

The Standard Bearer

A REFORMED SEMI-MONTHLY MAGAZINE

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An Exhortation To Love Fervently

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THE STANDARD BEARER

Semi-monthly, except monthly during June, July and August.

Published by the Reformed Free Publishing Association, Inc.

Second Class Postage Paid at Grand Rapids, Mich.

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Editorial Policy: Every editor is solely responsible for the contents of his own articles. Contributions of general interest from our readers and questions for the Question-Box Department are welcome. Contributions will be limited to approximately 300 words and must be neatly written or typewritten. Copy deadlines are the first and the fifteenth of the month. All communications relative to the contents should be sent to the editorial office.

Business Office: The Standard Bearer,

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P.O. Box 6064

Grand Rapids, Michigan 49506

Subscription Policy: Subscription price, \$7.00 per year. Unless a definite request for discontinuance is received, it is assumed that the subscriber wishes the subscription to continue without the formality of a renewal order and he will be billed for renewal. If you have a change of address, please notify the Business Office as early as possible in order to avoid the inconvenience of delayed delivery. Include your Zip Code.

Advertising Policy: The *Standard Bearer* does not accept commercial advertising of any kind. Announcements of church and school events, anniversaries, obituaries, and sympathy resolutions will be placed for a \$3.00 fee. These should be sent to the Business Office and should be accompanied by the \$3.00 fee. Deadline for announcements is the 1st or the 15th of the month, previous to publication on the 15th or the 1st respectively.

Bound Volumes: The Business Office will accept standing orders for bound copies of the current volume; such orders are filled as soon as possible after completion of a volume. A limited number of past volumes may be obtained through the Business Office.

Meditation

An Exhortation To Love Fervently

Rev. M. Schipper

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

I Peter 1:22,23.

This is the third exhortation the apostle tenders in this immediate context. In the first he exhorts his readers to gird up the loins of their mind and to hope to the end for the grace that is to be brought at the revelation of Jesus Christ. In the second, he exhorts to pass the time of their sojourning here in fear. And now

in our text he exhorts to love one another with a pure heart fervently.

How important it is that the child of God and the redeemed church of Christ understand this practical aspect of their calling!

But what does it mean? And how is it possible to

heed it?

Love one another!

All true love is, of course, of God!

Of God Who loves Himself! He loves Himself perfectly. In fact, in God love is a bond of perfection that unites a perfect subject and a perfect object. This can be and is so because God is triune. The perfect subject seeks and finds its perfect object, while the perfect object responds by seeking and finding its perfect subject. Thus a bond of perfection exists in the divine being which is love.

God not only loves Himself, but also His people for His own Name's Sake. Eternally He loved them. Never did He not love them. This He could do because He always beheld them perfect in Christ.

Also in time He loved them while they were sinners and ungodly. Then, of course, that love was one-sided; and it lay in the very purpose of that love to perfect them even as He is perfect. Because He loved them He sent His only begotten Son into the world, that He might die for them. Having suffered and died for them, He arose from the dead and ascended into heaven where He received the Spirit without measure, and poured out that Spirit into their hearts. So the love of God is spread abroad in our hearts, and we are able to respond to His love.

And with the love which He spread abroad in our hearts, we are enabled to love one another. Even the love of the brethren is the love of God. Therefore the Scriptures inform us that he that says he loves God and hates his brother is a liar, and the truth is not in him.

Here the apostle says: from the heart love one another. Love of the heart is the only true love there is. And by the heart the apostle means, as we shall see more perfectly in the sequence, the regenerated heart (verse 23). Not only did God demonstrate His love towards us in the cross in the giving of His only begotten Son; but He also did this in our hearts. When He sheds that love which was demonstrated in the cross abroad in our hearts, then we know that love, we taste the love of God to us. The reaction of that love is twofold; then we love God as the fruit of the operation of His love to us, and we also love the brethren. The apostle John tells us, when we love Him that begat, we also love those that are begotten of Him, i.e., the brethren in whom that same love of God dwells.

See that ye love one another with a pure heart!

Fervently!

The apostle means, with all the effort of your heart love one another. The word translated "fervently" comes from a word which means to stretch out, to expand to its fullest extent. Here it means to love intensively. Negatively the apostle means to say: do not allow that love in your heart to become shriveled up; but rather, let it be stretched out with all the effort of your heart. This is not an appeal to the natural man to become what he is not; but it is a practical admonition

to the living church of Christ to live out more and more what she is in Christ Jesus her Lord. In the heart of God's people is the love that must be stretched out to all others who likewise possess this love. So a bond of perfection is realized also among the children of God. And when we consider how this heart of love dwells in a sinful, hating flesh, this admonition becomes constantly necessary. When the redeemed church shall have attained to her perfection in glory, no longer will such an admonition be necessary.

But how shall we love intensively?

The text says, "seeing ye have purified your souls in obeying the truth into unfeigned love of the brethren." This is precisely the sphere in which that love of the brethren operates. It is impossible to love one another fervently unless we have purified our souls in obedience to the truth.

Notice must be given to the fact that the text here says "souls" — not "hearts." We cannot purify our hearts, for God alone can do this. But by the grace of God we must constantly purify our souls, i.e., our minds, our wills, our desires; all of which issue from the heart, for out of the heart are all the issues of life. Do not misunderstand this! Sanctification must never be understood as our work alone; nor is it our work in cooperation with God. It is strictly God's work, as all the work of our salvation is. Nevertheless, by the grace of God we become active in that sanctification. And it is to this that the apostle refers when he says: "Seeing ye have purified your souls in obeying the truth, etc."

Notice, too, that the apostle conceives of this sanctifying process as complete to the moment. It is constant. Should there be a moment when we do not sanctify our souls, if it is imperfect at the present moment, then at the same time that brotherly love is imperfect. And so it should never be!

The sphere in which that sanctification takes place is in obeying the truth. The truth is the truth of the gospel. Not just a general truth, which has nothing to do with Scripture. But the truth of the gospel, which is the revelation of Jesus Christ, or the revelation of God in Christ. In the sphere of the truth the believers are to live. As the fish lives in the water, and the bird lives in the air, so the believers by grace live in the sphere of the truth. Out of that sphere the believer cannot constantly sanctify his soul. Only walking in that sphere is sanctification possible. Doing what that Word of the truth says, demands of us, can we sanctify our souls.

Through the Spirit!

This phrase does not appear in the original text, except in a second reading. We see no reason to omit it and therefore agree with the translation which has included it. It stands to reason that only by means of the Spirit as the Spirit of Christ can the believer know the Word of truth, and walk in the truth. That Spirit is the Spirit of sanctification.

Unto unfeigned, that is, unhypocritical love of the

brethren — that is the end purpose. It would seem that it should be superfluous for the apostle to say “unhypocritical” brotherly love, for the simple reason that all true brotherly love is unfeigned, unhyprocritical. Yet the apostle adds it here because in the world, and in our own sinful nature there is so much hypocrisy, sham. “Unhypocritical love” emphasizes the genuine, true, pure love of the brethren. We call attention here also to that little preposition “unto” which introduces this paragraph. Better it is to say “into” unfeigned love of the brethren. If it is to signify the end purpose of the sanctifying process, it must lead us not merely unto, but into the unfeigned brotherly love. If it led us merely unto, we might not yet attain unto it. But “into” brings us where we must be, namely, within and to the end.

Being born again of incorruptible seed, by the Word of God, which liveth and abideth for ever!

This indicates the indispensable source of this love!

That is, regeneration, the second birth!

From above! It is heavenly!

The believers are not renewed in the sense that they are brought into a state wherein they are delivered from all sin, guilt, and pollution, unto righteousness, holiness, and purity, such as Adam possessed in the state of innocence. But through the second birth from above they are become citizens of heaven. An altogether different life they have received, far above that which Adam ever knew.

This regeneration is the indispensable, deepest subjective ground and source of all the life and activity of the child of God. Apart from this rebirth they lie in the midst of death. They are incapable of doing any good, and inclined unto all evil. Out of this regeneration which is not only implanted in their hearts, but also wrought in their consciousness, they live and act. They purify their souls, and love one another fervently.

This regeneration in its broadest sense does not originate from corruptible seed, but from incorruptible. Evidently here the apostle is comparing our new birth from above with our first birth from human seed. That human seed is said to be corruptible. That is, it is subject to corruption, and corruption enters into it from without. At the time of conception in the physical, earthly sense, corruptible seed is inseminated. Hence we are conceived and born in sin. This seed has in it the principle of death.

In distinction from that the seed of the second birth is incorruptible, from heaven. It is not subject to cor-

ruption and therefore to death. The reason for this is, of course, to be found in Christ, the incorruptible Christ. When Christ arose from the dead as the Prince of life, He brought forth immortality and life. Regeneration is really the implanting in our hearts by the Spirit of Christ of the life of the resurrection that overcame death, and is incorruptible. It cannot be corrupted from within, nor from without.

And this incorruptible seed of new life is implanted in our hearts by the living and abiding Word of God!

This cannot possibly refer to the Word of the gospel which is preached unto us. The preached Word in itself is not living, neither is it abiding.

O, do not misunderstand! This Word of God is preached, all right. Of this we may take note in verse 25 of this chapter, to which we may call your attention later. Yet the living and abiding Word of God whereby we are born again is to be distinguished from it.

This living and abiding Word of God He continues to speak after we are born again from above by that Word, much in the same way that God in His providence continues to speak the Word of creation to each creature that was brought forth, and so it continues to exist. So in the same manner God speaks His efficacious Word that causes our new birth, and He continues constantly to speak it, or we would not continue to be.

God, of course, is the living God, and the God of all life. As such He constantly speaks His Word, His re-creative Word, and we are not only brought into spiritual being, but constantly kept alive by that living and abiding Word of God. The moment God should cease to say: “Light,” that moment the light would discontinue to be. The moment God would cease to call efficaciously by His Word to the regenerated child of God, that moment he would cease to live.

It is by means of that living and abiding Word which God continues to speak, that we are made alive, and therefore are enabled to purify our souls, and to love the brethren fervently, and unfeignedly.

As we said at the beginning of this Meditation: How important it is that we understand this practical aspect of our calling!

Having been regenerated, this life is kept constant by the living and abiding Word of God, and the child of God lives out this life consciously and constantly. It is in the constancy of that life that he never ceases to purify his soul in obeying the truth through the Spirit. This must lead unto unfeigned love of the brethren.

A humble Christian on his knees, bowing before the Word of God, sees more than the speculative theologian standing on his tip-toes.

Editorials

Two Recent Publications

Prof. H. C. Hoeksema

In the small amount of space left in this issue for the editorial department I must call attention to two recent and important publications.

The first is the pamphlet written by Rev. G. Van Baren: "Ted & Alice & Groppi. . . & Grace, or, Common Grace — An Encouragement To Worldliness." This is a transcript of Rev. Van Baren's lecture at First Church, Grand Rapids, last spring. This material, originally carried in our *Standard Bearer*, has now been published in an attractive 32-page pamphlet. Copies — singly or in quantity — are free for the asking. Consistories, Extension Committees, and individuals are urged to write for as many copies as you can distribute. Write to:

The Standard Bearer
P.O. Box 6064
Grand Rapids, Mich. 49506

The second recent publication is Volume Two of *The Triple Knowledge, An Exposition of the Heidel-*

berg Catechism, by the late Rev. Herman Hoeksema. This volume contains Volumes 4, 5, 6, and 7 of the original series. Especially Volumes 6 and 7 (*Baptized Into Christ* and *Eating and Drinking Christ*) have long been out of print and also very difficult to obtain on the used book market. The appearance of this volume, therefore, should be especially welcome to many. In format and appearance Volume II is a companion volume to Volume I. In price it is the same — \$8.95, a favorable price for a book of some 700 pages. I may add that Volume III is in preparation and should appear late next fall. This is a set which should be in every Protestant Reformed home — and in many others. There is nothing comparable on the Heidelberg Catechism on the market. You may order your copy by writing to:

RFPA Publications Committee
PO Box 2006
Grand Rapids, Michigan 49501

Our Seminary Building (Guest Editorial)

Rev. H. Veldman

The undersigned, too, wishes to make a few remarks in connection with the erection of our seminary building. I know that articles to this effect have appeared in our *Standard Bearer* in the June and July issues. Rev. Schipper was asked by our Theological School Committee to contribute an article in our June issue, and we see no reason why we should repeat what was so ably set forth in that article. The editor of our *Standard Bearer*, Prof. H. C. Hoeksema, commented on this matter in his article in the July number of our magazine, and that article, too, speaks for itself. The adoption of a permanent curriculum, combining seminary and pre-seminary college courses, the calling of a third professor to our faculty and the erection of a new seminary building are extremely important subjects. After all, the seminary is certainly a most important institution in the life of the church. It is the heart-beat of the life of the church. It prepares young men to become preachers of the Word of God and, therefore, it controls and directs that preaching of the Word of God and the life of the Church of God. I repeat: I need not reiterate what has been written in the June

and July issues of our *Standard Bearer* by Rev. Schipper and Prof. Hoeksema respectively. In this connection, although a member of the Theological School Committee, I have not been asked by that committee to write this article. I am writing this purely on my own.

Why do I wish to contribute this article? In the light of the fact that the money has not been coming in rapidly, and also because considerable unrest has been expressed in connection with the location selected for our seminary building, the undersigned wishes to call attention to these matters.

We certainly need this building. Of course, this need not be emphasized now. This, too, has been decided by Synod. But, we certainly need this building. Our people surely do not believe that our present teaching quarters should continue in the basement of our First Church. We are certainly called to provide the best possible training and instruction for our future ministers of the Word of God. If possible, these students must not receive this instruction elsewhere. We are called to instruct our own young men. We ourselves

must give this instruction and training. Of course! Our recent synod was in unanimous agreement on this point, I believe. Our calling is plain. The question is not: what must we do? But: can we do it? And if we are to furnish our future ministers of the Word of God with this kind of instruction, we must have more than two professors. And then we must have our own seminary building. This is simply our calling. Can we do it?

Is this new seminary building an extravaganza on our part? Are we over-reaching ourselves? Is this venture really beyond our means? Of course, we all know that we are stewards of the Lord. And we all, I am sure, are very familiar with the implication of the truth of Christian stewardship. Christian stewardship implies, in the first place, that we are not the owners of the things we possess. Nothing belongs to us. God alone is the Absolute Owner, the sole Possessor of all things. He is that by virtue of the fact that He is the Divine Creator of the heavens and the earth and all the things therein contained. His are all the gold and the silver and the cattle upon a thousand hills. To Him belong all things; nothing belongs to us. He also created us, body and soul; all the gifts and talents we may possess are not our own but His. Whatever means we may use to acquire the things of this present time have been divinely created. Indeed, the earth is the Lord's and the fulness thereof. Secondly, the truth of Christian stewardship implies that we are called to use whatever we have in the service of His Name and in the advancement of His Kingdom in the midst of the world. In this matter we have no choice. This is simply our calling. This is simply something we must do. And, thirdly, Christian stewardship implies that we shall be required to give an account of our stewardship. We shall be required to give an account of what we have done with all the gifts and talents and means the Lord has given us. Of course, these three aspects of Christian stewardship can be set forth in greater detail. But that is not necessary in this article. What is necessary, however, is that we must and should be impressed with the awesome responsibility involved in this Scriptural truth. The man who hid his napkin in the earth suffered a terrible judgment.

Now I repeat: is this erection of a seminary building an extravaganza for our Protestant Reformed people? Are we really over-reaching ourselves? Can we do this?

And then I certainly wish to say that many of our people have a heavy financial burden. This is also true of many of our churches. Of course, we live in a day and age of luxury and plenty. Vacations and pleasures and conveniences and luxuries are common among us. I am not aware of any suffering among our people, of suffering for the sake of God's covenant, also in the financial and material sense of the word. How many are the luxuries in which so many of us indulge! Nevertheless, I do not wish to ignore the truth that our people have a financial burden. The cost of living is

high nowadays, and it costs considerable money these days to furnish our children with Christian instruction. How much would a second missionary and a third professor cost our people per year? Well, how much would we save a year if we should buy one package of cigarettes less a week? Would we be saving some \$20 a year? Even so, the cost of living is high, also the cost of Christian instruction, and this is a heavy burden especially for our families with many children.

Can we afford this seminary building? It seems to me that many of our people must blush when asked this question. As far as the undersigned is concerned, the answer must be in the affirmative. Why? In II Chronicles 24 we have an account of the repair of the temple in the days of Joash, the king of Judah, who walked in the ways of the precepts of the Lord during all the days of Jehoida. We read in that chapter that a chest was made and also that the moneys were gathered in abundance. There was no assessment. They got more than they needed. Why? How must this abundance be explained? Because we read in verse 10 that all the princes and all the people rejoiced, and brought in, and cast into the chest. You see, it was simply a matter of the heart. They rejoiced, gave with joy; it was simply a matter of the heart. For us, the question is simply this: do we really want this seminary building? Does this venture occupy a place in our hearts? Do we rejoice because of the opportunity to set up a building of our own? Do we recognize its importance; are we behind it with all our heart and soul, even as Israel was when they had the opportunity to contribute toward the repair of the temple? If this be the case, then we can have it. Why? The reason is obvious. Then they who have little will give of the little they have, and they who have much will give of their abundance. And when we all give as the Lord has prospered us, give of that which does not belong to us and for which we must give an account to Him Who is the sole Owner of all things, I am sure that the money will come in abundance. It is all a matter of the heart.

However, we also wish to make a few comments on the location of our seminary building and our calling to contribute to this venture. No, I do not wish to discuss this building site as such. It appears that many of our people are afraid of the location on Cambridge, S.E., in Grand Rapids because of the race problem; they fear that, should we build there, we would regret it later. Now I do not wish to discuss this problem in this article. The fact is, our synod has approved the purchase of this site and has instructed our Theological School Committee to conduct a financial drive to acquire funds in order that this seminary building may be erected. This financial drive must be conducted now. Money, therefore, should be collected and received now.

Now the reader must understand that I am stressing here one point. And this point is fundamental. To be

sure, we can also point to other things. When, as parents, we erect our own schools, also our own high school, we seek what is adequate, do we not? We want our schools to have proper lighting, etc. And now we ought to be satisfied with having our seminary facilities in the basement of our First Church? Of course, we are grateful to First Church for the use of its basement all these years. But, what institution, I ask you, is more important for the church than its seminary? We should be satisfied with our present seminary quarters in the basement of First Church because these quarters have served us since 1925? Do we apply the same rule when we build homes for ourselves? Do we proceed from the idea that what was good enough forty years ago is also good enough for us today?

Be this as it may, however, I wish to stress one thing in this connection. And this one thing is a fundamental principle of Reformed Church government. Two fundamental principles of Reformed Church government are: the autonomy of the local church, and the synod is the broadest governing body in the life of a denomination. And we, of course, are now referring to the second of these principles. We are afraid that the present site for our seminary building is ill-advised? We are afraid that we will regret it later that we have built there? So what? The synod speaks for us, does it not? Are we going to withhold our contributions until later? Until when? Are we dissatisfied with this present site on Cambridge? We have the right of appeal to our next synod in 1972, although it would have been better had we appealed sometime ago. We certainly could have known for some time that this site on Cambridge had been selected and purchased. But, let us assume that we appeal to the synod of 1972. Let us also assume that the synod of 1972 rejects our appeal and decides to maintain this present location. What shall we do

then? Shall we refuse to support this venture financially because we reject this synodical decision? This reminds the undersigned of churches he has served in the past and where members refused to pay toward the erection of a church building which had been determined by the congregation because they did not approve the location which had been chosen. And why should we withhold our contributions now? Regardless of our personal opinions, likes or dislikes, feelings with respect to the race problem, this building is certainly going to be built, and it is going to be built at a synodically approved site. Only the synod can and may decide where this building will be erected. And we are certainly going to submit to this decision of the synod. Now, the synod has decided. We have the right of appeal. And then, when this appeal has been treated, we will all stand behind this synodical decision. Of course! This is proper. So, let us then present a united front now. We will have to do this later anyway. And, by all means, let us not decide to withhold our contributions because we believe that the basement of our First Church is adequate. These quarters are not adequate. Besides, this matter, too, that we must have a seminary building of our own, has been synodically determined. Let us, therefore, be Reformed also in this matter, give joyfully and liberally of what the Lord has given us, set our shoulders to the wheel, and do it *now*, even if the location of this building must be located elsewhere. This determination of the building site may not and must not interfere with our contributions to this wonderful cause as of now.

[Editor's Note: Send your contributions or pledges to: Theological School Building Fund, c/o Mr. Richard H. Teitsma, 1659 Shangrai La Drive, S.E., Grand Rapids, Michigan 49508.]

Seminary Graduation

One of the highlights of our recent Synod was the graduation program on the evening of June 7 at our Edgerton Church. Not only for the candidate, but also for all concerned, graduation is a pleasant climax for the somewhat tedious and perhaps grueling grind of synodical examinations. Our area churches were well represented at the occasion, thus attesting to the interest of our people in the Midwest. And we had a pleasant evening. The program was rounded out with audience singing and a couple of special musical numbers by Mrs. Henry Huisken and by the children of the Free Christian School of Edgerton. We listened with interest to an address by the new candidate — who, by the way, was a son of the Edgerton congregation — and to the heart-warmingly distinctive address

of my colleague, Prof. Hanko, whose turn it was to speak at this graduation. At the social hour after the program I remarked to someone — and that remark was true — that one would have to search far and wide today to find a seminary graduation program with a speech of that calibre and with that keynote. Read it in this issue for yourself, and you will understand why I made that remark.

Graduation marks achievement for Candidate Miersma — after three years of intensive seminary training.

Graduation is also commencement. It is commencement, hopefully, in the sense that our Candidate will take up the labor of the ministry in one of our congregations to which the Lord will call him. It is com-

mencement also in the sense that it does not mark the *end* of the candidate's study and labor in the Word and doctrine, but only the *beginning* of a life devoted to diligent labor in the Word.

May the Lord soon give brother Miersma a place in our churches, and may He then give him much grace to

labor faithfully and diligently!

The addresses by Candidate Miersma and by Prof. Hanko accompany this report. The photographs are by courtesy of Elder Larry Huiskens, of our Redlands, California, congregation.

H.C.H.



Receiving that coveted diploma from Rev. H. Veldman, president of the Theological School Committee.



Candidate Miersma at the podium for his graduation speech.

Soli Deo Gloria

Prof. H. Hanko

The heart of the tradition which we have received from the Calvin Reformation is the principle of the glory of God. *Soli Deo Gloria* was the starting point of all Calvin's theology; and it is this basic truth, so completely Scriptural, that has characterized the Reformed faith up to the present. For example, the first question and answer of the Westminster Shorter Catechism reads: "What is the chief end of man? Man's chief end is to glorify God, and to enjoy him forever." We insist,

and rightly so, that this principle is the heartbeat of all our theology, the essence of all our preaching, the guiding principle of all our life. It is to this subject that I address your attention this evening, in large measure because the truth of this is in eclipse in our degenerate and profane age.

Scripture's use of the concept.

I need not spend any large amount of time tonight

pointing out to you that the Scriptures are filled, from one end to the other, with this important truth. Every page of God's Word shouts aloud of God and His glory. In innumerable places and in countless ways the Scriptures force upon us the truth that God is, in Himself, infinitely glorious and that all glory must be His and His alone. Scripture is a long and soaring doxology of praise to the God of heaven and earth.

But it is instructive and worthwhile for us to turn to Scripture and discover in what ways this whole idea of God's glory is used. And, if we turn first of all, to the Old Testament, we are told that the most basic meaning of the word "glory" in the Hebrew is "heaviness." That, according to the Hebrew Scriptures, is glorious which is heavy. But the reference is not, as you can readily conclude, to mere physical heaviness. It refers rather to the heaviness of importance. That is glorious which is important and impressive. And this is supremely applicable to God. He is infinitely important and impressive.

There are many different ways in which this idea is developed in the Old Testament. We can mention only a few.

It is, in the first place, very striking that Scripture speaks of God's glory, God's impressiveness, in connection with His descent upon Mount Sinai. In that passage, God's glory is spoken of in connection with judgment, thunder, hail, etc. We read:

And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. Exodus 24:16, 17.

The idea is certainly that the glory of God cannot be considered apart from judgment — especially in connection with the giving of God's holy law.

Another very important idea of the glory of God is developed in connection with Moses' request to see that glory. It was specifically God's glory which Moses desired to see; not now the glory revealed in fire and smoke and thunder; but the glory of God revealed in forgiveness and grace towards Israel which had so soon turned to strange gods. In answer to this request of Moses, God told him:

I will make all my *goodness* pass before thee, and I will proclaim the name of the Lord before thee. Exodus 33:19.

This same idea is expressed in the vision which Isaiah saw which is recorded for us in Isaiah 6. Isaiah saw "the Lord sitting upon a throne, high and lifted up." The seraphim which flew before the throne cried to each other:

Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Isaiah 6:3.

And it is instructive to note in this connection that the result of this revelation is that Isaiah himself cries out: "Woe is me!"

Especially the Psalms speak of that glory of God. In Psalm 135:5 the glory of God is called great. In Psalm 24:8, a Psalm which is so completely Messianic, God is called the King of glory — a text where the genitive is most probably descriptive. Many times in the Psalms the glory of God's name is spoken of. Psalm 66:2 reads:

Sing forth the honour of his name: make his praise glorious.

And in Psalm 79:9:

Help us, O God of our salvation, for the glory of thy name.

It is not surprising that, in the New Testament, the glory of God is spoken of in connection with Christ. Already on the hills of Bethlehem the angels spoke of Christ's birth in connection with the glory of God. Christ has some very striking and surprising things to say about God's glory in connection with His passion on the cross.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. John 13:27, 28.

And again:

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall glorify him in himself, and shall straightway glorify him.

The apostle Paul speaks of the fact, in Romans 6:4 that the resurrection of Christ took place through (and the preposition is *dia*) the glory of God. All of this prompts John to exclaim, in the very beginning of his gospel: "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14.

It does not come as strange therefore, that, when the Scriptures turn to the specific subject of salvation, this is invariably put into the context of God's glory. Paul emphasizes this more than once in that great doxology of Ephesians 1. We are predestinated to the praise of the glory of God's grace. (vs. 6.) We are predestinated according to the purpose of God that we should be to the praise of God's glory. (vs. 12.) And all of it is so aptly summed up in that last vs. of Rom. 11:

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

In moving through Scripture, and studying various passages which deal with the glory of God, it is very striking that God's glory is spoken of as being manifested in both the work of creation and salvation. But whenever this is done, as it is done especially in the Psalms, the two are always related to each other. Without apparently concerning themselves with the problem of the relation between so-called general revelation and special revelation, the Psalmists speak of the two in one breath. Psalm 104, for example, is a long and beautiful meditation on the power of God revealed

in providence. But the concluding words of the Psalm are:

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. vss. 33-35.

The same is true of Psalms 135 and 136. In the former, the mighty works of God in creation are spoken of in the same breath with his judgments upon the wicked and His salvation of His Church.

Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures. Who smote the firstborn of Egypt, both of man and beast. . . . And gave their land for an heritage unto Israel his people. vss. 6-8, 12.

Psalm 136 does this in a most masterful way as it sings of the mercy of God. Sometimes one can hardly follow the thought of the Psalmist who sees mercy displayed in the most common works of creation. Sure — this is more than a literary device and speaks rather of a profound truth.

To him that by wisdom made the heavens; for his mercy endureth forever. . . . To him that made great lights: for his mercy endureth forever: The moon and stars to rule by night: for his mercy endureth for his mercy endureth forever: And brought out for his mercy endureth for ever: And brought out Israel from among them: for his mercy endureth forever.

And in Psalm 148 the Psalmist calls upon the whole creation to join with him in praising the Lord; and then the Church is called to unite her voice in this doxology: for

He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.

Surely the idea is that there are not two special ways in which God is glorified: one through creation and one through salvation; and both independent of each other. They are principally the same, for it all points ahead to the new creation with the principle of unity in Christ.

The Nature of God's Glory

From all this we may draw some specific conclusions.

The underlying truth of all this is that God is glorious in Himself. He is glorious in His own divine being. He is glorious in the covenant life which He enjoys in Himself as the triune God. He is glorious in all His perfections, for His perfections make Him what He is. These perfections are unique in Him and create a chasm between God and all the creation which can never be bridged. Scripture speaks of this in no uncertain terms. Psalm 115, for example, speaks of this

unique glory of God in contrast with heathen idols:

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands." vss. 1-4.

And that beautiful chapter in Isaiah (chapter 40) emphasizes this truth throughout. It is all concluded in the stirring words:

To whom then will ye liken God? or what likeness will ye compare unto him? vs. 18.

But this glory of God, God reveals. We must be sure to understand this point. The determination to reveal Himself comes from God alone. The revelation of His glory is not imposed upon God by any necessity. It is not even done by God to make it possible for God to gain additional glory to Himself. This revelation is a free choice of His will. The revelation of God's glory is therefore, to glorify God. Revelation is for its own sake. It is to make His glory known. It is done by God that God may speak of His glory outside His own being. And yet, at the same time, God is pleased that this glory be acknowledged by others.

Thus the revelation of God's glory is through Christ.

We must assert, at this point, that the revelation of God through Christ is the highest possible revelation of God's glory. This is in keeping with God's own attributes. God reveals Himself in the best possible way. Especially in keeping with His attribute of wisdom, we must insist that there is no better way for this revelation than through Christ. The meaning of this is that *all* God's glory is revealed through Christ. This must not be taken in the sense that revelation through Christ is exhaustive. Revelation is always finite. And the finite cannot empty the infinite. But all God's glory is revealed in the sense that all there is in God is made known through Christ. Perhaps a figure will make this clear. There is in a tender sapling all that is contained in a mighty elm tree. Not one element that can be found in the mature elm is absent from the seedling. Yet there is, nonetheless, a vast difference between this tender shoot barely three feet above the ground and a graceful and sweeping elm which reaches its arms towards the heavens. So it is with revelation.

When we assert that all the revelation of God is through Christ, one fundamental principle is implicit in this: that is the principle of the sovereignty of God. The one without the other is an absurdity. All that takes place in all that God created is done by His hand. It is this truth which is so strongly emphasized by that beautiful conclusion to Romans 11. Only because all things are *of* God, or, more literally, *out of* God, can all things be also through Him and to Him. And only then can all glory be His forever.

What is implied here is obvious. Creation is God's work. Else the Psalmist could never sing: "The heavens declare the glory of God; and the firmament sheweth

his handywork." Psalm 19:1. Providence is God's work. We need only return to Psalm 104 to understand how true this is. But this is all so because all creation points to Christ and is redeemed in Christ. For all things are reconciled to God by the blood of the cross. (Col. 1:20.)

The whole work of salvation is rooted in sovereign predestination. Paul speaks of the praise of God's glory in Ephesians 1 especially in connection with predestination. Isaiah 43:21 sets it all forth in one terse sentence: "This people have I formed for myself; they shall shew forth my praise." But not only election is for God's glory. So is reprobation. While Paul does not specifically refer to the glory of God in Romans 9, he does state emphatically:

For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. . . .

What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared to glory? Vss. 17, 22, 23.

Yet the relation must be clear. Election serves God's glory in such a way that through the sovereign realization of salvation a people is formed which consciously acknowledges and confesses — and sings of — God's glory. But reprobation is the dark side, the negative side. According to Ps. 115, God is at war with all human idols and he will not share his glory with another. Reprobation must demonstrate this profound truth.

Our Calling

We live in an age when the plot which the devil hatched at the world's beginning is reaching frightening proportions. There was always this total commitment of Satan to rob God of His glory. But usually the subtle mind of Satan sought to gain this end by means of stealth, subterfuge, subtlety and careful attention to minor details. Satan has evidently conceived of the notion that the times are ripe for a frontal attack on God's glory. All caution, all subtlety is thrown to the winds. The hordes of hell rush madly at the bastions of the truth. It is the last assault.

The fundamental principle of sin is exactly to rob God of the glory due to Him. Men are persuaded to deny God's glory in order that they may gain glory to themselves. And this is rooted in hatred of God and love of themselves. Sin is a monstrous crime for this reason alone.

In innumerable ways this is done. Principally, of course, this attack against the glory of God is made by denials of various kinds of the truth of God. Man will not and cannot let the truth of Scripture stand. The errors have, over the rolling centuries, been subtle and cloaked in much camouflage. No longer. The attacks

against the truth are open. The disguises are torn away. The Church solemnly proclaims: "God is dead." And yet, and yet. . . Is there not something still very subtle about it all? Is it not just possible that even we have been influenced in some marked respects to depart from the truth of God's glory? I think of the fact that basic to man's error is humanism — using the term now in its broadest connotation. Is there not a kind of humanism transferred into the very citadels of the Church when even the work of salvation is preached and discussed as an end in itself? or, at least, if we, in thoughtlessness, leave the impression that such is the case?

But to return a moment to the savage attacks which are being made in our day against God's glory. Never, I think, has the world seen such a time when the age is so blasphemous and profane. Perhaps it is not so much that there is more blasphemy or worse profanity — although this too is true. But it just may be that the horror of it all is that the Church joins in the blasphemy and profanity of our time. All that is sacred and holy is mocked. All that pertains to the glory of God is viciously trampled under foot in so many different ways that time fails me to speak of them. No one gives any thought any more to the all-important question: What are you doing to God's glory?

We believe and confess together that God has maintained the truth in our midst. This truth is our dearest treasure, our first love. And then it is certain that at the heart of that truth lies the truth of the sovereignty of God. But this truth, so precious, so glorious, is a truth which points unerringly to the infinitely higher truth: the glory of God. Everything must be subservient to that. Nothing at all is important in its own right. Not even the salvation of the Church of Christ can stand by itself. The glory of God towers above even this. Divorced from God's glory even the salvation of the Church becomes a hollow untruth.

This must be a fact among us both objectively and subjectively. Objectively, the glory of God is maintained by a fearless and courageous defense of the truth of God. It is a defense of the truth, not for its own sake; but because any detraction from that truth is a slur on the supreme glory of God Who revealed it. Any departure is doing dishonor to God. Above all, this must be the constant theme of all our preaching. How hard this is can best be known by those of you who struggle day by day with the Scriptures bringing that Word in season and out of season. How many are the temptations to do less than this are known to you upon whom rests this work. And I can leave no better advice to you who with this evening complete your Seminary work than to remember that this must be the theme of all your ministry. In the final analysis, when everything else is said and done, the battlelines in the battle of faith are drawn here. All untruth denies that glory. The truth fights for it with unwearying courage.

But subjectively this must also be true. This is, of course, difficult to speak about and difficult to define. We are speaking of the deepest motives of our hearts. And it is the easiest thing in the world to identify in our own consciousness the glory of God with motives of personal self-seeking and prideful ambition. It is so terribly easy to cover up personal motives with pious prating of our desire to see God glorified. I think often in these evil days of Moses who, when confronted with the fierce anger of God against Israel's idolatry prayed: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written." Exodus 32:31, 32. I recommend for your prayerful reading Exodus 32 & 33. Or, again, of Paul who wrote in Romans 9:3: "For

I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." I do not think I have the grace to consider the glory of God of greater importance than my salvation. Yet this is the thrust of Paul's and Moses' astonishing statements. Elijah put it all in the language which God Himself uses in the Decalogue when, defeated and downcast, he murmured: "I have been very jealous for the Lord God of hosts." I Kings 19:10. This is the deepest motive for all labor in the house of God.

Be assured that God will gain His glory. It cannot be any different. Whether we want this or not, God will gain all glory to Himself. He cannot share it with another. To be of those who acknowledge this glory and labor on its behalf there can be no greater blessing.

The Minister And The Church Order

Candidate Rodney G. Miersma

In general the topic to which I will draw your attention is The Minister and the Church Order. By ministers are meant those who are lawfully called by the church to preach the gospel in the church of Christ. The Church Order to which I refer is the Church Order of Dordrecht with its eighty-six articles, including also the various decisions of our Synod concerning some of these articles. These articles can be found in the back of our Psalter.

Since there are many articles which deal with the minister, his office, task, etc., I will concentrate specifically on Article 3 which reads as follows:

"No one, though he be a professor of theology, elder or deacon, shall be permitted to enter upon the ministry of the Word and the sacraments without having been lawfully called thereunto. And when anyone acts contrary thereto, and after being frequently admonished does not desist, the classis shall judge whether he is to be declared a schismatic or is to be punished in some other way."

I am especially concerned with the aspect dealing with the idea of being lawfully called. By having a proper understanding of the lawful call to the ministry we find the basis for the other articles dealing with the office of the ministry of the Word. They all flow from this one. With this in mind I will treat this topic under the theme "The Calling of the Minister of the Gospel." Under this theme there are several elements which must be considered. In the first place, the reality of the call must be seen; secondly, its essence; thirdly, the means whereby it is effected; fourthly, its author; and finally, its significance.

First of all, we must understand that this calling is

objectively real. The calling is not simply another name for a mere occupation, but a summons to the ministry which really comes. This is evident from both the confessions and Scripture. Belgic Confession Art. 31 reads: "Therefore every one must take heed not to intrude himself by indecent means, but is bound to wait until it please God to call him, that he may have testimony of his calling, and be certain and assured that it is of God." Also in the Form for the Ordination of Ministers the question is asked, "I ask thee whether thou feelest in thine heart that thou art lawfully called of God's church, and therefore of God himself, to this holy ministry?" The concluding paragraph of the call letter expresses the same idea: "Now dear reverend brother, may the king of the church so impress this call upon your heart and give you light, that you may arrive at a decision pleasing to him." Then turning to Scripture we see the reality of the call clearly set forth in the epistles of Paul. Eph. 4:11, 12 reads: "And he gave some, apostles; and some, prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Finally, in Rom. 10:14, 15 we read: "And how shall they hear without a preacher, and how shall they preach except they be sent?"

From these passages and examples found in Scripture it follows that a man is actually called unto the ministry. One does not enter the ministry on his own accord, because he merely desires it, "though he be a professor of theology, elder or deacon," but only because he has the objective call to do so.

For the essence of this call we again turn to the Word of God. Paul writes in I Cor. 9:16: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, woe is unto me, If I preach not the gospel." Consequently, when one is called he *must* preach. He does not preach because he wants, but because he is under the obligation to obey the call and preach. By nature we are unwilling and do not want to obey. For example, Moses gave every excuse that he could think of, but God called him in such a way that he had to preach. God gave him all that he needed because it was his will that Moses must obey and preach. So also it is with every man who is called to the ministry. He must preach because God wants him to. The essence of being called of God is that necessity and the grace to obey it.

But this call must be effected by a specific means. In short, the call comes from out of the bosom of the afflicted church — out of the burning bush just as in the case of Moses. The church prays, commands, and admonishes. It says, "Come over and help us." It is the church that says, "Take heed unto thyself and to all the flock. Feed the church, love Christ and feed his sheep taking oversight of them. Be an example to all believers, give attendance to reading, to exhortation, to doctrine." Such are some excerpts from the Form of Ordination. It, then, is always the voice of the church through which one is called.

However, the voice of the church can not be understood apart from the author of that voice. Christ is its author, for that voice commands one to preach the gospel. He must continue in the ministry as seen from Art. 16:

"The office of the ministry is to continue in prayer and in the ministry of the Word, to dispense the sacraments, to watch over his brethren, the elders and deacons, as well as the congregation, and finally, with the elders, to exercise church discipline and to see to it that everything is done decently and in good order."

The church apart from Christ can not issue that command: for the church is His body, of which He is the head. In the second place, Christ is the author because the commands and exhortations are taken without exception from the Word of God. These are God's own words, and the voice is Christ's. The third reason is that after the resurrection and ascension Christ does all His proclaiming through the voice of the church. Therefore, it certainly is expected that He call his servants through the church also. Finally, the commands and words of blessings that the church directs to him whom she ordains impress themselves upon his mind

and will. These words raise him up and comfort him so that he boldly opens his mouth and proclaims the Gospel. This can only be if the voice of the church is the voice of Christ.

The minister, therefore, must feel in his heart that he is lawfully called by Christ himself. By lawfully is not meant merely that the church has not violated any ecclesiastical rules; nor that one has received the majority of votes and now has the call letter in his pocket. But it means that the voice of the church is the voice of Christ laying necessity on one to preach the Gospel. The church, however, must also call lawfully as far as ecclesiastical manner is concerned (Art. 4). One must be elected by the consistory in cooperation with the congregation. He must be approved in the same manner. In addition, he must be examined, for the church must not allow room for unworthy men. Finally, the church must ordain him, whereby she commands, admonishes, and exhorts, and blesses him with the Scriptures.

The fact that one is called to the ministry is very significant. For if one were to deny the truth of the lawful call, the following can only be deduced: that God does not raise up, command, qualify, and authorize men to preach the gospel. If he does not raise up, command, qualify, and authorize, then the gospel is not preached, for Christ is not preaching through them. They must be sent. If the gospel is not preached, then the church is not gathered: for they do not hear. If the church is not gathered, then there is no church, i.e., those called out, believers and their seed. How shall they believe in Him Whom they have not heard? If no church, then no Christ: for they are His body. If no Christ, then no God and Father of Christ. In other words, we have absolutely nothing.

Positively, the lawful call is significant because whom God calls He also qualifies for the work of the ministry. The Lord's qualifying consists, first of all, in that He causes a man spiritually to discern that apart from Christ he is a sinful man, unwilling, and without strength. Aware of this, the man by the mercy of God besieges God's throne for grace to do that which he must do but cannot do. Then in the way of prayers God fulfills all his needs.

From this fundamental principle of the lawful call we see reason for the rules concerning the minister's task, his relationship to fellow officebearers, his relationship to the congregation, and the length of his service. May our Protestant Reformed churches ever continue in the rich heritage of the Church Order of Dordrecht which is founded upon the Word of God Himself.

Contending For The Faith

The Doctrine of Atonement

THE REFORMATION PERIOD

ARMINIANISM

Rev. H. Veldman

At the conclusion of our preceding article, we were calling attention to certain forerunners of Arminius and Arminianism, as set forth by Wagenaar in his "Conflict and Victory." We had mentioned Coolhaas, Herberts and Wiggerts. Wagenaar also mentions Sybrandi and Venator. We need not call attention to these last two men in any detail, except to remark that also the former had been a Romish pastor and that both were enemies of the Calvinistic presentation of the truth as set forth in the Holy Scriptures and in the Reformed Confessions.

We have already called attention to the fact that Arminius died in 1609. In 1610 the followers of Arminius drew up their Five Points of the Remonstrance. After the death of Arminius the learned Simon Episcopius, his successor in the chair of theology at Leyden, afterwards professor in the Arminian College at Amsterdam, and the eloquent Janus Uytenbogaert (1557-1644), preacher at the Hague, and for some time chaplain of Prince Maurice, became the theological leaders of the Arminian party. In his creeds of Christendom, Schaaf continues (Vol. 1, 511):

The great statesman, John van Olden Barneveldt (1549-1619), Advocate-General of Holland and Friesland, and Hugo Grotius (1583-1645), the most comprehensive scholar of his age, equally distinguished as statesman, jurist, theologian, and exegete, sympathized with the Arminians, gave them the weight of their powerful influence, and advocated peace and toleration; but they favored a republican confederacy of States rather than a federal State tending to monarchy, against the ambitious designs of Maurice, the Stadtholder and military leader of the Republic, who wished to consolidate his power, and by concluding a truce with Spain (1609) they incurred the suspicion of the loyalty. The Calvinists were the national and popular party, and embraced the great majority of the clergy. They stood on the solid basis of the recognized standards of doctrine. At the same time they advocated the independent action of the Church against the latitudinarian Erastianism of their opponents.

The Arminians formularized their creed in Five Articles (drawn up by Uytenbogaert), and laid them before the representatives of Holland and West Friesland in 1610 under the name of *Remonstrance*, signed by forty-six ministers. The Calvinists issued a *Counter-Remonstrance*. Hence the party names *Remonstrants* (Protestants against Calvinism), and *Counter-Remonstrants* (Calvinists, or Gomarists). A

Conference was held between the two parties at the Hague in 1611, but without leading to an agreement. A discussion at Delft, 1613, and the edict of the States of Holland in favor of peace, 1614, prepared by Grotius, had no better result.

At this time we wish to quote the Five Points of the Remonstrants. We consider them very important, although we do not intend to call attention to what they teach in detail.

ARTICLE I.

That God by an eternal, unchangeable purpose in Jesus Christ, His Son, before the foundation of the world, hath determined, out of a fallen sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this His Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in John 3:36: "He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life, but the wrath of God abideth on him." and according to other passages of Scripture also.

ARTICLE II.

That, agreeably thereunto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that He has obtained for them all, by His death on the cross, redemption and forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the gospel of John 3:16, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And in the First Epistle of John 2:2, "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

ARTICLE III.

That man has not saving grace (faith) of himself, nor of the energy of his free will, inasmuch as he in the state of apostasy and sin, can of and by himself neither think, will, nor do any thing that is truly good (such as saving faith eminently is); but that it is needful that he be born again of God in Christ, through His Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the Word of Christ, John 15:5, "Without Me ye can do nothing."

ARTICLE IV.

That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerated man himself, without prevenient or assisting, awakening, following and co-operative grace, can neither think, will, nor do any good, nor withstand any temptations to evil; so that all good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many, that they have resisted the Holy Ghost. Acts 7 and elsewhere in many places.

ARTICLE V.

That those who are incorporated into Christ by a true faith, and have thereby become partakers of His life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory; it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through His Spirit in all temptations, extends to them His hand, and if only they are ready for the conflict, and desire His help, and are not inactive, keeps them from falling so that they, by no craft or power of Satan, can be misled nor plucked out of Christ's hands, according to the Word of Christ, John 10:28, "Neither shall any man pluck them out of My hand." But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ (principle of their being in Christ) of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scripture, before we ourselves can teach it with the full persuasion of our minds.

These are the Five Points of the Arminians, called the Five Points of the Remonstrants, inasmuch as they constitute their grievance against the doctrine of Calvinism. And at the conclusion of these articles, the Arminians add: "These Articles, thus set forth and taught, the Remonstrants deem agreeable to the Word of God, tending to edification, and, as regards this argument, sufficient for salvation, so that it is not necessary or edifying to rise higher or to descend deeper."

Without calling attention to these articles in detail at this time (after all, we are calling attention to the doctrine of the atonement), we may observe that these articles are, generally speaking, very important for a very special reason. In these the Arminians teach the following heresies: conditional election and reprobation, universal atonement, man's partial depravity, resistible grace, the denial of the certain perseverance of the saints. These articles are important because they emphasize that the one heresy must lead inexorably into another. The fundamental heresy of Arminianism is the denial of the truth that God is God. The

Arminian will not allow God to be God. This explains his denial of the sovereignty of God's predestination. In Article I he declares himself in favor of conditional predestination, as based upon foreseen faith and unbelief. He teaches a universal love of God, a desire on the part of the Lord to save all men, and therefore an election and reprobation based upon the faith and unbelief or the will of the sinner. Man's salvation is not determined by God, but by the sinner. This heresy, that God loves all men and would save all men, must lead to universal atonement. If God is to offer salvation to all who hear the gospel, then there must be salvation for all. God would surely not offer something He does not possess. The Christian Reformed Church has also experienced this. In 1924 they declared that the gospel is an offer of salvation to all who hear the gospel. But they also would maintain the Scriptural truth that the cross of Christ is particular and only for the elect. In late years, however, the Dekker controversy arose. Prof. Dekker believes and teaches the Arminian version of the death of Christ, a Christ for all. He has not been condemned, remains in his teaching position, and is permitted to set forth his heresy of a death of Christ for all men, head for head. But, this heresy must also lead to a denial of man's utter and complete depravity. To maintain a conditional predestination and a Christ for all, offered to all men in the preaching of the gospel, it is necessary to teach that the sinner is able to accept this offer of salvation. Otherwise an offer of salvation simply does not make sense. It is for this reason that the Three Points of 1924 also teach that the natural man is able to do good in the sight of God without the regenerating grace of the Holy Spirit. Fourthly, this heresy must lead to the teaching that the grace of God is resistible. This lies in the nature of the grace. God would have all men be saved, and therefore offers His grace to all men. That some are not saved is not because God would not save them, but because man refused to be saved. He is therefore able to resist this grace of God. And the Arminians taught this in their Five Points of the Remonstrants. And, finally, this must culminate in the denial of the perseverance of the saints. The Arminians declare that they are not ready to say that the sinner cannot return to his former state of sin and corruption. Any conception that bases the salvation of man in the will of the sinner must lead to the denial of the certain perseverance of the saints. Then it is man who determines also his ultimate salvation, and, this being true, no sinner can ever be sure that he will be saved to the uttermost. One heresy must lead inexorably to another. This is clearly demonstrated in the Five Points of the Remonstrants.

**It's only a timid soul who thinks that discussion
will hurt the truth.**

In His Fear

Why Are You Here?

Rev. John A. Heys

The question which forms our title we presented to the graduates of our South Holland, Illinois, Protestant Reformed Christian School. And we did so because their class text was Ecclesiastes 12:13,14, where we read, "Let us hear the conclusion of the matter: Fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret, whether it be good, or whether it be evil."

We asked this question, "Why are ye here?" because the answer to that question will also enable us to give the answer to the question as to what our whole duty, our calling before God is. And we did so as well because Solomon does not write that fearing God and keeping His commandments is the whole *duty* of man. That word *duty* does not appear in his writing. Rather does he speak of the "whole man." Or, if you want it literally, of "the whole adam." That is the word which he uses. The first man was called Adam, but the word adam is used at least fifteen times in the first three chapters of Genesis, and is translated as *man*. Thus Solomon by speaking of the whole man rather than the whole duty of man is thinking of more than man's duty. The whole purpose, the reason for man's existence and his creation is that he keep God's commandments and fear Him.

For many years we have been here on this earth. Some of us have been here longer than others. Some have enjoyed good health and are still physically strong. Others have spent a life of misery, of suffering and pain with frail bodies and much sorrow. But there is one reason for the existence of all.

There is another reason why this question ought to be asked and why it is a very important question for us and for our children. Solomon declares that God will judge every work, whether it be good or evil. That is true of what we did in the past. That is true of the years that still lie ahead of us. The question we are to ask ourselves now is, "Why am I here?" The question that will be asked us when God shall judge our works is, "What did you do?" Did you serve the purpose for which I created you and for which I gave you life and food and drink, and shelter and clothing?"

Thousands and thousands of graduates have been told again this year that their whole purpose on this earth is to serve mankind. The schools of the world have ruled God out of His creation. They have no room for Him in their thinking. And therefore they are quite willing to accept any theory and teaching that

exalts man above God, and makes him the supreme being in the universe. They are so willing to do this that they will accept a theory that makes them descendants of the ape — rather than to acknowledge a God Who must be served and glorified! And therefore all must be for man. The youth are urged to get all the education that they can, in order to improve man's lot here below. Youth are urged to prepare themselves for making this a better world in which to live. The whole goal, the whole challenge — and no higher challenge is known or admitted — is to get out and raise the standards of our living even higher, and for all mankind. The challenge is given to go out and find cures for our diseases by science and medicine, our social evils and problems by studies, research and bold programs.

And, sad to say, in many Christian schools nothing different is heard, except that this humanistic approach is garbed in deceptive language that makes it sound Christian and spiritual. The youth are urged to go and get all the education they can and then get into science and politics, into the fields of education and of the arts, to let their Christian influence be felt and so cause the kingdom of Christ to come. This we say, gives a spiritual sound, apparently, and a Christian slant. But it's all wrong, and so deceptive! It is not based on the Word of God, and it is not according to the example or teaching of Christ.

One of the basic principles of truth of the Word of God which this philosophy denies is that undeniable teaching of Scripture that man is spiritually dead by nature. God told Adam that the *day* — not nine hundred and thirty years after — he ate of the forbidden fruit, he would die. God did not say that the *process* of physical death would begin in him that day. He would *die* that day! And he did die spiritually that very hour of that day. All his behaviour from that moment onward shows that he did. David cries of being conceived and born in sin. Psalm 51:5. Paul writes of man being dead in trespasses and sins before God quickens him. Ephesians 2:1. Jesus declares that a man cannot *see* the kingdom before he is born again. John 3:3. And yet there are those in the church who dare to maintain that those who have not been born again can still do something that God will call righteous in the sphere of civil matters. And they will tell their youth to go ahead and seek to exert their Christian influence upon these that have not been born again, and according to God's word are conceived and

born in sin, and are spiritually dead. Go, once, to the cemetery nearest your place of residence. Stand before the graves and see how much physical, spiritual or psychical influence you can exert upon them. That is just exactly how much spiritual influence the Christian can exert upon those who have not been born again and have no spiritual life of the kingdom in them. Yea, be on your guard with such a philosophy, because you still have your old nature, and the outcome of it all will very likely be that *they* exert an evil spiritual influence upon you to cause you to claim that you are doing all this for Christ's sake and in His name.

Then, too, we present a challenge to all of our readers to present one text from Holy Writ that tells us that it is our duty to cause that kingdom of Christ to come and that we are able to do so. We are told to seek that kingdom. We are taught to pray to God to cause that kingdom to come. We are exhorted to walk worthy of that kingdom. But it is called the kingdom of God and of Christ, exactly because it is the kingdom that God in Christ causes to come to pass and to come into being. It comes not by our "influence" (Whatever is meant by that word), but by the Spirit of Christ **IN THE HEART!** We do not bring it to the world, or influence them to accept it and enter it. It has to **ENTER THEM** before they can even see or believe that there is such a kingdom and can see any good in it.

What is more, this view denies the whole truth of Revelation 18 that all of our works in the field of science and politics, all our engineering feats, all our social achievements and advances, and all our art works go up in the smoke of that day when God shall judge all of our works. Nothing man has made will go through that fire. The kingdom of Christ is an entirely different kingdom, a spiritual kingdom, where the music even will be different. Behold all things shall be **NEW!** And none of it shall be fashioned by man.

Let our youth be told that they are here to serve and glorify God. Let them be told that they are stewards of His goods, his royal priesthood. Let them have it impressed upon their minds that they have been created by God to be the link between God and the earthly creation, so that the plant that receives the rain and sunshine, but cannot thank God or know Him, and the animals and soil, the water and rocks which cannot speak a word of praise to God, will do that through the heart and mind and mouth of those who have been born again. Then we have no vanity of vanities. We have no vicious circle that exists on the plane of this earth. We have a new circle that ascends up to God with praise and thanksgiving for gifts received from Him.

And to fulfill this calling we must fear God and keep His commandments. Now, to fear God means to stand in awe before Him. It means that we believe that He is the holy, sovereign, almighty God of Scripture. It means that even as we have a healthy respect for the

power of lightning, of electricity, of fire and of the explosive, so we stand in awe and have a profound respect for God in His holiness, sovereignty and almighty power. It means that we love Him as that holy, sovereign, almighty God, and have no desire to change Him.

This will result in a keeping of His commandments. He who has a healthy respect for the power of lightning, electricity, fire and the explosive will not be careless in their presence. He will walk delicately. And if we fear God, we will be very careful in our walk. We will keep His commandments in that love which we have for Him and in that belief that He is the holy, sovereign and almighty God.

These two, then, are not two separate duties, but one whole duty. The fear of God is the inner spiritual condition of the heart. The keeping of His commandments is the outward activity of the soul with its faculties, and the body with its members, because of that fear of God in the heart. The fear of God always produces the keeping of His commandments. The keeping of His commandments is a manifestation of that inner fear of God in the heart. And it is because there is so little fear of God in the world that there is so much breaking of His commandments. It is not enough to say, "I fear God"; nor to say, "I keep His commandments." It is exactly a case of saying, "I fear God, and therefore I keep His commandments."

Doing this we will be serving the purpose for our existence on this earth. You cannot please God with gold and silver. You cannot bring Him some food delicacy. No fleshly thrill interests Him. He is pleased when you say by word and deed, by the beating of your heart and the works of your hands that He is God, holy, sovereign and almighty. We do not fear Him when we deny His absolute holiness. We do not fear Him when we deny that He is the sovereign God, Who not only is able to do as He pleases, but **HAS THE RIGHT** to do as He pleases. We do not fear Him when we deny His almighty power and present Him as dependent upon the will of man and forced to wait for man to act. And in the measure that we do these, we will not keep His commandments but rebel against Him.

This, we should understand, is God's answer to the question, "Why are you here?" Solomon gives it after a long and trying experience. But it is God Who moved him to search for this answer and to come up with this conclusion of the whole matter. He guided Solomon infallibly when he drew up this conclusion for all the church.

It is, therefore, God and not Solomon Who says here that we should **HEAR** the conclusion of the matter. We may not, therefore, just brush it off and aside. This must be heeded and put into practice. It is the only conclusion to that matter that puts an end to that vanity of vanities of going around in earthly circles that

never rise up to the God Who made us and upholds us in all of our life.

And once again, if we do not have that fear of God, then we will have that fear of punishment whenever we think of that truth that He will judge all of our works. But having the fear of God, we have no fear of that punishment. For then we stand also in awe of His love in Christ, and we believe that He is the God of our salvation in Christ. We believe that He is great, but we also believe that He is good.

Do your actions declare that you are here for the purpose for which God created man? Does your behaviour show that you listened and know why you are here? Your conduct always gives an answer to the question, "Why am I here?" May your answer be, by a walk in His fear, that you are here to serve and glorify your Maker. Then you will also one day hear Him call you into a higher purpose in a more glorious kingdom, and a more wonderful fear before His face.

All Around Us

The End of Parochialism? Gambling Still A Sin Abortion On Demand

Prof. H. Hanko

THE END OF PAROCHIALISM?

The Supreme Court of the United States has made a long-awaited decision concerning the constitutionality of financial assistance to private and parochial schools. There were two plans which were before the highest court: one from the state of Rhode Island which provided a fifteen per cent salary supplement to parochial school teachers who taught only secular subjects; the other was a plan in Pennsylvania under which schools were reimbursed by the state for the teaching of secular subjects. But although these two plans alone were considered by the court, there are thirty-six states with varying plans of assistance to private and parochial schools which will be affected by the new ruling.

The ruling of the court was that direct financial assistance to private and parochial schools below the college level was in violation of the First Amendment of the Constitution, which establishes the principle of separation between Church and State. The ruling was eight to one, Justice Byron R. White being the lone dissenter. The majority opinion was written by Chief Justice Warren E. Burger who cited especially three reasons why such aid was unconstitutional. The first reason was that a teacher under religious control in a religious school would find it extremely difficult, if not impossible, to separate religious from secular aspects of education. Hence the principle of the First Amendment would be imperilled. The second reason was that extensive surveillance would be required to ensure that teachers do not give such religious instruction. And the last reason was that such state programs would be potentially divisive. Such divisive consequences were already apparent in states where such

assistance programs were considered; and, in Burger's opinion, the First Amendment was specifically adopted to avoid such evils.

It would seem as if this would be the end of the matter. But apparently this is not to be the case. For one thing, the Court prohibited such aid to pre-college education. This was done on the grounds that colleges are less openly involved in religious training than grade schools, junior and senior high schools. The result is that government money is still available for construction of buildings which will not be used for religious teaching. Secondly, nothing has been said in this decision about other government help programs such as hot lunch programs, milk programs, tax exempt status of schools, etc., although in other decisions the court upheld such programs. And so, already, various groups which have been spearheading the drive for government aid are investigating the possibility of loopholes in the Court's ruling and the possibility of programs which would be declared Constitutional. One such program being proposed is a system of educational vouchers paid out of public funds which would be given to parents to help pay tuition. Another program is a system of tax credits for part of tuition payments.

And so it is obvious that the battle is not over. However, the ruling of the Court is a big step in the direction of keeping public funds out of private schools. For this we may be thankful. It is probably true that our people would reject such assistance even if it was made available, but now the temptation is not even there. But more important is the fact that now the tax money which our people already pay to support public education will not be increased and used

for religious instruction in schools both parochial and private.

As a footnote to all this, it is interesting that a plan before the Wisconsin legislature to give aid to private schools specifically spoke of control over the schools to which aid would be given. A paragraph in *Christian News* gives some pertinent information concerning this bill. The paragraph reads:

To be noted also is that the control which the Wisconsin tuition grant bill S138 envisions may interfere with the right of the school to teach its own doctrine. Schools receiving financial assistance through tuition grants must submit "to supervision by the Department of Public Instruction"; must "maintain a system of accounting adequately showing the cost of secular education, and open to audit by the legislative audit bureau"; and "the teachers must have qualifications equivalent to those which would be required if he were employed in that teaching position in a public school." The school is also required to make "a statement that the school will admit as a student any resident child without regard to race, creed, color or national origin." The latter provisions as to *creed* can only result in eventual interference in the spiritual work of the Church. We want no part of it.

This matter of "creed" has recently come up in connection with the efforts of the Board of Covenant Christian High School to obtain tax exemption status. It is not yet known whether such tax exemption status can be obtained without such a statement as referred to above. It is the position of the Wisconsin Evangelical Lutheran Synod that such a statement would clearly invite government control. I am very much inclined to agree that this is true.

GAMBLING STILL A SIN

A rather lengthy article recently appeared on the wires of "Religious News Service" in which the columnist pointed out that gambling has become so widespread in this country that it is being built into the framework of life. The reason for this is that some states have legalized gambling and made it taxable in order to gain additional funds for their money-starved treasuries. The same thing is happening in various cities. The cost of operating city and state governments has climbed so drastically in the last few years that some governments are on the verge of bankruptcy. Here is an easy way to take in large amounts of money. Just make gambling legal, control it in such a way that it is governed by city or state laws, tax it, and the money rolls in. What is forgotten, of course, is the fact that by legalizing gambling, and this in order to increase government revenues, sin is legalized and appeal is made to wicked instincts in people.

It is not our intention to discuss at this point in any kind of detail the rights and wrongs of gambling. It is sufficient for our present purposes to point out that gambling always appeals to the covetous heart of man

— to gain something for nothing; and that it is a gross violation of christian stewardship.

What does trouble us is the fact that many, even from the world, see that gambling is becoming a normal part of human life and that it is such a normal part of life that it is almost impossible to avoid the sin. This brings to mind the very real possibility that the child of God stands daily in the danger of becoming insensitive to sin. There are many times when even around Christian homes and in the relationships of Christians mutually, a little gambling is considered an innocent pastime and little more than a moment's fun. We speak easily of betting each other about this or that; of flipping pennies; of playing games for small amounts of money; and some such references to gambling. What frightens me is the fact that even such little incursions into gambling are not innocent games, but are sinful and evil in the sight of God. And sin has a way of entangling one in its tentacles. When we play such "innocent" games and use such language without really meaning what we say, we gradually become insensitive to sin. These things become such a normal part of our life that we do not even consider them as sin any more. They are "for the fun of it." And the sensitivity to sin is gone. The awareness that we transgress God's law is forgotten. There is a certain hardness and callousness of soul which takes its place. Sin does not bother us or rouse our conscience. It is all in a day's fun; and one is narrow-minded in the extreme if one protests such things.

The world speaks of "compulsive gamblers." These are people who are caught in such a web of gambling that it is like an addiction to them. They cannot refrain from it any more than an alcoholic can escape from his drink. The world calls these people sick, and organizes "Gamblers Anonymous" to treat such people. But we had better be very sure that we never call sin sickness and that we do not "treat" the sinner as one who is ill and in need of hospitalization. This would be disastrous. The fact of the matter is that there may indeed be compulsive gamblers; but these are people who are so caught in the entanglements of sin that there is no escape. Sin is a monster, a horrible power, a terrible reality. Give in a little to sin and one soon finds himself caught in sin's snares.

The danger is all the more real when gambling is legalized and when it becomes a part of "normal" life. It is well to avoid then the slightest semblance of sin lest one be caught and trapped.

ABORTION ON DEMAND

What we have said above concerning insensitivity to sin is a truth which applies to many different areas. The constant drinker becomes insensitive to the sin of drunkenness. The barrage of sex is sometimes so overwhelming in our day that we are in danger of thinking that pre-marital or extra-marital sex is, after all, not a sin. The same thing is happening in the current

abortion debate. More and more states are passing laws which permit abortion on demand. The propaganda is so intense that one falls into the danger of losing sight of Scripture's injunctions on this matter and considering abortion an easy way out of a deplorable situation.

The argument concerning abortion still revolves around the question of when the unborn child becomes a person. Or, as it is sometimes put: When does the soul enter the embryo? Recently the *Detroit Free Press* carried a column on this matter which, because of its pinpointing of this issue, is worth quoting. The article was written in response to a question.

When, in your opinion, does the soul enter an embryo during pregnancy? This subject is receiving a good deal of attention these days, and a scientific reaction would be appreciated.

Of the countless contacts between man and wife, only a very few result in conception. It therefore seems reasonable to suppose that a soul must enter the embryo for pregnancy to take place.

Answer: Scientifically speaking, conception occurs when the female ova or egg is penetrated by the male sperm — assuming, of course, that both are healthy and that the uterus is able to perform its proper function in maintaining the pregnancy.

As to when the soul enters the embryo, I can only conjecture. Science, of course, has not yet affirmed

the existence of the soul. Thus it can offer no meaningful observations regarding the question you pose.

Mankind in general has probably speculated on this subject since the beginning of time. Some contend, as you suggest, that the soul arrives at the moment of conception.

Various other views maintain that the soul enters the body when: (1) the embryo attains a fairly human appearance and begins to "kick", (2) the unborn child is viable (capable of surviving outside the mother), (3) the first breath is drawn following delivery, (4) the umbilical cord is severed and the child is existing "on its own."

Your question is an intriguing one and certainly relevant in view of the current abortion issue. I doubt, however, that people will ever attain a unanimity on the subject. Not in this life, at least.

This article which was handed me by a reader of the *Standard Bearer* who asked me to comment on it, puts its finger upon the central issue. That is to say, this is the central issue if abortion is to be condemned as murder. It is possible, of course, that while abortion cannot be condemned as murder, it is still wrong on other grounds. But if it is murder, then this is true only because the unborn child, from conception on, is a person who has a body and soul.

We cannot discuss this question at any more length in this issue. The Lord willing, we shall return to it.

The Strength of Youth

A Word To Graduates...

The Conclusion of the Whole Matter

Rev. Robert D. Decker

In our previous article we considered life in the world into which you graduated as it is evaluated by God through the inspired preacher in Ecclesiastes 1:2: "Vanity of vanities, saith the preacher, vanity of vanities; all is vanity." That is life in our Twentieth Century world. From every point of view, in every sphere, life is vain. It's empty, void of any spiritual good; it's useless, futile, and perishing. It's as if man is on a treadmill or going about in a vicious circle, getting nowhere except to the final destruction of hell. Man's life of pleasure, of business, of family and home, and of art and culture is all utterly vain. There is no good in it and nothing of it shall last. This is all rather vividly (and frighteningly!) obvious today. We see crime, war, earthquake, famine, disease, riots, protests, death, and a manifestation of sin such as the world has never seen in all its corrupt past!

Into that vain world you graduate. In it you must find your vocation in factory, farm, office, nursing,

teaching, preaching, or whatever. You must marry in that world and establish a Covenant home in which you must rear the children God may give you in the fear of His name. And if you take seriously what the Bible says about that world as we have tried to show you in these articles, the question that presses in your soul for an answer must be: "How am I to live in this vain world?" Maybe you even say, "What's the use?" Is there an answer?

Yes, there is! Thank God there really is! There is a way out of this vanity that gives meaning to this earthly life. There is an answer that puts all of life in a new perspective. That answer provides strength for today, courage for each task, and a hope for not only tomorrow but for all eternity! That answer is found in Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man." There is NOTHING VAIN in that! That is THE answer to all the problems

of life. Those problems appear hopelessly complex and unbelievably many, but really they are neither. There is only one problem in all of life – it's spelled with three letters this way: S I N! The troubles of the world all derive from sin against the living God. And, the answer to that is: "Fear God, and keep His commandments!" That is what we must DO! Yes, we must DO that: for the Lord God says in His Word we must not be hearers only, but doers of the Word (James 1).

This is not the answer the man of the world gives. There are various answers given to the question how we must live in this world of vanity. Some say that it's all vanity, so let's get what we can out of life. We are going to die anyway, and that's the final end (these deny the reality of heaven and hell): so let's eat, drink, and be merry. Do your own thing! If you feel like getting drunk, go ahead. If you enjoy sex but don't want to get married – so what – indulge. If you do not feel like earning your bread and don't want to work – live off others' hard earned money and get on welfare. But what ever you do, don't go around with a long face and don't take things too seriously, don't get up tight. Live as you please and get all the enjoyment you can out of life. These are the ungodly who according to Psalm 73 "prosper in the world" and of whom the Scriptures speak in Phil. 3:18,19: "For many walk (live, RD), of whom I have told you before, and now tell you even weeping, that they are enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." This is not the answer.

At the other extreme are well-meaning and sincere Christians who agree that everything is vain because of sin. Their answer is that the Christian's calling is to separate from the world of sin. Withdraw, they say, from this evil world. They seclude themselves and almost hibernate in colonies all by themselves. They dress in black, homespun clothing and shun modern conveniences, and use the horse and buggy to get around. In the history of the early Church this answer came to expression in the monastic movement. But this answer is wrong, too. By separation from the world the Bible does not mean physical separation.

What are Christians to do then? What shall we do who graduated this summer? We shall do neither of the above. We shall understand first that things in themselves are not sinful. The inspired Preacher says in Eccles. 5:18,19 that there is nothing better for a man than that he should eat and drink and enjoy the good of his labors. Eating, drinking, marriage, buying and selling, recreation, etc. are not sinful things. These are the portion which God gives; these are the gifts of God (5:19). But as the labor and endeavor of sinful man they are corrupt. When out of hatred against God and in deliberate disobedience to the will of God expressed in the Bible man eats and drinks, works, and marries, and lives this life, he is in all these wicked and

thoroughly corrupt!

Still more the Bible says we MUST do these things. In chapter 9:7-10 the Preacher tells us to go our way, eat thy bread, with a merry heart, and drink thy wine! He goes on to say that we ought to live joyfully with our wives and: "whatsoever thy hand findeth to do, do it with thy might." There is not contradiction here! The Preacher is not an Epicurean, saying, "Eat, drink, and be merry, for tomorrow we die"! But he is most assuredly saying: labor, live, marry, have children, do your daily work, raise a family, and be joyful. But in all of this do not fail to hear the conclusion to the whole matter of life! "FEAR GOD AND KEEP HIS COMMANDMENTS!" We are the children of God! Loved we are from all eternity by God, and saved according to His good pleasure by the cross and resurrection of Jesus Christ. By grace though we are still IN the world, we are not OF the world. We are the covenant people of Jehovah, redeemed, sanctified saints of God. Our citizenship is in heaven, whence also we expect the Saviour who shall change our vile bodies that they may be fashioned like unto his most glorious body (Phil. 3:20,21). As the citizens of the Kingdom of Heaven which opposes and shall ultimately destroy the Kingdom of this world we are *strangers, pilgrims* (forgotten terms and concepts in so much of the church today – among us too??) in this world. We are different, radically different from the crowd! We are non-conformists in the real and Biblical sense of that term! We are not earthly minded, our God is not our bellies, and our end is not destruction!

In this world of vanity in which we live we have but one calling and that is: "FEAR the Lord God!" That doesn't mean that we are to be filled with trembling fright. God loves us, and in His love He is mercifully kind to us, so that we have no reason to be afraid of Him. Fearing Him means we reverence Him as GOD, we honor His Name, praise and glorify Him. And, we do that in the way of keeping His commandments. Those commandments are His Law, the expression of His will for us who belong to the company of the redeemed. That is what the whole Bible is. The Law is the summary of the Scriptures. Living within the sphere of the Law of God means we follow Christ: for He is the end of the Law for righteousness to everyone that believes. (Romans 10:4). Christ is the way, the truth, and the life! By His grace and through the power of His Spirit we are enabled to fear God and keep His commandments.

Now you understand: this is the WHOLE duty of man! This is our only calling, and it is the only reason we are on this earth. We are not here to amass great fortunes, to gain a name for ourselves, or to indulge in sinful pleasures. Nor are we in this vain world to seclude ourselves in a monastery. We are here to labor not for the meat which perishes, but for that meat which endures to everlasting life! Hear, then, this Word

of God as you graduate from school either to embark on your life's calling or to further your education. Do not labor for the futile, perishing things of this vain world! Come ye out from among them that hate God, and be ye separate from them by living in obedience to your God in the way of keeping His commandments. Love not the world neither the things that are in the world . . . it's all vanity and vexation of spirit.

Fear God — that is your whole duty. In whatever

you do, fear Him. Then you are living in the freedom of the sphere of God's Law. Then your labors are not in vain — for Jesus died for you and arose again exactly so that we might abound in the work of the Lord! Your labors will reach full fruition in the glory of the new heaven and earth! That is the goal of the Christian graduate in '71. May the Lord richly bless you and keep you to the very end!

Studies in Election

Its Implication

Rev. Robt. C. Harbach

In the pamphlet, *Calvinism the Truth* — Arminianism the Lie, we stated that if reprobation is not expunged altogether from popular literature, it is removed from its rightful place of prominence next and subordinate to election, and is relegated to a mere footnote or appendix. Strong Arminian, and worse, Liberal, influences have been and are at work in bitter opposition to this truth with a view to its extinction. This is true in the case of what a great book, entitled, *The Sovereignty of God*, by the one-and-only Arthur W. Pink, has suffered. In later editions of the work, after Pink's death in July of 1952, publishers uprooted his original Chapter Five on Reprobation from its central place in the book and buried it in the appendix. At least the reader still had the precious material, even if it was made to appear as though Pink merely added it as an afterthought. But still later paperback editions mutilated the book in the worst way by removing altogether the important chapter on reprobation. Now, according to *Books in Print*, 1970, both volumes, *Title* and *Author*, five, more or less, different publishers of Pink's works no longer publish this excellent, irreplaceable book. A word of advice: from the Religious Book Discount House, get a copy of Pink's clothbound edition.

But to go on, we want to consider the decree of reprobation, and first, who are in it. First of all, angels are in it. Certain angels were ordained to rejection. Pink says, "The answer which is usually returned to this question, even by those who profess to believe what the Scriptures teach concerning God's sovereignty, is, that God *passes by* the non-elect, *leaves them alone* to go their own way, and in the end casts them into the Lake of Fire because they refused *His way* . . ." (*The Sovereignty of God*, Bible Truth Depot, I. C. Herendeen, publisher, Swengel, Pa., 1930, p. 99). This is the way John Gill expresses it. Such language as passing by the reprobate, and leaving them alone to go their own way to destruction is rather deistical, suggesting man is a power over against God and denying the providence of God, according to which the Lord directs a man's steps, and so deter-

mines the end of his steps. How does a man go his own way? somehow independently of God? Does God pass men by in such a way as to become merely a spectator of man and his movements? No, God has an ordained path for all men, "yea, even the wicked for the day of evil" (Prov. 16:4). So with respect to the angels, God could not choose some without rejecting the others. Choice implies selection and rejection. So there are elect angels (I Tim. 5:21). Over against the elect angels, what do you have? The angels which kept not their first estate. But all the angels are in the decree of God first of all viewed as not yet created and not yet fallen; are viewed in the pure mass of creatureship. He viewed in His power those He could create, then in His will He viewed those He would create, and finally, of those He could and would create, He determined a definite number which can neither be increased nor diminished to remain in holiness, and determined the rest, a definite number which neither can be increased nor diminished, to fall and be damned. But the angels were not first considered as fallen, for the elect angels never fell. The moment He elected the one body of angels, the others were rejected. The destiny of elect and reprobate angels is all owing to the sovereign will of God. The latter were appointed to judgment, to damnation and wrath. The end that God decreed for them was eternal punishment. The means that God decreed to the realization of that end indeed saw these angels as fallen and sinful, and so, "reserved in chains of darkness unto judgment." These are the everlasting chains of God's decrees, chains which none can loose or change. Understand the decree of God with respect to the angels, and you will better understand it with respect to men.

(To be continued)

IN MEMORIAM

On Saturday, June 12, 1971, it pleased our Heavenly Father to take unto Himself our beloved Husband, Son and Brother,

RAYMOND L. BRUINSMA, Jr.

We are comforted to know that "The Lord gave, and the Lord hath taken away; Blessed be the name of the

Lord." (Job 1:21) "For me to live is Christ, and to die is gain." (Phil. 1:21)

Loving Wife	Grace E. Bruinsma
Parents	Mr. and Mrs. Raymond L. Bruinsma
Brothers	Jim Bruinsma
& Sisters	Jim & Lois Rau Karen Bruinsma Jerry Bruinsma

RESOLUTION OF SYMPATHY

The Young People's Society of the South Holland Protestant Reformed Church expresses its sincere sympathy to one of its members, Mr. Jerry Bruinsma and his family, in the recent death of his brother,

MR. RAYMOND BRUINSMA, Jr.

"Precious in the sight of the Lord is the death of His saints." (Psalm 116:15)

Rev. R. Decker, Pres.

Miss Linda Vroegh, Sec'y.

RESOLUTION OF SYMPATHY

The Ladies' Society and the Men's Society of the South Holland Protestant Reformed Church extends its sincere sympathy to Mr. and Mrs. Raymond Bruinsma, Sr., Mr. James Bruinsma and also to Mrs. Raymond Bruinsma, Jr., a former member of our Ladies' Society, now living in Loveland, Colorado, in the sudden passing of their Son, Brother, and her Husband,

MR. RAYMOND BRUINSMA, Jr.

at the young age of 24 years.

May the Lord comfort the sorrowing and grant them peace in the knowledge that All things work together for good to them that love God.

"For to me to live is Christ, and to die is gain." (Phil. 1:21)

Rev. R. Decker, Pres.

Mrs. S. Vroegh, Sec'y.

Mr. L. Bruinsma, Sec'y.

RESOLUTION OF SYMPATHY

The Ladies' Society and the Men's Society of the South Holland Protestant Reformed Church wishes to express their sincere sympathy to Mr. and Mrs. William Bruinsma, Mr. and Mrs. Daniel Poortinga, Mr. and Mrs. Richard Poortinga and Mr. and Mrs. Peter S. Poortinga in the passing of their father and father-in-law,

MR. STEPHEN POORTINGA,

who was taken into the eternal Rest on Saturday, May 22, 1971.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (11 Cor. 2:1)

Rev. R. Decker, Pres.

Mrs. S. Vroegh, Sec'y.

Mr. L. Bruinsma, Sec'y.

RESOLUTION OF SYMPATHY

The Ladies' Aid Society of the First Protestant Reformed Church of Grand Rapids, Michigan, mourns the loss of a member,

MRS. W. BOS,

whom the Lord took home on June 14, and hereby express our sympathy to the bereaved family.

"In God is my salvation and my glory; the rock of my strength, and my refuge, is in God." (Psalm 62:7).

Mrs. T. Newhof, Pres.

Mrs. Chas. Pastoor, Sec'y.

IN MEMORIAM

On Wednesday, June 23, 1971, our beloved husband, father, grandfather,

JACOB VAN HAM,

was called to eternal glory. Our comfort is in the promise of God's Word, "I will lift up my eyes unto the hills from whence cometh my help. My Help cometh from the Lord which made heaven and earth." (Psalm 121:1-2)

Wife

Sadie (nee Bilkert)

Children

Mrs. Senetta Vriesenga

Mr. & Mrs. Herman J. Van Ham

5 Grandchildren

6 Great Grandchildren

2 Sisters

Mrs. John Rietberg (Ida)

Mrs. Tunis Van Stright (Anne)

Sisters-in-law

Mrs. Ida Van Ham

Mrs. Anna Van Ham

Mrs. Kate Van Ham

Several Nieces and Nephews

WEDDING ANNIVERSARY

On July 31, 1971, our beloved parents,

MR. AND MRS. TED MIEDEMA

commemorated their 45th wedding anniversary.

We, their grateful children, thank and praise our Covenant God for them. We are grateful for their instruction and the love they gave us.

Our prayer is that they may continue to experience the Lord's blessings in their remaining years as in the past.

Their children —

Mr. and Mrs. Henry Zwak

Mr. and Mrs. Erne Miedema

Mr. and Mrs. Edward Miedema

Mr. and Mrs. Sidney Miedema

Mr. and Mrs. Ronald Miedema

Mr. and Mrs. Ted Miedema, Jr.

Mr. and Mrs. Gerald Miedema

Mr. and Mrs. Robert Hoven

and 35 grandchildren.

No one is so intolerant as a liberal advocating CHANGE
in the name of tolerance.

News From Our Churches

REPORT OF CLASSIS EAST

July 7, 1971

At First Prot. Ref. Church

Rev. H. Veldman, chairman of the April session, led the Classis in opening devotions; and after the credentials were received, declared Classis to be properly constituted. All the churches were represented by two delegates. Rev. J. Heys then presided and Rev. R. Harbach recorded the minutes.

The report of the Stated Clerk was received. A proposal from the Stated Clerk that the archives of Classis East be placed on microfilm for security was defeated. The church visitors reported that they found the churches experiencing the Lord's blessing. Love, peace, unity, the marks of the true church, and the operation of the grace and Spirit of Christ were in evidence in their visits.

Elders Langeland and Kalsbeek were appointed to serve on the Finance Committee; Elder Ondersma thanked the ladies of First Church for their catering services; Rev. R. Harbach, Elder J. C. Lubbers, and Elder King served on the Classical Appointment Committee.

Classis adopted the following appointment schedule for Hope and Hudsonville:

HOPE: July 18 — R. Harbach; July 25 — H. Veldman; August 15 — G. Van Baren; August 22 — J. Heys; September 5 — M. Schipper; September 12 — H. Veldman; September 19 — R. Harbach; October 10 — G. Van Baren

HUDSONVILLE: July 25 — G. Van Baren; August 1 — J. Heys; August 8 — M. Schipper; August 29 — H. Veldman; September 5 — R. Harbach; September 12 — G. Van Baren; September 26 — J. Heys; October 3 — R. Harbach

While most of the business on the agenda was routine, Classis was faced with the seriousness of the business of the Lord's kingdom as it granted the erasure of a baptized member.

The questions of Article 41 of the Church Order were answered satisfactorily. After the closing remarks of the chairman, Elder J. King closed the meeting with thanksgiving to God.

Classis will meet next time on October 6, 1971, in Hope Church.

Jon Huiskens
Stated Clerk

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For the abbreviated news column this month, we'll pick some of the short items of interest from church bulletins, and save the rest for next time.

Our most recent news concerning calls and declines comes from a July 11 bulletin of Rev. Moore's congregation in Isabel, South Dakota. Rev. Woudenberg has declined the call from Hope Church (Grand Rapids). Rev. Van Baren declined the call to serve as professor in our seminary. Rev. Engelsma has received the call from Hudsonville, and is also considering the call to the seminary. (Editor's addition: Rev. Engelsma has declined the call to Hudsonville. Candidate Rodney Miersma has received a call from Forbes, North Dakota.)

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On his vacation, Rev. C. Hanco preached in several of our churches in Grand Rapids and officiated at the wedding of seminary student Meindert Joostens in our South Holland church.

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While Rev. Hanco was on that vacation, the ladies of his congregation in Redlands spent a couple of mornings at the parsonage, giving it a thorough housecleaning.

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The summer season is generally a time of recess, as far as church-related activities such as catechism and societies are concerned. We notice that a couple of our churches attempt to keep up some sort of fellowship during vacation time. The following comes from the bulletin of our Redlands congregation: "Let's reserve Tuesday nights for an evening of Christian fellowship at the park. Volleyball and horseshoes will be at 7:30 each week." Sounds like a very fine idea!

And from our South Holland congregation's Sunday bulletin comes this note: "Your attention is called to the summer catechism class which begins meeting this Tuesday evening. The subject for study will be 'The Worship of the Church.' This class is intended for all ages and attendance is voluntary."

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At the time of this writing, Rev. Lubbers was expected to arrive soon in Grand Rapids, on a short furlough from his labors in Jamaica. A program had been arranged for Sunday evening, the 18th of July, at First Church, so that Rev. Lubbers might give a first-hand report of progress on the Jamaican mission field. The following Sunday, July 25, he planned to be in Loveland, Colorado, and speak for a Men's Society-sponsored program in our church there.

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Construction has begun at the site of our Covenant High School. According to a July 11 newsletter, "The foundation is in and the rough plumbing is laid for our new addition. Bricklayers are busy on the walls, too."

D.D.