

The Standard Bearer

A REFORMED SEMI-MONTHLY MAGAZINE

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The Two Ways

Feature:

The Return of the Glorified Lord

All Around Us:

McIntire and Ky – A Wicked Alliance

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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.

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

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

Editorial Office: Prof. H. C. Hoeksema

1842 Plymouth Terrace, S.E.
Grand Rapids, Michigan 49506

Church News Editor: Mr. Donald Doezeema

1904 Plymouth Terrace, S.E.
Grand Rapids, Michigan 49506

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,

Mr. H. Vander Wal, Bus. Mgr.

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

The Two Ways

Rev. M. Schipper

"For the Lord knoweth the way of the righteous: But the way of the ungodly shall perish."

Psalms 1:6

Two ways there are!

The way of the righteous!

The way of the ungodly!

A third way there is not! It is always either the way of the righteous, or it is the way of the ungodly! As Jesus said it: there is a broad way that leads to destruction, and a narrow way which leads unto life. He also

knew of no third alternative.

At the same time, while the ways are clearly distinguished, all men who walk on these ways are also clearly marked and separated into two classifications. They are either the righteous or the wicked. And again, there is no third classification.

And blessed is he who walks, not on the way of the

ungodly, but on the way of the righteous. For the way of the ungodly perishes. But Jehovah knows the way of the righteous, and therefore the righteous who walk in the way He knows are blessed. The truth of our text is just that simple.

Consider those two ways!

The term "way" is figurative, of course. It pictures to us the life of a man as he lives it in the present world. Into that world he is born, and in that world he walks in a certain direction, and unto a certain destination. Man is as a traveler who starts off from a certain beginning point, but with a view to a certain end. And all that he experiences between these two points is called his way. The text proceeds from the idea that every man is on such a way. Unavoidably and unmistakably each one is traveling on his way.

Though it is true, as was already suggested, every way has a certain destination and comes to an end, nevertheless the text does not expressly have in mind the end, but the present way. It is the way either of the righteous, or the way of the ungodly as they are traveling on their respective ways in the midst of the world.

We may think of these ways, of both the righteous and the ungodly, from two points of view. We may conceive of them as being the spiritual-moral choice of both the righteous and the ungodly. And we may conceive of them both from the point of view of the eternal counsel of God, and as He works out that counsel in history. He ordains and plans the way, and he directs each one on his respective way.

The way of the righteous!

That is, the way of the people of God! Righteous are they in a two-fold sense. In the first place, juridically. Righteous they were from all eternity in the counsel of election, when God gave them to Christ to be justified by Him. Righteous they are made to be through the perfect obedience of their Redeemer, through His death and resurrection. Righteous they become through the gift of faith which, as a living bond, unites them to their justified and glorified Redeemer. In one word, they are declared to be and they really are, right with God. They stand, according to His judgments of them, in perfect harmony with His will, and without any guilt. In the second place, they are also righteous in the spiritual-ethical sense of that term. Whom God justifies He also sanctifies, and will also glorify. None can claim to have part in justification without also in principle having part in sanctification. The second has its ground, and is therefore the fruit of the first.

The Word of God in our text undoubtedly has in mind these latter when it speaks of the righteous. They have received a new principle of life. They walk in a new way through this world. Outwardly they walk according to God's holy law. Inwardly they walk by the choice of a new heart. And this is the way of sanctifi-

cation, without which no man shall see God. Under the direction of the will of God they walk. O, indeed, they will confess that they have but a small beginning of new obedience, yet a new direction is manifest in all their walk. That new direction is seen outwardly as they live in the midst of the world. Once they were friends of the world, seeking the things which are below, and glorying in those things which satisfy their flesh. But now it is different. They are, because they are righteous, strangers in the world and to that world. They seek the things which are above. They look for the city which has foundations. And because they are strangers they are hated and despised by the world and killed all the day long. They walk, not in the counsel of the ungodly, nor do they stand in the way of sinners, nor do they sit in the seat of the scornful; but their delight is in the law of the Lord.

The way of the ungodly is quite different!

The ungodly is the natural man, whose mind is enmity against God. He is without God in the world. O, this cannot mean that he does not know God, or that he is wholly unaware that God is. God has not left Himself without witness. The ungodly knows that God is and that He must be served and thanked, for He has the work of the law written in his heart. But in his darkness and depravity he says: No God! He declares that he will have nothing to do with God. He hates God and His commandments, and there is no fear of God before his eyes. His real lord and master is the prince of darkness and his will he chooses to perform. He is a slave of sin. And he delights to sit in the counsel of the wicked, in the seat of the scornful. He moves on his way, motivated by the principle of sin and death. He revels in sin and corruption, and his delight is in the things that please his carnal nature.

Be not deceived by the philosophy that would have you believe that out of this classification of the ungodly another class may be formed that are more refined, that are able to do good, that merit the favor of God. Such philosophy finds no support in our text, nor in all of the Word of God. Though one may appear to be civilized and refined, if he has no real sorrow for sin before God, he is ungodly. Though he be one who makes great sacrifices for the material support of his fellow-man, if he has not the love of God in his heart, he is ungodly. Though he be imbued with all the culture of Athens, if he fears not God, he is ungodly. Though his eyes stick out with fatness, and he have more than heart could wish; if he does not serve God with it all, he is ungodly.

The way of the ungodly perishes!

Notice, that the text does not say that the ungodly shall perish. This is implied of course. All the ungodly shall be destroyed. But the text says: the way of the ungodly shall perish. And this cannot mean only that the way on which the ungodly walk will ultimately be destroyed, but it is always in the process of perishing.

The ungodly walk on a way that is perishing. And why is this so? Precisely because there is no grace of God on the way of the ungodly.

Contrary to the conception which would have you believe that God is favorably inclined to the ungodly in this world, and that He showers upon the ungodly His grace that is common to all, the truth is that the way of the ungodly perishes because on that way is the constant revelation of Jehovah's burning wrath. And all that the Lord gives to the ungodly on that way is given with a view to the fact that he shall be destroyed forever. The rain and the sunshine, the abundance of material prosperity, what he eats and he drinks — it is a curse unto him. The very way on which he walks is the way of the curse, and the wrath of God abides on him as he walks in that way.

Terrible doctrine, you say? Not as terrible as the doctrine which would have you believe that God is gracious to the ungodly for a time, but in spite of it all at last He will destroy them. What a cruel doctrine that is! What a terrible doctrine that is that would make the unchangeable Jehovah to change in His attitude to the ungodly. With such a doctrine you lose the God of the Scriptures — that is terrible! With such a doctrine God becomes an idol — and that is terrible! But this is the Word of God, that the way of the ungodly shall perish. And the ungodly also perish, because on his way he receives no grace. Deny this, and you reply against God and His Word.

The way of the righteous, on the other hand, Jehovah knows!

That means, first of all, that He loves his way. That is always the implication of God's knowledge in Scripture when it is directed to the righteous. God knows the way of the righteous in love as He sees His people in Christ, even as their way leads through suffering and sorrow, strife and persecution. He loves their way as it leads to repentance, confession, and prayer. He knows

their way because His eye of love is always upon them. Secondly, He knows their way because He determined it for them. He knows the end of the way of the righteous, and all the steps to that end, for He decreed them. He knows the way and ordains that all shall work for good to them who walk on it. He knows the way of the righteous because He prepared it for them, and He gives them grace to walk on it.

Blessed are the righteous who walk on that way!

Blessed are they now and unto all eternity! Their way never perishes, and they never perish on their way!

Blessed are the righteous as they walk on their way! Even though it be a way that leads them through suffering and distress. Always on their way they taste God's favor, which is more than life itself. Nor do they ever have to fear, even when their way leads them through the valley of the shadow of death. Nor should they ever, as their fellow-traveler Asaph did, become jealous of the way of the ungodly.

Only a little while, seventy, and if they be very strong, eighty years, and their traveling days are over. Then shall they exchange their pilgrim staff for a palm branch, and their helmet for the crown of life.

Of this hope and assurance they are certain, because they have their eye of faith fixed on their Redeemer, Who walked their way before them. That's how He knew their way — He walked that way as the God of their salvation before them. That way led Him to the cross and to death, where He was despised and forsaken. But because God knew the way of THE Righteous, His way took Him to heaven and the crown. And the righteous, bearing His cross after them, and keeping their eye of faith fixed upon Him, share in His glory.

Blessed righteous!

Blessed Lord, Who knows their way!

Editorials

Publication News — The Triple Knowledge

Prof. H. C. Hoeksema

The first volume of *The Triple Knowledge* is on the way!

Enclosed with this issue is an order-envelope for your convenience in taking advantage of the pre-publication reduced price. Here are the details. Each of the three volumes of this set will sell for \$8.95 when published. When the set is complete, it will sell for \$24.95 per set. But in this pre-publication sale you can

purchase the entire 3-volume set for \$22.50. This is a real bargain! The original 10-volume set, which we are now reprinting in 3 volumes, sold for \$2.50 to \$3.00 per volume. You can obtain the whole set for \$22.50! This new edition will be entirely corrected, unabridged, and printed in a handier, more readable, high quality 3 volumes. And publication plans call for the whole set to be complete in one year.

There is only one hitch. To take advantage of this bargain, you must order and pay for the entire set before Thanksgiving Day. You can, of course, order just the one volume at the full price of \$8.95, and then purchase the others as they are published.

What is the value of this set? It is not only a complete explanation of the Heidelberg Catechism, but it is a clear and simply written exposition of the whole of Reformed doctrine and of many passages of Scripture. When completed, this set will contain more than 2100 pages of valuable instruction and reference material! What a treasure for yourselves, your families, your children. What a useful tool in studying for societies, in finding answers to questions, in preparing for cate-

chism!

True, many of our people purchased this work when it was first published. But many of the younger generation do not have it, and they could not get it because parts were out of print. Now this treasury of instruction is being made available again. Take advantage of this opportunity.

Yes, there is one more advantage in this pre-publication sale. This is an advantage for the R.F.P.A. Publications Committee. Our printing of these books is dependent upon our sale of books. Your purchase of this new volume, or, better yet, of the whole set in advance, will help to finance the printing of the next volumes. Help the good cause along!

Convocation Address: Love Jehovah Your God!

[NOTE: The following address was delivered on the occasion of the beginning of the new term at the Theological School of the Protestant Reformed Churches, at "Seminary Night," Sept. 9, at our Hope Protestant Reformed Church. For the convenience of our readers, we also quote the Scripture passage referred to, which was read at this convocation.]

Deuteronomy 13:1-5

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and Fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee."

Beloved in the Lord Jesus Christ:

These remarks based on Deuteronomy 13, especially verses 1-5, I address particularly to the student body with you who are present at this gathering as witnesses, although all of us may well benefit from and heed them with respect to the calling and life of the church today.

There is a great hue and cry going up today — also in the Reformed community — that the church must re-vamp her structures, reform her theological expressions, rechannel her resources. It is a cry against theological and confessional orthodoxy. A cry, it is, not to be concerned any longer with the purity of the church, and a cry to do away with the institutional stability of the church. At the basis of that general hue and cry is a disjunction, a separation, a false contrast between theological orthodoxy and subjection to the Lord

Christ, between faithfulness to the confessions and the Word of Christ, between the battle of the church, the battle for the truth, and obedience to the calling and mission of the church in the midst of the world. Most seminaries today do not only heed that loud hue and cry, but they also take the lead in sounding it, both to the church round about them in which they serve and to the students whom they are supposedly training for the gospel ministry.

We are different! And that difference is a calculated and intentional difference. And it is a basic difference. And — what I especially wish to lay upon your hearts as we begin this school term — that difference is a spiritual difference. The heart of the Word of God in this passage which speaks of lying prophets and their lying signs and wonders is: *Love Jehovah your God, and abstain from the service of other gods!* Here you

have expressed the deepest spiritual principle with respect to all theology: it is either the service of the Lord your God, or it is the service of other gods and the temptation away from the service of the Lord your God.

This passage speaks of prophets. A prophet, in general, was one who claimed to speak and to teach the truth, to reveal to the people the will of God. With regard to such prophets, there were three possibilities. The first is that of the true prophet. He was one who spoke in harmony with Moses, that is, in harmony with the revealed will of God, the Scriptures, and who therefore would furnish signs and would speak things that would follow and come to pass. The second possibility was that of the false prophet who would presume to speak a word in the name of the Lord, but whose word would not come to pass nor follow, Deuteronomy 18:18-22. And the third possibility was that of the false prophet who might have signs and wonders, even signs and wonders which come to pass, but who directly contradicted Moses, that is, contradicted the revealed Word of God. He was a lying prophet with lying wonders.

It is about that last, the lying prophet with lying wonders, that Deuteronomy 13 speaks.

And we must not miss the point with respect to these signs and wonders. The text says that such a prophet or dreamer of dreams gives a sign or a wonder; and the sign or the wonder whereof such a prophet spoke would come to pass! A sign is the prediction of a future event or a remarkable event which comes to pass. And a wonder, closely related to the idea of a sign, is some mighty work performed by such a prophet. But the point is that these were proper *credentials* of a prophet. This is according to Scripture itself in Deuteronomy 18. Such signs and wonders apparently testified that here was a genuine prophet, testified that God was with him.

But the testimony of his credentials was only an *apparent* testimony!

For the prophet spoken of in this passage is evidently a lying prophet. He employed his signs and wonders in support of and to lend credibility to the lie. And notice the lie: "Let us go after other gods, which thou hast not known, and let us serve them." Now that strikes at the very heart of all the Mosaic revelation, that is, at the very heart of the whole divine revelation through Moses — and remember, that means at the very heart of the whole of the Word of God: for the Word of God is one! The heart of that revelation is this as to its deepest spiritual, ethical principle: "Thou shalt love the Lord your God with all your heart and soul. Thou shalt walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and thou shalt serve him, and cleave unto him."

Now there are several inferences which may correctly be drawn from this statement. But I call your

attention to the one fundamental implication which evidently has the emphasis in this passage, namely, that false prophets are characterized by this, *that they contradict the Word of God*. This is the main point here.

Of course, such false prophets do not bluntly say in so many words, "Let us serve other gods." This would never be successful. But they garb their teaching in pious form, in religious form, in prophetic form, apparently in revelatory, Biblical form. They claim, "We also are prophets. We also speak the will of God!" However, if what they say is tested by the revealed will of God, by the Word of God — which is, after all, the only ultimate test — their teachings are found to be contradictory of that Word of God. And then, though it may seem to be pious — though, we would say today, though it may seem to sound Christian and evangelical — you can briefly characterize it as coming down to this: "Let us go after other gods." This is the central contents of all such false prophecy and false teaching. In this you have expressed the central purpose of it. And in this you have expressed the ultimate outcome and end of all that heed such teaching: they follow after other gods! Or, to put it in up-to-date terminology: here you have expressed the central contents, the central purpose, and the outcome of all false theology: in the deepest sense it is characterized by saying, "Let us go after other gods, which thou hast not known, and let us serve them."

This is historically true.

It was true among Israel. Their history is full of examples of such false prophets. Sometimes the test of Deuteronomy 18 could be applied to them: the things which they spoke, their signs and wonders, failed to come to pass. Then it was fairly simple. But it is evident from this passage that sometimes the power of darkness works lying wonders and mighty works. The passage speaks of a prophet who gives a sign or a wonder, and the sign or wonder comes to pass. God allows it and so directs things that their signs and wonders are realized.

And thus it has been also in the history of the new dispensation. There has been and still is the lie of Roman Catholicism, for example. How often it has been confirmed by lying signs and wonders! Or there is the lie of spiritualism, or the lie of Pentacostalism or so-called neo-Pentacostalism: confirmed by lying signs and wonders! There is the lie of modernism and its contradiction of the Word of God. It teaches that Jesus Christ is not come in the flesh. He is a noble man, and He is a great teacher; but He is not the Son of God incarnate. In particular there has been in our century, and there is today with renewed emphasis and with greater insidiousness than ever before, the lie of the social gospellers — a lie which is propagated increasingly in the Reformed community also. (In parentheses, let me remark that I think it a mistake to characterize it as emphasizing the horizontal aspect of faith

more strongly than the vertical; that is, after all, only a relative difference. Besides, it involves a false disjunction again.) But it comes with the gospel that we must improve the world and try to make it into a kingdom of God. We must bring about renewal in society; we must proclaim social reconciliation. And we can do it, they say! Look at all our mighty works! Look how we can cast out devils — the devil of war and the devil of racism and the devil of poverty! Look how we can subdue the powers of nature and of the universe! We have the credentials! There is reason to believe us! And there are many taking up that hue and cry today. The church must forget its preoccupation with orthodoxy and with purity and with isolation and safety and institutional structure and must become open to the whole world! Let us go after other gods!

Moreover, Scripture emphasizes that in the latter days this very phenomenon will be emphasized. Did not our Lord say, Matthew 24:24: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect?" And is not the Man of Sin described in II Thessalonians 2:9, 10 in these words, "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish?" And is not the second beast described in Revelation 13:13, ff, as doing great wonders and deceiving them that dwell on the earth by miracles which he had power to do in the sight of the beast? And notice, with respect to all these passages, that the central characteristic of these false prophets is the same as in Deuteronomy 13: they contradict the Scriptures and say, "Let us serve other gods!"

It is in this context — I propose — that we must view theology and the matter of right and wrong theology, and, along with that, the whole matter of training in right or wrong theology, or, if you will, the right or wrong training and preparation for the ministry of the gospel. It is exactly as serious and fundamental as that. Either: "Let us love and serve Jehovah our God — and that is the God Who has revealed Himself, the God of the Scriptures!" Or: "Let us go after other gods — contrary to those Scriptures!" A third possibility there is not. And this is, in deepest essence, what your work in the seminary and your preparation for the ministry is all about.

But there is more.

Notice that this passage teaches plainly that the Lord our God has His purpose with these lying prophets and their lying wonders. He is sovereign, remember. He is sovereign not merely in the sense that He is confronted by the phenomenon of these lying prophets and that He is able to use them and foil them. But He is in sovereign control in the complete sense. That they are there, and that they are lying prophets, and that they give signs and wonders, and that they

approach the church with these, — all this is according to His sovereign counsel and providence. This is the implication of the statement, "for the Lord your God proveth you, to know whether ye love the Lord your God. . . ."

Briefly, the Lord's proving of His people includes three things. In the first place, to prove is to apply a test by which to detect and to distinguish the genuine and true from the false. In the second place, to prove is to sift, to separate the true from the false, and thus to purify. And, in the third place, to prove has its purpose and result in causing the true and the genuine to appear more clearly and more gloriously. Here this idea is applied to God's people, to Israel, that is, to the church as it appears in the midst of the world.

But notice a very striking fact here, one which should speak to us very loudly.

The viewpoint of this proving is not that of knowledge. You might expect that it would be exactly this question of knowledge of the Word of God, knowledge of the truth. When the question is one of recognizing and detecting errors, one of not heeding lying prophets, when the issue is that of a doctrine contradictory to the Word of God, would not the test be one of knowledge? Would you not almost expect the text to say here: "for the Lord your God proveth you to know whether ye know His revelation, His Word and His commandments?" But this is not the case. This is not because such knowledge is not necessary — in fact, indispensable. It is, indeed, necessary. In order to detect and to ward off lying prophets and their lies it is important to be founded in the knowledge of the truth over against false prophets. In fact, all other things being equal, he who is most thoroughly founded in the truth of the Word of God is best capable of detecting and warding off the attacks of enemies of the truth. But this is rather assumed here. It is assumed that they know the Lord God, that they have heard His voice, that they have been taught His Word, His commandments.

No, the viewpoint of this proving is a deeper one, a spiritual one. It is the viewpoint of *the love of God!* That emphasizes not that there is a disjunction between knowledge and love, between orthodoxy and love, between right theology and love. It emphasizes rather that in the deepest sense of the word the question is a spiritual one. It is not one of the head, but of the *heart*. It is not one of knowledge, but of *principle*. From that point of view, you see, you can be, so to speak, two hundred per cent orthodox; but ultimately you will go away on some occasion after other gods, after false doctrine — for whatever may be the reason. For if the love of God is in our hearts, we will not serve other gods. If the love of God is in our hearts, we will reject all doctrine militating against the Word of God. And if we do follow after false prophets and false teachers, it is in the deepest sense because the love of

God is not in our hearts.

In other words, right doctrine and following after the truth and faithfulness in our confession is in its deepest spiritual essence a question of the love of God! This is the perspective which we must never lose in all our theology! And this must be the motivation to move us to labor faithfully and diligently according to the ability which God gives us!

In this attitude of the love of God, it is plain what our attitude must be. We must apply the Word of God. Here the test is not that of signs and wonders. They may be lying signs and wonders, which are used to confirm the lie. That, therefore, cannot be the final criterion. But the criterion is that of the Word of God, His revelation. This test is infallible, and dependable. And it is clear and perspicuous, within the reach of all God's people. Hence, if anything is in harmony with the Word of God, cling to it, seek it with all your heart, follow it — even though all things seem to be against it. And if anything is not in harmony with that Word of God, then, for the sake of the love of God, as surely as you love Jehovah your God, reject it — even though all the mighty works and lying wonders are in favor of it. For it leads you to other gods!

And our attitude must be one, too, of resolute rejection

of the false prophet. In Israel such a man had to be killed! That was due, of course, to the national-theocratic form of the church. And there might be no mercy and no reprieve, whether the false prophet was a stranger or your closest friend or relative! That has been characterized as cruel and hard and contrary to the spirit of the New Testament by some. This only arises from false and wicked sentiment. For would not such a false prophet bring upon Israel all the terrible curses of Deuteronomy 28? Was not such a false prophet a cruel and wicked murderer of soul and body? Was he not an enemy of God? It was the true love of God and true mercy toward God's people to kill such a one!

And our attitude must be the same in the dispensation. No, we do not kill: for the church does not bear the sword in the new dispensation. But we must consider such a one an enemy, not a friend. We must consider him a most dangerous and destructive agent in the church. We must have no fellowship with such. We must receive him not in our houses, nor bid him God-speed.

For the Lord your God proves you by him, that you should love the Lord your God, and keep yourselves from idols!

All Around Us

McIntire and Ky — A Wicked Alliance Joshua's Long Day Again The A.A.C.S. and Christian Schools

Prof. H. Hanko

MCINTIRE AND KY — A WICKED ALLIANCE

Anyone who has read the daily newspapers the last couple of weeks has noted that Dr. Carl McIntire has received publicity in the national press which goes beyond anything he has heretofore received. This publicity is due to the fact that McIntire invited Vice-president Ky from the Saigon government in Viet Nam to attend and speak at his March For Victory Rally scheduled for October 3.

From the outset it was quite plain that, although McIntire considered this a coup of no mean importance, there were many in this country who were alarmed. All those who are a part of the anti-war war movement were so alarmed that they planned an extensive demonstration in Washington to protest Ky's presence in this country. But many in the government were also alarmed. The reason for the government's

alarm is not quite clear. Some were alarmed at the fact that the protest demonstration of the anti-war movement would lead to violence. These wanted Ky to stay home ostensibly because this would prevent a dangerous confrontation in Washington. Others, chiefly legislators, were themselves part of the peace movement. Others thought the presence of Ky would stir up the radicals to renew their vicious protests against the Viet Nam war. Others thought that Ky was too much of a "hawk" and would torpedo Nixon's plans to take American troops out of Viet Nam. Whatever the reasons may have been, there was a lot of opposition to McIntire's plan.

McIntire was very proud of his coup and filled the pages of his *Christian Beacon* with stories about the importance of this coming event. He told again and again of his own trip to Saigon to be assured that Ky

would come even though pressure was being put on him to stay at home.

The news has just come out that Ky has changed his mind on speaking at McIntire's rally and has decided that it would be best for him to make himself scarce for the time being. That this decision was forced upon him by high officials in the government is clear enough.

Newsweek writes:

The decision to urge South Vietnam's Vice President Ky to cancel his U.S. visit (for speeches at right-wing, win-the-war rallies) came from Richard Nixon. Before Presidential aide Henry Kissinger took off for Paris to see Ky, one Cabinet officer confided to his staff that the South Vietnamese official would not come. How did he know? "The president told me."

McIntire was quite naturally disappointed and blames it all on the fact that this country is soft on communism and is intent on hushing, even through the use of force, the voices of those who are fighting the good fight against communist aggression.

All of the politics in these events is not of a great deal of concern to us. What does concern us very much is the fact that McIntire could get involved in a mess such as this. How is it possible for one who claims to be a defender of Scripture and a battler for the truth to ally himself with a man such as Ky? After all, Ky is a man who has a reputation for what is called euphemistically "fast living". Whatever may be the truth or falsity of any charges of gross sin brought against Ky, there is not one who will attempt to defend the proposition that he is a Christian. He is, as far as his religion is concerned, a Buddhist — although most in the Saigon government are Roman Catholic. He is, as far as his personal morality is concerned, anything but a Christian. And yet, because it suits McIntire's campaign to win the war, he is willing to join forces with an ungodly man.

This is especially painful and evil because McIntire himself has repeatedly castigated liberals for joining with unbelievers, evangelicals for joining with liberals, and all for refusing to be "separatist". Especially evangelicals have drawn fire from him, including Billy Graham, for making common cause with ungodly men. But now suddenly McIntire is willing to share his platform with this wicked man because Ky happens to agree with him on the need for total victory in Vietnam. There is a measuring with two measures here which is hypocritical in the extreme and which casts grave suspicions on McIntire's sincerity in his battle for the right.

This is, no doubt, the result of McIntire's constant mixing of religion and politics. We have pointed out in other articles how wrong it is to mix in such an unholy alliance the defense of the faith with political battles and to identify the battle of faith with any earthly struggle between governments. Here is the result of such error. It was against this sin that God warned

Jehospaphat when he made alliances with the kings of Israel against foreign invaders. "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." These were the words of Jehu to Jehosaphat in II Chron. 19:2. McIntire would do well to read and re-read these words and ponder them carefully. Perhaps it will lead him to divorce himself from his involvement in politics.

JOSHUA'S LONG DAY AGAIN

Our readers will recall that some time ago we discussed in these columns a paper which was widely distributed by a certain Mr. Harold Hill in which he told of some space scientists who were checking the position of the sun, moon and planets to determine their relative positions in the future. He told of how, in tracing backwards, a missing day was discovered and how the mystery was solved by references to the day in which Joshua commanded the sun and moon to stand still and the backward movement of the sun dial in the days of Hezekiah. This was all presented as proof for the veracity of Scripture.

At the time we wrote about this, we pointed out that it was just possible that the whole story might prove a hoax; and that, in any event, believers must not base their faith in the veracity of the Scriptures on any scientific proof.

Although the original article by Mr. Hill was widely circulated and although many Christians hailed it as a vindication of the Scriptures, it now appears that our doubts about the article were well-founded. Some investigation has been done by people who wrote directly to Mr. Hill and by others who contacted the space scientists who were supposed to have made the original discovery. The results of this investigation are as follows:

- 1) The space scientists in Baltimore Maryland who were supposed to have been involved have no knowledge of the whole thing and are not acquainted with anyone by the name of Mr. Hill.

- 2) The story itself is not new. An almost identical story appeared as early as 1936 and was told in a book by Harry Rimmer entitled "The Harmony of Science and Scripture." Bernard Ramm, in a book he wrote entitled "The Christian View of Science and Scripture" repeats this same story, but specifically repudiates it.

- 3) Correspondence addressed to Mr. Hill, and his answers, some of which I have seen, produced no results. Mr. Hill simply spoke of a newspaper article which concerned another matter, documentation which he had mislaid and a personal testimony of his "own experience in meeting God personally a few years ago."

All of this leads to the conclusion that Mr. Hill simply repeated a story he had heard and which had no

basis in fact. It ought to serve as a warning not to make the truth of God's Word dependent upon such scientific evidence. The Word of God stands in its own right. Its authority is rooted in its own divine origin. It needs no human props to substantiate its truth. The simple fact remains that the unbeliever will never accept the Scriptures no matter what "proof" is offered in support of it. Unbelief is not a matter of ignorance, is not rooted in lack of sufficient proof, is not to be explained in any other way than a deeply rooted hatred of God. The fault is a spiritual fault. What Abraham told the rich man in hell remains true for all time: "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:29, 31.

As for the people of God, they bow in humble submission before the Scriptures, receiving them as God's Word. This is sufficient for them.

THE A.A.C.S. AND CHRISTIAN SCHOOLS

Some time ago we wrote a brief article concerning the position of the A.A.C.S. on Christian Schools. The A.A.C.S. is the Association for the Advancement of Christian Studies. It is the movement, the main strength of which is in Canada, which is attempting to establish a Christian University in Toronto. We have been, in the past, critical of the writings which some of the leaders of this movement have produced; and we criticized their position on Christian Schools as being a denial of parental and covenantal schools, a denial of the office of all believers and a denial of the importance of the church institute.

We were recently happy to read that an editorial in *Calvinist-Contract* had the same criticism. In a rather lengthy editorial, this newspaper had several pointed criticisms of the A.A.C.S. Among these we read the following:

Take for instance the matter of christian schools. For years it has been maintained that the christian schools are parent-controlled, which means not only that the parents own the school-building, but also that they decide on the curriculum. This opinion was based on the conviction that it is the parents' responsibility that their children are christianly educated, which means that the school is a complement to the home. With all due respect to the teachers, they are in fact assistants to the parents in the execution of their task to educate their children.

The new reformational movement — in applying the philosophy of the law spheres — differs on this point, in that it maintains that the school belongs to the community of the teachers. Not the school building but the curriculum, the whole forming of the child, the entire education is a responsibility of this community of teachers, who are responsible to God as christians, but who are not responsible to the parents.

This point especially has become a bone of contention, and it has become a difficult point for many parents that this view of the community of teachers is being forced upon them. Some are so concerned about it that they foresee the end of the christian schools in Canada and America if this viewpoint would be generally accepted.

Another point is that of the instituted church. Among Reformed Christians there always has been agreement (and the confessional standards speak) about the unique character of the instituted church. Its offices were considered as instituted by the Lord, different from any other organization and from any other office. In the church function the means of grace, the keys of the kingdom of heaven, as nowhere else. But now we get the impression that by this new reformational movement the church is sometimes criticized in an undue manner. Probably as a result of the philosophy of the law spheres the church is placed on the same level as other organizations, as all branches of the same tree, and other offices are granted the same character as the special offices instituted by the Lord and His apostles. Many fear that such criticism and these theories will undermine the church to a dangerous point.

While the criticism made here is extremely mild, we are happy to hear that there are those who are alarmed by these recent trends in the A.A.C.S. It is somewhat deceptive that the leaders of this movement, both in Canada and in Trinity College, speak of the fact that they are the true warriors against the liberalism rampant in the Church and the humanism which dominates the thinking of the Church; that they are intent upon bringing the Church back to "reformational thinking." All the while, (and *Calvinist-Contract* is undoubtedly correct in tracing this back to the influence of Dooyeweerdian philosophy) they are undermining fundamental principles of the Reformed faith. The end result of such work will be the same liberalism and humanism against which these men repeatedly inveigh.

REFORMATION RALLY — OCTOBER 30 — 1st CHURCH

Studies in Election

Election — Introductory Remarks

Rev. Robt. C. Harbach

No truth suffers more the attack of man's natural hatred, enmity and opposition than the truth of election. It has its foes both in the house of its friends and in the doubting castle of those who know the least about it. It is denied both by those formally acquainted with its mysteries, and by others never having made it the object of fair investigation. It is held down in unrighteousness both by the master of Israel and by the hewer of wood or drawer of water. Where evident in the young, it is castigated as youthful dotings in imagined theologies. The aged one holding it is put down as a case of religious paranoia. Yet there is always a remnant according to the election of grace, where hearts are opened to the truth, prejudices against it removed, and grace obtained to give diligence to make calling and election sure.

This great truth is very ancient. It validly boasts an antiquity greater than that of the historical church or the preached gospel. For it is *eternal* election, the revelation of God's mind. Yet, for all its antiquity, it is not some strange, out-dated oddity buried under the ruins of decadent civilizations now only a piece of petrified traditionalism. It is transcendent above all time and history, and is alone interpretive of space, time and history. Therefore, all truth, no less this one, must be examined, reviewed, loved for its own sake, maintained, evaluated and seen to be as relevant to the times as tomorrow's newspaper.

This is a fundamental truth. It is a fundamental of the Christian faith, as essential and indispensable element of the faith. Strange, then, it is that they who call themselves Fundamentalists, and pride themselves in being great defenders of the faith, do not have a place, among their fundamentals, for this basic fundamental, the doctrine of election. Yet not so strange is it when we consider that Fundamentalists are, almost to a man, doctrinally and practically Arminian. That is what makes a man an outspoken or tacit enemy of this truth. The best theologians and instructors in Reformation truth, which is the only genuine biblical truth, have always begun their systematic theologies first with a dissertation on the attributes of God, then to continue with a treatment of the eternal counsel of God. This is evident in the works of Calvin, Guido de Bres, Gill, Hodge, Berkhof and Hoeksema. Works produced by men of great predestinarian faith are incomparable in relation to the efforts of the moderns. Without a firm grounding and basis on divine attributes and divine decrees, one is not set for any sound think-

ing, planning or action. It has often been said, and let us keep saying it, that God is God, and over against Him man is nothing and less than nothing. God is always first. His counsel is always first. None can be His counsellor. He is before all things. His counsel is before creation, before man, before the fall. An architect has his own plans in mind before he draws them up. They originate in his mind before they materialize on paper. He, naturally, draws his plans before he begins to build. Yet how inadequately this illustrates the high and mighty Architect of the universe whose counsel is no dead, mechanical blue-print, but the eternal, sovereign, living will of the living God. According to His own will He has foreordained whatsoever comes to pass before the creation of the universe. From all eternity He has determined all things in the secret counsel of His eternal purpose. Yet this secret counsel He has not kept, causing it to remain a secret, but has revealed it in His own Word of grace. There revealed is His eternal purpose, the end of which He has purposed, together with all the means ordained to that end.

A building in the process of construction may often seem to resemble a shambles, its hideous array, almost as rubble, obscured with an equal, or only slightly less hideous scaffolding, in all, so far, revealing no order nor design. In fact, to begin with, there is much more design apparent in the scaffolding than in the building. Most spectators are content to gape at the, to them, meaningless disarray of stone and steel. Rarely have they the curiosity, much less the interest, to obtain a view of the master plan, which would furnish them with an immediate insight to the finished edifice. Then they, seeing the end from the beginning, would have that which so mystified them made plain. It follows, similarly, with a knowledge of God's eternal counsel. Ignorance of the decree of God will render history to the understanding of a man an insoluble riddle. The basic question to the issue at hand is whether God works all things according to the counsel of His own will, or whether He is often governed by chance; whether the call of the Gospel makes an uncertain sound, or whether it is sure to all the seed which the Lord has blessed; whether God prevails or man prevails; whether the evil is always subservient to the good, or whether throughout time the antithesis of good to evil must be left indeterminate; whether the Lord depends upon His own almighty will or the puny will of the creature; whether all things, whatever come to pass, have been infallibly and immutably fixed in

God's eternal decree, or whether God and His universe are bound by a merciless fate.

The doctrine of election takes us back to the beginning of all things, to the decree of the covenant, where God decreed His dwelling with many glorified sons, decreed the preaching of the Gospel, the coming of Christ, the fall of man, the creation, and the entrance of sin into the world. It takes us back to the starting point, where God begins, and where, too, man must begin, if he would have the right view of life, and have understanding of the truth. Being foundational truth, anything not established upon it is built on sinking sand. Any thinking not in harmony with this truth, will according to the degree of deviation be faulty. Departure from this fundamental truth will result in fundamental error and fundamental misunderstanding. The Gospel will not be understood. Indeed, without election, there is no Gospel, for the Gospel is good tidings of great joy to all *the* people, who have been chosen in the Lamb slain from the foundation of the world. Without election, the atonement will not be understood, in fact, if there were no election, there would be no atonement. For the Lamb without spot or blemish was forordained from the foundation of the world. Without a rooting and grounding in this truth there can be no proper understanding of God's purpose in sending His Son into the world, of the mysteries of God's providence, of His plain promises, or of what is even more fundamental, His covenant.

Here, admittedly, we have difficult doctrine. This is especially so in the comprehension of it. Yet we trust that what we shall write in this series shall be not only edifying but *plain*, and *interesting*, especially to older youth and young adults. Some of our readers, outside our Protestant Reformed circles, have the disadvantage of sitting under a non-doctrinal preaching ministry where truth at best is presented topically, but at that, not comprehensively. So that even if the hearers have the ability to search, sift, collate, classify and index, the scattered statements from the pulpit furnish nothing of this truth. Regular, systematic preaching, according to Scripture and the confessions, where this truth is orderly set forth, is not available to them. Then there is another difficulty: the accepting of this truth is not an easy matter. Even when the mind does grasp what Scripture teaches on the subject, the heart rebels against such pride-abasing truth. The natural mind is enmity against God and His revelation, which enmity is especially manifested in prejudice against this particular trust. Only the grace and power of the Holy Spirit can remove opposition to His Word and open the understanding to understand the Scriptures. Further, the preaching of this truth is not a simple task. The

novice is not one to handle it competently. Sharp tools do not belong in the hands of children or fools. It is not "for curious and carnal persons, lacking the Spirit of Christ, to have . . . before their eyes the sentence of God's predestination," for such only wrest the Scriptures to their own destruction (Art. 17, "Of Predestination and Election," The Thirty-Nine Art. of Relig., Ch. of Eng.).

But difficulties should not discourage us, nor deter us from investigating what God has revealed on this truth. There is nothing unnecessary taught in Scripture, nor is anything there not beneficial to know. When the Lord ceases to teach, we should relinquish our desire to learn. But whatever is declared in Scripture, we must be careful not to refuse or withhold from God's people. "We can know only as much about predestination as God has seen fit to reveal. It is important we know *that* much!" "Buy the truth, and sell it not" (Prov. 23:23) is a price many are unwilling to pay. Too occupied with that crumbling idol — television, their worldly pursuits, or their own cozy circle, they will not be disturbed by prayerful, careful and heart-searching study of God's Word. But such difficulties are insurmountable only to the lazy. Especially the minister, but nonetheless the believer, is called to expend effort to become a workman that needs not to be ashamed, because he knows how to cut a straight path through the Word of truth.

No truth is more important than this one. Upon the book of election there stands inscribed at the head of its register the name of the Son of God. If there were no eternal election, there would be no Jesus Christ, and if no Jesus Christ, then no Gospel; with no Gospel, no people chosen in Christ, and so no salvation of any part of the race. But the Gospel, the plan of redemption and the whole eternal purpose of God for the entire universe have their origin in divine election. For as our Canons of Dordt (I,9) remind us: "election is the fountain of every saving good, from which flows forth faith, holiness, and the other gifts of salvation, and finally eternal life itself." Out of this fountain God has from all eternity blessed His chosen church with all spiritual blessings in the heavenlies in Christ, according as He has chosen us in Him before the creation of the universe. This being so, election is the most blessed truth. Election is before all blessings, the fountain of every blessing. Those blessings the elect have already out of eternity because they are in Him, and they are in Him because chosen in Him. Therefore, to shut out this truth is to rob God's people of their most glorious hopes and prospects.

(To be continued, D. V.)

Come Ye Apart... And Rest A While

“Devouring Flame. . .”

Rev. C. Hanko

As I sit here writing, fires are still raging out of control in many areas round about us. Hot Santa Anna winds have seared the already dry and thirsty hillsides, ravines and canyons. Bone dry brush and grasses need but a spark to change the country into a roaring inferno. A few days ago fires were racing through the canyon south and east of us, threatening the outskirts of the city. In one day sixty-six different fires were reported in scattered areas. Some of these were obviously started by incendiaries, who are bent on adding misery to misery and terror to terror. They are as cold blooded as the looters who step in an area as soon as the evacuees have left their homes and properties behind. Hundreds of thousands of acres of land lie burnt and black, hundreds of homes have been destroyed, and many hundreds of people have sought refuge elsewhere, some of them not able to return to their homes again. Anxiety, terror, horrible dread have filled the souls of hundreds of thousands who saw their properties threatened.

The mighty God, Jehovah, speaks
And calls the earth from sea to sea;
From beauteous Zion God shines forth,
He comes and will not silent be;
Devouring flame before Him goes,
And dark the tempest round Him grows.

And still the hungry flames sweep onward, spreading destruction everywhere. Flames rise as high as fifty feet, billowing forth in mushroom clouds of angry smoke. One hears the crackling of the flames, the roar of the wild fire, the dull thud of trees and timber falling to the earth. One sees the fifty mile an hour gale striking first from one direction and then from another, turning everything into a holocaust. Yellowish-orange smoke climbs into the blue skies, rolls across the path of the sun, casting an awesome shadow upon the earth, spreading burning cinders and hot ashes in its wake. One only wonders how long this will last.

And yet no one seems to regard the hand of the Almighty as He directs His devastation wherever He wills. No one listens to the voice of the Most High in the fire-storm that covers the land. No, but fear does grip the human heart with anxious dread of what may follow. The protective covering of the soil is now swept from the hillsides, while the anticipated winter rains are in the offing. Even though it has been a year and a half since sufficient rains have fallen at one time to penetrate the soil deep into the earth, these rains are due and may very well come. For the sake of trees and

plants, animals and man these are eagerly anticipated, since the drought and the accompanying fire threat have actually been with us for some time. And yet this anticipation is not without fear.

One thinks of the incessant rains of the early months of 1969. Day after day torrents of rain fell in the valleys, mountains of snow heaped up in the higher altitudes. As the snow melted and the rains continued to fall, the streams grew into rivers and began to break their bounds. Dry riverbeds became raging, foaming rivers. The force of the water carried along with it huge boulders, trees, houses, and whatever came in its path. Bridges and roads were washed out. The water turned and twisted to dash along wherever it pleased, even at times down city streets or wherever it could find a channel. Many homes had to be evacuated as this wild, threatening monster reached out to destroy.

Probably the worst of all were the mud slides. Rain-soaked hillsides were burdened with the extra weight heaped upon them. Slowly they began to move. Houses built on the hillside sagged, crumbled, and fell. In other areas unbelievably large masses of saturated mud began to shift ever so slowly, but soon with gathering momentum spread across roads, down into ravines, and with increasing speed started down toward the valley. The weight and the pressure of the mud caused trees to topple, boulders to tumble along; in fact, everything that was caught up in its grip was carried along or crushed to bits. Like an ever-growing snowball this ugly mass slithered into the valley, oozing into and out of houses, but leaving from three to five feet of hard dirt inside and outside of the buildings.

This could very well happen again while the hillsides lie naked and unprotected. Yet no one pauses long enough to recognize God's judgments descending upon the earth. There is talk of natural causes, freaks of nature, catastrophes, and the like, but God is not in all their thoughts. One is reminded of the condemning statement of Revelation, describing a world that is ripe for judgment: "And yet (in spite of all the vials that were poured out) they repented not!" Man goes his proud and wicked way, eating and drinking, marrying and giving in marriage, still dreaming of a greater and better tomorrow.

Jesus tells us that all these visitations are the beginning of sorrows. (Matthew 24:8). He was speaking to His disciples, and is therefore speaking to His church, for the word for sorrows could well be trans-

lated as "birthpangs." God began a new work years ago already at the tomb of Joseph when He raised Jesus from the dead. The earth trembled and quaked as the Lord opened the vacated tomb to proclaim to us the resurrection Gospel. Since that time God has carried out His work of renewal through the exalted Christ in the hearts of His people, implanting in them the new, heavenly life, preparing them for the resurrection still to come.

But in the meantime, all creation groans and is in travail together even until now. How loudly creation groans as tremors of earthquakes rumble in the ground and rattle the windows of our homes! How loudly the creature groans as rabbits flee, as fires roar, as waters surge and boil in turbulent rage! Along with us they are awaiting the renewal of all things at the time of the final manifestation of the sons of God. (Romans 8:18-23).

Birthpangs! God loudly proclaims through all this devastation: "Behold, I make all things new!" The waiting church is in the midst of it all, but sees the power of the Almighty and hears His reassuring word:

"Behold, I am with you alway, even unto the end of the world!" She bends herself as she cringes in labor pains, realizing very well that these are but forebodings of harder bearing down pains that are still to come, as God through her brings forth a new creation.

These are the beginning. One could translate that as "the principle." The basic fact is that even now old things are already passing away to give place to the new. The groaning creation tells us also to groan in eager expectation as we wait for our final adoption, the redemption of our bodies. God is preparing us for that glorious Day when time will be no more, when all the weary night is past and we awake in righteousness in the new creation.

Zion shall be redeemed with judgment, and her converts with righteousness. (Isaiah 1:27).

He calls aloud to heav'n and earth
That He may justly judge His own;
My chosen saints together bring
Who sacrifice to Me alone;
The heav'ns His righteousness declare
For God Himself as Judge is there.

Feature

The Return of the Glorified Lord (2)

Rev. G. Van Baren

But do you want Him to come again? You have no choice, of course. But do you want Him to come again? Are you eager to hear the sound of the trumpet, to see the glory of His righteousness? Or does the thought give you now already a dread and fear? Or perhaps you think that this coming again is too far away; that it ought not really to concern us here today nor affect our daily life and walk. Some have said that. They have suggested that Christ is not coming again soon. You point them to Scripture where the Word of God speaks of "the last hour"; where the Word of God declares, "The night is far spent, the day is at hand"; where the Word of God mentions "the last times" (I John 3:2). "Oh," states the objector, "the apostles were mistaken. They said it was the 'last hour' 2,000 years ago. They were deceived. And we today have no reason to believe that He is coming again soon. Perhaps thousands of years in the future, but not soon." Yet the Word of God was not mistaken when it speaks of "the last hour," or, "it is the last time." That Word does not measure the last time by the standards which man has devised. But the Word of God measures time on the "time-clock" of God. According to that "time-clock," there are different hours which strike — one after the other. There was a moment of creation, the

hour of the fall, the hour of the flood, the hour of the calling of Abraham from Ur of the Chaldees and the establishment of Israel in the land of Canaan. There was the hour of the fulness of time when the Son enters into our flesh to suffer and die; to rise again and ascend gloriously to the right hand of our God. The next hour, which is also the last one, is His return on the clouds of heaven.

But how do we know that that next hour will not stretch out yet another thousand years? How do we know? I would suggest, if you want to know, you read Matthew 24. There you find emphasized that the day and the hour of Christ's return knoweth no man. But the fact remains that unmistakable signs are presented there as well as elsewhere in Scripture. There can be no mistake when the Christian maintains that He is coming again *soon*. I would review some of those signs with you. One of them, emphasized in Matthew 24 and in Revelation 6:1,2, is the preaching of the gospel to all nations. Before Christ comes again, the gospel must go forth unto all nations. In Revelation 6, the white horse, representing the preaching of the Word, is sent forth to cover the earth. When it has accomplished God's purpose and the Word of God has gone forward to all nations where God is pleased to send it, when

God's people have been gathered from the four corners of the earth, then shall the end come. Then our Lord returns on the clouds of glory. This is the principal sign of the end. All other signs of Christ's return have their place, but they must all serve the purpose of the preaching of the Word and the gathering of the saints until the body of Christ is complete.

What are the other signs of Christ's return? A daily newspaper will remind you of the fulfillment of the signs of His return. May I remind you of what you have been reading? Matthew 24 speaks of signs in all of creation. You have recently read of terrible earthquakes in different places. You have read of hundreds and thousands of people killed by these earthquakes. Jesus says, "That is one of the signs of My coming again." Or you read of pestilence. Pestilence often-times accompanies such natural disasters as earthquakes. That is a sign of Christ's return. Hurricanes have struck — some labelled the most disastrous in history. These are signs of His coming again.

Or Christ speaks of another class of signs involving the actions of man himself. You read daily of men fighting one with another, destroying property, killing, laying waste the land. You perhaps give it little thought — but every time you read of wars, you have before you the clear sign of the nearness of Christ's return. Or you read of crime which increases by leaps and bounds every year. You read of the influence of drugs. You read of such moral decay in our society that sometimes even the world itself deplores that which takes place. And every time you read these things, you can say, "My Lord is coming again soon. This is His reminder to me."

Again, there is the passage of Revelation 13 presenting the two beasts, one of which arises from the sea and the other from the land. The one beast represents the political power of a world united together — the time when the wound of the beast is healed; the second beast represents the social, economic, religious powers of this world combined together to force all men to bow down and worship the image of the beast. This prophecy is being fulfilled today. You know how man through means of modern communication seeks to unite nations, causing all men to act, live, and desire alike. You hear of denominations of churches seeking to unite, proposing to call themselves: Churches of Christ Uniting. It all reminds one of the Word of God which states, "This all must take place, and then cometh the end."

There is also the sign of apostasy. You see it on every hand. Churches, which at one time held fast to the infallible Word of God, now turn their backs on it and deny it. Many churches now deny its infallibility on various points: the creation account; the record of miracles, even the atonement. Churches deny its infallibility by denying the Trinity, or the resurrection from the dead, or the return of Christ on the clouds of

heaven. Instead of holding fast to the Word of God, there is a holding to the word of man. Instead of maintaining what the Word of God says of authority, churches of our day march in protest and advocate rebellion in order to "serve mankind." This sign of apostasy, of separation from the truths of God's Word, is a reminder to you and me that the end is at hand.

But perhaps you say that these things have always occurred in the history of the world. To a certain extent, that is true. One who reads history, both the history in Scripture and also secular history, notes immediately that there were always wars. Why then should wars today be a special sign of the end? One reads history, and finds that there were always earthquakes — some far more devastating than those of our day. Why should earthquakes today be a special reminder that our Lord's coming is near? Or there is the sign of apostasy. Why, one looks back in the history of the church, and he finds that there was repeated need of reform. There were denials of the divinity of Christ at the very beginning of the New Testament age. There were denials of the Trinity in past ages. There were denials of the atonement in the past. Why should the apostasy of our day be considered as something unique? Even John in his epistle states that there were many antichrists in his day. Why then should the signs we see remind us of the soon return of our Lord?

In the first place, the signs which we see and hear, come from every portion of this globe. That has never happened before. In the days of Luther or Calvin, these men saw signs of the end. In that day some even suggested the possibility that the pope was the antichrist. But the fact was that their observance of the signs of the end was limited to those signs seen in their immediate area. Today, by means of modern communications, there is brought to the attention of the church (and to all men) signs which take place on every point of this earth. Hardly any sign can take place anywhere today, but that you can read of it tonight in your daily newspaper.

Secondly, there has never been a time in the history of the world when so obviously Revelation 13 is being fulfilled. Always in the past, nations were at each other's throats. There is still much of this today. But today, more than ever before, one sees how that man strives after a unity of mankind. There is also the attempt to unite churches, a unity based not on common confession or doctrine, but upon a desire to become one.

And today especially, these signs are converging towards a climax; they are occurring all at the same time. Yes indeed, in the past there were signs of war; at another time there were signs of pestilence or earthquake; and at another time perhaps there was much apostasy. Now all of these signs are evident at the same time.

Anyone with any degree of spiritual discernment at all must recognize that the end is near. I can not and may not forecast how many days, weeks, or years may yet be. But I do emphasize to you that the coming of Christ is *soon*; not tomorrow (for the antichrist has not come yet), but it will be soon.

What does this mean for you as children of God? The Word of God always emphasizes in connection with all of the signs: "Watch!" There is evidence of the opposite within the church. There is evidence that some misunderstand the significance of Christ's return. There is the fact that some will ignore the return of Christ; these persist in enjoying the pleasures of sin for a season. Are you of those who try to ignore the truth that Christ is coming again soon? Do you set your heart rather on ease, the comfort and pleasures that this world has to offer? Or do you have a distorted idea of the return of Christ and of the consequent calling of the church? Many churches today are placing more and more emphasis upon a social gospel. Questions are asked concerning "involvement." Perhaps you have heard some of them: "How many marches have you joined lately as churches of Jesus Christ? How involved have you become with the social problems of this world? What have you done to help the poor in the ghetto areas? What have you done to help them get better instruction, higher wages — to bring them into the mainstream of American society? What have you done to protest Nixon's slowing down of integration? What have you done to protest the war in Vietnam? How have you assisted those who want to avoid war and the draft?" These are questions that many churches of our day want answered. There are many engaged in all of these activities — being convinced evidently that in doing this, they are serving God and His kingdom.

But they are wrong. The only way any man can ever be changed, really changed, is through regeneration. You might build the unregenerated man a beautiful home. You can guarantee him a high annual wage. You can provide for him a social security. You can free him from the demands of fighting wars. You can give him beautiful schools. But you have not removed the basic problem. The problems today are not merely social injustices. It is not merely the problem of wars. The problem is a wicked, perverse heart. When man's heart is perverse, whether he lives in ghetto areas or in East Grand Rapids, he is dead in sin. He rebels against God's law, and refuses to recognize God's authority or power over him. Only regeneration can change him.

Therefore we must oppose such positions as expressed by the World Council of Churches at its meeting in Uppsala, Sweden in 1968. Among other things, the W.C.C. said, "We affirm that young people are right to challenge authority which is not constantly earned. Young people have a right as well as old to participate in decisions in schools and universities, as

well as in business and political life, and to have their say in any structure affecting them. Our aim is reconciliation which means directing conflicts towards constructive ends." But the Word of God declares in Romans 13 that power and authority are instituted by God; and whosoever rebels against authority, rebels against God. And though churches in our day insist that we must become involved in all sorts of social activities such as removing injustices between races, the Word of God is not concerned with these problems as such. The Word of God never dealt with the problem of slavery in the days of Paul, except to tell the slaves to be obedient to their masters. They must be good slaves. It does not deal with the problem of poverty except to tell the churches of Jesus Christ to show the mercies of our Lord in helping one another. We are pilgrims and strangers here. We are not going to change this world and form it into some sort of a utopia. And no one will. We, as pilgrims, are to be faithful. Pilgrims must be diligent. Pilgrims must beware lest they fall into the sins of the world about them. But pilgrims understand always that they are indeed strangers. Their kingdom is not on this earth. Their kingdom is coming when our Lord returns on the clouds of glory.

On the other hand, when we think of the return of our Lord Jesus Christ, we must beware lethargy, carelessness, indifference. I want to emphasize that, because I see much of this in us. It is almost as if we say, after hearing of Christ's soon return, "So what?" We confess the truths of God's Word. We acknowledge that our Lord Jesus Christ is coming again soon. But, so what? We continue our daily activities as if this soon-return makes no difference in what we do and say. Therefore, the Word of God says to us, "Watch!"

Do you know what it means to watch? That does not suggest idleness. The idea of watching here is not similar to the "sidewalk supervisor" watching the construction of a building. That man is idle. He is doing nothing. But one who watches spiritually is one who is deeply active and greatly concerned. I would suggest first of all that watching involves a proper knowledge of God's Word. No one can watch unless he has a guide, unless his eyes are open to see and understand. No one can watch by his own cleverness or wisdom, but the infallible Word of God is given to him to direct him in watching. You must know that Word. Know its doctrines. Know what Scripture says about the coming again of our Lord Jesus Christ. Know what this world really is, and what is going to happen to it when Christ returns. Be sure you know that thoroughly. In the second place, watching means that you observe around you the very things about which the Word of God speaks. You must see the wickedness of this world concerning which the Bible tells us. You must see the signs about us. Watch for those. And, of course, in this watching, look up. Your deliverance is at hand. Look for the return of our Lord Jesus Christ. Desire it. That

is watching.

You who watch must be very diligent in your daily life and walk. If you are watching faithfully, you do not come to society unprepared. If you are watching faithfully, you do not come to church on Sunday with little concern about what is preached. You search God's Word faithfully.

Then, be spiritually active. Be active in instructing covenant seed. Tell them again and again what God tells us in the Word. Do not leave the instruction of your children to the world. Are we not tempted often to shove our children in front of the television set and tell them to sit and watch? They get instruction there — but of the wrong sort. Rather, you take your children on your knees, and you remind them of the nearness of the end of time. Tell them what they must look for; warn them of all the evils that surround us which seem about to engulf the church of Christ. And you

yourselves hold fast to the truth. Do not neglect that. Do not be indifferent with respect to it. Do not ever say, "My church — right or wrong." But hold fast to the truth regardless of consequences. Maintain that truth whether you are imprisoned because of it, or whether you are put to death because of it. And pray. Pray for that grace, wisdom, and strength to endure to the end. Christ promised it to us. Christ Himself has urged us to pray without ceasing. Pray particularly because of the night in which we live. Pray for His quick return. Pray that in sincerity. Every night and every morning, pray, "Even so come, Lord Jesus, quickly."

October 22, 1844 came and went. Christ did not then return. But I do believe that not many more days shall go by; not many more years — but that Christ is coming again. And you, Church of Jesus Christ, are called to live as those who want Him to come again.

Do you so pray, "Even so come, Lord Jesus?"

Question Box

Are Our Professors Eligible To Be Called?

Prof. H. C. Hoeksema

From a Grand Rapids reader comes this question:

"Are the professors at our seminary eligible to be called by one of our congregations? If so, please explain how this is possible, especially after they have received a permanent appointment. Is this appointment after all not permanent?"

Reply

To arrive at a proper answer to this question we should have before us the pertinent article (Article 7) of the Constitution of the Theological School, first of all. This article reads as follows: "A professor shall serve three years, and after that four years if reappointed. If after this he be reappointed, such appointment shall be permanent. Thereafter his services at the school can be terminated only through the synod formally retiring, expelling or deposing him for reason urgent, cogent and legitimate."

In connection with this article, our 1962 Synod made a clarification with respect to the very question posed by my questioner, Article 261: "A motion is made to adopt XII, B, which is 'that Synod declare that Prof. Hoeksema not be eligible for a call during his next four years' term (definite tenure), but that if and when he should receive appointment for indefinite tenure, the usual rule concerning eligibility for call apply.' Carried."

In the light of the above data, it is plain:

1) That distinction should be made between "per-

manent appointment" and "indefinite tenure." The former term means that on Synod's part it is unnecessary to consider anew a professor's appointment. He is appointed once for a definite term of 3 years; then, if his work is satisfactory, Synod appoints him for a 4-year term; and, finally, after 7 years, the *appointment* becomes permanent, that is, Synod does not have to consider the matter of his appointment again. As far as the professor's holding of his office is concerned, however, it is correct to speak not of *permanent tenure*, which would imply that he is unqualifiedly a professor for life and without any possibility of receiving and accepting a call. But it is correct to speak of *indefinite tenure*, or *unlimited tenure*, which implies that he occupies the position of professor without limitation of term, that is, remains a professor until such a time as he would receive and accept a call elsewhere. In this respect, he is like any other minister: the tenure of a minister is indefinite or unlimited. He is not called for a fixed term; but he remains the minister of a congregation until he receives and accepts a call to another congregation.

2) That a professor can be called by a congregation at the following times: a) At the end of his 3-year term, should synod not reappoint him or should he decline the appointment. b) At the end of his 4-year, second term, should synod not reappoint him or should he decline his appointment. Thus, for 7 years

there are only two fixed times when a professor could be called. c) Two years after he has received a permanent appointment and indefinite tenure (the usual rule concerning eligibility for call), he may be called at any time. Hence, it is a total of 9 years after his first appointment before a professor becomes eligible for a call from a congregation without any restrictions.

The wisdom of such restrictions lies, I think, in the fact that the Seminary requires a degree of stability in its faculty; a constantly changing personnel would be

harmful for the faculty, for the students, and for the churches. For the same reason — although there is no rule about this — it would appear to be a matter of common sense that a professor, should he receive and accept a call from a congregation, could not simply leave the school immediately: for example, right before the new term begins or in the middle of a school term. The welfare of the school would seem to require a smooth transition and an ample period to provide a replacement.

About "Offer of Grace"

From a Grand Rapids reader comes the following question: "If we speak of 'offer of *grace*' or 'offer of *salvation*,' does that mean the same thing? And if there is a difference, will you please answer this in the *Standard Bearer*, so more may profit by it?"

Reply

I wrote about this same subject in the May 1, 1967 issue in connection with the "Report of the Doctrinal Committee" in the Dekker Case. Any reader with the bound volumes can look this up. At that time the subject was treated because the Doctrinal Committee, which wanted desperately to uphold the First Point of 1924 but not to uphold Prof. H. Dekker, tried — though unsuccessfully — to distinguish between an "offer of grace" and an "offer of salvation." They wanted to reject the former and to keep the latter. Without going into all the details of what I wrote at that time, let me quote that committee to show how they ended up by contradicting themselves: "... As we said in our introduction, grace is never offered, but always conferred or bestowed. What the gospel does offer is not grace, but full redemption from all sin and eternal life in Jesus Christ. (Notice the contradiction here already; for what else is "full redemption" but a blessing of *grace*? But now notice the more direct contradiction which follows. HCH) Fact is, it is Christ Himself in all the fulness of His *grace* and truth who is offered therein." (italics added) It is plain that the committee after all says that grace is offered.

And now my answer:

1) There is absolutely no essential difference between these two expressions. In studying various writers on this subject one finds several expressions used, all of which are used in essentially the same way: offer of grace, offer of salvation, offer of the gospel, general offer of the gospel, general and well-meant offer of salvation, gracious offer of the gospel, gracious offer of salvation, well-meant offer of grace and salvation, etc.

2) Historically these terms have been used inter-

changeably. This is true not only in the writings of Revs. H. Hoeksema and H. Danhof, who, of course, criticized both expressions. But this is also true of the writings of men like Prof. L. Berkhof, Prof. W. Heyns, Rev. Keegstra, Dr. Zwier, Rev. J. K. Van Baalen, all of whom were defenders of the idea as set forth in the First Point of 1924. It is also plain in the light of the decisions of the Christian Reformed Synod of 1926 in answer to protests against the Three Points that the attempted distinction between the terms is not correct.

3) If you study the terms a bit more carefully, you can readily see why they mean essentially the same thing. For what is *salvation*? It is nothing else but the implication, the sum-total, of all the blessings of *grace*, such as redemption, regeneration, the saving calling, faith, justification, etc. In fact, it is perfectly correct to call these so many "graces." Scripture also uses the term *grace* in this way. Grace is not only an *attitude*; it is not only "undeserved favor;" it is not only a *power*; it is also the actual blessings of salvation as these are bestowed upon us and wrought in us. From this it is very plain, therefore, that to speak of an "offer of grace" is the very same thing as to speak of an "offer of salvation."

4) This makes it all the more important to see that when we speak of an *offer* (whether of grace, or of salvation), we are sailing in Arminian waters. It is the very nature of an *offer* that it is dependent for its fulfillment upon its acceptance by the person to whom the offer is made. Hence, an offer of salvation or of grace makes salvation (grace) dependent upon the man to whom it is offered. But salvation is of the Lord, not of man or of man and the Lord together. It is correct, in the light of Scripture and the confessions, to speak of a *promise* of salvation; but a promise is dependent for its fulfillment only on the one who promises, in this case God. It is correct to speak of salvation as a *gift* or a *gift of grace*. Mind you, not as a gift that is offered! An offered gift and a gift are not the same, you see. No, salvation is a gift. It is bestowed in ab-

solute freedom and sovereignty and according to God's sovereign good pleasure on the elect alone.

5) Perhaps I should add to this that one must not confuse the terms "offer" and "preach." Indeed, salvation, the gospel, must be preached to all to whom God in His good pleasure sends the gospel, along with the command to repent and believe. But this is by no means the same as *offering* salvation to all in the name

of God. It is Reformed to speak of the general proclamation of a particular gospel.

[Note: I have received two more questions, but these will have to wait until the next issue. Our "Question Box" is thriving suddenly. And that is good. Keep the worthwhile questions coming.]

From Holy Writ

Exposition on Jude 24, 25

Rev. G. Lubbers

The living church, who lives a godly life and keeps her garments unspotted from the world, lives a truly eschatological life of hope. She has her eyes rivoted upon the celestial city of God. She lives in the hope of one day seeing God; the joy of the perfect day thrills within the breast of such a battling saint. Such hold fast what they have that no one take their crown!

Such is the "common faith" once delivered to the saints. Faith does not put to nought the law of God; yea, faith establishes the law. However, in the church to which Jude is writing his brief epistle, things were not well. Certain men had crept in unawares into the church; reprobate men who were before of old predicted and ordained to this condemnation.

These changed the grace of our God into lasciviousness! These were antinomians who said: let us sin that grace may abound! Since we are saved by the blood of Christ from all our sins, and since grace abounds over all sins, let us now rejoice in the abundance of grace through sinning lustily! (Rom. 6:1)

In the face of this we must contend for the faith once delivered to the saints. This means that we maintain straight orthodox lines in teaching the structural truths of the Bible. Let every man beware how he buildeth on the foundation. And this building on the foundation is contending for the faith also in the field of sound christian ethics. For sound confession and a godly walk go hand in hand. And history is replete with classic biblical examples of those who walked in lasciviousness and in disobedience to those in authority. Jude mentions: the fallen angels, Cain, Sodom and Gomorra, Korah, Balaam. This epistle gives us a graphic and lurid description of the vanity and emptiness of such men. And also such men must look for the appearance of the Lord from heaven when he will come with the ten thousands of his saints to execute vengeance upon the ungodly. However, the saints live in the hope of being one day in the presence of God's glory with exceeding joy! This joy is set be-

fore us with Christ. Because of this joy set before us we endure affliction and despise the shame looking for the reward of the faithful!

THE FINAL SALVATION IN GLORY IS CERTAIN

(Verse 24)

The form in which the certain perseverance (preservation) of the saints is cast together with the certainty of the final glorification is that of a song, a doxology. Such songs, such doxologies are meaningful and must be studied. Thus it is with the entire bundle of the psalter of Scripture. The entire bundle of Psalms are so arranged that the last Psalm is the great Hallelujah of the church. These are Messianic, Christological, and have good soteriology (applying to us what we have in Christ) and not the least do they have good eschatology, the separation of the wicked from among the righteous. One has only to read the "key-note" of the Psalms as given in the first Psalm!

Here, too, in this doxology this is very clear. Fact is, that the "preservation of the saints" and the "glorification" are united as links in a chain. It makes us think of the golden chain of Romans 8:29, 30 "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called them he also justified: and whom he justified them he also glorified!" This is the connecting link in this doxology between the two parts of salvation which the God of our salvation is able to perform!

The focal point of this doxology is God! He is called "the only wise God our Savior." Three elements here call for our attention:

1. He is God. The Bible does not try to prove with logical arguments that God is! The Bible begins with the confession and dogma: "In the beginning God. . . ." The church in the wilderness understood, and all the devils in hell understand that God is, and

they tremble!! They understand that God is one! And this one God is over all through all and in all! That is the heart-beat of this doxology and of all spiritual songs!

2. That he alone is God. Fact is, there is a reading in the Greek text which omits the attribute "wise" and speaks of the "*only* God." That, too, is preeminently necessary in a doxology to God. Not man, not his salvation is the center, but God is central in all his works, preeminently in our salvation! Thus he is here acknowledged.

3. That he the only *wise* God. God's wisdom is that virtue and perfection of God by which he so arranges all things in history that they lead to the highest end and glory of his name, and to the greatest salvation of a poor sinner, the rectification of the angels who had not fallen, and to the renewal of both heaven and earth through the destruction of the world by fire. He sees and proclaims the end from the beginning according to the counsel of His will. This wisdom is here most intimately connected with our "Savior." He is the Savior of those who raise the anthems to the great white throne. He is our Saviour in Jesus, who will save his people from their sins. He is their God: Immanuel, God-with-us. God was in Christ reconciling the world to Himself!

There is another virtue which is here doxologically ascribed to God. It is God's *power*. And power here is: what is possible with God. It is in Jesus that God shews that there is nothing impossible with him. He raises the dead to life and calls the things which are not as if they were! (Romans 4:17) What God began, by raising the dead sinner from death and spiritual grave, he finishes in preserving us from falling and presenting us. Two things we should here notice:

1. That God, as the only wise God, is able to keep us from falling. It requires a very wise God, who is almighty, to do just that. The term in the Greek for "keep from falling" might be translated "keep from stumbling." The metaphor here is derived from the usage among the Greeks to harness their horses and bind their legs in such a way so as to support them in their races, to keep them from stumbling and ultimately from falling. Thus the saints must be kept from stumbling. And particularly the saints whom Jude is addressing must be kept from falling into the antinomian error of changing the grace of God into lasciviousness in doctrine and life. That is the only hope. If we were left to our own strength and ability for even one moment we would stumble and fall. Yes, our Savior God in Jesus ever lives to pray for us. He who said to Peter: Satan has willed to sift you as wheat, but I have prayed for you that your faith fail not. We are kept in the power of God.

We may not fail to notice that this doxology is couched in a context which is replete with threatenings and warnings. And let it be emphatically stated that

the power of God to keep the church from stumbling is through admonitions and warnings. We must not conceive of this power of God simply in an abstract and purely mystical way, so that the christian simply spontaneously does the will of the Lord and is kept. Just as the body is in need of food to be strengthened and needs medicine and surgery to ward off disease and weakness, so our spiritual life is in need of warning so that we may be strong and contend for the faith once delivered to the saints. Jude would have nothing of the antinomian "don't tell God's people what to do." Our fathers of Dordt are in line with Jude when they write in Heads of Doctrine III, IV, 17 "... for grace is conferred by means of admonitions; and the more readily we perform our duty, the more eminently usually is this blessing of God working in us, and the more directly is his work advanced; to whom alone all the glory *both of the means*, and of their saving fruit and efficacy is forever due. Amen."

2. But this same God is also able to present us faultless in the presence of God's glory with great joy. As a backward glance we must insist that he presents us in glory, but then the good work which he has begun in us he will finish even into the day of our Lord Jesus Christ. This glory is the inherent in salvation. It is principally the grace wherein we now stand. However, the description here of the glory is well worthy of our sanctified notice. It is called the glory of his presence. This makes one think of the glory of Sinai before which all Israel trembled. That, too, was the presence of His glory. But there Israel was not filled with joy. They were not filled with the joy of Christ: my joy in you, and your joy full! They were filled with fear. Even Moses said: I exceedingly fear and tremble. It was the glory of the law-giving. But here is a glory of grace which exceeds all the glory of the old covenant written in tables of stone. This is the glory of grace, the glory of the law written in our hearts. Here is a glory of the Holy Spirit which changes our hearts, changes us even now, looking into a glass darkened, changes us from glory unto glory as by the Spirit of the Lord.

Unto the very steps of this glory we have now come.

We may draw near with uncovered faces!

But one day we will be presented as the perfect church, faultless. Then will the purpose of the election of grace be attained in us: holy and unblameable before him in love. We will be the perfected Bride. The Virgin daughter of Jerusalem shall be glorious. She who was a guilty harlot and an adulterous woman shall then stand forth arrayed in the glory of grace. That will be the lie to all making and changing the grace of our God into lasciviousness!

It will be in exuberant Joy. Everlasting joy shall be upon our foreheads. This is the exceeding joy of those who have come from the great Babylon of sin to Zion's lofty mount, which is beautiful for situation, the joy of the whole earth!

This final salvation in glory is certain!

TO GOD ALONE THE GLORY (Verse 24)

Here we can be brief. Four things are here stated:

1. Glory is mentioned. It is the glory of grace, of the great work of God from Alpha to Omega and all the manifestation of His grace and love, mercy and peace, through sin and death, through this present history to the ages to come!

2. Majesty is also mentioned. It is the greatness of God. God is great. It is God's sovereign greatness whereby he is able to keep us and to present us blameless in the presence of His glory.

3. Also God's dominion is acclaimed and extolled here. This is the invincible manifestation of power

which overcomes all opposition. It is the power in the preaching, in the admonitions, power which guarantees the perfected church.

4. Finally, it speaks of dominion. This is God's sovereign authority. God has the right to shew forth his praises. And that, too, is his greatness and glory. He rules over death and hell, and no one can say: what doest thou!

Yes, to this we must add the "Amen." It shall surely come to pass, more surely than I feel in my heart that this is all true. And this we must say with sanctified lips. We must learn to sing this meaningfully, shall we sing it spiritually.

Annual Reports, R.F.P.A.

ANNUAL SECRETARY'S REPORT — R.F.P.A.

Society Members and Friends of the Ref. Free Publishing Asso.

Dear Brethren,

In the past year the Board has labored harmoniously in executing the task of publishing the *Standard Bearer* under the able leadership of our president, Richard Teitsma.

In reviewing the minutes of the Ref. Free Publ. Assoc. Board meetings of the past year we find that the item of most importance was the investigation of printing cost of the *Standard Bearer* by a committee appointed. This matter came up when Wobbema Printers informed us of the necessity of increasing the price again this year by approximately \$100.00 per issue. The committee appointed to this task proceeded to contact other printers and seek ways of keeping the cost down.

After carefully comparing and considering the type of work the other printers could and would do, and knowing from experience the careful work and other considerations which Wobbema Printers has given us, it was decided to continue with Wobbema Printing Co. However, by doing our own contracting and mailing we could keep the subscription price as is.

This move, to do our own contracting and mailing, meant that we should look for someone who could spend time at Wobbema Printing Co. to take care of addressing the *Standard Bearer*, sorting them for mailing, and delivering them to the Post Office. Gerrit Pipe graciously consented to give of his time and energy to this work. Mr. Pipe is given a small remuneration per

issue for expenses. The R.F.P.A. Board is very grateful to Mr. Pipe for this dedicated work which he is doing on our behalf.

We also express appreciation to our Business Manager, Henry Vander Wal for the excellent job he is doing for us. Through the dedicated efforts of these two men the publishing of the *Standard Bearer* was possible in this past year. A hearty thanks to both of them.

We are also pleased to report that our financial standing is much improved at this time. We note that in March of 1969 our balance on hand was approximately \$800.00 and now, as of August, 1970 our balance is \$4,400.00. Because of the increase of our funds the Membership, Information, and Education Committee is seeking feasible ways of promoting further distribution of the *Standard Bearer*.

The retiring Board members are Richard Teitsma, George De Vries, and Henry Velthouse. Our thanks to them also for their faithful labors.

We are grateful that the Lord gives us this privilege of being instrumental in witnessing to the truth of His Word. We seek His guidance for our editorial staff for the coming year.

G. Bol, Sec'y

Postscript:

1. Elected at the Annual Meeting on Sept. 24 were the brethren John Bos, John Kalsbeek, and Fred Hanko.

2. Statistics received from our Business Manager show a net increase in regular paid subscriptions of 23 during the past year.

ANNUAL TREASURER'S REPORT, R.F.P.A.

(Sept. 1, '69-Sept. 1, '70)

Balance on hand, September 1, 1969	\$2,026.88
Receipts:	
Subscriptions	6,871.90
Memberships	94.00
Gifts	6,738.07
Advertising	230.00
Bound Volumes	487.00
Receipts for the year	14,420.97
Total Receipts	16,447.85

Disbursements:	
Wobbema Printing Co.	7,144.69
Photo Composition Co.	3,055.00
National Correct Color Serv.	614.00
Postage	348.98
Holland Bookbinding Co.	350.40
H. VanderWal, trans expense	75.60
G. Pipe, trans expense	65.00
Miscellaneous	58.33
Total Disbursements	11,712.00
Balance on hand, Sept. 1, 1970	4,735.85

Gifts:

Protestant Reformed Churches:

Doon	90.87
Edgerton	81.91
First	1,168.05
Forbes	41.15
Holland	191.80
Hope	1,077.25
Hudsonville	341.90
Hull	198.82

Kalamazoo	51.50
Loveland	45.92
Lynden	51.00
Oaklawn	9.33
Randolph	95.52
Redlands	177.56
Southeast	565.85
South Holland	591.15
Southwest	116.02

Societies:

Hope Sr., Mr. & Mrs.	25.00
First Ladies Aid	75.00
Eastern Ladies League	83.00
First Jr., Mr. & Mrs.	39.50
Hudsonville Men's Society	38.05
South Holland Ladies Society	25.00
First Men's Society	40.00
First Priscilla Society	60.00
Hope Ladies Aid	25.00
Refreshments — Annual Association Meeting	9.42

Total Gifts:

Churches	4,895.60
Societies	419.97
Individuals	1,422.50
	<u>\$ 6,738.07</u>

G. Bouwkamp, Treas.

IN MEMORIUM

When on May 11, 1970, it pleased Him to take from us our beloved husband, father and grandfather

GERHART BROEKHOUSE

the Saviour fulfilled His Word of John 17:24a, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory —."

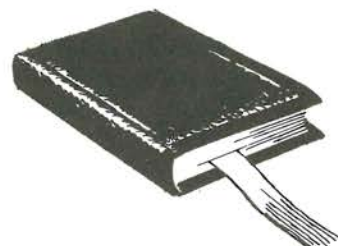
May this gracious determination of our Lord comfort us in our loss.

Mrs. Gerhart Broekhouse
Mr. and Mrs. Harold Gunnink
Mr. and Mrs. William Buys
12 grandchildren
3 great grandchildren

Edgerton, Minn.

The Fall Meeting of our Eastern Ladies League will be held D.V. October 22, 1970, at 8:00 PM at First Protestant Church Grand Rapids, Mich. Prof. H. C. Hoeksema will speak on the subject, "Our Attitude Toward The Sabbath". May we see you all there!

Tillie Sietstra
Vice Secretary



REFORMATION DAY CELEBRATION

What Does The Reformation Mean To You?

For an informative message which will answer this important question
plan now to attend the Annual Reformation Day Commemoration.

• • •

THE DATE

FRIDAY, OCT. 30 at 8 PM

THE PLACE

THE FIRST PROTESTANT REFORMED CHURCH
(Fuller at Franklin)

THE SPEAKER

PROF. HERMAN HANKO

THE SUBJECT

"THE REFORMATION AND THE UNCHAINING OF THE SCRIPTURES"

• • •

For a sound Biblical Exegesis of this subject be sure to attend!

(Sponsored by the Protestant Reformed Churches)

News From Our Churches

We have a requested announcement that is, for this column, rather unusual in that it's *advance* news. "The Reformation and the Unchaining of the Scriptures" —

if the lecture is as good as the title (and with Prof. Hanko speaking, it no doubt will be), you'll certainly want to be at First Church of Grand Rapids on Octo-

ber 30 at 8 P.M.

* * *

Hope Church held a farewell program for Rev. Kortering on September 25. He preached his farewell sermon on September 27, and left for Hull the following Tuesday. From a trio consisting of Rev. Harbach, Rev. Heys, and Rev. Van Baren, Hope has called Rev. Van Baren. From the Southwest congregation, the call has gone to Rev. Engelsma. And Rev. Harbach has received the call from Randolph, Wisconsin.

* * *

We understand that there was a crowd of about fifty-five people at the Kent County Airport on the memorable morning of Sept. 9, to see Rev. Lubbers off. It's plain that we as Protestant Reformed people are, as Rev. Van Baren mentioned in his farewell remarks in the program on Sept. 6, "enthused about one of our number leaving the territorial bounds of our country and laboring in another land." "Then," he added, "we should not *forget* them . . . when the novelty wears off." It has been some time now since Rev. Lubbers has left. Is the enthusiasm beginning to wane? It's very important that we remember him in our prayers. But "Rev. Lubbers doesn't hear our prayers . . . He is, however, encouraged and he feels the ties which bind us together, by our *letters*." Rev. Lubbers also, in his remarks at that farewell program in First Church, emphasized that point. He admitted that he would not be able to answer all the letters, but he underscored their importance. He knows from experience that after he picks up a handful of letters from the post office, "the sun shines a little brighter, and one's step is a little lighter."

On that same plane to Jamaica was, we should not forget, Rev. Elliot, who was returning to his homeland after an extended stay in the states. Those who had an opportunity to hear him were impressed with his knowledge of, and understanding of Scripture, and with his "deep faith, firm adherence to God's Word, and his concern for his own congregation." And he, also, received his impressions concerning *us*. He noted, at the Farewell Program, that he "had seen that we accept him as a brother, not as a stranger or alien because of his brown skin." He, no doubt, had reference to the same thing as did Rev. Lubbers, who mentioned in his farewell sermon at First Church that "we have a *sin* problem, not a *skin* problem."

Did you know that Rev. Harbach accompanied Rev. Lubbers to Jamaica? On the advice of the Jamaica Subcommittee, the Mission Committee decided to "send another man to Jamaica, along with Rev. and Mrs. Lubbers, for a period of six weeks, to aid the mission-

ary in the beginning of his duties there." The consistory of our Kalamazoo Church decided to grant the Committee's request to "lend" its pastor for these weeks in Jamaica. And, in his own words, Rev. Harbach "deems it a great opportunity to be able to visit our sphere of labor in Jamaica." His plans are to return on October 21.

* * *

For three weeks during the month of August, five Protestant Reformed teachers met together in a Federation-sponsored workshop to study the teaching of literature in our schools. Participating in this workshop, held at Covenant High School, were Mr. Fred Hanko from Hope, Mr. Lamm Lubbers from South Holland, Mr. Darrel Huisken from Hope, Mr. Jim Huizinga from Adams, with Miss Agatha Lubbers from Covenant acting as director. Perhaps the best way for us to learn about what was accomplished during those three weeks is to listen to what a couple of the participants, themselves, have to say. Mr. Huizinga, for example, notes that "the beauty of this summer's workshop is that it gave five teachers with common interests, common goals, common problems, and common faith an opportunity to meet together, to discuss together, to work together, to build together in the interest of the Covenant and the coming of the Kingdom. With God's grace the result of this workshop can only be an improvement in the quality of instruction in our schools."

Mr. Hanko observes that "in terms of my own progress as a teacher, the workshop was of more benefit than any college course in teaching that I have ever taken . . . I now understand far more clearly how literature can be taught from a Protestant Reformed perspective, to use the standard of Scripture in evaluation of literary work and to use literature to define Christian life . . . I am sure that the workshop will have immediate benefits in our schools and I heartily recommend that more of our teachers be given opportunities to benefit their subject areas by future workshops."

Miss Lubbers (who, according to all the participants, provided very fine leadership) reports that the teachers worked not only long but hard. They enjoyed themselves, however, and have decided to "meet periodically during the school year to exchange ideas and to stimulate one another in the teaching of literature." We should add that the benefit derived from this workshop will not be limited to its members. A written product, consisting of nearly 100 mimeographed pages, will soon be ready for distribution to other teachers. The sponsoring of this workshop is, no doubt, one of the best moves that the Federation has ever made. D.D.