children come into this world with a soul

that already has a spiritual direction written upon it in bold letters, we will not be able to perform our task of training and of teaching them. We have a lesson to learn ourselves.

Nor does it mean that this child sins by imitation and will follow any example you may give him, both the good and the evil. He will imitate you in your sins. Because he is already bent in that direction he will rejoice in your example and soon show himself to be a "chip off the old block." But he does not sin merely by imitation. And he certainly does not bend in the direction of the glory of God by imitation. Our modern marvel and dangerous invention, TV, certainly can and does suggest sins of which the present generation has not yet thought and sets an awful example for others to copy. We, as believers and as sanctified pilgrims, can show our children by our walk, the way in which they are to go. But they will neither follow the world's corruption by mere imitation; nor will they walk in our sanctified footsteps by mere imitation. They must be born again and be guided by the Holy Spirit with divine power. "Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parents, not by imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature." Thus speaks our confession in Canons III and IV. Article 2. And thus also speaks the Word of God in Romans 8:7, "For the carnal mind (This is the mind of the flesh, the mind wherewith we are born) is enmity against God: for it is not subject to the law of God, neither indeed can be." Here you have it plainly that written on that soul at

birth are those words, "HATE GOD!" For that mind is *enmity* against God and is not clean to receive either the love of God or the enmity of God, depending on the example that you and I set for it. It IS bent, and it is bent in the direction of enmity against God. Once again, the child will imitate and readily accept your evils which you display before his eyes. But he also has the power to invent his own and to go way beyond what you show him. Adam showed Cain no murder of man, not even killing of beasts of the field, with the exception of the lamb for sacrificial purposes. And there is definitely in the world today a development of sin. We are not merely imitating the sins of Adam's day. We are not practicing only the sins of the world before the flood. We have gone on to invent many new phases and aspects of sin; and we will do so until the man of sin is produced who will boldly set himself up and say that he is God, according to II Thessalonians 2:3 and 4. The Old Testament Scriptures declare the same development of sin. Psalm 106:29 declares, "Thus they provoked Him to anger with their inventions: and the plague break in upon them." The 39th verse of the same Psalm declares, "Thus were they defiled with their own works, and went a whoring with their own inventions." Finally let Ecclesiastes 7:29 also be quoted, for there we read, "Lo, this have I found, that God made man upright: but they have sought out many inventions." You can teach a child new tricks, because his soul is a spiritual vicious one that hates God from birth; but he is also capable of inventing his own sins and of developing in sin.

Implied in Proverbs 22:6, "Train up a child in the way that he should go, and when he is old, he will not depart from it," is the fact that you can bend a twig and can teach a child and thereby train him. You cannot bend a twig too far. Some twigs bend more easily than others. Some will crack off much more quickly than others. They are not equally pliable. But all can to a degree be bent. And our calling is to train them to the utmost of our power and to be serious about it. It ought to be our chief concern with our children. We ought, also, therefore, to be very careful to whom we entrust them for bending.

There are those who would cut the cord that ties them in a new direction and not only advocate for them a return but actually return them to the natural bent of their natural hearts and minds. It must not be a bending and unbending. It must not be that for a few hours they are bent in the direction of God's glory only to be freed for the next hours or the rest of the day to follow the way of their flesh. It is a twenty-four hour matter. So it is, if you want the tree to grow in a particular direction. You cannot release the tension on that twig in some false pity or compassion for the twig. You have to tie it and keep it there until the hard fibers have been formed that will hold it in that position.

The Roman Catholic Church is quite correct when it states, "Give me the child, and you can have the man."

Early training is extremely important. First impressions go deep and are not easily changed. The mind of the little child is tremendously receptive. That child knows nothing. But he is born with a mind that can receive a fantastic amount of knowledge about himself and the world in which he lives. To his dying day he will be adding to the facts that he learns. And by words you can cause his thinking to go in a definite direction. Train him as a child, and, when he is a man, others will not turn him from that way he was taught to walk in the days of his early youth. Let the church train him in its doctrinal position, and then when he is a man, the waves of other doctrines may sweep over him but will not sweep him away. He has been bent in a doctrinal direction, and in that way he will grow.

You have expectations? There are those reared in Roman Catholic doctrine who will embrace Protestantism in days after their youth. There are men and women of Protestant persuasion who were taught to see the Roman Catholic Church as the false church and its doctrines as inventions of men who will forsake their early instruction to embrace the doctrines of the Pope. This, as we pointed out last time, is due to the fact that they did not receive that instruction, and although as little children or as youths they passionately defended it because father and mother did, their hearts craved something else. And when they found that something else they responded to embrace it. They had not yet "formed the hard fibers" that will set the tree for life. And it may be that to defend themselves in an evil walk they will embrace that which formerly they condemned rather than to condemn their own practices. It shows the way in which they were bent and that for a time was covered by other acts. The principle stands, however, that in the way that they have been trained, truly trained, they will continue to go and nothing shall move them to depart from it. This holds true of doctrine. It holds true of the walk of life.

And we train them by the words which we speak. If we are to get at their hearts we will have to approach them through their minds. Satan knew that and by his lying words succeeded in turning man from a spiritual direction of glorifying God to a way that sought that glory of God for self. Adam came forth from the hand of God a fully trained man. And to depart somewhat from the figure and to contradict it, Adam was created so that he stood upright, bent neither to the right nor to the left, neither forward nor backward but so that all his being was directed to the glory of God. He looked directly upward to God and the stream of all his thinking, willing and acting was directly toward God. It was Satan who then succeeded in bending the twig in the way of the flesh to seek at every turn to rob God of His glory.

Words are powerful. Truly the pen is mightier than the sword. And the Word of God is so infinitely more powerful than the word of man to bend us back again to

an upright position to stand in the proper relation to God. And that Word is so wonderful to tie us in that position so that we do not droop and flop back to the sin-seeking, God-dishonouring position wherein we are born. It is not our words that train the child and bring him to an upright position. It is the Word of God as applied by the power of the Spirit of Christ. We are the tools, but God is the One Who must speak and bend our wills by His Word and Spirit.

Of course there must be that which is pliable, if we are to be bent all the way from death to life, from sin to righteousness. Only the reborn child of God can be bent. The Word will only harden the twig that has not received the life of Christ. We do not melt that heart by our words, nor by our preaching of God's Word. It is He that must renew the heart through regeneration; and

then He uses us to bend the twig that He has made pliable. Our children are born in the way that they should not go. And it takes the grace of God and the power of His Spirit to give them a new life, and thus that which can be bent upright, and then confirms them in that position by our instruction and training.

And remember that a spoiled child reveals a spoiled parent. It certainly is tragic to see a parent bent by a sobbing, tantrum-throwing, rebellious child. A man bent over so that his finger tips touch the ground is in no position to bend a drooping sunflower to an upright position. He will have to stand up in a perpendicular position himself. And an upright walk of the parent is essential for bending the twig so that it faces God with all its being. We must walk in His fear in order to train our children in His fear.

West Michigan Readers! Plan To Attend The **REFORMATION RALLY**

on
Tuesday evening, October 29, 8 P.M.

at the
First Protestant Reformed Church of Grand Rapids
Speaker: Prof. H. C. Hoeksema
Subject: The Heart-Beat of the Reformation

News Features

Dedication, Covenant Christian High School

Dr. D. Monsma

Although Covenant Christian High opened its doors September 4, the milestone of dedication took place

Thursday, September 19, 1968. Tours of the grounds and building started at 7 P.M. and resumed after the

program to continue until 9:30 P.M. Neighbors and friends were invited as well as all our supporters from this area. Crowd estimates ranged from 600 to 750 people who had braved the rain to make this occasion a heart-warming experience for all of us.

Covenant's Choir, directed by Mr. Roland Petersen, opened the program with "Oh Come, Let Us Sing Onto The Lord." Their outstanding singing quickly quieted the crowds in the halls and drew visitors from classrooms so that all could witness the dedication. This occasion had been a dream of our leaders as long as thirty-five years ago, but the development of our grade schools took precedence and a high school was all but forgotten. But in 1959 this dream of our own High School began to grow into reality. Progress was slow at first because most of our people expressed a "wait and see" attitude. After land was purchased and the first major Financial drive was successful our base of support doubled and redoubled until this year we could erect this building, hire a staff and enroll students.

Rev. M. Schipper opened the meeting with prayer after board president, Dr. Dwight Monsma had read Proverbs 6:1-13. Voices of song rang through the halls

and classrooms as Mr. Petersen led us through Psalter No. 53 and 276 accompanied by Mrs. C. Lubbers. What a thrill to hear such enthusiastic singing! The board had planned that this program be held in the parking lots, but rain made this impossible. You can imagine the congestion of this large crowd in the halls of our eight-room high school.

Rev. H. Veldman, the speaker of the evening, addressed all of us on the need to dedicate ourselves as parents, teachers and students to the task of sound Christian Instruction at our Covenant Christian High School. The importance of our new facility, then, is that it be used for this purpose. Therefore we do not dedicate a building but rather ourselves to its proper use.

After our choir thrilled us by singing "Be Joyful In The Lord" and No. 114 from the Psalter Rev G. Lubbers gave thanks to our Covenant God for his unspeakable blessings as evidenced by this occasion.

Visitors continued their inspection of the classrooms, each containing many special features and displays, until after 10 P.M. The Ladies Circle served coffee and rolls all evening to make this occasion a social success.

Dedicatory Address: REASONS FOR JOY

Rev. H. Veldman



Two outside views.

Mr. Chairman, teachers, students and friends of our Covenant High School:

I am very glad to have the honour of being on your program this evening. It affords me great pleasure to speak to you tonight, to take part in this program, dedicating our own covenant high school. After years of waiting exactly for this glorious hour, we are assembled

here with our hearts and souls filled with joy because the goal of our hopes has now been realized. Our prayers and dreams have been answered and fulfilled! We give thanks to our faithful covenant God.

The time allotted me this evening is too short to convey congratulations to all those who have worked so hard and diligently to bring this wonderful project to

fruition. I will leave that to others. Mine is the privilege to make a few dedicatory remarks upon this joyous occasion.

We are assembled here this evening to dedicate, — what? What shall we dedicate? Shall we dedicate this building? Shall we dedicate another high school building? Do we tonight join the ranks of those who have erected buildings for the purpose of secondary education? If so, your hopes and joys can easily be dampened somewhat. It is true that we have a beautiful building here. We are surely all delighted with it. But then I will hasten to add that there are other beautiful high school buildings, surely exceeding our own in beauty. Besides, it is now as yet incomplete; our program for secondary education is not yet finished: we still lack the twelfth grade. And if we are assembled here tonight merely to dedicate a building, then we have only begun. Then we should plan, not only with respect to the possible expansion of our present teaching quarters, but also to create other and larger facilities, such as a beautiful gymnasium and athletic field, so that our athletic teams will be able to compete with other teams and bring additional glory to our Covenant High School. Is this the purpose of our dedication program this evening? Are we gathered here to join forces with others? Indeed not! We have not built this school to add to other existing high schools; we have not established this institution of learning to affiliate with others in the cause of secondary education. We are here tonight because, by the grace of our God, we have resolved and determined to stand alone in the cause of secondary education!

We are gathered here tonight to dedicate, — what? And then permit me to express myself, your sentiments and mine, this way: We are gathered here, in all thankful humility, and awed by its tremendous responsibility, to dedicate ourselves to the cause of Protestant Reformed Secondary Education! That fills our hearts and minds tonight!

We have reasons for joy. I give you three reasons. First, and let me emphasize this immediately: we have entrusted to our care the youth of our churches, approximately between the ages of thirteen to eighteen! What a wonderful time is youth! Much can be said about this time of a person's life: its impetuousness, its delight in dreaming about the future, its boldness and strength, not being afraid to face any enemy, but also its characteristic to overestimate its own powers and therefore also characteristic of underestimating those of the enemy. That is youth. But I wish to single out one of its characteristics, undoubtedly its most important. Youth is that formative period in a person's life, in which that person begins to find himself, becomes concerned with who and what he or she is, and what his calling in life will be according to the gifts and talents the Lord has given him. A child lives mainly in the present, day by day. But the youth trains his sights



Part of the audience which was standing in the three wings of the halls.



The Choir and Director-Principal R. Petersen.



The Language-Lab, with Teacher D. Korhorn at the controls.



A view of the Science Room.



The Library



Judging from appearances, the History and Typing Room.

upon the future, God's calling for him in the midst of the church and also in the midst of the world. In the realm of secondary education, we have our wonderful youth under our wings; we have the glorious calling to prepare them, distinctively, for their place in the world and in the churches we love! And this means that now, beginning in the kindergarten, our children and young people can be instructed in our Protestant Reformed

truths and principles even into our seminary, should the Lord call them into the ministry of the Word of God in our churches. I ask you: Is that worthwhile? Shall we give thanks to our covenant God for that? What a marvelous and tremendously highly responsible calling to train the youth for their place in the world and in the midst of the church!

Secondly, what do we offer these young people in this Covenant High School? That, after all, is a very important question. If we have nothing special, distinctive to offer and teach them, is it not rather absurd to have erected this building? Then all we did was to add to the already now many existing high school buildings. Do we have something distinctive to give them? We have! We shall instruct them in the glorious heritage of the struggling Church of God throughout the ages, join ranks with those who believe that God is God and He alone! He is and must be God in all the courses offered in this institution of learning! He alone is God worthy to be served and praised, also antithetically in the midst of the world. He is God Who made us, Who recreated us, having redeemed us through the blood of His Son upon the cross, Who calls, and He alone, by the irresistible and sovereign power of His Spirit and Word to be a people unto Himself, unto the praise of the glory of His Name. "Soli Deo Gloria," — alone to God the glory; always we must see His glory, His greatness as the God of our salvation, in Jesus Christ our Lord. Is that worthwhile? Is there anything higher than the glory of our covenant God? In fact, is there anything that can possibly be compared to it? But I must hasten to speak also of the awesome responsibility involved. Do you and I feel and sense the tremendousness of this calling, that we train our youth in the truth that God is the Incomparable One, that we are called to see Him and His majesty in the Scriptures but also through the Scriptures in all His works and ways? Embracing this task, shall we, then, not embrace it with profound humility, with fear and trembling, and with the prayer upon our lips: O, Lord, before we dedicate ourselves, dedicate Thou us unto this high and wonderful calling! To be in the service of Him Who alone is worthy of all praise and adoration is truly an awesome calling; there can be nothing higher!

I have one more reason for joy. Usually we say: last but not least. Am I permitted now to say: last and also least? This third reason for our joy is also great, but it is least only when compared with the other two. I could name our school board and others who have worked so diligently and faithfully unto the fulfilment of our hopes and prayers. But I will single out one particular group. I refer now to our teaching staff. After all, a school is constituted of its teaching personnel; they are the school! And I surely believe with all my heart that the Lord has given us a staff of competent, devoted, consecrated teachers who have assumed their responsibility in humility and prayerfully. To you, teachers in

our Covenant High School, I say: may God be with you and bless you and direct you in all your labors and difficulties. May the Lord strengthen all of us, dedicate us all anew, so that we, in answer to His grace, may say: Lord, our faithful covenant God, to Thee we give thanks, and give us grace to be faithful and true to the calling whereunto Thou hast called us. May He lead us and direct us and continue to seal and confirm us in His covenant, unto the glory of His alone blessed Name! I thank you.



Some elderly "students" in the All-Purpose Room.

The Strength of Youth-

The Y in Youth

Rev. J. Kortering

I'm for youth!
Not just any youth.
Covenant youth.

Generalization is the Rubicon that exposes the wary adult to the rampagous emotions of youth. We are inclined to classify all young adults into one kingdom, one phyla, one class, one order, one family, and even one genus and species. Little wonder they kick up their heels.

Sometimes we like to stimulate our fantasies by asking such perverse questions as, what is the *typical* teen-ager like, how can we describe the *average* young person. For some reason most adults wax loquacious and offer a virtual soliloquy, using the kind of adjectives that make young adults wince: they're pampered, indulged, coddled, and as a result are brash, irresponsible, immoral, rambunctious, flamboyant, and who knows what. The young punks are the ones stirring up trouble in our country, they're the instigators of riots, demonstrations, and acts of public unrest. Aren't they seen burning their draft cards, lying down on the streets blocking traffic, frequenting the flop houses in the seamy sections of our cities, lushing at their psychedelic "shows," tapping their dirty toes to the beat emitting from frenzied loudspeakers? Don't we amble down our urban jungles and recoil at these shaggy specimens of humanity that crawl out at us, their youthful gender undiscernible? Not only are they entwined in the back seats of their Barracuda, Cougar, or Mustang, but their libido drives them shamelessly to public parks and beaches.

The youth today are in a sorry state!
But wait a minute.
This is the Rubicon that we better not cross.
Generalization!

Are all young people this way?

No doubt young people play an important role in American life. Their influence is being felt in every quarter. Business and industry have been quick to respond to the potential of our affluent youth. Fads come and go, yet in their wake the cash registers bulge some \$12 billion. With this spending power, youth determine a great part of the market. Everything from the mini-car to the mini-pencil has its origin in the mini-skirt. Now its mini, maxi, and midi. Politicians dare not overlook the flare of youth, but make a direct appeal to young Democrats and young Republicans, urging them to hit the campaign trail with them. The world of music and art is molded by the demands of youth. Even the educational systems of our country are revised according to the students standards.

It's understandable that young people have this kind of power, since over 40% of our 200,000,000 population are under 21 years of age. For our statistical age this says a great deal.

Riding the crest of so much popularity, it is inevitable that one segment revolts. Entirely skeptical of the "establishment," referring to those who in some way control the present, government officials, educators, church leaders, business leaders, a small minority reacts to this situation. Their reaction is one big NO! Rather than be "victimized" by a ruthless world that takes

advantage of them, they grow long hair, refuse to wear tidy frocks, strum guitars and sing "their own" songs, lift their spirits with their own "acid," protest everything that comes their way, and defy any restriction that may be imposed upon them by the establishment. They are a law unto themselves. They are sophisticated bums refusing to be cast into an adult mold, they are determined to make their own. So they reduce all of life to its simplistic form, "love not hate."

As is usually the case, the naughty boys get all the attention. This is just what they want. The result is that they seek more attention and become naughtier. While our TV cameras grind away and our presses print page after page of sordid detail, the revolting minority of youth become intoxicated with their brash defiance and realize that by joining efforts they really can influence society, at least to some degree. If anarchy is the only way to free the individual from a regimental society, so let it be. Black militants and white militants find a common cause: the revolution of society.

Most of us sit on the sidelines shaking.

Our inclination is to blame youth, *all* youth. We piously erect our "straw man" and proceed to lecture him, sermonize him, lacerate him with bitter condemnations, warn him, cajole him to change.

True, we admit that all youth of the world are not filthy rebels who selfishly sacrifice law and order on the altar of personal idealism. There are thousands who join the "establishment" in seeking the same goals for the ideal society, a world free from war, poverty, disease, and ignorance. They are willing to see the present in the light of history, work within the framework of our present institutions, and through education and reform strive to bring about change, needed change.

Yet we must distinguish "covenant youth" from "youth." Covenant youth are different from all other young adults in the world. True it is that by nature they have much in common. This explains undoubtedly the human inclination to generalize and place them all in one class. Yet covenant youth are different.

The Word of God recognizes that young adults are forward looking. No one is more concerned about the future than youth. This stands to reason, since the aged have finished their course and look beyond the grave, children look at the present, but young adults plan for their future labors here. There is however, a striking difference between the planning of worldly youth and covenant youth. The viewpoint is different. We read in Acts 2:17, "your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams." This forward look is occasioned by the outpouring of the Spirit. This makes the difference in covenant young people. Both prophecy and vision are united by the presence of the Holy Spirit. Then they understand that according to the Scripture, the future of the church is not some grandiose position of influence brought about by a complicated ecumenical

machine, but rather that it shall remain small and persecuted and that her glory is not in size, but in her calling to maintain the truth of the Word of God.

Scripture recognizes that young people tend to be brash and forsake good advice. Recall the event in Rehoboam's life. As a young king he sought the counsel of the aged who advised him to lighten the taxes imposed upon them by Solomon. He also sought the counsel of the young men who advised him to deal roughly by saying, "My little finger shall be thicker than my father's loins and now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastized you with whips, but I will chastize you with scorpions," I Kings 12:10, 11. Rehoboam heeded the advice of the young and the result was the split in the kingdom. Hence Paul counsels young Timothy, "But continue thou in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith in Christ Jesus," II Tim. 3:14, 15. Covenant young people realize that even though they are inclined to imagine that they are so intelligent that they can sit in judgment over all history, including that of the church, yet this too must be put down and the church's present position evaluated in the light of the Scriptures which alone can make us wise.

Paul understood human nature and instructed Timothy to, "flee also youthful lusts; but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart," II Tim. 2:22. Covenant youth are not instructed to live in a vacuum, rather they alone have the privilege to turn by grace away from evil in order that they may direct their strength to that which is good. Listen, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one," I John 2:11.

No, one's youth is not something to be hated or scorned. "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," I Tim. 4:12. Consequently the Psalmist harmonizes, "Both young men, and maidens, let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven," Ps. 148:12, 13.

Covenant youth have a unique and wonderful place in the church.

The purpose of this new rubric is two-fold.

First, it is to try to help young people understand themselves. This goal is by no means easy, for covenant young people are many sided. They have a human nature conceived and born in sin. They have moreover the indwelling of the Holy Spirit as the principle of the new man. From the vantage point of faith, our covenant young people face many difficulties. The conflict and tension of faith broods within them. They know all too

well what Paul experienced, "The good that I would I do not, the evil that I would not that I do . . . O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord," Rom. 7:19-25. This tension produces that frustrating WHY! Youth asks why to every way of life. This is their right; as they face the future they want to be certain that their belief and basic position is not merely fashion, but true faith!

Hence the Y in youth is *why*. This demands an answer.

The second purpose is that of helping parents and adults to understand young people. All too often we like to dismiss the queries of youth impatiently, much like we push snow out of the driveway. If the questions are too "deep" we're frustrated and hope that in time they will melt away. If our youth insist on an answer, we bulldoze our way through, sometimes burying them beneath a pile of big words, meaningless phrases, and patent answers. If youth dares to dig himself out and

present a rebuttal, the cold winds of wrath soon blow and the drive is covered more deeply.

When covenant youth ask questions, there must be opportunity for answers. Since covenant youth are a very special kind of youth, the answers must be of a like variety, very special, based upon the Word of God.

Since the undersigned has consented to edit this rubric specifically directed to our covenant youth, we would like to hear from our young people. Is there anything in particular that you would like to have considered? Any problem that has been weighing on your mind? And of course if parents would like to offer questions which have been of some difficulty, the way is open!

While you are reading this rubric, just keep turning the pages.

That's another reason, we like our young people to read the Standard Bearer.

You can't blame the "establishment" for trying, can you?

From Our School Committee-

Seminary Report

Mr. J. M. Faber

Our Theological School held its Opening Exercises Sept. 5 with seven young aspirants to the ministry, two professors, and three delegates from the School Committee present.

The fact that there were seven young men on hand to enter our Seminary probably takes some explanation. Last summer our Synod decided to enter pre-seminary students in our school in order to keep our prospective ministers under the influence of our teaching while at college. The faculty had persuaded the School Committee, which in turn assured the Synod that our two professors would be able to give this college education in the pre-seminary subjects. Synod realized that this would mean a very heavy work-load for the two professors, but it was evident that they were eager for it. This eagerness was patently contagious, for six college students expressed their intense desire to acquire the balance of the college education in our seminary. Synod's decision was influenced by the recognition of two distinct advantages to be had by accepting this plan. The first, and chief, advantage being that our young men would be under our instruction, and therefore

under sound and thoroughly reformed influence during their pre-seminary years. The second benefit gained, if all goes well, would be the fact that they would be able to graduate one year earlier than if they would complete their work at college, which would alleviate our present minister shortage sooner.

Opening Day was a joyous occasion for professors and committee members alike. To see seven eager faces around the tables instead of one or two, as in years gone by, gave a needed lift to the whole assembly. Instead of being alone at all classroom activities, our seminarian, Rodney Miersma, was flanked by six pre-seminary students who will share many of his subjects and classroom discussions. The Rector, Prof. H.C. Hoeksema, opened the occasion with devotions, reading the second chapter of Paul's second letter to Timothy. The fifteenth verse of this chapter was singled out for the basis of his brief address, and it served so admirably to convey an admonition to our prospective ministers, as it originally did to Timothy. The Rector read this passage from the English version for the benefit of those who were not conversant with the Greek, but then treated

the original language version to fully explain its richness of flavor.

The verse, "Study thyself to be approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth", was treated in an expository way, giving the young men a first lesson in this art which they are striving to master. The professor told them that they must be diligent (make haste) to study; they must hurry to apply themselves to their work, not to put it off, but to use their talents, their time, their means, to the best of their ability. Further, that the reason for this diligence lay in the fact that they must be ready in the Judgment Day to present themselves before God as having been approved; as having met the test; and as a workman that needeth not to be ashamed. Their mentor then warned them that the motif of entire education must be, not first of all to be approved of their professors, nor of the churches, (although this is all involved) but, "before the face of God." The implication of this admonition, the speaker told them, was that a student could be less than diligent; he could be lazy; he could waste his time; because his instructors would not be able to watch him at his home work; but the sober fact is that God, before Whose face they must be approved, knows all.

The Rector went on to explain that the element "word of truth" referred to Christ, Who is the Truth, according to His own testimony. He is the revelation of the God of our salvation, which revelation is set forth in the Holy Scriptures which shall be the subject of their studies. The speaker further said that the activity of "rightly dividing" was literally a "cutting straight," and involved an exposition of the Word of God which allows for no deviation; it means cutting straight in Dogmatics, hermeneutics, homiletics and all the rest of the studies of a serious minded seminarian. The professor, in the name of the faculty and the Theological School Committee, said that it was their prayer that this word of the Apostle to Timothy might be the motto of the student body throughout their school years, and their work in the ministry at the completion of their schooling.

Prof. H. Hanko then stood before the neophytes and re-iterated the sentiments expressed by his colleague, and promised the young men that they would do all in their power to make their work, though arduous, to be enjoyable to them. His welcome, too, was warm and friendly and met with like response. It was very plain to see that faculty and students were genuinely glad to see one another, and were anticipating the year with undimmed pleasure.

Rev. Van Baren, of the School Committee, then spoke briefly to the students, expressing his best wishes and encouraging them to find many thirty-hour days in which to meet the requirements of their instructors, which, to this observer, might be necessary if the first assignments were a barometer of the future. Rev. Van Baren closed this convocation with a prayer of thanks-

giving for the evidence of God's grace upon us and a petition for a continuance of His favor on our Seminary in the future. Yea, verily, our school was off to a good start!

The Theological School Committee has the full responsibility of the Seminary upon its shoulders, and carries this responsibility to the Throne of Grace from whence all blessing flow. But the committee desires to share this responsibility with the membership of all our churches. We crave that a constant remembering of the needs of our students may rise up to heaven from each of our pulpits, our consistory meetings, our societies, our family worship devotions, and from our bedtime prayer sessions. In order to make such intercessions more intelligently it may be well to make you a little better acquainted with these would-be ministers, who really are the property of us all. They are *our* students!

Rodney Miersma is our lone seminary student, with a three-year course of studies laid out for him. He is married and lives at 1008 Worden St. S.E. in Grand Rapids, Mich. His parents are Mr. and Mrs. Henry Miersma of Rock Rapids, Iowa, and are members of our Doon Church. Rodney was baptized in our Edgerton church and remained there until coming to Doon some three years ago. He has completed his pre-seminary training at Dordt College, and has embarked on his last stint of formal education. Needless to say, he is happy to have the fellowship of several underclassmen in his quest for the training designed to prepare him for what is probably the highest calling among men.

Marvin Kamps is a son of Mr. and Mrs. Geo. Kamps, Sr. of Hudsonville, Mich. He was baptized in our Creston Church and is now married, the father of three children. Marv has completed two years of pre-seminary training at Calvin College, has now enrolled in our school with the prospect of graduating after four years, then to stand ready to be called to labor in our churches.

Ron Van Overloop, son of Mr. and Mrs. Gordon Van Overloop of Hudsonville, was baptized in Hudsonville some nineteen years ago and has been a member thereof ever since. He, too, has had two years at Calvin College and expects to take up his labors in our churches after a four-year drilling in the courses set up for him which will serve to make him a fit instrument in the hands of the King of His Church to be an under-shepherd in the flock of Christ.

Wayne Bekkering is the only one of the seven students who was not born and reared in a Protestant Reformed home. His baptism was in a Reformed church, and he received his early training there for eight years. The next ten of his formative years were in a Methodist church, but the following six years again found him in a Reformed communion. The last two years his membership had been in a local Chr. Ref. Church. His religious training, in his own estimation, was scant and very sketchy, entirely unlike that of his

fellow enrollees in our school. His first contact with our people came through a fellow laborer at his work who gave him pamphlets and other material which opened his eyes to many of the fundamental truths of Scripture formerly denied him. He remembers that it came as a distinct shock to him to learn that God does not love everybody as it had been told him in his childhood. He has had the equivalent of three years in college, the last two at Calvin. At college he became acquainted with one of our young men — Marv Kamps — and through his influence began to appreciate the Protestant Reformed awareness of the absolute sovereignty of God, and the expository preaching practices in our churches. He is now a member of our Southwest Church. Wayne is 25, married, and has one child. His graduation date is a long hard four years in the future, but he is eagerly anticipating the way of preparation towards this goal.

Jim Slopsema is a son of Mr. and Mrs. Geo. Slopsema, Jr.; with his parents is a member of Southeast Church where he was baptized and instructed in his religious training. His academic history includes three years of college, the last two at Calvin. 1972 is the magic number in his planning, for his prescribed course of study which has been laid out for him by the faculty is also the four year span of diligent enterprise of attaining the material and necessary grades to pass the test required of ministers who labor in our denomination.

Ed Lotterman, nineteen year old son of Mr. and Mrs. Don Lotterman of our Southwest Church, was born, baptized and raised right there and his membership is in that church today. He is one year behind the above mentioned students in that he has had but one year at Calvin. He, with his colleagues, has joyfully placed his roots in our seminary, his to be a stiff course of study for the next five years.

Mark Hoeksema, son of Prof. and Mrs. H.C. Hoek-

sema, is the seventh on this list of prospective ministers in our denomination. He has been raised in an environment most probable to encourage a young man to strive for the ministry. To be a son and a grandson of a minister should arouse one to an alertness for the call to be likewise occupied in his life work. Whereas the other six may look to the future somewhat starry eyed, Mark knows that the lines do not always fall in pleasant places for the head of the manse. Faithful ministers of God's word share with the prophets of old the heartaches and disappointments attending their labors in God's vineyard. But then this student, with experiences unlike his colleagues', also knows that God's grace is sufficient to His servants in all their way. Mark, like Ed Lotterman, has had one year at Calvin and is looking ahead to 1973, if the Lord tarries.

As you probably know, our school has been housed in one of the basement rooms of First Church. But because of this year's increased enrollment, and the different scheduling of classes involved in combination pre-sem. and seminary courses, another room had to be utilized. First Church supplied this necessary addition adjacent to the original one. The new room will have to serve multiple duties: serving the school as well as societies and committee meetings. The chalk board, tables and chairs were purchased by the school committee and are intended to be moved to the seminary building when it materializes.

The Theological School Committee commends these seven earnest young men to your highest esteem, remembering the admonition of the Apostle Paul to give double honor to those who labor in the word and doctrine, although theirs is yet in the preparatory stage. And their word to you is that of the same apostle as he said to the Thessalonians, "Brethren, pray for us."

From Holy Writ

The Book Of Hebrews

Rev. G. Lubbers

Hebrews 7:1-3 (Read from own Bible)

The writer to the Hebrews is really not concerned about Melchizedek as a person, but in the *priesthood* of Melchizedek. He is interested in this priesthood whereas he is interested in "Jesus", who is the forerunner who has entered into the vail in our behalf. This *Jesus* abides a priest forever after the order of Melchizedek. Concerning this Melchizedek and his priesthood the writer has many hard and difficult things to say! Hence, let us

not be dullards to hear and to understand! (Hebrews 5:11-6:8)

Let it be called to mind that the name *Jesus* means: Jehovah saves, or Jehovah is salvation: for he it is that shall save His people from their sins. (Matthew 1:21) Hence, we have strong consolation in this Jesus; we have hope that reaches within the vail; we have an anchor of our souls both sure and steadfast! (Hebrews 6:19, 20)

Our passage is immensely practical and meaningful for the life of faith and hope in the world as we press on to perfection.

We must press toward the full assurance of hope to the end!

THE HISTORICAL IDENTITY OF MELCHIZEDEK (Genesis 14:17-20; Hebrews 7:1, 2)

Strange as it may sound, it is yet an undeniable fact that the Bible as a whole speaks very little about the person called Melchizedek. In the entire Old Testament there are but two references to the man Melchizedek. We read of Melchizedek in Genesis 14:18 "And Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the most High God." David writes of him in Psalm 110:4 where, as a prophet, he tells us what God said about Melchizedek, "The LORD hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek."

In both of these Old Testament Scriptures passages the Holy Spirit tells us nothing about the man as man, but speaks to us about this man as a priest, his *official* capacity. And the emphasis falls upon the *order* of Melchizedek's priesthood. That ought to be seen, and it will guard us against much false and useless speculation concerning the person of Melchizedek!

For, indeed, nothing is stated as to the personal name of this man. Yet, in spite of this many attempts have been made to try to identify this man. Many a guess has been hazarded; however, when all is said and done we have mere speculation and guesses!

We believe that taking the Scriptures at face value indicates that Melchizedek was a real man who lived at the time of Abraham. Had he not been a man Abraham could not have met him returning from the slaughter of the kings. Hence, he lived not too many generations from the time of the flood. He lived after the formation of the nations by the hand of the most High God. He was a real man with a real father and mother, a man who was born and who died at a certain date. Only, and this should be carefully observed and noticed, there is nothing in all the sacred record which tells us anything of Melchizedek which affords a biography!

The Bible tells us something about the priest, and, only in so far as it speaks of the priest, do we learn something about the man. The cue to the proper understanding of Melchizedek is given us in Psalm 110:4. This ought to be evident from the repeated reference and quotation in Hebrews in the following passages: Hebrews 5:6, 10; 6:20, and also here in Hebrews 7:1, 10, 11, 15, 17. Even the reference is to the priesthood.

To be sure, there are several conjectures as to who the historical person of Melchizedek is. First of all there is the Jewish philosopher Philo, who denies that Melchizedek ever lived as a historical personage. According to Philo Melchizedek represents a philosophical allegory

and not a typical foreshadowing of a true human life. His priesthood is merely a symbol of right reason which brings the man righteousness and joy through thoughts of absolute truth. Others said of Melchizedek that his bringing forth "bread and wine" to Abraham indicated a foreshadowing of the bread and wine of the Lord's Supper. The allegorists saw in Melchizedek a manifestation of the Holy Spirit. Origin, that marvel of Greek learning, viewed Melchizedek as being an angel from heaven like unto Gabriel and Michael. Again, others view Melchizedek as being a Canaanitish prince, who exercised priestly functions as did some earlier patriarchs such as Abel, Enoch, Noah and Job. The Jews identified him with Shem in the Targums. And again others interpret the phrase in Hebrews 7:3b "made like unto the Son of God, he remains a priest unchangeably" as referring to a human, Old Testament manifestation of the Christ — a Christophany. Then there were the Melchizedekians who looked at Melchizedek as being higher than the Christ himself. This of course entailed a mere humanitarian view of Christ. And the late Dr. Kuyper viewed the priesthood of Melchizedek as some remnant of the original priesthood of Aaron before the fall, due to the restraining influences of Common Grace!

In regard to this question as to who Melchizedek was as a man and a person we believe the following is to be inferred from the text in Genesis 14:17-20. In the first place, that he lived during the time of Abraham. Secondly, that he was a real king in earthly Salem, which is quite likely the present city of Jerusalem in the land of Canaan or the land of the Amorites. Perhaps he was an Amorite! Thirdly, that he met Abraham when Abraham has virtually conquered the world-powers of Babylon. Abraham is heir of the world. He will reign in Christ over all the Cosmos. (Romans 4:13) He, who stands at the pinnacle of all things, coming from the slaughter of the kings, now will be blessed of one still greater. And this one who is greater is the man Melchizedek, as he has a priestly office. It is after the first war recorded in Scripture, a battle between the heir of the world and the great Babylon, that we meet with Melchizedek made like unto the Son of God.

MELCHIZEDEK: HIS MEANINGFUL NAME. (Hebrews 7:2)

Here we have one of the few instances where we have God's interpretation of a name. The writer of Ecclesiastes asks: who knoweth the interpretation of a thing? Surely it is the wise man who considers that a matter must be interpreted, and that such interpretation is of the Lord! Repeatedly in the prophecy of Daniel we read that the "interpretation" is of the Lord. Who could tell the interpretation of the Nebuchadnezzar's dream but the God of heaven, the most high God? That is the Lord's secret! He gives meaning to history and to each detail of it. And each man has a peculiar place and meaning in it all. (Daniel 2:4, 5, 6, 7, 9, 16, 24 f.f.) And

who could interpret the meaning of Daniel's night visions upon his bed but God Himself? (Daniel 7:16)

We live in a day when the foundations are being destroyed. If the word of God is not denied outright, at least the methods of interpretation are such as to corrupt all the meaning of Scripture so that it loses its profitable to prepare the man of God unto every good work, and to rob the Christian of his strong consolation.

If words have meaning then the Holy Ghost tells us here in these infallible Scriptures that God gave revelational content, explained, interpreted and exegeted content to the name *Melchizedek*. The term "*hermeneuomenos*" means: being interpreted. This means more than: being translated. Surely, surely a literal translation of the Hebrew into English of the term "Melchi-Zedek" means my king righteousness. However, a careful study of the term of this term and similar terms will show that there is a definite interpretation of the name, which only God can and does give in our language, so that we have an objective and valid meaning and interpretation. This we saw above was true of the dreams of Nebuchadnezzar and of the night-visions of Daniel. And this is true of many instances in Scripture. Cephas is by interpretation a *petra*, a rock. It refers to the rocklike quality and resoluteness of Peter's faith in Christ. (John 1:42) The child Jesus is called "Immanuel" which by interpretation is: God with us. God was in Christ reconciling the world to himself, and He does not impute our sins to us. He came to save His people from their sins! Such is the meaning of the name Immanuel. Such is its meaning in God's decree, and such is its meaning for us who believe the Gospel-story revealed to us in this name, as the only name under heaven in which we must be saved!

This name therefore refers to the Lord our righteousness. It is the righteousness manifested without law, being testified of by the law and the prophets, even the

righteousness of God which is through the faith of Jesus Christ. (Romans 3:21) Christ came to fulfill all righteousness. He came to make payment for our sins. He fulfills the law to the last jot and tittle. Here is the proclamation of the sacrifice on the Cross. He, the Christ, became to us from God wisdom, righteousness, sanctification and thus complete redemption!

Here is the King who is characterized as the one who maintains righteousness in His dominion over all things. He hates iniquity. He loves righteousness and justice. His is a just distribution. In him we are justified and under his dominion we have peace with God.

Such is God's covenantal rule in Christ in relationship to His people. It is such over against all the enemies of Israel, who in turn are first of all enemies of Christ and of God. (John 15:17-19) Here God's covenantal rule is such that we taste the sovereign mercy and love of the king-priest in His kingdom.

For it ought to be observed that this King-Priest in Genesis 14:17-20 has his royal throne in *Salem*. This place was quite likely what is later the city of Jerusalem. It is the city of peace. And this "peace" is not simply that the enemies are destroyed, but it refers also to the peace which Christ gives us through his death and resurrection. He is our peace. (Ephesians 2:14) He has broken down the middle-wall of the partition, and so he came to preach peace both to those who are far and to those who are near. This peace is truly completeness of our life and joy and hope. This is the peace which is ours within the veil because of the blood of sprinkling. And this city of Salem is a type and picture of the city four-square which has foundations, who builder and maker is God! This is according to the words of Jesus "My peace I give to you". (John 14:27)

Of this king-priest office of Christ Melchizedek is a picture!

He is made like unto the Son of God!

BOOK REVIEWS

"A History of Preaching, Vol. 1 (From the Apostolic Fathers to the Great Reformers)," E.C. Dargan; Baker Book House, Grand Rapids, Mich. 577 pages (paperback edition), \$3.95.

This book dates from 1904 and comes from the pen of the Professor of Homiletics at Southern Baptist Theological Seminary.

It is not an easy task to write history interestingly; and I would say that a history of preaching is not the easiest history to write. The author has succeeded

admirably, however; and at the same time has furnished a book with much valuable information.

This is not to say, of course, that I would agree with every evaluation of the preachers and their preaching which are mentioned in this book. Calvin, for example, could be more sympathetically treated.

In spite of my personal aversion for paperbacks, especially when the books involved are worthwhile, I recommend this volume as a good addition to the library of anyone interested in the study of homiletics.

H.C.H.

"The Sermon, Its Homiletical Construction," R.C.H. Lenski; Baker Book House, Grand Rapids, Mich. 314 pages (paperback), \$2.95

Some months ago I wrote that there were not very many good books available in the field of homiletics. Shortly thereafter I received two good ones for review. This is one of them.

The author is better known, perhaps, for his New Testament commentaries. But he was for many years Professor of Languages and Theology at Capital University, Columbus, Ohio; and this volume came from his sixteen years of teaching Homiletics.

One does not expect Lenski to be Reformed; he was a Lutheran, and his Lutheran views shine through a book of this kind also. Yet this is an orthodox textbook on Homiletics, not a plentiful item in a day when the art of preaching is largely an abandoned art. And while this reviewer certainly does not agree with all that is said about the homiletical construction of the sermon in this volume, yet there are many valuable insights and suggestions and warnings in the book. As is stated in the introduction, "Here is a useful tool for the student and the preacher."

Here are a few tidbits to whet the appetite of the would-be preacher:

"The text is to be the real source from which the substance of the sermon is drawn. Once this is fully settled, there will be no question about employing a text and using it in the right way after it is selected. Whatever else we may use in the sermon, . . . everything must be amalgamated with the central contents of the text. The thoughts furnished by the text are always chief and supreme. Whatever leads away from these thoughts is unsuitable material." (pp. 10,11)

"If one or two sentences are plucked from the Bible and made to adorn a religious address, we have a mere motto, not a text at all. To use mottoes of this kind means not only to lose the advantages of a text, it means something worse. It amounts to a degradation of the Word of God. That Word in all, even its minutest parts, is not intended for ornament, but as food for the soul." (p. 12)

"Stick to the text! That means, Be faithful to it. By reading a text in the pulpit the preacher virtually promises that he will preach on that text. The pulpit is the last place in the world in which to break, or fail to redeem, a promise, even though that promise be only

implied. It is vastly better to omit the text and the promise it involves, than to be faithless to the text and its promise." (p. 36)

Or let today's "relevant" preacher heed this warning: "One of the fruits of the old vulgar Rationalism is that its exponents grew expert in preaching anything from any text. Modern rationalism still cultivates this treacherous art to a considerable degree. Each text is seemingly rubber, and nobody can guess beforehand in which direction the preacher will stretch it." (p. 37)

There is many a preacher today who can find much valuable advice and instruction in this book.

This reprint is recommended.

H.C.H.

"Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," John McClintock and James Strong; Baker Book House, Grand Rapids, Michigan.

This is not a review, but an advance notice of a worthwhile reprint by Baker Book House. And while I do not usually give such advance notices of publications, but limit this department to actual reviews; yet I consider this undertaking of sufficient merit to notify all who are interested in valuable additions to their libraries, so that they may obtain these volumes as they come from the press.

"McClintock and Strong" is an old-time standard work which covers exhaustively the entire field of religious knowledge. I have in my personal library an old 10-volume set. According to Baker's news release, this reprint will be in a 12-volume set, containing more than 31,000 articles, more than 17 million words, covering 12, 490 double column pages. As you can imagine, there is a wealth of information to be obtained from volumes like these.

Plans are to publish the 12 volumes at the rate of 4 volumes per year, beginning with Volume One in September of this year. They will be priced at \$14.95, but there will be a special price of \$12.95 for those who subscribe to the entire set. The price may seem steep; but I would consider this a good investment; and it is a bit less painful when you can pay for only one volume at a time.

Congratulations to Baker Book House on this project!

These volumes will make a good addition to any church library or any student's or minister's library.

H.C.H.

ANNOUNCEMENT

The Consistory of the First Protestant Reformed Church of Pella, Iowa expresses its sincere sympathy to their fellow Officebearer, namely, Elder C. Van Der Molen, Sr., in the death of his beloved Wife: Hendrika Van Der Molen, nee Stuursma, on September 23, 1968. We hope and trust in the Lord that our loss is her gain.

The Consistory,
Cornelius C. Van Soelen, Clerk

ANNOUNCEMENT

NOTICE: The Fall Mass Meeting of the Men's Societies is to be held, the Lord willing, at the First Protestant Reformed Church of Grand Rapids on October 21, at 8 P.M. The Speaker will be Rev. M. Schipper, who will speak on the subject — "The Racial Unrest of Our Time." Plan now to spend an enjoyable evening with us at this meeting.

A. Rau, Sec'y.

News From Our Churches

(Editor's Note. Our news editor is vacationing at the time of the news deadline. Besides, in his news files were these two classical reports which needed publishing. The regular news of our churches will appear again next time, D.V. That is, provided you keep sending Mr. Faber the news.)

REPORT OF CLASSIS EAST

July 3 – September 11, 1968

at Southwest Church

Rev. J. Kortering, chairman of the April Classis, led in the opening devotions. All the churches sent two delegates except Holland which sent one. Rev. J.A. Heys being absent because of his work in Jamaica.

Rev. M. Schipper, in the absence of Rev. G. Lubbers, presided, and read the agendum. Two elders who appeared on Classis for the first time signed the Formula of Subscription. The minutes of the April – May Classis were read and the transcription approved. Elders J. Boone and J. Flikkema, Jr., were appointed to serve on the finance committee. Elder D. Dykstra was appointed to thank the ladies of Southwest Church for their excellent catering.

The reports of the Stated Clerk and the Classical Committee were received for information.

Since the Church Visitors, due to the press of other labors, were unable to finish their work, they were given permission to report to the October Classis.

A protest against a Consistory and an appeal from decisions of another, along with the answer of one Consistory were received and read in executive session. This material was placed into the hands of a committee of Pre-advice to be reported on at a later session of Classis. Another protest against the report of another study committee of the May Classis was also treated. The committee of Pre-advice appointed was: the Revs. Veldman, Kortering, and Harbach, and the Elders J.H. Kortering and D. Dykstra.

Questions of Art. 41 of the Church Order were asked and answered satisfactorily. After the reading of the minutes Classis adjourned until September 11th. Elder C. Doezeema closed this session with prayer.

Session – September 11, 1968

After the devotions, roll call revealed several changes in delegation. Prof. H. C. Hoeksema, being present, was given an advisory vote. Mr. Rhine Lubbers replaced Mr. J. Boone on the finance Committee.

Hudsonville Consistory requested pulpit supply for the Sundays Rev. H. Veldman would be absent to work in the Pella, Iowa area. Rev. J. Heys and Elders A. Rau and Herman Kuiper prepared the following schedule which Classis adopted: Sept. 22 – Morning: G. Lubbers Evening: R. C. Harbach; Sept. 29 – Morning: G. Van Baren Evening: J. A. Heys; Oct. 6 – Morning: M. Schipper Evening: Theological School; Oct. 13 – Morning: Theological School Evening: J. Kortering.

The matters for which Classis was recessed and were now to be treated were then considered and disposed of with unanimous decision.

Classis had previously decided to meet, D.V., next time on October 2, 1968 at 9 A.M. in Hope Church.

At 11:30 A.M. Classis stood adjourned, and Rev. J. Kortering closed our meeting with thanks to God.

M. Schipper, S.C.

REPORT OF CLASSIS WEST

held Sept. 4, 1968, in Edgerton, Minn.

The twelve churches of Classis West were represented by twenty delegates. In attendance also were three Synodical delegates from Classis East, because of the examination at this meeting of Classis West of minister-elect Mr. R. Moore. Rev. D. Engelsma presided at this meeting; Rev. R. Decker served as secretary.

In response to the request of the consistory of the Hope Church of Isabel, South Dakota, whose call Mr. Moore accepted, Classis examined the now Rev. R. Moore in the subjects required by the decisions appended to Article 4 of the Church Order. A new feature of this examination was that Mr. Moore preached the required sermon (on Ephesians 2:8) the evening before Classis in a special worship service of the Edgerton congregation, which service the delegates to Classis attended in a body. Classis approved Mr. Moore's examination and, with the concurrence of the Synodical delegates, advised Isabel to proceed with his ordination. The joy of the occasion was increased by the fact that the way was now open for our Isabel congregation to receive their first minister since they were organized as a Protestant Reformed congregation in 1960.

Forbes, Hull, Pella and South Holland asked for classical appointments. Classis decided to request the assistance of Classis East, which assistance would consist of supplying South Holland entirely and of taking two, two-week appointments to Hull. The schedule adopted by Classis is as follows. *Forbes*: Oct 20&27-G. Lanting; Nov 17&24-R. Moore; Dec 1&8-D. Kuiper; Jan 19&26-R. Decker; Feb 9&16-R. Moore; Mar 2&9-D. Engelsma. *Hull*: Sept 22&29-G. Vanden Berg; Oct 6-R. Decker; Oct 13-G. Lanting; Oct 27&Nov 3-Classis East; Nov 17&24-D. Engelsma; Dec 8-G. Lanting; Dec 29-G. Lanting; Jan 5&12-R. Moore; Jan 26&Feb 2-Classis East; Feb 16&23-D. Kuiper; Mar 2&9-C. Hanko. *Pella*: Nov 17&24-G. Vanden Berg; Dec 1&8-R. Decker; Jan 12&19-D. Kuiper; Feb 9&16-G. Vanden Berg; Mar 2&9-B. Woudenberg.

In addition to the appointments, the ministers of the West are to write a reading sermon for use especially by the vacant churches.

South Holland overtured Classis to increase the amount in which elder delegates to Classis may be reimbursed for lost wages from \$10 to \$20 per day. Classis adopted the overture.

Classis granted Isabel's request that it be permitted to ask for collections in the churches of the West. The collections are intended to help Isabel purchase a home for their minister and his family. Classis also passed the request on to Classis East for their approval of Isabel's doing the same in the churches of the East.

The next meeting of Classis West will be held, the Lord willing, in South Holland on the first Wednesday of March, 1969.

Rev. David Engelsma, Stated Clerk