

# The Standard Bearer

A REFORMED SEMI-MONTHLY MAGAZINE

**IN THIS ISSUE:**

**Meditation: God's Continuing Work**

**Editorials: Toward Better Catechetical Instruction**

**The Nature of the Atonement**

**The RES Regional Conference — Some Suggestions**

**The Efficacious Calling in the Preaching**

## CONTENTS

Meditation -	
God's Continuing Work .....	482
Rev. H. Kortering	
Editor's Notes -	
Dogmatics Project	
End of Volume 42	
Young People's Convention .....	485
Editorials -	
Toward Better Catechetical Instruction .....	486
Prof. H. C. Hoeksema	
The Nature of the Atonement: Limited or General? ...	488
Prof. H. C. Hoeksema	
Examining Ecumenicalism -	
The R.E.S. Regional Conference -	
Some Suggestions .....	489
Rev. G. Van Baren	
The Lord Gave The Word -	
The Efficacious Calling in the Preaching .....	491
Rev. C. Hanko	
A Cloud of Witnesses -	
The Harpist and the King .....	493
Rev. B. Woudenberg	
Contending For The Faith -	
The Providence of God (Preservation) .....	495
Rev. H. Veldman	
Pictorial News -	
Forbes, N.D. Church .....	498
J.M.F.	
Book Reviews -	
A Handbook of Contemporary Theology	
The Other Side of the Coin .....	499
Prof. H. Hanko	
News From Our Churches -	
J.M.F. ....	500
Index To The Standard Bearer, Vol. 42 .....	501
Rev. G. Vanden Berg	

## THE STANDARD BEARER

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

Published by the Reformed Free Publishing Association

Editor - Prof. H. C. Hoeksema

Communications relative to contents should be addressed to Prof. H. C. Hoeksema, 1842 Plymouth Terrace, S.E., Grand Rapids, Mich. 49506. Contributions will be limited to 300 words and must be neatly written or typewritten. Copy deadlines are the first and fifteenth of the month.

All church news items should be addressed to Mr. J. M. Faber, 1123 Cooper, S.E., Grand Rapids, Michigan 49507

Announcements and Obituaries with the \$2.00 fee included must be mailed 8 days prior to issue date, to the address below;

All matters relative to subscriptions should be addressed to Mr. James Dykstra, 1326 W. Butler Ave., S.E. Grand Rapids, Michigan 49507

Renewal: 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. Subscription price: \$5.00 per year

Second Class Postage paid at Grand Rapids, Michigan

## OFFICE BEARERS CONFERENCE

An Office Bearers Conference will be held, D.V., 8:00 p.m., Tuesday, October 4, at the First Protestant Reformed Church, Holland, Michigan.

The speaker, Prof. Herman Hanko, will address the meeting on the topic, "Partaking of the Means of Grace in Other Denominations".

All present and former office bearers are invited to attend.

## MEDITATION—

## God's Continuing Work

by Rev. J. Kortering

*"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."*  
Phil. 1:6

Our five senses are the windows of the soul. By means of our hearing, seeing, etc., the light of the day and the darkness of the night flood within.

These sense impressions arouse a gnawing fear, a fear that concentrates upon the well-being and safety

of the people of God in the midst of the world. We become restless by what we see and hear.

Is that true for you?

We know that the way to find peace with God is the way of perfect obedience. The Word of God unveils



before us the boundary within which we may expect the smile of God's favor, and outside of which rains the fire and brimstone of His wrath. As we gaze in retrospect upon the worn path of life, our conscience smites us, for our feet have brazenly coursed the broad and crooked road far more than the halted steps upon the straight and narrow. Such perception soon is blurred by the tears of sorrow as the damning evidence crushes us to the dust, the sulphur of hell seems more real than the River of Life that flows from the throne of God. Can such a sinner ever reach the pearly gates?

The church is the bride of Christ, betrothed to Him, and already now lives out of the fountains of His love and the riches of His grace. We look at that church and we are ashamed. We ask where is the beauty of Christ manifest in the church? Does the church bow with humble reverence before the Word of Christ esteeming Him as Lord? One has to travel far and wide to hear the familiar voice of Jesus as He calls. Many who call themselves children of God find hours of time saturating their souls with the beat, the musicals, the cinema, and pleasures born out of hell, and have not time to sit at the feet of their Lord. Our eyes tell us that Christ has been forsaken by His bride, her skirts are torn with her adulterous pleasures. To the faithful church it scarcely seems possible that one day she is to be the perfect bride of Christ, clothed in a white wedding dress, a sign of spiritual virginity.

We look at our children and our young people. Their special place in the church is that not only are they members of the church today, they are also the church of tomorrow. How do they appear? Ah, yes, the little ones are snuggled cozily in orlon, fattened on Gerbers, entertained with Playskool, and properly spoiled. Let's admit it. No longer will vanilla suffice; it must be number 27 on the list—burgundy cherry. The proverbial silver spoon now takes on the appearance of Barbi dolls and Buddy trucks, only to be cast aside for princess phones, teleboxes, and Mustangs. These are the young people, our young people, whom Scripture describes as one day will not be able to buy nor sell because they will refuse the mark of the beast. It makes me shudder to ask, have we prepared them for such a time?

Spiritual immorality is the mistress of material prosperity. They go together. Both are powerful weapons for destruction. Their sights are aimed as never before at our young people. You can be sure that the Devil is the trigger-master. Our youth are bombarded with pornography: visual pornography, in which the God created beauty of the human body is flaunted by depraved sex; audio pornography, in which the "music" of the world is strummed to the beat of tempestuous lust, garnished with words, if understood, that reek with the garlic of Sodom; literary pornography, in which the imagery of words portray the philosophy that brought Rome to ashes. While our young people undergo one barrage after another, ensnared with temptation on every side, they are expected to make the most important decisions of their life. At such a

time they are to decide whether to make confession of faith and determine which church proclaims the Word of God most faithfully. In such an environment they look around for a life companion, one that will be a spiritual help-meet. In these days of youth they are expected to decide how they must serve God with their whole life. Our fear is this, that at a time when our young people seem least capable, they are expected to make the most profound decisions. This is what causes them to be troubled, and properly so! The restlessness of Christian young people is an evidence of this tension. Where are our parents? Where are those who will guide them through turbulent waters? The church of tomorrow? One wonders how they ever will succeed. Even Jesus said, "Except those days be shortened there should no flesh be saved."

Oh, how we need the bold assurance of our text, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

God never begins a work that He does not also finish.

Has He begun this good work in you? You youthful reader, —I know you may be attracted by the din of electric guitars and the contortions of the frug, or the violence and sex of the screen, —sit still a moment and ask yourself this question. We parents who gratefully acknowledge before God that our children are members of the covenant of grace, we must face this personal question, has God begun His good work in us? I'm sure there are many grandpas and grandmas whose hearts throb deeply as they face this question.

The answer is all-important. There is no finishing of a work that is not even begun.

We need not guess in answering. Has God saved you from your sins? Has God delivered you from the guilt and corruption of your sins so that now you begin to keep not only some, but all of His commandments?

Answer *yes*, and you spend a great deal of time weeping for your sins. We don't try to find excuses; we recognize that we have none! Before God we stand naked and exposed; He knows the very thoughts and intents of the heart. He is the righteous and holy God. Bursting forth from the broken heart is the plaintiff cry, "God be merciful to me a sinner."

We do more than weep. We focus our tear-filled eyes upon the cross of our Lord Jesus Christ and listen with believing hearts, "Father, forgive them for they know not what they do." Our eyes behold in wonder the darkness, the hell, the curse of our sins, the suffering, and shame. Silent lips are broken with the exalted cry, "My Jesus, I love thee, I know Thou art mine."

Refreshed by the streams of forgiving love, excited by the overcoming power of sovereign grace, we pray, "Create in me a clean heart, O God, and renew a right spirit within me". Being freed from the power of guilt and sin, we resolve to walk in the will of God Who saveth us.

This is the proof of God's work within us.

This is God's work.



It is a work that has its roots far back in the eternal and sovereign mind of God in the perfect decree of election. It is a work that is grounded in the rock of ages, the cross of Jesus Christ. It is no less God's work as He comes to us and applies to us the benefits of the atonement of Jesus Christ. By the Spirit of Christ, He softens our stony hearts, He breaks the resistance of our stubborn wills, He molds our minds, filling them with the knowledge of His revelation. He causes us to weep, in order that we may turn away from ourselves and behold the perfect satisfaction of our Lord Jesus Christ. He fills us with His grace by which we hate sin and seek righteousness.

This work is a beginning.

That's why we worry so much. We long for perfection! Our young people do; they know that the wages of sin is death, that pleasure without Christ leads to destruction. That's why they are restless; they are seeking and learning. We parents long for perfection; we desire that the love we have for our children may be a perfect love, always manifest in a sincere desire to guide them with our counsel, lead them with our example, and discipline them with understanding. We desire perfection in the church, where the need for discipline would be cast aside and all our members walk in perfection, all faithfully attend church, all seek the communion of the saints, all love each other perfectly.

Perfection, however, is not our portion until the day of Christ. Through death Christ will deliver us from the corruption of sin, and take us from the temptation of the world, and renew us in His perfect image where love and grace shall abound without measure.

Now we have a beginning. We have yet to contend with our old nature, we face the devil and the world who distract our attention from God. We still are prone to stumble into the snares of sin and death.

Just because this is true, the knowledge of this fact drives us away from ourselves into the arms of our loving Father. Be careful that you understand this. Our human weaknesses and nature of sin explain for us the occasion of our sins, but may never become the *excuse* for sin. If we are going to find some consolation in the fact that God's work is only a beginning

and therefore an excuse for sin, we are rocking ourselves to sleep with fatal consequences. Because the work of God is a beginning, we do not grow complacent in sin, rather we turn unto Him who gave us this beginning and seek more grace and more wisdom and more strength from Him that we may be drawn closer and closer to Him in the fellowship of life everlasting.

Our text bids us look away from ourselves. God has begun a good work; God will finish it. He began creation; He finished it. He began the work of redemption; He finished it. He began the work of gathering His church unto Himself; He will finish it. Nothing will stand in His way; no creature can prevent Him from accomplishing it. He lacks nothing in performing His perfect will which is expressed in the beautiful prayer of Christ, "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; That the world may believe that thou hast sent me, and the glory which thou gavest me I have given them that they may be one, even as we are one." John 17:21,22.

This is what we desire most.

This is promised us in our text.

As we ponder these profound truths, let us cease from doubting. Let us say we are confident in God! As our sins rise up against us, look to the cross and believe that Jesus paid the price of forgiveness. As we are inclined to worry about the youth of the church, let us commend them to the grace of our Lord Jesus Christ. As we contend for the faith in the midst of weakness, let us confess, God has begun the good work, He will perform it until the day of Jesus Christ.

Then worry is gone, and instead we will gather in the house of our God faithfully. We will spend much time in prayer and meditation. We will earnestly seek His grace that is greater than all our sins.

Heaven and all its glory is very real to us. Not because we will see to it that we will get there, God will accomplish His perfect will. God will perform His work in us, even unto the end.

Some trust in chariots, some in horses, but we will remember the name of the Lord our God. Our confidence is in God.

To Him be glory forever.

---

And so, the Gospel is the ministry of reconciliation. It proclaims that reconciliation is an accomplished fact: the elect are surely reconciled to God. He reconciled us! We are reconciled by grace, by pure, free, sovereign grace! And it is He, too, that sends out the word of reconciliation. For He gave unto the apostles the ministry of reconciliation in their very hearts, so that they had the power and authority to speak in the name of God the Reconciler, and they became ambassadors of Christ, as though God did beseech us by them: "Be ye reconciled to God!" II Cor. 5:18-20. And this word of reconciliation is still proclaimed among us, from the Scriptures, and through His own ministry of the Word by the preachers He Himself sends unto us.

-- H. Hoeksema, "The Wonder of Grace," p. 33



# Editor's Notes

by Prof. H. C. Hoeksema

## DOGMATICS PROJECT

At last you are able to see some concrete evidence of progress in the publication of the late Rev. H. Hoeksema's "Reformed Dogmatics." As the return envelope enclosed with this issue indicates, the "pre-publication sale" of this long-awaited volume has begun. And this means that barring some final hitches in the process, "Reformed Dogmatics" will come from the press in November. At any rate, the cut-off date for the "pre-publication sale" is November 15. Before that date you can send in cash orders and obtain the book for \$12.95; this will also insure your receiving the book as soon as it comes from the press. After that date you will have to pay the regular price of \$14.95.

Hence, the moral of the story is: Order your copy immediately. Slip out the enclosed order envelope, fill in the necessary information, enclose your check or money order, stamp it, and mail it promptly.

Your response to this pre-publication sale, if immediate and overwhelming, not only will encourage the committee in charge with a view to future projects; but it also could result in an increase of this first edition. Present plans are to begin with an edition of one thousand copies. But if your immediate response warrants, this might have to be increased even before the first edition is completed.

Once again I wish to emphasize that though there are passages which the non-theologian will find difficult because of the foreign languages, there are vast passages of the book which anyone will find profitable because of their clear exposition of Reformed doctrine. And there are hundreds and hundreds of Scripture passages referred to and explained, all of which will be indexed. You will certainly not regret ordering this book. Do it today!

## END OF VOLUME 42

This issue is the last one of the current volume, which we of the staff close with thanksgiving to our God, Who has privileged us to continue this witness for another year. May the Lord also give us grace to hold high the standard, the banner of the truth, in the year to come.

Just four brief notes in connection with the close of this volume:

1) A word of thanks to the Rev. G. Vanden Berg, who has again furnished a complete index to the twenty-one issues of this volume.

2) A word of thanks to all our contributing editors, who have faithfully and promptly taken care of their various departments. Your editor's task is greatly eased by your cooperation.

3) A reminder that if you are not already on the mailing list for a bound volume, this is the time to send in your order to our business manager, whose address

you will find on the inside cover page.

4) A word of thanks to our readers and supporters, without whose faithful support the witness of our *Standard Bearer* could not continue to go forth. And with a word of thanks a suggestion: have you ever considered that an *extra \$5 subscription* sent in with your own subscription (or, for that matter, at any time) would *double* the witness of our magazine? If you know of an address to which such an extra subscription could be sent, so much the better; if not, I am sure that the R.F.P.A. board could find many such addresses. In these critical times for the church this is one very simple way in which every subscriber could do his part to broaden the scope of our witness. Give it some thought! .....and some action!

## YOUNG PEOPLE'S CONVENTION

Every year our young people's societies and their Federation do something which is unique in our churches, something which no other organization accomplishes: they have a denomination-wide convention. This year they did it again, and congratulations are in order to all concerned. As much as I witnessed of and heard about the convention, it was a success. Attendance was probably the largest in recent years. All content-wise and behavior-wise, it was a successful convention. I believe that the goal of increased program participation on the part of the young people was also achieved to a considerable extent.

If I may offer a few constructive suggestions, I would say the following: 1) Keep your convention theme a bit more restricted, lest you have too large a field for one convention. 2) Keep your theme strictly Biblical. I noticed that more than one speaker had some difficulty with the plural "*Seeds of Faith*," for example, because the singular, *seed* (the seed of the new life, regeneration, is the seed of faith), is evidently the correct Biblical idea. 3) Keep your keynote, or inspirational, address first in your convention program. This is in keeping with the very idea of a keynote address. 4) If you invite the public to a meeting, start that meeting on time, rather than keep an audience waiting. I refer to the tardy beginning of the mass meeting. 5) The Federation Board should require the active participation of its minister-advisors at its board meeting. I say this not only because these advisors constitute the nearest thing to any kind of ecclesiastical supervision of the federation, but also because your advisors (this year Prof. Hanko and Rev. Van Baren) can guide you and assist you in making and keeping the federation and its activities a dynamic organization among our Protestant Reformed youth. 6) Shall I say it, -- because of the small minority who abused their liberty? Pledge your conventioners to a definite curfew of some kind!



## EDITORIALS—

# Toward Better Catechetical Instruction

by Prof. H. C. Hoeksema

It is that time of the year again. By the time this appears in print, some of our churches will have already resumed catechism classes, and the rest will be at the point of doing so.

In this connection, I wish to make a few suggestions, based both on observation and experience. Perhaps from a negative point of view these suggestions could all be subsumed under the caution: *do not minimize catechetical instruction!*

These suggestions I direct to the various parties concerned in this important aspect of the primary means of grace, the preaching of the Word. For catechetical instruction, we should not forget, falls in this category.

## CONSISTORIES AND PASTORS

It is not my purpose to review in this connection all the principles and correct practices of catechetics. This is both unnecessary and uncalled for; it is a helpful process, however, for any minister occasionally to review his seminary catechetics course and to do a little self-criticism.

My suggestions, both to the consistories who supervise and to the pastors who do the actual instructing, are of a more practical nature.

The first is this. At the beginning of the season, let the consistory determine definitely the length of the catechism term and the course of instruction for each class. Our catechism books are set up for a very definite course. If that course is not completed, the catechumen will never again have the opportunity to complete it. Thus, for example, there are three books for beginners of 6 to 8 years old. These books should be used in rotation, so that in three years every child of 6 to 8 years of age will have gone through those three books. Change that rotation, and there will be one age bracket which misses one of those books. We have two sacred history books for "juniors" of the ages of 9 and 10. In those two years the juniors must cover Old and New Testament history from the viewpoint of those books, or they will never cover it again. The same is true of the two books for "seniors" of the ages of 11 and 12 years old. The value of sticking to this system is self-evident.

Moreover, all our catechism books are so written that a minimum season of 30 weeks is required. If in

the season reviews or tests are to be added, then some books require 35 or 36 weeks. But the point is that if the course is to be completed, either with or without reviews, it requires a minimum of 30 weeks. Consistories should therefore set a definite time for the beginning and the end of the catechism season which will allow for completion of the course. Do not let this matter drift along until some time in April, when the pastor perhaps is longing for a bit more free time and the pupils are pressing to be free too. For the result will be an unfinished course. This also implies, of course, that the consistory makes definite arrangements for a substitute teacher in case the pastor is unable to meet a class; for otherwise that class will nevertheless be a week or two short.

My second suggestion is this. Do not make your classes too short. Forty-five minutes for a class is, to my mind, too brief; but it is certainly a bare minimum. A full hour for recitation and for discussion of the lesson, especially for older pupils and for larger classes, is to be preferred. A thirty-week season of forty-five minute sessions results in only twenty-two and one-half hours of catechism instruction per year! This is hardly adequate!

My third suggestion is this. Do not group classes. Both from a psychological point of view and from the point of view of the lesson material, it is impossible to teach beginners and juniors or juniors and seniors in the same class. It is true that they might be covering the same ground in Bible history; but it is definitely not true that they are covering it at the same age level and from the same viewpoint. Hence, while it might be tempting to group small classes for convenience, this temptation should not be yielded to. A small class, -- even one of two or three pupils in a small congregation, -- should rather be looked upon as advantageous. It offers the opportunity for personal tutoring.

My fourth suggestion is this. Do not expect too little work from your catechumens. Memorization of the lesson, memorization of any attached memory text, and the performance of the work-book assignment is the bare minimum. Any pupil can accomplish this without much extra effort, provided the teacher insists on it and the parents cooperate and assist. And especially for older pupils extra study and even extra written assignments should be expected. Moreover,



such "extras" should not be grudgingly accomplished by our covenant children; on the contrary, they should be schooled to be ashamed not to do their utmost.

These are just a few suggestions for the improvement of catechism by pastors and consistories. Perhaps some or all of these are followed. Experience has taught me that in some cases they are not always adhered to. It is well for our pastors and elders to take stock.

### THE PART OF THE PARENTS

The part of the parents, as any pastor knows, is of the utmost importance. If little Johnny does not know his lesson, you may depend on it that in ninety-nine cases out of a hundred the fault does not lie with little Johnny's memory but with little Johnny's father or mother. And if teenager Mary is unprepared in catechism, you may well look first at her parents and her parental training, not at Mary, to discover the reason.

In other words, the attitudes of parents toward catechetical training, as well as the practices of parents in regard to catechism, are extremely important. If parents take a haphazard attitude toward catechism, children may be expected to ape that example. If father and mother think little of allowing their child to skip catechism for some flimsy excuse or other, they may expect this attitude to be carried through in their child's attitude toward the importance of catechism. If mother does not give a care whether the lesson is memorized and whether the written work has been correctly done, how can the child be expected to care? And what is worse, how can John or Mary teenager be expected to care when they grow older and when gradually they should be expected to assume these obligations "on their own?" And how can they be expected to place more importance on catechism and on the things of God's Word and God's kingdom in general than upon that crucial basketball game or the fun of the bowling alley or the roller rink?

Hence, -- and these also are based on experience, -- just a few simple suggestions to parents: 1) Never by your attitude, your words, or your actions minimize catechism to your children; but always stress its importance. All other things being equal, your children will follow the example you furnish them. 2) From beginners' class on, never leave preparation for catechism classes to the last minute or to the night before. Not only is this last minute work inadequate, but it encourages a slipshod attitude in your covenant child. Let preparation for next week's lesson begin the day after this week's lesson. 3) Never let your child leave for catechism without being thoroughly prepared. This holds both for memory work and written assignments. The lesson should be memorized so thoroughly that no child need take his catechism book along for a "quick review" or "cramming" before class; that catechism book should stay home! And the written work should be checked over by the parents for correctness, for completeness, and for neatness before the catechumen leaves home. Early training in this regard will bring the benefit that when the little one presently becomes a teenager, these

things will become a matter of good habit. Nevertheless, let no parent labor under the illusion that a teenage catechumen needs no supervision. 4) Never be "too busy" to assist your little child in the memorization work or the written work. Nor ever be too busy to assist your teenage child in his preparation and study for classes in doctrine. Always consider it an *opportunity* when your children seek your help, and especially when your teenagers come to you with their questions.

### THE PART OF THE CATECHUMEN

In the hope that our young people also read these columns, or that at least their parents will call this to their attention, I also have a few words about the part of the catechumen himself, especially the older catechumen, who as he grows up may also be expected to assume the initiative in regard to his own catechetical training.

My first suggestion is probably old and stereotyped in the minds of some. It is this: when your mind is young and pliable, and when your ability to memorize is strong, and when there is abundant opportunity for you to become thoroughly versed in the Scriptures and well-founded in the truth of the Reformed faith, -- in the years when all this is true, don't pass by the opportunity for instruction which catechism offers you. In later years you will surely regret it a thousand times.

My second suggestion follows from the first. Do not be satisfied to get away with a minimum of preparation. You are actually "getting away with" nothing, -- surely, not on God; usually not on your pastor; and certainly not on yourself. Putting the maximum into preparation, rather than the minimum, yields dividends in interest, in understanding what your pastor is discussing, and in your becoming thoroughly indoctrinated.

And the third suggestion is closely related: pay attention, and take an active part in class. The educational process is not to be compared to the process of pouring water from a pitcher into an empty glass. The catechumen must pay attention, must strive to understand, to remember, and to digest.

And above all, the catechumen should keep the spiritual goal in view. Catechism is designed to prepare you ultimately to assume your part of the covenant of grace and to profess your faith in the midst of the congregation. Certainly, profession of faith has a rather hollow ring when it is profession of a contentless faith. But to the degree that catechism is neglected, to that same degree your profession will be lacking in content. Hence, redeem the time!

### THE PART OF THE CATECHISM BOOK COMMITTEE

Not only the above committee, but also our pastors and consistories could well give some thought to the possibility of improving and filling out our system of instruction.

At present I have in mind particularly two aspects of that instruction which do not, in the ordinary course of catechetical instruction, receive sufficient emphasis. One aspect is that of the origin and history of our



churches. The other is that of the Canons of Dordrecht. Prior to confession of faith, the above two subjects do not receive any separate and detailed study; perhaps in some of our churches a post-confession class takes care of this lack. Perhaps some of our ministers have through experience become aware of other lacks in our present system. At any rate, we should not take the attitude that we have arrived, but

should strive for improvement in this respect also. And the synodical committee for this purpose could give this special study and perhaps present some recommendations at the synodical level.

I conclude by expressing the wish that the Lord may bless our pastors and their catechumens in our various congregations in the coming season.

## The Nature of the Atonement

### Limited or General?

by Prof. H. C. Hoeksema

#### SCRIPTURE AND SUBSTITUTION (continued)

Another of the numerous passages which point to the idea of substitution as conveyed by the preposition "in behalf of" (*huper*) is Romans 5:8, where, by the way, the love of God and the death of Christ are intimately connected. Here we read: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The expression "for us" is more literally "in behalf of us." Now it is certainly true that "in behalf of" cannot simply be substituted for "instead of," or vice versa. The expression "in behalf of" certainly intends to emphasize the benefit of the death of Christ and also the beneficiaries. But it is equally certain that this "in behalf of" is utterly impossible except through Christ's dying *in our stead*. And therefore when Scripture employs this preposition, "in behalf of," in connection with the death of Christ, this invariably implies and includes the idea of substitution, but with the emphasis upon the benefit of that substitution. In connection with Romans 5:8 this is confirmed by the following verse, which points to the benefit which could only be ours by way of the substitutionary and expiatory sacrifice of Christ. For we read in verse 9: "Much more then, being now justified by his blood, we shall be saved from wrath through him."

All this is confirmed also by what we read in Thayer's "Greek-English Lexicon of the New Testament" about the preposition *huper*:

....Since what is done for one's advantage frequently cannot be done without acting in his stead (just as the apostle's teach that the death of Christ inures to our salvation because it has the force of an expiatory sacrifice and was suffered in our stead), we easily understand how *huper*, like the Latin *pro* and our *for*, comes to signify.... *in the place of, instead of*, (which is more precisely expressed by *anti*).....

In this same sense the term is also employed in II Corinthians 5:14, 15, a passage which I explained in greater detail on the Reformed Witness Hour last spring. In this passage we read: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." In this passage the term "for" ("in behalf of," *huper*) occurs in connection with the death of Christ no less than three times. Here again, the emphasis is certainly upon the great benefits of that death of Christ and upon the fact of our being the beneficiaries of that death. But again, the former ideas are based strictly upon the idea of substitution. That this is true is very plain from the amazing statement, "that if one died for all, then were all dead," and that too, in such a way that this death of both the one and the all issued in the life of both the one and the all. But how, indeed, can we judge that all were dead through the death of the one, except on the basis that the one died as the substitute for the all in the full and complete sense of the word?

This same sense is very evident in connection with a strong designation of the expiatory nature of the death of Christ in II Corinthians 5:21: "For he hath made him to be sin for ("in behalf of," *huper*, and thus also "instead of") us, who knew no sin; that we might be made the righteousness of God in him." Again, the text points to the benefit, namely, "that we might be made the righteousness of God in him." But this benefit was accomplished only through an expiatory work of God Himself, wrought through Christ, and designated as "a being made sin for us." And this expiation could be accomplished only by substitution.

Strikingly enough, by the way, this same term "in behalf of" is used in the preceding verse of II Corinthians 5. And there it is rendered by the King James



Version in the sense of "in the stead of." For there we read: "...we pray you in Christ's stead, be ye reconciled to God."

Finally, the fact that this term as used in Scripture in connection with the death of Christ denotes the idea of substitution is very graphically depicted by John 10: 15-b: "and I lay down my life for ('in behalf of,' but only because it is also 'instead of') the sheep." Now why is this passage such clear proof that "in behalf of the sheep" implies and is based on the idea of "instead of the sheep?" The answer lies in the figure of the good shepherd which the Lord Jesus employs in this passage. In the immediate context the Lord draws a contrast between the hireling and the shepherd. Thus in vs. 11-13: "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth,

because he is an hireling, and careth not for the sheep." In this context, therefore, it is clear: 1) That the picture is that of the sheep coming under attack by the wolf. 2) The good shepherd comes to the rescue of the sheep; and in doing so he actually puts his life between the wolf and the sheep, warding off the attack from the latter, so that they go free while he bears the brunt of the wolf's attack. 3) In so doing, the good shepherd not only lays his life on the line *in behalf of* the sheep, so that they go free; but he posits his life as a *substitute* for the sheep. He bears the attack instead of them.

This figure the Lord Jesus here applies to Himself as the substitute for the sheep which the Father gave Him.

In conclusion, therefore, it is very evident that this element of substitution forms a distinct element in the nature of the atonement. Without it, the atonement of Christ could not be atonement.

## EXAMINING ECUMENICALISM—

# The R.E.S. Regional Conference - Some Suggestions

by Rev. G. Van Baren

In the last issue I gave a brief review of a "regional conference" sponsored by the North American members of the R.E.S. (Reformed Ecumenical Synod). This was held at Knollcrest Campus of the Christian Reformed Church.

I personally appreciated the opportunity of hearing men of other Reformed denominations express what they believed. Conferences of this nature can serve such a useful purpose and be beneficial for the church. But these will be useful and beneficial only as long as they do not fall into that prevalent error of our day: that they become a form of "pressure group" agitating for union among denominations as is being done in the church-world today.

At the risk of appearing presumptuous, I would like to make a few suggestions concerning any conferences which may be held in the future. I believe these suggestions would make such conferences more beneficial to the denominations attending.

## THE PRESENTATION OF MATERIAL

The conference which we attended lacked one important thing: adequate opportunity for discussion.

After each speech there was group discussion--the conferees were divided into six groups for discussion of the speech. But these group discussions were limited to half an hour. Then, according to the program, there were to have been "plenary discussions", that is, discussion by the entire group assembled. But these plenary discussions were also very limited (usually less than an hour) and were hardly "discussions." The leaders of each of the six groups would present questions for the speaker to answer--but not much opportunity was given for discussion from the floor.

Possibly the system used at the last conference could be more profitable by allowing more time for discussion. I would suggest, though, an alternative.

There could be one major speech per day. This speech could be an hour to an hour and a half in length. The remaining part of the day could be spent in discussion centered about the subject of the speech. I could suggest that if such speech were given in the morning, there would be sufficient time yet in the morning to have some sort of a panel discussion. I would like to see a panel consisting of four or five members prepared to discuss the subject of the speech.



Nor ought this panel to be five men who are ready to agree. Let each man represent a different viewpoint of the subject and present either his own personal opinion or the position of the denomination to which he belongs. Such a panel could take at least an hour and a half. It would serve to guide the group into further discussion later on.

The afternoon of the day could be used for "plenary" discussions. I would urge that these be then *discussions*. The members of the conference should be allowed to give their "speeches" on the subject of the day. Obviously, some rules would have to be in effect governing the length of each of the "speeches" of the members of the conference. Possibly each individual would have to be limited to a ten or fifteen minute speech with the participant limited to one such "speech" per day. This would give all an equal opportunity to present their thoughts for consideration.

A conference could also, as was true with the last one, continue for three days. Thus three major speeches could be given. A final, inspirational speech to which the public is invited could again fittingly conclude such a conference.

#### SUBJECTS FOR DISCUSSION

It was pointed out last time that the theme of the conference, "Christ or Chaos," was one poorly chosen as a theme for discussion in a gathering of this nature. Personally, I thought it would be more suitable at a meeting of the W.C.C. It was a "catchy" theme, possibly; but it was broad, indefinite, and theologically questionable. Why should a serious conference of those who claim to adhere to the Reformed truths be handicapped with such a theme?

Here too I would offer a few suggestions. First, themes for any Reformed conference ought to be definitely scriptural and ecclesiastical. As Reformed people we ought to be spiritually mature enough to avoid in conferences the errors of the "church-world" of our day. Our Church Order states (Art. 30), "In these assemblies ecclesiastical matters only shall be transacted and that in an ecclesiastical manner." This applies to classes and synod — but is a good rule also for "Reformed" conferences. If "Reformed" denominations desire to debate the question of admittance of Red China into the U.N., if they want to discuss racial policy, if they want to question medicare and the "great society," there is room enough for such nonsense in the National and World Council of Churches. For this we do not need a *Reformed* Ecumenical Synod or regional conferences thereof. Therefore I say that conferences as these ought to be emphatically *Reformed*.

Secondly, I believe that these conferences ought to have as subjects for discussion that which is divisive within Reformed circles and special difficulties which arise within Reformed communities. We all go under the name "Reformed"; we hold to the same creeds; yet the differences within the circle of the "Reformed" are painfully obvious. Conferences probably will not resolve differences — but the differences can be pinpointed and analysed. We can come to understand

better the stand of other Reformed groups — and show them our stand and its scriptural and confessional basis.

Thirdly, subjects for any given conference ought to be properly limited in scope. The theme, "Christ or Chaos," is so broad that almost anything under the sun can be included under it. Subjects ought to be so restricted that one aspect of a problem or doctrinal question would be discussed. One could possibly go to the opposite extreme and limit overly much, but the danger is usually in the other direction. Only with such proper limitations can one study and analyse adequately Scripture and the Confessions which relate to the theme.

Finally, such conferences ought to be held with definite regularity. Possibly these could be annual events. After all, the questions which divide Reformed churches are many. A single conference hardly "scratches the surface." Only regular conferences could begin to be beneficial.

But what subjects could be profitably discussed at these conferences? I could make several suggestions which probably are of special interest to us as churches. Aspects of that teaching of common grace could be discussed — particularly the first point. I suppose that the challenge might be made that this is simply a favorite "hobby horse" of ours. Fact is, though, that we greatly deplore this which we consider false doctrine and detect the sad results of this doctrine in the life and walk of those embracing it. Why not, then, study the matter very carefully again in the light of Scripture and the confessions? Another subject which could merit careful scrutiny is that of Arminianism. The Reformed churches, in the Canons of Dordt, express with our old church fathers that we want none of this awful error. Yet repeatedly the question arises: what is Arminianism? We hear charges of rank Arminianism within churches of Reformed persuasion. Let this question be thoroughly aired at a conference. Let us hear and discuss what Reformed leaders regard to be and not to be Arminianism. Related with this, there is the matter of the controversy now going on in the Christian Reformed Churches concerning the love of God and the extent of the atonement. Now it must be possible, without becoming too involved in local church controversies, to study that subject through the hearing of speeches and discussions on these. Or there is the subject of the "creation day." Very profitably that could be discussed. Other possible subjects could deal with aspects of church polity. At the last conference a passing reference was made concerning the difference between Presbyterian and Reformed churches in ordaining the minister of the Word (local church vs. the presbytery). Some such question of polity could be studied. There is the matter of entertainment. Different views evidently exist among the Reformed on the subject. (One remark was made at the last conference to the effect that if one wanted to attend movies, he would still be very welcome within this particular denomination — but he would not be allowed to sing in church with musical accompaniment.) All right, let us hear the various views concerning proper



entertainment for the Christian stranger on this earth. Questions of the lodge membership, labor unions, divorce and remarriage could be studied.

#### **PARTICIPANTS**

The last conference was not limited to the three member denominations which belonged to the R.E.S. I believe all Reformed churches were invited to attend. The speakers too were not chosen from only the three denominations, but from other Reformed circles as

well. I think such is a good policy—for it does not obligate one to membership in an organization, yet it allows for full participation.

Speakers and panel members ought to be chosen in accord with the subject of a conference. Men and denominations which are most concerned with certain problems under discussion ought to be invited to present their views with good Scriptural grounds.

Such a conference, I believe, would be very beneficial to all those concerned.

### **THE LORD GAVE THE WORD—**

## **The Efficacious Calling in the Preaching**

*by Rev. C. Hanko*

We have been discussing the parable of the Marriage of the King's Son as recorded in Matthew 22:1-14. We say that this parable speaks of the preaching of the gospel as the glad tidings of salvation, in this case announcing the marriage of Christ, the Crown Prince, to His Bride, the Church. This announcement includes a call to the citizens of the kingdom to come and honor the Son by their presence at the wedding feast. The true citizens of the kingdom will consider it their bounden duty to heed this call in love and reverence for their God, but they will no less count it as a privilege to be present at this festive occasion to rejoice with Christ in His coronation, sit in His presence and share in His bounties at His table. The Psalmist of old already declared: "O how great is thy goodness, which thou hast laid up for them that fear thee."

We also noticed last time that the gospel message is sent forth wherever God in His good pleasure will have it proclaimed. God sends forth His Word. He ordains and qualifies His messengers. He lays upon them the mandate of the Gospel, so that as His ambassadors, they have only to say: "Thus saith the Lord." He never leaves this important work to the whims and fancies of mere man. But He also sends those messengers where He in His good pleasure will have His gospel proclaimed. In the old dispensation God limited the gospel preaching almost exclusively to the Jews, causing the line of generations of believers to run through the natural seed of Abraham. Only occasionally were others drawn by the gospel from without, but then to be ingrafted into Israel. Also at the time of Jesus' public ministry the gospel was still limited to the narrow confines of Israel as a nation. When Jesus did go beyond the borders of Judea and Galilee, He always reminded His disciples that the time was coming when the outreach of the gospel would

also extend to the Gentiles, according to the promise that Japheth would dwell in the tents of Shem. Therefore, in the parable we are discussing, Jesus speaks of going into the highways to bring in whatever is found, that the wedding chamber may be filled with guests. But even then, when in the new dispensation the Gospel is proclaimed to the ends of the earth, it still reaches out only to those to whom God in His good pleasure will send it. It is only recently, and that as one of the signs of the hastening end of the ages, that through the printed page and the modern means of transportation and communication the gospel has been preached to the far ends of the earth.

We still have two matters to consider:

First, that the preaching of the gospel always serves the purpose for which God intends it.

Second, that the glory of God is fully attained as the fruit of the preaching of the gospel.

First, then, the parable teaches that the gospel message always serves the purpose for which it is sent.

This is evident already from the fact that the preaching is described as a *call*.

This should not be overlooked, especially because the common interpretation of this parable simply assumes that a general, well-meant offer to all men promiscuously is taught here. A wedding implies an invitation, especially as we think of it in our own lives. An invitation can seemingly be accepted or rejected, according to the sentiment of the individual who receives the invitation. No one can compel the invited guest to come if he does not care to do so. Yet even in our own relationships to one another, this is not entirely true. We do feel an obligation of love or of deference to attend a wedding, sometimes even in spite of other plans that appeal much more to us. But



this is the wedding of the King's Son. That must not be overlooked. And the King sends forth the announcement. So that when He announces the wedding feast, He calls with royal authority to come. God calls. And there is divine authority in His call.

Now throughout the parable the word "call" is used, even when our Authorized version translates the word as "bid" or "bidden."

Notice in verse 3, "And sent forth his servants to call them that were bidden (to call the ones already having been called) to the wedding."

Notice also verse 4, "Again he sent forth other servants, saying, Tell them which are bidden (those having been called), Behold, I have prepared my dinner. . . ."

And verse 8, "The wedding is ready, but they which were bidden (called) were not worthy."

And also verse 9, "Go ye therefore into the highways, and as many as ye shall find, bid (call) to the marriage."

The King has the prerogative to call. Since He calls to the wedding, those who love the King will gladly come. For them it is an invitation to enjoy a long anticipated privilege. But there is always the element of obedience to their King that also enters in.

Anyone who reads this parable will be impressed by the fact that the emphasis does not fall upon those guests who gladly heed the call of their King, but rather upon those who reject that call in wicked rebellion and unbelief.

This is true of the man mentioned toward the close of the parable, who pretended to heed the call of the King, but refused to wear a wedding garment. I shall refer to him again, so now I mention him only in passing. The main emphasis falls upon the subjects of the kingdom who "would not come." We read: "But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them."

The fact that Jesus stresses the wicked reaction of the subjects of the kingdom must be explained in the light of the occasion on which this parable (or sermon) was spoken.

It was the last week of Jesus' public ministry; on Tuesday, to be exact. The Lord had compared the chief priests and rulers to wicked husbandmen, who beat the servants and killed the owner's Son, so that they could claim the vineyard for themselves. He told them personally in no uncertain terms, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Wherefore the chief priests and Pharisees sought to lay hands on him, but they feared the multitude. Very fittingly chapter 22 begins with the significant statement, "And Jesus answered and spake unto them again by parables." So this parable of the marriage of the King's Son is an answer to those wicked men who rejected the glad tidings, because they were the thieves who were plotting to claim the kingdom of God for themselves.

Throughout this parable Jesus is referring to all those who reject the glad tidings of the gospel. Un-

questionably He is speaking of the Jews of the old dispensation as the subjects of the kingdom who make light of the preaching of the gospel and refuse to come. Outwardly they were citizens of the kingdom of heaven; historically they were born and lived in the line of the covenant; openly they professed to be Abraham's seed; but the preaching of the gospel revealed their inmost hearts. They hated the King and despised the King's Son. They loved the things of this world, and showed it plainly by having no time for the King. They were so busy with their farm or with their merchandise that they could not take time off for the marriage. Some even availed themselves of this opportunity to give vent to their hatred against the King by killing the servants.

In a few words, as our Lord Himself interpretes their actions, they proved that *they were not worthy*. Actually the man who scorned the use of a wedding garment, considering his own garments of self-righteousness good enough for the banquet hall of the king, also proved that he was unworthy. The gospel serves its purpose also in the wicked. It reveals the wickedness of their rebellious hearts. For the word of God never returns void. It draws the elect, it condemns the reprobate; it converts and works faith in the regenerate, it hardens the unregenerate. It is exactly this which causes Paul to say with perfect peace of mind, after he had preached the gospel of Jesus Christ far and wide, "Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, *and in them that perish*: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

Therefore it is true, as I mentioned at the beginning of this article, that the glory of God is fully attained as the fruit of the preaching of the gospel.

God is justified in the wicked. No one can accuse Him of cruelty when He sends forth His armies to kill those murderers who defiantly reject His call, kill His prophets, and even nail His Son to the cross. No one can consider God unjust in His judgment upon the world, that He destroys by fire, both when He burns the proud cities of the Man of Sin and when He gives every sinner his just retribution in hell. No, no one can condemn the King for casting out the self-righteous sinner who with a pretense of piety enters where the wedding guests are assembled, but despises the righteousness of Christ. He also receives his just condemnation, for he is cast into outer darkness, where shall be weeping and gnashing of teeth.

And God is also justified in His people. This is evident from the fact that "the wedding was furnished with guests." God gathers His own. The true citizens of the kingdom hear the announcement of the wedding of the King's Son and gladly heed the call to prepare themselves and to come to the marriage. Even those out on the "highways" of the world, who were not of the commonwealth of Israel nor of the natural seed of Abraham, and who in that sense were never considered



to be citizens of the kingdom, are also called, and the elect are gathered in. The servants were told to gather in as many as they may *find*. We might expect to find the word "willing" here, so that we would read that the servants gathered in as many as were willing to come. This would still be correct in the sense that God makes His elect willing to come by the power of regeneration and conversion and faith. But nevertheless Jesus does not refer to that. He speaks of those that the servants *find*. And the servants find those who heed the outward call of the gospel. They "gather good and bad," that is, some who have the distinct privilege of being in the line of the generations of believers, whom we might consider "good." But God also gathers others from among the lowliest of men, whom to all outward appearances we would classify as unfit material for the kingdom, "bad". Obviously none is good in himself. None can come of His own free will; none can come unless the Father draw him. And none is worthy to be in the Bridal feast except he be clothed in the righteousness of

Christ. Salvation is solely by grace; God's gift to the objects of His eternal love.

The Lord Himself concludes the parable by saying: "For many are called, but few are chosen." The conclusion we should expect if salvation were offered for us to accept is, that many are invited, but few are willing to comply with the invitation. Then God never attains His glory. The wedding chamber is only partially filled. God's love is foiled, Christ's honor is bedimmed by man's unwillingness, and eternity proclaims the praise of those who accepted the gospel offer. The very thought is thoroughly dishonoring to God.

God forbid. The wedding is indeed furnished with guests. Not a seat is left empty. The King rejoices in the coronation of His Son, and the elect join in to honor their Lord, that to God may be the glory forever and ever.

They sing the song of Moses and the Lamb: Saved by grace in wonderful, sovereign good pleasure, that God may be all in all!

## A CLOUD OF WITNESSES—

# The Harpist and the King

by Rev. B. Woudenberg

*But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.*

*And Saul's servants said unto him, Behold now, an evil spirit from the LORD troubleth thee.*

*Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.*

*I Samuel 16:14-16*

At first it may almost have provided Saul with a sense of relief to see Samuel go away from him at Gilgal. Not as though, of course, he really wanted that. For many years now, -- in fact, since first he became king, -- he had looked upon Samuel as one of his most reliable and influential supporters. After all, Samuel was the first one who had really recognized his royal potentials, and it had been Samuel who had done more than anyone else to set him upon the throne. And he knew, even as the people knew, that Samuel stood in a relationship to the God of Israel such as no one else shared. Without personal ambition for himself, Samuel was the kind of friend for a king to have; and Saul would have done almost anything he could to have saved the favor of that old man. Nevertheless, the fact was that his relationships with

Samuel had not been the best the last couple of years. That old man had become quite troublesome. Again and again he would insist upon probing into all kinds of things that were none of his business. He would come around making great big issues out of little things that really couldn't be very important. He was always placing him, the king, on the defensive and forcing him to make up all kinds of excuses for things of which a king shouldn't really have to feel ashamed. Samuel had become a nuisance, to say the least; and it may well have been with a certain sense of relief, a frustrated anger, and a few muttered curses, that Saul watched that gray head bob along into the distance. If the old man wanted to act that way, he would show that he was perfectly capable of getting along without him.

And when it came down to it, there was no apparent



reason why he, Saul, should feel any need for Samuel. It could be understood that when he had first become king he had needed a man like Samuel upon whom he could lean if need be. It had always proved worthwhile in those days to call in Samuel for consultation whenever the problems had become too great. And it had always helped too, if for no other reason than that Samuel always respected his right to the throne, more so perhaps than anyone else. But that was quite a few years ago now, and through those years he, Saul had grown and developed in his own right. He had learned to carry himself about with a kingly bearing, and he had proved himself before the people with all of the great victories which he had won against enemies on every side. He knew how to give orders and the people obeyed them. The reins of the kingdom were firmly in his hands; why should he worry? If Samuel wanted to be that way, let him be that way. If Samuel thought that he could bother him by throwing around all kinds of wild threats and predictions which he didn't really know anything about, let him go. What did he care. He would prove to Samuel, the people, and everyone that he was king in Israel and could do anything he wanted.

And so it was that Saul returned to his victory celebration at Gilgal. Agag was now dead so he could not parade him about the way he had planned. But that wasn't so bad. After his meeting with Samuel such pomp no longer appealed anyway. But the cattle were still there. They would have their sacrifices and their feast regardless of what Samuel had said. For the rest of the day, Saul threw all that he had into the merriment of a great victory celebration, trying with all that was in him just to forget about Samuel; and for a time it seemed that he succeeded — almost. But underneath, that feeling was there, that hollow emptiness, that gnawing pain at the pit of the stomach, that strange uneasiness. It wouldn't go away.

But the celebration wasn't the worst. It was when he went home that night and tried to sleep. Then it came back to him — that voice of Samuel, louder and louder and louder still until it shouted and screamed through his head, and hour upon hour he tossed, searching for an answer he could give to drive it away, or dozing in nightmarish frenzy as he dreamed of himself trying to hide from that voice. Only the breaking of dawn finally brought some relief.

And yet, was it really relief? True, the awful fantasies of the night were gone, perhaps never to return in so emphatic a form again; but the uneasiness, the trouble was still there. The morning was different too, and the day. Saul found himself unable to return to normal activities and work. He tried; but he couldn't work. He sought diversions as only a king can do, but they didn't help. He called friends to talk to him, only to send them away again, or to sit staring past them in stony silence, not hearing a word that they said. Hour after hour he sat thinking, morose, and angry, and sad.

And it wasn't just hours either. Soon they stretched out into days, and the days into weeks, and the weeks into months, and nothing would bring any relief. Gone,

really in a moment, at the pronouncement of a prophet of God, was the king that Israel through the years had come to know and love. Naive he had been at times, but they had liked him just the same; proud he had been to an extreme, but that was expected of a king; self-willed and foolish had been his orders at times, but what did that matter when he could laugh and smile and make them glad? But now that was gone; it was different. They had told themselves it was temporary and soon would pass by. The servants pretended they didn't notice; but their eyes betrayed their concern, and then their sadness, and finally their fear; and Saul knew that they knew even though he tried to ignore it. He too tried to pretend there was nothing and tried to shake it off, especially when someone else was near; but the effort was too great and it never really left him, so that he finally just gave in. His nerves became frayed, his temper short, and laughter disappeared from the palace while the business of the kingdom ground to a halt. His eyes seemed to withdraw into their sockets to become dark, shifty, and obscure so that fewer and fewer even tried to look him in the face. A cloud seemed to have settled over the palace, and all of the land was darkened.

At long last one of the servants approached to dare to say to the king what the servants had been saying among themselves for some time. He said, "Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." Here was a dangerous thing to say with its deep insinuation. A few months before it might only have been spoken at the danger of the servant's life. But now the resistance was gone. Saul knew that what the servant said was true.

It was that which had never ceased to haunt him from the time that Samuel left him at Gilgal, those words, "Thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. . . The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."

Actually Saul could not understand why those words of Samuel should bother him so much. Samuel had often come to him, particularly in the early days of the kingdom, and had talked to him at length about Jehovah, the God of Israel, who He was and why He should be worshipped; but most of it Saul had ignored almost completely. He had taken note of those actions which were to be required of him, and for the rest had let it slip by. Nevertheless, through it all, there was one thing that Saul had felt to be important, and that was the fact that he had received his appointment as king from Samuel under the authority of Jehovah. Saul did not know a great deal about this God of Israel, and he had no great desire to know much either, but



he did recognize the fact that in this God there was some strange and supernatural power. And now that power was turned against him. It was that consciousness which he could not seem to shake; it was from underneath that cloud that he could not seem to draw. Not, of course, that he was in any sense repentant for anything he had done. That wasn't the point. It just seemed to make his whole life so much more difficult, and he really didn't even know what he could do to counteract it, although counteract it he surely must.

For that reason the suggestion of the servants even struck him with a bit of welcome. He had heard before that there was a certain spiritual power to music, and maybe it was worth a try. Maybe some music would be able to counteract at least the depressive power of that curse which Samuel had placed upon him.

At his word, the preparations were soon in the making. The servants themselves already had in mind a young man who had in his own locality become somewhat renowned for his abilities upon the harp. Soon he was summoned; and there was no delay, for the request of the king was an order to be obeyed without question, particularly for a man like Jesse. The presence of his son David was requested at the court, and accordingly he sent him with a rich gift of bread and wine and meat.

It must surely have been a strange meeting: the tall, dark, overbearing and somber king with the young David, hardly any more a boy and yet not a man, fresh from the invigorating duties of the field. To the

young lad, overawed by the splendor of the court, it seemed that the deep, dark eyes of the king were almost indifferent to his presence, for the sad look of the king's face varied not at all. Little did he realize that those eyes were set intently on his every move. Yet it was not David's features as such with which the king was concerned; it was more his general bearing and attitude, his innocence, his vitality, his unassuming confidence, his gracious bearing and strength. These were the things which Saul had always wanted for himself, the things which he had expected to come to him with the kingship; but instead it seemed that they were receding farther and farther away.

It was, however, when this young man took up his harp and began to play that the king was most affected. There was a light, care-free, joyful air about the youth which seemed to unite him naturally with the instrument and radiated out from him upon the sound of the music. From the lad it seemed that a buoyant spirit of unfearful joy lilted forth to surround the king completely and to catch him up into its grasp. For the first time since Samuel had left him, Saul found himself capable of forgetting that fearful curse that had been pronounced upon him; and he could assume once again that in the end all was sure to turn again toward his favor. For a few days he kept the lad there in the palace to play for him, and then he dismissed him. By the sound of his music it appeared that that spirit of foreboding evil had been driven from him, and he was cured.

## CONTENDING FOR THE FAITH—

# The Providence of God Preservation

*by Rev. H. Veldman*

We have already remarked that the doctrine of the providence of God is generally treated from the aspects of three elements which constitute the Lord's providential control of all things: preservation, cooperation, and government. We now plan to call attention to these three elements in particular.

Calling attention to the element of preservation, we do well to distinguish between creation and preservation. Fundamentally, of course, the providence of God is preservation. Cooperation is but another aspect of this preservation of God, from the aspect of the Lord's preservation of all His moral-rational creatures. And

government emphasizes this preservation of the Lord from the viewpoint of its purpose and goal. But, we do well to distinguish between preservation and creation. Of course, we realize that God's act of creating and His work of preservation both refer to the almighty and omnipresent power of the Lord. This lies in the very nature of the case. The almighty power of the Lord is equally involved in both. The one is no less a phase of His almighty power than the other. However, we must not identify them. The confessions certainly do not identify them. We read in Lord's Day 9 and 10, and we quote: "That the eternal Father of our Lord



Jesus Christ (who of nothing made heaven and earth, with all that is in them; who likewise upholds and governs the same by His eternal counsel and providence). . . .” And, in answer to Question 27, “What dost thou mean by the providence of God?” we read: “The almighty and everywhere present power of God; whereby, as it were by His hand, He upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, and all things come, not by chance, but by His fatherly hand.” And in Article 13 of our Belgic Confession we read: “We believe that the same God, after He had created all things, did not forsake them, or give them up to fortune or chance, but that He rules and governs them according to His holy will, so that nothing happens in the world without His appointment. . . .” Also the Word of God distinguishes very clearly between creation and preservation. As we have noted in our articles on the doctrine of creation, creation is that mighty work of God whereby He called into being the things that are not as if they were as by an act of His omnipotent will. But the continued existence of all things is not ascribed in Scripture to a creative work of God, but to His preservation of all the things He has created. The Word of God abounds in these passages. Generally speaking, we read in Heb. 1:3: “Who being the brightness of His glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” And in Colossians 1:16-17 we read: “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.” And in Nehemiah 9:6 we read this: “Thou, even thou, are Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee.” Besides, how beautifully this doctrine of the Lord’s preservation of all things is set before us in Psalms 104 and 148. In Ps. 104 we read: “Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring food out of the earth; And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart. . . . He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek

their meat from God. . . . There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.” And in Ps. 148:7-13: “Praise the Lord from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapours; stormy wind fulfilling his word: Mountains, and all hills; fruitful trees, and all cedars; Beasts, and all cattle; creeping things, and flying fowl: Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.”

We must not confuse preservation with creation. Although it is true that the preservation of the world is as much due to the immediate power of God as its creation, this does not necessarily prove that preservation is creation. That preservation is nothing else than a continuous creation, that God is creating the universe anew each moment, is a conception against which very serious objections can be lodged. These objections are set forth by Hodge in his “Systematic Theology”, Vol. I, 579-580. First, the doctrine of a continuous creation of the world and all its creatures destroys all continuity of existence. If God creates any given thing every moment “out of nothing,” then it ceases to be the same thing. This would be self-evident. It may be wholly similar to what had existed before, but it is surely something new, and therefore not the same thing. It is as much disconnected from what had existed before as the world which had been created originally by God according to Genesis 1. This simply must mean that the unbroken continuity of all things, as created by the Lord at the beginning of time, is broken.

Secondly, according to the doctrine of a continuous creation, there is no existing or external world. Mind you, preservation is continuous creation. This means that in preservation God is creating the world every moment anew. We never really have any real, objective existence. Every moment what is is being replaced by something else. As stated above, this “something else” may be exactly the same as what had existed before, but it is certainly something else. We can, therefore, never lay our hands upon anything real. This means that idealism is the real thing. Idealism transfers the world of reality from the objective, material world of existence around us to a state of mind. If preservation be continuous creation, then we are continually dealing with a material world which is constantly being replaced by something else, and which, therefore, is being constantly destroyed. Hence, an objective world never really exists.

Thirdly, the doctrine of a continuous creation certainly destroys the reality of sin and man’s responsibility. Calvin speaks of first and second causes. God is the first cause and His moral-rational creatures are second causes. This, of course, must not be



explained dualistically, as if we must conceive of two independent powers operating in the universe. There is only one power operating in the universe. This is certainly held before us in the doxology of the Lord's Prayer: "For Thine is the kingdom, and the power, and the glory, even forever." But when we speak of second causes, we mean that man is a moral-rational agent. God is not the Creator of sin. He made man good in His own image, and He made all things good. The whole world is corrupt because of the sin of Adam. The children of men constitute a human race, and of this human race Adam was the head. Because of the sin of Adam all mankind is under condemnation and all men are born dead in sins and in trespasses. However, if preservation be continuous creation, then this organical unity is destroyed. Then the sin of Adam cannot possibly affect us. This must lead to two things. On the one hand, God then becomes the Creator of evil. Then all the evil in this world, being disassociated and divorced from Adam, owes its existence to the creative intervention of the Lord. Sin, then, does not develop organically from Adam, but is the product of God's constant and continuous creation. And, on the other hand, every man becomes individualistic. Every man stands on his own. All men, then, are sinners, not because of the sin of Adam, but because they are created sinful. And every man is individualistic. And this is Pelagianism, which denied original guilt and pollution. Pelagianism, and also Arminianism, sets forth the heresy that all men are conceived and born inherently good; all men have the will to do good; they do not perform evil because they are evil, but become evil because they choose this corruption. And all this is directly in contradiction with the Word of God. The Scriptures speak of the creative work of God as taking place at the beginning of time, and it also speaks of this creative work of the Lord in connection with the rebirth of the elect sinner and the creation of the new heavens and the new earth. But it also stresses that the continued existence of this world is due to God's work of preservation.

Preservation means that all things owe their continued existence to God's omnipotent and omnipresent power. Every creature is sustained continuously in harmony with its own peculiar being and nature. This applies to all creatures. It also applies to all moral-rational creatures, including the evil as well as the good, the powers of darkness as well as the kingdom of our God, in Jesus Christ our Lord. This element of the providence of God is known as cooperation. We will not discuss this element of God's providence in this article, inasmuch as we expect to call attention in greater detail later to the doctrine of God's providence in its relation to sin. We now merely wish to observe, in a general sense, that preservation is God's continuously sustaining power as it causes all creation to continue to exist. Every creature is sustained by God according to its nature, the tree as tree, the animal as animal, the plant as plant, etc. The Lord never violates or annuls the nature of any particular creature. This is certainly emphasized throughout in the Word of God. Nothing happens by chance. There is no such thing as

"luck." And we should be careful never to include this word "luck" in our vocabulary. The Bible speaks of the hairs of our head as all being numbered, that we cannot make one hair white or black, that not a sparrow falls off the housetop without the will of our heavenly Father, and that He gives to every lily of the field its beauty and bestows upon it a glory that Solomon never knew. Indeed, there is no truth of which we are surer and which we live and practice as little as this truth of the Lord's continuous preservation. We say that it was providential of God when we missed a train or plane that subsequently suffers disaster, and we often fail to understand that it would have been just as providential had we boarded that particular train or plane which would have resulted in our death. And these examples can be multiplied. However, the confessions and the infallible Scriptures ascribe all things to God's providence, and this includes adversity as well as prosperity, sickness as well as health, death as well as life, the "bad and evil" as well as the "good." Nothing happens by chance, but all things occur according to and by the Lord's constantly providential care over all things. This is what we mean when we speak of God's providence from the viewpoint of preservation. In subsequent articles we will call attention, the Lord willing, to this providence of the Lord as consisting of government and cooperation. The former refers to God's control over all things as the Lord guides all things to His own determinate end, and the latter refers to all the acts of His moral-rational creatures as always under the direct control of the living God.

---

#### RESOLUTION OF SYMPATHY

The Ladies Society of the South Holland Protestant Reformed Church herewith expresses its heartfelt sympathy to Mrs. Peter A. Poortenga, Mrs. Ernest Medema and Mrs. Don Haak, in the passing of their loving father

MR. PETER IPEMA

May the Lord comfort your hearts with John 11:25 and 26 a "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die".

Mrs. Peter Poortenga, Jr., Sec'y.

---

#### EXPRESSION OF SYMPATHY

The Men's Society of the Oak Lawn Protestant Reformed Church expresses its sympathy to the Ipema family in the loss of their husband, father and grandfather

MR. PETER IPEMA

who was called to his eternal home of August 10, 1966. "For to me to live is Christ, and to die is gain." Philippians 1:21.

Robert Haak, Secretary



## PICTORIAL NEWS—

These three pictures tell a tragic story, -- tragic to our little congregation in Forbes, N.D.! View No. 1 pictures the front of their church, minus the steeple, after being hit by a tornado on a hot Sunday evening in July. View No. 2 is of the rear of the building, clearly showing the uncovered foundation and indicating how far the building had been moved by the twister. View No. 3 shows the once proud steeple now tumbled down in ruins. This sad affair probably increases the need for collections in our churches as granted by the June Synod before the tornado.

J.M.F.



1



2



3

Be ye reconciled to God!

That is God's own prayer! O, marvellous grace!

And, what is more, it is by His own grace that His own prayer is heard, and that the sinner turns to God the Reconciler. For He causes the word of reconciliation to become a mighty power within us, a fire in our bones, so that we repent of sin in dust and ashes, and seek reconciliation with God in the blood of Christ!

It is all of Him, none of us!

Let him that glorieth, glory in the Lord!

-- H. Hoeksema, "The Wonder of Grace," p. 33



## BOOK REVIEWS—

A HANDBOOK OF CONTEMPORARY THEOLOGY, by Bernard Ramm; Wm. B. Eerdmans Publishing Company; 1966; 141 pp.; \$1.95 (paper).

The author of this book is Professor of Christian Theology at the California Baptist Seminary. The purpose of the book is defined in the Preface: "The purpose of this handbook is to provide the minister with a ready guide to the leading concepts of the major contemporary thinkers in theology. The center of attention is focused upon Kierkegaard, Barth, Brunner, Reinhold Niebuhr, Tillich, and Bultmann. Although Kierkegaard lived in the nineteenth century, his thought did not catch fire until the twentieth. . . . The standard for choosing the particular list of terms here given has been the desire to provide a handy reference work for the minister who is interested in contemporary theology but who either does not have the time or the background to understand all the terms used."

As the preface suggests, this book

is for ministers. But even then, it is not intended to give a statement of the views of the theologians listed above; it is only to guide one in the use of terms which appear frequently in the writings of these men. When a minister begins his reading of these contemporary theologians, this book will be of assistance towards understanding the various concepts these men use until he has penetrated far enough into their writings to understand them himself. The book is therefore no substitute for a study of the works of these theologians.

Although the author does not enter into a critical discussion of modern theologians and their teachings, it becomes apparent that every aberration from the truth involves a negation of the truth of the infallible Scriptures; and, even this brief book demonstrates vividly how these theologians are adept at using Scriptural and Reformed terminology while taking out of these terms all their Scriptural meaning and putting into these terms their own unscriptural ideas.

One could wish that the book was

not quite so brief. It is recommended as an aid to anyone beginning his studies of contemporary theology.

Prof. H. Hanko

THE OTHER SIDE OF THE COIN, by Juan Isaias; Wm. B. Eerdmans Publishing Co., 1966; 104 pp., \$1.25, (paper).

Written in story form this book tells of the problems which missionaries face in bringing the gospel to the people of South America. It is particularly concerned with the problems of communication between missionaries from the states and the local pastors in the efforts to establish a national church.

As a story the book is not too well written. But inasmuch as it discusses these problems, it is of considerable help in understanding the difficulties of the work. While it is impossible to agree with all the book contains, any of our people who are interested in the work of missions will find many valuable points made. Even for the work in Jamaica the book can be of some assistance.

Prof. H. Hanko

## IN MEMORIAM

On July 28, 1966 it pleased our heavenly Father to take from us our beloved husband, father and grandfather,

PETER OFFRINGA

at the age of 74 years.

Blessed are the dead which die in the Lord.

Mrs. Peter Offringa  
Mr. and Mrs. William Offringa  
Mr. and Mrs. James H. Offringa  
Mr. and Mrs. Albert Offringa  
Mr. and Mrs. Elwin Landstra  
13 grandchildren

Grand Rapids, Michigan

## WEDDING ANNIVERSARY

On August 20, 1966, our parents

REV. and MRS. JOHN A. HEYS

observed their 25th wedding anniversary, and hope, the Lord willing, to have finished twenty five years in the service of the ministry of God's Word in October of this year.

We, their grateful children, are thankful to our covenant God for sparing them for us and for our churches and wish them God's grace and blessings in rich abundance.

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

Ardess F., John W.; Joyce A.

## NOTICE

Annual Meeting of the Reformed Free Publishing Association will be held Thursday, September 29th, in the Hudsonville Protestant Reformed Church at 8:00 p.m. Rev. G. Van Baren will be the speaker.

G. Bouwkamp, Sec'y

## WEDDING ANNIVERSARY

On Wednesday, September 28, 1966, our dear parents

John Theo Meninga and Tillie (Vos) Meninga

hope to celebrate their sixtieth wedding anniversary.

Thanks be to God for His goodness and grace in sustaining and blessing them in their sixty years together, and may he continue to bless them and us "in holiness and righteousness before Him, all the days of our life". (Luke 1:75).

Mr. and Mrs. Wm. Spencer  
Mrs. Selma Kuiper  
Mr. and Mrs. John Meninga, Jr.  
Mrs. Jeanette Baker  
Mr. and Mrs. Otto Meninga  
Mr. and Mrs. Richard Baker  
Mr. and Mrs. George Brown  
Mr. and Mrs. Thos. McNamara

Kalamazoo, Michigan.



## NEWS FROM OUR CHURCHES —

September 1, 1966

Rev. H. Veldman, of Hope Church in Grand Rapids, has accepted the call to "come over and help us" tendered him by our Hudsonville Church. He plans to take up his new charge within the month.

Rev. G. Lubbers, of the Southwest Church in Grand Rapids, has declined the call which he had received from our Edgerton, Minnesota Church.

\* \* \* \*

*Contribution* from our Young People over the signature of Mr. Charles Westra, president of the Host Society of this year's convention:—

The 1966 Convention of the Protestant Reformed Young People's Federation was held at Southeast Church from August 19 thru the 22nd. The theme, "Faith" and the various sub-titles: "Seeds of Faith," "Growth of Faith," and "Fruits of Faith" were developed and explored by a series of dedicated ministers and lay leaders in lectures, discussion groups, a debate, and one film presentation.

Several innovations marked this year's convention; it was held over a week-end, the discussions of the first day were used to acquaint the convention with the topic and thereby make the mass meeting more meaningful, and one major address was worked into the outing schedule. Also the events were scheduled so that each complimented those scheduled adjacent to it, e.g., the recreation events were placed to allow "letting off steam," thereby preventing restlessness during the more serious meetings.

Some one hundred sixty delegates and visitors registered the first evening, and the number swelled to over two hundred twenty-five by the time of the banquet which marked the end of the event.

The theme was developed with dedication and skill by each speaker; the applications to everyday life were vivid and challenging; the tone of the convention was that of enthusiasm, and the attendance at meetings indicated that the conventioners were vitally interested. Next year -- on to Hull!

\* \* \* \*

News from our own schools is meager at this writing except that Mr. Franklin Block has accepted the post of Principal at Adams; Miss Hulda Kuiper has chosen to leave Oak Lawn to fill a position in Loveland; and Miss Hilda Meelker of Redlands, has signed a contract to teach at Adams.

\* \* \* \*

Hudsonville's consistory has been forced to make a change in scheduling their collections. The request for special collections has exceeded the dates available for them, so it was decided to leave the evening collections available for the "specials" while the morning offerings will be for the General Fund.

\* \* \* \*

Doon's servicemen, Marvin Mantel and Jay Stellinga,

write that they miss society and church life in their new vocation. They, like all our servicemen, also confess that they would appreciate letters from the members of their congregation.

\* \* \* \*

Rev. G. Van Baren, pastor of First Church in Grand Rapids, has begun his annual Family Visitation with vigor. The first week he scheduled almost forty calls in five afternoons and evenings. This year he will officially visit the half of his congregation not included in last year's schedule.

\* \* \* \*

We lifted the following paragraph from Southeast's bulletin for general interest in our churches: -- The song, "Perfect Peace", written by the late James Jonker, has finally come off the press. If you are interested in obtaining a copy of this sheet music please contact Mrs. H. C. Hoeksema, 1842 Plymouth Terrace, S.E., Grand Rapids, Mich. The price is fifty cents, and the family has stipulated that the proceeds will go to the Protestant Reformed Scholarship Fund.

\* \* \* \*

The latest publication (pamphlet) of "The Reformed Witness" is a dissertation by Rev. B. Woudenberg, of Lynden, Wash., on, "The Totality of Sin." Those on their mailing list who carefully read this pamphlet will surely be pleased to note that there still are ministers who dare to preach the truth of the totality of sin as it has overcome all men. This sin, this division between God and Man, wrote Rev. Woudenberg, "all began in Paradise, or even before that, in heaven when Satan and his cohorts aspired to take over the throne of God. From there it spread to the earth into Eve first, and then to Adam until they too were instilled with the ambition to be 'as gods', to take the right and authority of the Most High as their own. And this spread has continued, It has permeated the whole human race, each individual and the thrones of nations ...." *Do you agree?*

\* \* \* \*

First Church of Grand Rapids, has announced a special congregational meeting to call a Missionary from a trio which include, the Revs. R. C. Harbach, J. A. Heys and M. Schipper. Besides that item of business, approval will also be sought on several proposals dealing with improvements on their property and use of their Mission Endeavor Fund.

\* \* \* \*

*A word of Agur the son of Jakeh to ponder:* "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife."

...see you in church.

J.M.F.



# Index To The Standard Bearer, Vol. 42

	<i>Author</i>	<i>Page</i>
Genesis 25:29-34 . . . . .	H.C.H.	26
Genesis 32:10 . . . . .	M.S.	98
Exodus 17:15, 16 . . . . .	M.S.	170
Numbers 13:26-14:5 . . . . .	M.S.	194
Numbers 14:6-10 . . . . .	M.S.	218
Deuteronomy 33:27a . . . . .	M.S.	5
I Samuel 6:10-12 . . . . .	B.W.	42
I Samuel 7:12 . . . . .	B.W.	63
I Samuel 8:4, 5, 7 . . . . .	B.W.	80
I Samuel 9:17 . . . . .	B.W.	133
I Samuel 10:9, 10, 12 . . . . .	B.W.	154
I Samuel 10:20, 21 . . . . .	B.W.	180
I Samuel 11:4, 6, 7 . . . . .	B.W.	228
I Samuel 13:19 . . . . .	B.W.	273
I Samuel 14:6 . . . . .	B.W.	296
I Samuel 14:24, 29 . . . . .	B.W.	322
I Samuel 15:10, 11 . . . . .	B.W.	396
I Samuel 15:22, 23 . . . . .	B.W.	418
I Samuel 16:1 . . . . .	B.W.	449
I Samuel 16:14-16 . . . . .	B.W.	493
I Kings 19:4b, 12, 14, 15a . . . . .	J.K.	386
Psalms 23:4 . . . . .	J.K.	266
Psalms . . . . .	J.K.	458
Psalms 103:11 . . . . .	J.K.	338
Isaiah 9:6b . . . . .	M.S.	122
Matthew 10:34 . . . . .	M.S.	122
Luke 23:27-31 . . . . .	M.S.	242
John 10:1-39 . . . . .	G.C.L.	325
John 10:1-39 . . . . .	G.C.L.	400
John 10:7-10 . . . . .	G.C.L.	370
John 10:11-13 . . . . .	G.C.L.	371
John 10:17-21 . . . . .	G.C.L.	447
John 10: . . . . .	G.C.L.	474
John 14:2, 3 . . . . .	J.K.	362
John 20:16 . . . . .	J.K.	290
Acts 6:7-7:60 . . . . .	G.L.C.	33
Acts 6:7-7:60 . . . . .	G.C.L.	205
Acts 6:15 . . . . .	G.C.L.	65
Acts 7:1 . . . . .	G.C.L.	65
Acts 7 . . . . .	G.C.L.	104
Acts 7 . . . . .	G.C.L.	135
Acts 7 . . . . .	G.C.L.	182
Acts 27:23, 24a . . . . .	M.S.	50
Romans 12:1, 2 . . . . .	G.C.L.	16
Galatians 6:1-5 . . . . .	G.C.L.	232
Galatians 6:1-5 . . . . .	G.C.L.	271
Galatians 6:1-5 . . . . .	G.C.L.	306
Philippians 1:6 . . . . .	J.K.	482
Philippians 4:11-b . . . . .	J.K.	434
Hebrews 11:24-26 . . . . .	J.K.	314
Hebrews 12:4 . . . . .	M.S.	74
I Peter 4:8 . . . . .	J.K.	410
II Peter 2:1 . . . . .	C.H.	284
II Peter 3:13 . . . . .	M.S.	146

<i>SUBJECT INDEX</i>	<i>Author</i>	<i>Page</i>
<b>A</b>		
Added Reason For Alarm . . . . .	H.C.H.	415
Agnosticism . . . . .	R.C.H.	37
All Diligence in Observing . . . . .	H.C.H.	173
A Needed Reprimand . . . . .	H.H.	178
Anointed, The Lord's . . . . .	B.W.	449
Annual Financial Report . . . . .	D.K.	71
Annual Secretary's Report To The R.F.P.A. . . . .	G.B.	71
Ark's Return From Philistia, The . . . . .	B.W.	42
Arminianism . . . . .	R.C.H.	109
Arminianism, Support For . . . . .	H.H.	331
Assurance of Covenant Membership. . . . .	G.V.D.B.	261
Astrology . . . . .	R.C.H.	84
Atonement and Mission Preaching, Particular . . . . .	C.H.	189
Atonement and Missions, Particular . . . . .	C.H.	156
Atonement and Missions, Vicarious . . . . .	C.H.	234
Atonement, Dr. Daane on Limited . . . . .	H.C.H.	29
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	77
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	100
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	125
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	149
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	174
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	224
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	246
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	270
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	293
Atonement: Limited or General? The Nature of the . . . . .	H.C.H.	343
Atonement: Limited or General?, The Nature of . . . . .	H.C.H.	464
Atonement: Limited or General? The Nature of . . . . .	H.C.H.	488
Attack Upon The Very Foundation, An . . . . .	H.C.H.	54
<b>B</b>		
Baha'ism . . . . .	R.C.H.	158
Banner Misses The Point, The . . . . .	H.C.H.	53
Barth's Doctrine of Scripture . . . . .	D.E.	90
Barth's Doctrine of Scripture . . . . .	D.E.	151
Barth's Doctrine of Scripture . . . . .	D.E.	187
Barth's Doctrine of Scripture . . . . .	D.E.	252
Barth's Doctrine of Scripture . . . . .	D.E.	282
Barth's Doctrine of Scripture . . . . .	D.E.	347



Barth's Doctrine of Scripture . . . . . D.E.	404	"The Epistles of John", by Tyndale . H.C.H.	95
Barth's Doctrine of Scripture . . . . . D.J.E.	453	"The Epistle To The Romans", by	
Barth, Significant Doctrines in the		J. Murray . . . . . H.C.H.	354
Theology of Karl . . . . . D.E.	10	"The Kingdom Of The Cults", by	
Barth, Significant Doctrines in the		W. Martin . . . . . J.M.F.	263
Theology of Karl . . . . . D.E.	57	"The Lord Protector", by R. Paul . . . H.H.	167
Belgic Confession, Article 13 . . . . . H.C.H.	22	"The Morning Star", by G. Parker . . . H.H.	335
Birthingright Despisers, The . . . . . H.C.H.	26	"The Mysterious Numbers Of The	
Bob Jones' Bed . . . . . H.C.H.	316	Hebrew Kings", by E. Thiele . . . . H.C.H.	354
Book Reviews --		"The Other Side of the Coin", by	
"A Bible Inerrancy Primer", by		Juan Isaias . . . . . H.H.	499
J. Gerstner . . . . . H.C.H.	95	"The Pelican History Of The Church",	
"Adventures Of A Deserter", by J.		by O. Chadwick . . . . . H.H.	44
Overduin . . . . . M.S.	239	"The Quest For Serenity", by	
"A History of Christian Missions", by		G. Morling . . . . . H.H.	191
S. Neill . . . . . H.H.	95	"The Register Of The Company Of	
"Basic Introduction To The New		Pastors Of Geneva In The Time Of	
Testament", . . . . . H.C.H.	95	Calvin", by P. Hughes . . . . . H.H.	407
"Bible Study Course On The Book		"The Resurrection of Jesus", by J. Orr H.V.	167
Of Ephesians", by J. Schaal . . . . . H.H.	407	"The Ten Commandments", by	
"By What Authority", by B. Shelley . . H.V.	191	R. Wallace . . . . . H.V.	383
"Christian Counseling And Occultism",		"The Theology Of Augustine", by	
by Dr. K. Koch . . . . . H.H.	215	Dr. A. Polman . . . . . H.V.	407
"Commentary On The Epistle To		"Uitverkiezen En Uitverkiezing In Het	
The Hebrews", by F. Bruce . . . . H.C.H.	311	Nieuwe Testament", by H. Venema . H.V.	47
"De Verborgenheid der Godzaligheid"		Buchmanism . . . . . R.C.H.	178
by Ds. E. Vanden Born . . . . . H.V.	24	C	
"Faith On Trial", by D. Jones . . . . H.C.H.	167	Calling In The Preaching, The Divine . . . C.H.	440
"God Is Dead", by K. Hamilton . . . . H.H.	455	Calling In The Preaching, The Efficacious .C.H.	491
"God Is Not Dead", by G. Girod . . . . H.H.	455	Calling, The Efficacious . . . . . C.H.	374
"Handbook of Contemporary		Calm In The Storm . . . . . M.S.	50
Theology", by Bernard Ramm . . . . H.H.	499	Catechetical Instruction, Toward Better . H.C.H.	486
"Inasmuch, Christian Social Respon-		Christadelphianism . . . . . R.C.H.	203
sibility In 20th Century America",		Christian Reformed Synod, The . . . . . H.H.	442
by D. Moberg . . . . . H.V.	406	Church and State . . . . . H.H.	21
"Listening To God On Calvary", by		Constitution on the Church, The . . . . . G.V.B.	117
G. Gritter . . . . . H.H.	431	Constitution on the Church, The . . . . . G.V.B.	139
"Luther's Grote Catechismus", by		Constitution of the Church, The . . . . . G.V.B.	207
Prof. P. Boendermaker . . . . . H.V.	191	Church, The Institute of the . . . . . H.H.	251
"Man In The Occurring Of God's		Communion Prayer, The . . . . . G.V.O.B.	304
Revelation", by Ds. M. Van Dyk . . . H.V.	383	Creation -- Days or Periods? The	
"Miracles: Yesterday and Today, True		Doctrine of . . . . . H.V.	230
and False", by B. Warfield . . . . . H.H.	431	Creation -- Days or Periods? The	
"Missionary Principles", by R. Allen . H.H.	407	Doctrine of . . . . . H.V.	248
"Open Letter To Evangelicals", by		Creation -- Days or Periods? The	
Dr. R. White . . . . . G.C.L.	39	Doctrine of . . . . . H.V.	298
"Papal Infallibility", by J. Rowell . . . H.H.	239	Creation, The Doctrine of . . . . . H.V.	31
"Philippenzen en Philemon", by		Creation, The Doctrine of . . . . . H.V.	211
Dr. H. Matter . . . . . H.V.	191	Creation, The Doctrine of . . . . . H.V.	162
"Principles Of Conduct", J. Murray . H.C.H.	311	Creation, The Doctrine of Calvin-Hodge . . H.V.	92
"Principles Of Conduct", J. Murray . H.C.H.	354	Creation, The Doctrine of - Hodge . . . . H.V.	141
"Rondom Israel", by Dr. H. Bergema . H.V.	24	D	
"Several Sovereign Grace Union		Daane on "Limited Atonement", Dr. . . . H.C.H.	29
Tracts" . . . . . H.C.H.	335	Decree on the Eastern Churches, The . . G.V.B.	286
"Spiritual Depressions: Its Causes		Dekker Case, Study Committee	
And Cure", by D. Jones . . . . . H.V.	383	Recommendations in the . . . . . H.C.H.	393
"The Anatomy of Anti-Semitism", by		Dekker, Dr. Stob, Synod, the Committee,	
J. Daane . . . . . H.H.	215	and Professor . . . . . H.C.H.	413
"The Church In The Age Of		Denying The Lord That Bought Them . . . C.H.	284
Revolution", by A. Vidler . . . . . H.H.	239	Depravity and Mission Preaching . . . . C.H.	19
"The Cross In The New Testament",		Depravity and Mission Preaching . . . . C.H.	61
by L. Morris . . . . . H.H.	311	Dispensationalism . . . . . R.C.H.	302



Divorce, The Word on . . . . . H.H.	250	Instructing Our Children . . . . . J.K.	458
Dogmatics Publication . . . . . H.C.H.	320	Israel's Rejection of Jehovah . . . . . B.W.	80
Doon Church . . . . . J.M.F.	293	J	
Doukhaborism . . . . . R.C.H.	255	Jehovah-Nissi, Our Banner . . . . . M.S.	170
E		Jerusalem's Mourners Rebuked . . . . . M.S.	242
Easter, A Fixed Day For . . . . . H.H.	359	Jonathan's Second Victory . . . . . B.W.	296
Ebenezer . . . . . B.W.	63	K	
Ecclesiastical Censure . . . . . G.V.D.B.	429	King, The Harpist and the . . . . . B.W.	493
Ecclesiastical Censure . . . . . G.V.D.B.	465	L	
Ecumenical Meeting in Rome . . . . . H.H.	358	Lawlessness, The Growth of . . . . . H.H.	467
Ecumenism . . . . . H.H.	280	Learning To Be Content . . . . . J.K.	434
Ecumenism, The Decree on . . . . . G.V.B.	237	Letter From Moscow, A . . . . . H.H.	164
Editorial Note . . . . . H.C.H.	292	Liberated, Trouble Among The . . . . . H.H.	357
Editorial Notes . . . . . H.C.H.	2	Lord's Supper, Celebrating The . . . . G.V.D.B.	327
Editorial Notes . . . . . H.C.H.	369	Lord's Supper Form, The . . . . . G.V.D.B.	59
Editorial Notes . . . . . H.C.H.	461	Lord's Supper, The Purpose of the . . G.V.D.B.	160
Efficacious Calling, The . . . . . C.H.	374	Love, Ferment . . . . . J.K.	410
Election, Particular Atonement, and		M	
Missions, Sovereign . . . . . C.H.	111	Majority Report, The . . . . . M.S.	194
Examining Ecumenicalism . . . . . G.V.B.	45	Man's Animal Ancestry . . . . . H.H.	20
Expecting The New! . . . . . M.S.	146	"Mary -- Rabboni" . . . . . J.K.	290
F		Memoriam, In (Rev. Herman Hoeksema) . .	3
Faith, The Choice Of . . . . . J.K.	314	Mercy Without Measure . . . . . J.K.	338
Fast, A Foolish . . . . . B.W.	322	Minority Report, The . . . . . M.S.	218
Fearless Through The Valley . . . . . J.K.	266	Mission Preaching, And Depravity . . . . C.H.	19
Fervent Love . . . . . J.K.	410	Mission Preaching and Depravity . . . . C.H.	61
First Church, Holland, Michigan . . . . J.M.F.	455	Mission Preaching and Efficacious Grace . C.H.	320
Forbes' New House of Worship . . . . J.M.F.	94	Mission Preaching and Particular	
Formula of Subscription, Defense of the . . H.H.	381	Atonement . . . . . C.H.	189
Formula of Subscription Under Attack The.H.H.	164	Mission Preaching, The 'All Men' in . . . . C.H.	259
Future, The . . . . . H.H.	331	Missions and Particular Atonement . . . . C.H.	234
G		Missions and Vicarious Atonement . . . . C.H.	156
Galileo!, Indeed, Remember . . . . . H.C.H.	222	Morality, The New . . . . . H.H.	115
God is Dead? . . . . . H.H.	176	N	
God Our Refuge, The Eternal . . . . . M.S.	5	National Council of Churches Again, The . . H.H.	359
God's Government and Sin . . . . . H.C.H.	22	Nebuchadnezzar A Child Of God? . . . . H.C.H.	127
Gone To Prepare a Place . . . . . J.K.	362	News Briefs . . . . . H.H.	251
Grace and Mission Preaching, Efficacious . C.H.	320	News From Our Churches . . . . . J.M.F.	18
Graham, An Attempted Reformed		News From Our Churches . . . . . J.M.F.	48
Defense of Billy (1) . . . . . H.C.H.	438	News From Our Churches . . . . . J.M.F.	72
Graham, An Attempted Reformed		News From Our Churches . . . . . J.M.F.	96
Defense of Billy (2) . . . . . H.C.H.	461	News From Our Churches . . . . . J.M.F.	120
Graham, Criticism of Billy . . . . . H.H.	358	News From Our Churches . . . . . J.M.F.	168
Graham, Dr. Jerome De Jong's Defense		News From Our Churches . . . . . J.M.F.	144
of Billy . . . . . H.C.H.	196	News From Our Churches . . . . . J.M.F.	192
Graham's Methods and Doctrine, Billy . . . R.H.	451	News From Our Churches . . . . . J.M.F.	216
Graham's Ministry of Error, Billy . . . R.C.H.	416	News From Our Churches . . . . . J.M.F.	240
Graham, Speaking of Billy . . . . . H.C.H.	319	News From Our Churches . . . . . J.M.F.	264
Graham's Teachings, Further Critique of H.C.H.	268	News From Our Churches . . . . . J.M.F.	288
H		News From Our Churches . . . . . J.M.F.	312
Handle With Care . . . . . J.A.H.	398	News From Our Churches . . . . . J.M.F.	336
Heart Failure, A Case of . . . . . J.A.H.	130	News From Our Churches . . . . . J.M.F.	359
Heart Failure, A Case of . . . . . J.A.H.	184	News From Our Churches . . . . . J.M.F.	384
Heart Failure, A Case of . . . . . J.A.H.	201	News From Our Churches . . . . . J.M.F.	408
Holiday or Holy Day . . . . . J.A.H.	472	News From Our Churches . . . . . J.M.F.	432
I		News From Our Churches . . . . . J.M.F.	455
I.C.C.C. . . . . G.V.B.	308	News From Our Churches . . . . . J.M.F.	480
I.C.C.C. . . . . G.V.B.	333	News From Our Churches . . . . . J.M.F.	500
I.C.C.C. . . . . G.V.B.	394	News, Pictorial . . . . . J.M.F.	498
Inasmuch . . . . . J.A.H.	257	No Smith In Israel . . . . . B.W.	273
Infallibility of Scripture, Liars Deny . . . R.C.H.	470	O	
In Remembrance of Him . . . . . G.V.D.B.	209	Obscenity Issue, The . . . . . H.H.	382



Once Again -- Christ's Resurrection . . . . .H.H.	177	Self Examination . . . . .G.V.D.B.	128
On Guard! . . . . .J.A.H.	275	Self-Examination, Preparatory . . . . .G.V.D.B.	40
O.P.C.-C.R.C. Merger?, An . . . . .H.C.H.	389	Service, Our Reasonable . . . . .G.C.L.	16
"Op De Lange Baan Geschoven" . . . . .H.C.H.	437	Shepherd Of Israel, The Good . . . . .G.C.L.	325
Open Letter To The Reformed Journal		Shepherd Of Israel, The Good . . . . .G.C.L.	370
And Dr. James Daane, An . . . . .H.C.H.	220	Shepherd Of Israel, The Good . . . . .G.C.L.	400
Opposition To The 'Confession of 1967' . . .H.H.	213	Shepherd Of Israel, The Good . . . . .G.C.L.	447
Our Brother's Burden and Our Own . . .G.C.L.	232	Shepherd Of Israel, The Good . . . . .G.C.L.	474
Our Brother's Burden and Our Own . . .G.C.L.	271	South Holland Church . . . . .J.M.F.	479
Our Brother's Burden and Our Own . . .G.C.L.	306	Staff Meeting, Annual . . . . .H.C.H.	319
		Statement of Ownership Management	
		and Circulation . . . . .J.D.	56
		Stephen's Apology Before the Sanhedrin . G.C.L.	33
		Stephen's Apology Before the Sanhedrin . G.C.L.	65
		Stephen's Apology Before the Sanhedrin . G.C.L.	104
		Stephen's Apology Before the Sanhedrin . .G.L.	135
		Stephen's Apology Before the Sanhedrin . G.C.L.	182
		Stephen's Apology Before the Sanhedrin . G.C.L.	205
		Sterile Theology . . . . .H.C.H.	341
		Still Small Voice, The . . . . .J.K.	386
		Sword of the Prince of Peace, The . . . .M.S.	122
		Sympathy, Note of . . . . .H.C.H.	320
		Synod of 1966, Report of The . . . . .H.H.	423
		T	
		Tax Exemption for the Churches . . . . .H.H.	358
		Tensions in 'The Teaching' . . . . .H.C.H.	390
		Thankfulness . . . . .G.V.D.B.	113
		Thanks, Note of . . . . .H.C.H.	319
		Theology of Karl Barth, Significant	
		Doctrines in the . . . . .D.E.	10
		Theology of Karl Barth, Significant	
		Doctrines in the . . . . .D.E.	57
		Tranquility in the Valley . . . . .J.A.H.	300
		Trusting In A Human God . . . . .J.A.H.	376
		U	
		Union of Evangelicals . . . . .H.H.	67
		Unitarianism . . . . .R.C.H.	12
		Unity, The Bases of . . . . .H.C.H.	367
		Unworthy of all God's Blessings . . . . .M.S.	98
		V	
		Vainglorious Man in the Space Age . . .H.C.H.	151
		Vatican II . . . . .H.H.	177
		Vatican Council, The . . . . .H.H.	88
		Vatican Council, The Second-Fourth	
		Session . . . . .G.V.B.	426
		Vatican Council -- Third Session . . . .G.V.B.	69
		Vatican Council -- Third Session . . . .G.V.B.	117
		Vatican Council -- Third Session . . . .G.V.B.	139
		Vatican Council -- Third Session . . . .G.V.B.	207
		Vatican Council -- Third Session . . . .G.V.B.	237
		Vatican Council - Third Session . . . .G.V.B.	286
		W	
		What Happened in 1924? . . . . .H.H.	213
		Wisdom, The Beginning of . . . . .J.A.H.	13
		Wisdom, The Beginning of . . . . .J.A.H.	35
		Wisdom, The Beginning of . . . . .J.A.H.	82
		Wisdom, The Beginning of . . . . .J.A.H.	106
		Worshipping The Unknown God . . . . .J.A.H.	345
		Index by G. Vanden Berg	

Once Again -- Christ's Resurrection . . . . .H.H.	177
On Guard! . . . . .J.A.H.	275
O.P.C.-C.R.C. Merger?, An . . . . .H.C.H.	389
"Op De Lange Baan Geschoven" . . . . .H.C.H.	437
Open Letter To The Reformed Journal	
And Dr. James Daane, An . . . . .H.C.H.	220
Opposition To The 'Confession of 1967' . . .H.H.	213
Our Brother's Burden and Our Own . . .G.C.L.	232
Our Brother's Burden and Our Own . . .G.C.L.	271
Our Brother's Burden and Our Own . . .G.C.L.	306

## P

Particular Love, Particular Atonement, and Missions . . . . .C.H.	86
Progress With Blake and Pike . . . . .H.H.	68
Post-Communion, The . . . . .G.V.D.B.	372
Prayer Issue, The . . . . .H.H.	382
Professor, Our New Seminary . . . . .H.C.H.	23
Protestant Reformed Education: A	
Continuing Calling . . . . .H.C.H.	245
Providence of God, The . . . . .H.V.	329
Providence of God According To The	
Confessions, The . . . . .H.V.	355
Providence of God (According To The	
Confessions), The . . . . .H.V.	402
Providence of God, The . . . . .H.V.	420
Providence of God, The (Preservation) . .H.V.	495
Public School Issue, The . . . . .H.H.	332

## Q

Quo Vadis, Reformed Journal? . . . . .H.C.H.	340
--	-----

## R

Rally Reflections . . . . .M.S.	137
Rationalistic Biblical Criticism . . . . .R.C.H.	352
Rationalistic Biblical Criticism . . . . .R.C.H.	379
R.C.A.-P.C.U.S.: Proposed Merger . . .G.V.B.	45
Reason For Alarm! . . . . .H.C.H.	365
Reformed Church And C.O.C.U. . . . .H.H.	444
Reformed Journal, An Open Letter to	
Dr. James Daane and The . . . . .H.C.H.	220
Reformed Journal, Quo Vadis? . . . . .H.C.H.	340
Regeneration in the Preaching of the	
Gospel, The Place of . . . . .C.H.	349
Remembrance of the Lord's Suffering .G.V.D.B.	226
Remembrance, To Bring To . . . . .G.V.	8
Reports of Classis East and West . . . . .S.C.	360
Resisting Unto Blood . . . . .M.S.	74
RES Regional Conference . . . . .H.C.H.	319
RES Regional Conference, The . . . . .G.V.B.	476
RES Regional Conference, The	
-- Some Suggestions . . . . .G.V.B.	489
Russian Orthodox Church, The . . . . .R.C.H.	278

## S

Saul Selected To Be King . . . . .B.W.	133
Saul's Victory at Jabesh-Gilead . . . . .B.W.	228
Saul, The Anointing of . . . . .B.W.	154
Saul, The Election of . . . . .B.W.	180
Saul, The Rejection of . . . . .B.W.	396
Saul, The Rejection of . . . . .B.W.	418
Schism in the Church of South India . . .H.H.	358