

of Israel. In Isaac shall thy seed be called. The children of the promise, not the children of the flesh are the children according to the election. Them God had willed to gather and them He actually did gather unto salvation.

But the will of the prophets, the desire of those that preached the Word of God had always been to gather all the children of their people. And according to Jesus' human nature it was no different. Certainly, there is pathos in the words, but the pathos is not divine but human!

However this may be, it will be evident, that thus far Berkhof and Kuiper receive no support from John Calvin.

He condemns their doctrine and agrees with us.

H. H.

UIT HULL

Zondag, den 15den September, was voor de gemeente van Hull een dag die tot droefheid stemde. Want het was op dien dag dat onze leeraar, Ds. W. Verhil, voor de laatste maal de gemeente zou voorgaan als haar herder. Er waren in de twee jaren van zijn bediening alhier banden gelegd, welke nu moesten verbroken worden. De afscheids-predikatie werd in dien namiddag uitgesproken en wel naar aanleiding van II Tim. 2:19; waarna de gemeente den vertrekkenden leeraar en gezin staande toezong Ps. 121:4. En hiermede was zijne bediening onder ons beëindigd.

Evenwel had de kerkeraad Ds. Verhil verzocht om den beroepen candidaat, C. Hanko, in zijn ambt in de gemeente te bevestigen.

Dit had plaats op Dinsdagavond, den 24sten September en wel aan de hand van I Cor. 2:23, 24, waarna Ds. G. Vos, het formulier ter bevestiging van den Candidaat las. Na deze plechtigheid werd den bevestigden leeraar toegezongen: "Dat 's Heeren zegen op u daal!" waarna deze den zegen over zijne gemeente uitsprak.

Den daaropvolgenden Zondag, 'den 29sten September, deed Ds. C. Hanko zijn intree-predikatie en wel volgens Ps. 122:9, "Om des huizes des Heeren onzes Gods wil zal ik het goede voor u zoeken."

Zoo zijn wij dan blijde, weder zoo spoedig in het bezit van een eigen leeraar te mogen zijn. Onze bede is, dat de Heere voorts met gemeente en leeraar mag zijn, zooels Hij dat geweest is in het verleden.

Namens den kerkeraad van Hull's gemeente.

Hoe 'strenger men neen kan zeggen tegen zichzelf, hoe beter men ja kan zeggen tegen anderen.

De liefde van Christus is een afgrond dien niemand peilen kan.

THE WAY THEY WORK

On the last night of my catechetical labors in Hope, River Bend, it happened that as I approached the school house, where we were wont to assemble, I discovered a goodly number of my catechumens grouped about Rev. Vande Kieft (the pastor of that portion of my flock, who, at the time of the rupture continued as the Hope Christian Reformed church at River Bend) in conversation. Having been notified of my arrival, the gathering broke up, and the 'aforesaid catechumens came to class. After the hour of instruction, they told me that Vande Kieft, in view of the fact that I was about to leave, had sought to induce them to attend his catechism class. His argument was that they would be much benefited, as our instruction had been faulty, deficient, in that our thought-structure was of a kind from which the doctrine of human responsibility had been nearly crowded out by the doctrine of the council of God. By means of this outrageous' piece of slander, Vande Kieft sought to destroy my catechumen's confidence in my instruction. Of course, they knew better and told him so, adding that, whereas he was addicted to the theory of common grace, they would have nothing of him as a catechism instructor.

Of course, the above-cited fiery dart cannot be one fabricated by Vande Kieft.

The point is that the argument by which he sought to slay us, is an invention of those higher up, the H. J. Kuipers, the Berkhofs and the G. Hoeksema's and the like. Vande Kieft was merely repeating what he had heard, and thus acting the part of a sort of parrot. Be this as it may, when my catechumens let him know that, whereas the theory of common grace is also his, they would not be able to receive his instruction, Vande Kieft, wonderful to say, assured them that in their presence he would forever refrain from as much as broaching the hated subject.

My readers, let this spectacle capture your imagination. To begin with, the contemplated scheme was as dark as the night under whose cover it was being executed. The appeal was made, further, behind the back of the shepherd whose flock was being assailed. The shepherd was being stabbed in the back, and the weapon used, a piece of slander hatched out under the impulse of a powerful grudge. In his zeal to attach to his person the coveted sheep, Vande Kieft did not recoil from denying the very doctrine which he is duty bound to publicly defend. Such are his methods. Such the methods of his fellows higher in the scale. If a member of any of the Christian Reformed churches complains that he is not at one with the three points of Synod, he is assured that he will not be troubled. If the H. J. Kuipers desire proof, let them notify us, and the proof will be forthcoming.

Having heard what had happened, I resolved to pay Vande Kieft a visit immediately. I did so, taking with me my catechumens. We knocked at Vande Kieft's

door and were admitted, I called his attention to the charges he had lodged against us. He admitted that these charges had been made. Thereupon I offered to debate with him the issues at stake in the presence of my catechumens. He refused, saying that 'I was no gentleman. My insistence that his conduct of the night out of doors had been that of a crook, had offended him. Thereupon we left, after assuring him that our one source of comfort in the present situation is the knowledge of the approach of the judgment day, that, further, we would dread to be standing in his shoes, then, and in the shoes of that clique responsible for our deposition.

Was not Vande Kieft, from the point of view of the Christian Reformed churches, doing' his duty when he went out into the darkness of the night to warn my sheep against our teachings? To this we reply : let them do so with all the energy at their disposal. Let them cry their grievances from the housetops. To defend the doctrine they took to their bosom, to overturn the arguments of the opponent, to warn the world against the perils (?) of the denial of common grace, is, to be sure, their solemn duty. But let them be about their business like honest men. To studiously avoid the shepherd and attack the sheep, under the cover of the blackness of the night, to slander the shepherd behind his back, to start an argument with the sheep in his absence and thereupon refuse to continue the argument when invited to do so by the shepherd assailed, is a kind of method showing up those who employ it as crooks. Yet such is the method in vogue among the clergy of the Christian Reformed Churches. In the evening of our deposition, my consistory was invited to meet a committee of the classis. The invitation was accepted. The meeting took place. I, however, was barred. Until three o'clock in the morning that committee was at work with members of my consistory in the attempt to induce them to attach their signature to the new doctrine. According to their own admission, their policy is one they term dood-zwijgen. In their private assemblies, behind the closed door, they are most bold. In public, however, they maintain a profound silence. The objective has been gained. He whom they hated --the Rev. H. Hoeksema, was gotten rid of.

Why do we place this article? Because our experiences with Vande Kieft have become the talk of many. Let such know what actually happened. Because, in the second place, Vande Kieft's methods are typical of that group to which he belongs.

G. M. O.

Die zich van God laat uitkleeden, wordt ook van Hem opnieuw bekleed.

Verwacht niet van anderen wat ge zelf kunt doen.

EMOTIONS

In a recent issue of *Grace and Glory* Dr. De Haan comments on religious emotionalism as follows:

"Can there be an unemotional evangelism of the true kind? Is there ever a conversion that excludes the emotions? (To be sure, there is not, G. M. O.) Is not an emotional conversion better by far than an unemotional damnation? These are questions that can be answered only in one way by the man and the woman who considers them without prejudice. Instead of this ignorant slur on evangelism that it is too emotional there ought to go up a prayer from every heart that there might be more emotionalism of the right kind and more of true feelings for the souls of men and women slipping into eternal hell. Too much of this lack of emotionalism in the business of the church is at heart nothing more or less than a basic unbelief in the Bible teaching of the terribleness of sin and its consequences. If men really believe what they profess in regard to the judgment of God and the fact of the reality of hell and nature of punishment there would be more of an interest and enthusiasm in the business of saving souls . . .

"Wisdom is justified by her children and evangelism by its fruits. The test of all evangelism is not — is it unemotional and homiletically correct — but is the Lord Jesus Christ being exalted and are souls being saved.

"The question arises whether there ever has been an unemotional conversion. Conversion is ever associated with the preaching of the cross, and live there souls so dead that they can look upon that cross without emotion ?

"At the ball game see those Christians there as they stand up and stamp their feet and 'Yel their heads off' and throw their-hats- in-the-air. Yet that is only a ball game . . . How much more ought we to get excited about religion." So far Dr. De Haan.

Let us offer our comment. We do say by classifying and defining an emotion. In general an emotion is a moving or motion of the soul. From the point of view of their duration emotions are of two kinds: Lasting and transitory. We may, further, distinguish between superficial and profound, weak and, intense emotion. When merely the surface of the soul is agitated, the emotion is said to be superficial. When the soul is stirred to *its very depth*, the emotion is said to be profound. The external cause of an emotion is the object presented to the mind.

What we are interested now is what we may call the religious emotions. To be sure, we believe in the religious emotion of the right kind which we define as an abiding moving of the entire soul of man in a direction away from the world, sin and the devil toward Christ and all that He stands for. So defined, the religious emotion is identical to true conversion which the Catechism defines as the mortification of the