

The Standard Bearer

A REFORMED SEMI-MONTHLY MAGAZINE

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Formed For God's Praise

Editorials:

Splinter or Reformation?

Sunday School — A Definite Improvement

The Father Groppi Lecture

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Meditation**Formed For God's Praise**

Rev. M. Schipper

"This people have I formed for myself; they shall shew forth my praise." Isaiah 43:21.

Not easy is it to find another text in Scripture as this one where every word is laden with such rich content!

You can lay emphasis on each word, and it speaks forth a world of divine wonders which lead us to the unfathomable thoughts of God!

This people! That is, this people in distinction from all others. This people alone and no one else.

Have I formed! God alone is the Creator of that

people. He did not happen to find them, as they were scattered among many other peoples, and thus claimed them for Himself. No, He created them that before were no people. He did it alone, and there was no one with Him when He did it. And since they were formed, their formation is a completed act. It need not yet be accomplished.

Formed for Myself! Not for themselves did He form them! Apart from Him they have no significance or

purpose. But He formed them for His own purpose and glory.

They shall shew forth My praise! This people was formed only for that purpose, namely, to narrate, to recount Jehovah's praises. They alone shall do it. They SHALL do it. There is nothing that shall hinder them, or cause them to fail.

Seen in this light, the text reveals to us the whole scheme and counsel of God concerning redemption. Here is a people chosen of God in His counsel of election. Here is a people that is formed according to that counsel, and by the Word and Spirit of God's Son Who is their appointed Redeemer and Saviour. And unto all eternity they shall utter the praise and adoration of God. As the mouthpiece of the whole creation, this people shall utter His praise and glorify Him as the only true God.

A particular people!

Characterized, first of all, by their unity!

O, indeed, in all God's work there is unity, because God Himself is One! Creation is not a vast multitude of distinct creatures without connection, but it is a complete unity. Not, as we shall see more perfectly in a moment, a monotonous unity of sameness, and likeness. But a unity that reveals itself in rich distinctions, speaking to us of the manifold wisdom of God.

No different is it in recreation! The Lord forms one people, characterized by unity. One they are in their origin. One they are in their Head. One life pulsates through their spiritual veins; they are one in love, faith, and hope. They are one in walk, confession, and purpose. They all seek the same city, the one which has foundations.

As the body, which is composed of many members, yet all united in the head, and from which you cannot subtract or to which you cannot add any members without marring the whole. Or, as a building, which is well-designed, where there are doors and windows, rooms, closets, and compartments, all so wisely constructed that each part is different from the others, yet all fitted together and reflecting the wisdom of the designer.

Such also is the language of Scripture when it describes the unity of the people that is formed for God's praise. "Now ye are the body of Christ, and members in particular." I Cor. 12:27. "The church, which is his body, the fulness of him that filleth all in all." Eph. 1:22b,23. "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Col. 1:18. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. "Ye also, as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Pet. 2:5.

Indeed, a beautiful unity!

Yet, not a stark uniformity, but pluriformity!

Not pluriformity in the sense that the final gathering of this people will be from all denominations of religious beliefs, as some would have. Accordingly, it is not important what you believe, so long as you do believe.

Though it cannot be denied that God may have His people in many ecclesiastical denominations, yet the above understanding of pluriformity comes close to the possible formation of the antichristian rather than the Christian church and people of God. Such a conception does not conform to the teachings of the Word of God.

The pluriformity of this people is their unity displayed in rich distinction! As in a body, the whole is not a hand or a foot or an eye, but each distinct part with its own function contributes to the life and well-being of the whole body. So it is with respect to this one people. They are richly distinguished. They are not all of one nation and tongue, but of all nations, tribes, and tongues. Likewise, they are not all of one color and language, but of all colors and languages. As in a great chorus, there are altos, sopranos, tenors, and basses, yet all sing the same song, and constitute an harmonious unity revealed in great variation, so is the people which is formed by God for His praise.

To be sure, we do not always see this unity in rich distinction perfectly revealed in this world. There is much that appears to disrupt this unity; such as, lack of understanding of doctrine, language barriers, sin, etc. Yet, in spite of what we see, there is such a people that is spiritually one, created by one God, united to one Christ, with one life principle — the Holy Spirit of Christ, and designated in the expression of our faith as the church, which is both holy and catholic. And when the realization of this people shall have been completed, their unity in rich distinction will be revealed in all its heavenly perfection in glory.

A divine formation!

A formation which lies in the wonder of grace!

Eternally God forms this people in His counsel. He ordained them and formed them in His omniscient mind, and sovereign will which is unchangeable. In that counsel He has chosen them in Christ and gave them to Christ. In that counsel He engraved them in the palms of His hands. In that counsel He determined the way and the means to form them in time.

Historically, what He formed in His mind and will in His counsel eternally becomes objective reality. Not as though this people was not such a reality in His counsel, for that they were. That people was eternally before His face, and engraven in His hands. But what was eternally real in the counsel became also real in time. From the day of the fall unto the day of Christ, the last day, this people is in the process of formation.

Typically as it were out of the deadness of Sarah's womb there sprang forth a people as many as the sands of the seashore, and as the stars of the heavens for multitude. In this process Jacob becomes Israel, Lo-Ammi becomes Ammi, that is, what was not His people is now become the people of the living God.

Spiritually He forms them through His incarnated Son, Who delivers them from sin and death by His own death, and justifies them through His perfect sacrifice, which justification is attested to in His glorious resurrection and ascension at God's right hand. And by the Spirit of Pentecost, through the Word of the Gospel, this people is recreated and formed, yea, transformed

into the image and likeness of God.

A divine work from beginning to end!

The Former of Israel — is Jehovah alone!

Never is this formation a work of man, or of man in cooperation with God! How God-dishonoring is that conception and that presentation which would insist that the formation and salvation is dependent on the will and the cooperation of man!

Listen to the Lord Himself declare through the prophet throughout the entire preceding context how He alone works in the formation and redemption of His people:

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.” (43:1). “Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.” (43:4). “Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth. Even everyone that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.” (43:5-7). “Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour.” (43:10,11). “I am the Lord, your Holy One, the Creator of Israel, your King.” (43:15).

Jehovah says so, and that is enough for faith!

He alone is the Former of His people!

For the display of His grace!

In that display of His grace He justifies the ungodly, and call the things that are not as though they were. From darkness unto light, from death unto life, He calls them. Sinners, dead in trespasses and sins, He

forms into children of light. They, who were enemies of God, He humbles into the dust and makes His covenant servants. Children who were of their father, the devil, He forms into saints of the Most High. O, indeed, each elect child in particular He forms, but always so that each has his own specific place in the midst of that people. And all display, each according to his own capacity, the glorious grace of our God.

And they shall show forth My praise!

God's glory is the radiation of His virtues. In all His work God displays His virtues. And the people of God, whom He has formed for Himself, recount, narrate, number, speak out these virtues. This is His praise!

They shall praise!

Not simply tell the story of their conversion, not merely rejoice because they are saved; but the praises of their God they shall speak.

And not simply in that better land, where there is no night, and where every tear shall be wiped away from their eyes. O, yes, they shall praise Him then, too, in heavenly perfection forever.

But also right now, as they still abide in the valley of these tears, and while they are in the midst of the battle of faith: yea, in every department of life, according to the time and place, and according to the capacity which He creates in them — they shall extol His virtues. Beholding His wisdom manifested in all His work, but especially in their formation, they declare it. Tasting His love and mercy and grace, they count and recount their blessings. Understanding and embracing His Word, they rejoice in it. Laying hold on His unchangeable promises, they cease not to extol His Name. When the devil, the world, and their own sinful flesh tempt them to deny, they confess: Thou, Jehovah, Who art our King, our Lord and Saviour, Thy Name we will praise.

Wonderful formation!

Blessed purpose!

Unique, and praise-worthy God!

Editorials

Splinter or Reformation?

Prof. H.C. Hoeksema

Recently a new church formation came into being in The Grand Rapids area. It is called the Christian Reformation Church. It was initiated by the Rev. Vincent Licatessi, who resigned as pastor of the Godwin Heights Christian Reformed Church, along with an “interim committee” of likeminded men. I have no statistics as to the actual size of this new movement at present; nor will I pass along any of the many rumors about its size. I do know that on July 16 there was a rather well-attended meeting held in the DAV Hall in south Grand Rapids, at which meeting the Rev.

Licatessi gave an explanation of the reasons for this new church formation and at which there was opportunity to indicate in writing one's desire to join the movement. The address of Rev. Licatessi given at this meeting I have heard by tape recording. I do know, too, that according to published announcements, the new group is continuing to hold its morning service at the same DAV Hall, while the evening service was so well attended that it became necessary to seek larger quarters. Perhaps — although I hardly think it necessary for myself, and although the other party can

speak for himself — I should also scotch the rumor that the Rev. Licatessi, the Rev. Gordon Girod (of Seventh Reformed Church), and I had a meeting prior to the formation of this group. It always amazes me how such gossip gets its start!

However, *The Standard Bearer* customarily comments on events in the Reformed community; and, besides, several readers have asked for comment and evaluation on this subject.

As far as the Rev. Licatessi's speech on July 16 is concerned, I would summarize and characterize it as follows, without going into detail:

- 1) It impressed me not as bitter and rancorous, but as a rather raucous and almost frenzied recounting of various ills in the Christian Reformed denomination and of the futility of fighting these ills from within. There was a great deal of emphasis on this, and the speech was in this sense largely negative in character.
- 2) It was the avowed purpose of the speaker that this new movement shall live by the infallible Scriptures and the Three Forms of Unity.
- 3) Although this was not stated by the speaker, my total impression was that the Rev. Licatessi wants to turn the clock back approximately twenty years to what were the better days of the Christian Reformed Church, before what some have called "the winds of change" began to blow through the denomination. And although 1924 and the Three Points were not as such mentioned by the Rev. Licatessi, for one thing the very failure to mention them was significant; and for another, the speaker made it plain near the beginning of his speech that he wants to hold on to the error of the well-meant offer in order that he may be "evangelistic."

Now what shall we say of this new ecclesiastical movement?

Obviously, judging from its name, it claims to be a reformation and claims to be faithful to the principles of the Reformation, i.e., to the Word of God and the Reformed confessions.

And this raises the first question, namely, is this indeed a reformation? Or is it a splinter?

In answer to this question, I would emphasize, first of all, that reformation by way of separation is always a very serious matter. It is a step which may be taken only when it has been made impossible for those concerned to strive any longer for reformation from within (as was the case with us when we were *cast out* in 1924), or when it has become abundantly evident that conditions are such in a given church-communion that reformation from within is utterly impossible and that there is no other course open than to separate in obedience to the Word of God and the confessions.

In connection with this, in the second place, I cannot find myself in basic agreement with, nor do I find the fundamental question touched on in one of the criticisms made by the Rev. W. Haverkamp in *De Wachter*, namely, that Rev. Licatessi failed to walk the way of protest and appeal to the end. The fact as such may be true; going by my memory, the only appeal in recent years which I can recall in which Rev. Licatessi

was involved at the synodical level was one involving the use of the Godwin Heights church building by the Association of Christian Reformed Laymen. Nevertheless, I do not find the criticism pertinent. Here are my reasons:

- 1) I believe there is rather clear evidence of the futility of protest and appeal in significant cases of doctrinal deviation, and, in connection therewith a breakdown of doctrinal discipline and unity in the Christian Reformed denomination. Witness the appeal of N. Bierema against Prof. Sweetman, which was utterly futile. Witness the protracted Dekker Case, in which it was impossible over and over again to get any doctrinal judgment by the Synod. Witness the infallibility case of several years earlier, which ended also, at bottom, in a whitewash. As I observe the Christian Reformed scene — and I am writing about matters of public record, and not about personalities — I can only come to the conclusion that the way of protest and appeal is a futile one. Those who wish to stem the tide of doctrinal deviation have repeatedly found this course of doing it closed. Mark you well, I do not believe that anyone may remain within a denomination, find himself in disagreement with it and its policies, refuse to walk the way of protest and appeal, and meanwhile complain of all the ills and the futility. This is not right. It is not right toward the church. It is not right and good for the individual member and his children. Then it is far better to declare one's self and to separate.
- 2) I believe that the fundamental cleavage — and reformation — came in 1924, that since that time it has been principally futile, doctrinally, church politically, and ethically, to bring about reformation *within* the Christian Reformed Church UNLESS such reformation would deal with 1924's doctrinal and church political sins. With regard to the latter, the Christian Reformed denomination has to this date shown absolute intransigence, though approached on the subject more than once by the Protestant Reformed Churches. For this reason, too, I would never insist that a Christian Reformed brother or sister *who sees this issue* must try to fight the battle of 1924 all over again before separating. That reformation has been accomplished; the cleavage at that time was fundamental. He who has learned to see *this* need only declare himself and separate.

But this brings us, in the third place, squarely before the issue. Reformation always involves *return*. It is fundamentally repentance. It is a forsaking of the wrong path and a choosing and walking in the right path. It is a forsaking and a repudiation of the way of the lie and unrighteousness, and a choosing and walking in the way of the truth and righteousness. Reformation is in its deepest root God-centered. Even as repentance, it is fundamentally a return to God! It is a return to and a seeking of God's name, God's honor and glory, God's Word, God's truth, God's precepts, God's Zion.

As such, reformation in the true sense of the word

can never be a matter of degree, a half-way measure. Principally, it is an all-or-nothing proposition! It is a fundamental turning about! Even as it is principally impossible to repent of *some* sin, but not of *all* sin; even as it is true of the sinner who repents of one sin, but attempts to cling to another sin that he has not really repented at all; so it is also with ecclesiastical reformation: those who repudiate some ills but who do not repudiate all and do not return wholly to the way of the truth do not accomplish genuine reformation.

Thus, for example, to reform on the score of theistic evolution and the denial of the authority and infallibility of Scripture, but to cling to the error of general atonement is not genuine reformation. To reform on the score of general atonement, but to cling to the error of a general, well-meant offer of the gospel is not genuine reformation. To repudiate the error of the well-meant offer, but to cling to the error of denying the antithesis by maintaining that there is a common, non-saving grace of God to the reprobate is not genuine reformation.

The deepest reason for this is very simple. Even as God is One, so also the truth is one. Reformation is committed to *the* truth, not merely to some truths. And while it may be possible for a time to repudiate some errors and to return to some truths, this does not constitute genuine reformation. The latter, because it is committed to *the* truth, must needs repudiate all errors and embrace all the manifold truths of God's Word.

And it is precisely on this score that the movement known as the Christian Reformation Church is to be faulted.

In 1924 the Christian Reformed Church departed from the truth of God's Word and our Reformed Confessions through its adoption of the Three Points of Common Grace, and with it, the adoption of the error of the general, well-meant offer of salvation to all who hear the preaching of the gospel. Moreover, this serious departure from the truth has led to a multiplication of ills in the denomination which was our spiritual mother. On the side of common grace, it has led to many errors which may be classed in general under a synthesizing, world-conforming tendency. On the side of the error of the well-meant offer, it has led most recently to the error of general atonement in the

so-called Dekker Case.

But as mentioned earlier, the Rev. Licatessi left the impression that he only wants to turn the clock back about twenty years; and he not only did not repudiate the errors of 1924, but he explicitly stated that he wanted to keep the idea of the offer of the gospel. But to accomplish genuine reformation and hold to the errors of 1924 are mutually exclusive. It may be possible in a sense to turn the clock back twenty years, but this will only result in starting over the very cycle through which the Christian Reformed denomination has already passed during those twenty years. What is really necessary is not to turn the clock back — no, not even fifty years to pre-1924 days — for that is after all impossible. But what is necessary is genuine reformation, that is, wholehearted and complete return to *the* truth.

In this same connection, in the fourth place, I call attention to the fact that for any who are interested in reformation it is not necessary to constitute the church anew, to form a new church communion. I repeat: reformation was accomplished in 1924! At that time the Protestant Reformed Churches were constituted; and, by the grace of God, we have remained faithful to the Reformed heritage ever since, and we still stand as a beacon, beckoning those who wholeheartedly desire to hold to the Reformed faith! It is not good, it is not right, it is not confessionally proper for any who are of the same household of faith to form all kinds of independentistic movements. For those who are interested in genuine reformation and who live in the area of the Protestant Reformed Churches, those churches stand open. And for those Reformed brethren and sisters who do not live in such an area and who are interested in genuine reformation, the Protestant Reformed Churches stand ready, through their home missions labor, to assist them in constituting anew the congregation of Jesus Christ in accord with our Reformed faith, and, I may add, to supply them with ministers of the gospel who have had a thorough training at a genuinely Reformed seminary!

Regrettably, with application to the Christian Reformation Church, the question which stands at the head of this editorial must be answered: Not Reformation, but Splinter.

Sunday School — A Definite Improvement

Recently there was given me a complete set of "Our Guide, For Use In the Protestant Reformed Sunday School" for the coming Sunday School term, along with a "Bulletin of the Protestant Reformed Sunday School Association" for distribution at the beginning of the new term to the parents. Perhaps by the time this appears in print, at least some of you will have received this bulletin and will know whereof I speak; I do not know what the schedule is. But I do wish to make a few comments on this subject.

In recent years "Our Guide" — and with it, our Sunday Schools — has not prospered too well. There was a marked stagnation, evidenced concretely in the fact that "Our Guide," the paper used in our Sunday Schools, had taken to offering reprints of lessons from previous years. This was, I think, a symptom of lack of progress and growth, of stagnation, of a certain staleness which had crept not only into our Sunday School paper but which had made its influence felt by the teachers, the pupils, and the parents as well. I felt this

personally, and, as the teachers present will remember, I chided them for this in an address at a teachers' mass meeting last spring, — not to scold them, but to prod and encourage them. As it happened, work was already being done at that time to bring about improvement.

Now that improvement has been accomplished!

And, in my opinion, having perused this set of papers, the improvement is marked! The Sunday School Association has succeeded in producing a paper which has real potential for a successful Sunday School term.

The present set of papers covers Bible history from Exodus 5 to I Samuel 8. Each paper contains, as before, lessons at two levels — for older and for younger children. But there are several points of merit in the renovated paper:

- 1) The paper is unified. Not only are the lessons at both levels unified; but the unity extends to the Bible memory work and even to the new "Activities Page" which has replaced the continued story which was formerly printed.
- 2) The lessons are not only well written, but they are designed to stimulate interest and — what is more important — study on the part of the children.
- 3) Each lesson is accompanied by a set of study questions which are designed to assist the pupils, but which are also intentionally designed to assist the parents (as well as the teachers) in helping their children to study.
- 4) The lesson story, especially for older pupils, is intentionally made more difficult, in order to stimulate them to keep reaching. This is also a very good

antidote for boredom at "the same stories over and over."

- 5) Besides the regular weekly memory work, there is an optional merit system of memory work for children who memorize with little difficulty. And, personally, I cannot stress strongly enough the immense value of Bible memory work on the part of our children. Sunday School offers an excellent opportunity for this.

Finally, I wish to call attention to the "Bulletin" accompanying this set of papers. Before "Our Guide" is used in any family, it is a *must* to read this "Bulletin" and its valuable suggestions. One of the most valuable suggestions made is that parents treat the Sunday School paper in several sessions during the week, and that this can very nicely be integrated, in part, with family worship at the supper table. This suggestion has real potential.

The Sunday School Association is to be congratulated on this good step. In particular, I wish to express a word of appreciation to our genial News Editor, Mr. Don Doezema, and his wife, who did a tremendous amount of work in preparing the material of these papers.

It is my hope and prayer that this change for the better may also be an incentive to all concerned — teachers, students, and parents — in bringing about renewed vigor and vitality in our Sunday Schools.

In conclusion, I would certainly recommend that in congregations where there is no Sunday School arrangements be made that our families may be provided with the improved "Our Guide."

All Around Us

Ecology: A Christian Calling? Unlimited Abortions Rome's New Laws For Mixed Marriages Southern Baptists Assert Their Conservatism

Prof. H. Hanko

ECOLOGY: A Christian Calling?

The country has latched on to a new domestic issue — the issue of environmental pollution.

It is not hard to understand why this has become an important domestic issue. Our air is so filled with noxious and poisonous fumes that in some areas the air we breathe is a threat to health and life. The rivers and lakes are filled with garbage, sewage, and industrial wastes, so that they are unfit for human use, unfit for recreation, unable to sustain any useful water life. The

landscape is littered with dumps, heaps of rusted car bodies, the refuse of an affluent society. The beauty of the creation is buried beneath the rubble of waste and long ribbons of concrete highways and runways. Wildlife is rapidly disappearing from the scene; and the whole balance of nature, so necessary to support life on this planet, is in grave danger of being upset beyond repair.

Dire prophecies of awful calamities are made each day to scare people into doing something about

smoke-belching factory chimneys and poison-spewing car exhausts. We are rapidly making our earthly home uninhabitable.

More and more students of ecology agree that the real trouble lies with over-population. A student of ecology writes: "(We must) explore other social structures and marriage forms, such as group marriage and polyandrous marriage, which provide family life but may produce less children." (Quoted from *Christianity Today*.) The result is that ecology has been directly responsible for spawning movements which legalize abortion upon demand, which limit family size, and which destroy the institution of marriage. Prophets of doom assure us that if we do not severely cut back on population growth, the excess of people will make life on this planet impossible. The solution to pollution of all kinds is said to be in complete control of population growth.

It is becoming an increasingly important and pressing question as to whether the child of God has a calling in this respect. To many it seems obvious that he does. Even a cursory reading of editorial material in the ecclesiastical press soon makes clear that the church as well as the world has latched on to this problem and made it a central issue of Christianity. The argument is clear enough. This world is God's world, it is pointed out; and it is obviously our calling to keep God's world as beautiful as we possibly can. When we are guilty ourselves of despoiling the creation, we are guilty of abusing God's creation and of destroying the beauties which are an instrument of divine revelation. The argument seems clear and conclusive.

But is it all that conclusive?

While we have no doubt but that there is some element of truth in the above argument and that there is a calling of the Christian in this respect, there are other elements which enter in and which are of importance to consider.

In the first place, it is usually forgotten or ignored that the curse of God hangs heavily on this creation. Because of Adam's sin, God cursed the world. This curse is not removed from this present creation. Only the new earth will be free from the curse. While the curse does not completely obscure the many beauties of the creation, the curse is, nonetheless, death. Nothing man does will ever be able to eradicate the death which despoils this creation.

In the second place, man's wrecking of the creation is not an intellectual fault but a spiritual sin. He does not ruin the world because of ignorance. He ruins it because he is wicked. The problem is not therefore, so easily solved. God created man as king over the creation. Now a king is one who, above all, fears God. This was eminently true of Adam. He was king; but under God. He was king of the world, but servant of the Most High. And his kingship was therefore the kind which

obligated him to rule over the creation in such a way that he sought God's glory. This made it necessary for Adam to rule over all the creation as a benevolent and kind monarch who, for God's sake, sought the good of the subjects over which he ruled.

When man fell in Adam, man did not cease to be king in the creation. He still rules over all things in this earthly house. But man was changed spiritually. He no longer remained a servant of God but became a slave of Satan. He no longer ruled over the creation for God's honor, but rather exercised dominion over all things to serve his own evil purposes. He wants the creation to do something other than glorify its Maker. He wants it to be an instrument to permit him to indulge in all his evil desires. He is not a kind and benevolent monarch who rules in God's name; but he is a tyrant, cruel and bloodthirsty, bent on using his throne for himself alone no matter what the cost to his subjects.

Because this spiritual fault is the dominating characteristic of his life in relation to the creation, he rapes the creation. He cannot seek its good. He wants to trample on it, to force it to serve his own evil ends. He wants it to be twisted and wrenched, trampled and abused, so that he can gain all there is to be gained from it to sin as much as possible. He forces the soil to produce beyond its capacity by all kinds of artificial means, so that he may become wealthy and a glutton. He leaves desolation strewn in his wake as he sails forth exploiting the resources of the creation to accumulate riches and luxuries. He makes the powers of the creation serve destructive ends. Harnessing the atom, he turns its power into bombs. Manufacturing automobiles, he slaughters thousands on the highways. Creating television, he uses it for the transmission of ungodly entertainment and wicked philosophy. Even his compatriots shudder at the staggering sins to which television gives rise.

All this and much more he does. He will continue to do this as long as he is wicked. No interest in environmental pollution and ecological balance will atter this. He will never sacrifice his own pleasure to restore balance to the creation and beauty to the world. The big question in pollution control is the question of who will pay the bill (a bill of billions of dollars) to clean up the mess man has made. No one wants to do this unless, in some way, it will put more money in his pockets. The industrialist will staunch the stream of pollution which destroys the rivers if it will sell his product, if it is good business. The citizen will join an anti-litter campaign if it will make his pleasure more pleasurable. His motives remain selfish. He will not be king for God's sake; he must remain a cruel and despotic tyrant in the world.

As long as this lasts (and it will last until the world ends) there is no solution. Man builds a house of cards which presently will crumble. He destroys himself and the world which is his home. He works to save one part

of the creation, but must destroy another to accomplish it.

It is for this reason that man is so terribly wrong in finding the deepest cause of his troubles in an excess of population. This is a flat denial of God's sovereign rule over all things. But in this wicked idea he finds his solutions. And so he must speak in terms which violate God's sacred precepts. He will slaughter the unborn babes in their mother's wombs with cold-blooded fury to preserve his self-interests and his desires to accumulate the world's treasures as his own. He will corrupt the institution of marriage so that it remains a means for indulging in unbridled sex, but does not result in childbirth and population growth. But when his troubles stem from rebellion against God, he must not expect that his troubles will be solved from yet greater rebellion. When his big problems result from refusing to rule in God's world as God's servant, he is a fool to think that the solution lies in contemptuous violation of God's sacred commands. He remains the instrument of his own destruction.

This is hopelessness and despair, of course. This is why the child of God does not fasten his hopes and desires upon the things of this world. He knows that the world will be destroyed. It cannot endure forever: for Christ rules over all and will burn this world in fire. His hopes are fastened upon the new heavens and the new earth which is his home.

UNLIMITED ABORTIONS

The first reports are in on the results of the new laws recently adopted in New York State to liberalize abortions. The new law permits abortions to be performed at any time up to the 24th week of pregnancy as a matter of discretion between a woman and her doctor. The law went into effect July 1.

On the very first day close to 200 pregnancies were terminated in state hospitals, more than twenty times as many as would have been legal under old laws which permitted abortion only to save the life of the mother. Hospital officials estimate that they shall have to perform in the neighborhood of 30,000 abortions a year under this law in municipal hospitals alone. Private hospitals would have to handle an additional 30,000 or more abortions to take care of the demand. This would be a figure far in excess of the annual number of deliveries.

But already problems are rising. One of these problems is the cost of an abortion. The cost is so high that only those who have enough money or adequate insurance will be able to gain access to operating rooms while the poor will be denied abortions. The result is that already those who pushed so hard for abortion reform are clamoring for additional changes and more liberalization of the law so that abortion can be available to all no matter how poor they may be. This too will soon pass public approval, no doubt. But even

then the pro-abortionists will not be satisfied. Already they are preparing a campaign to make abortion required in various cases. These people want abortions to be legally imposed upon those who are mentally retarded (by some standards they themselves set up), upon those who are carriers of crippling and hereditary diseases (no matter how small the genetic possibility of passing on these diseases may be), upon those who refuse to limit the size of their families voluntarily.

When laws making abortion available to all who request it become nation-wide, hundreds of thousands of unborn infants will be killed. The thought is blood-chilling. If the pro-abortionists get their way in forcing through state or federal legislatures their ideas, the consequences will be horrible beyond description.

ROME'S NEW LAWS FOR MIXED MARRIAGES

Once again Rome has liberalized her requirements in mixed marriages. In 1966, the Romish Church issued guidelines which required a non-Catholic marrying a Roman Catholic to promise sincerely and openly to raise the children as members of the Romish Church. The question at that time was whether the promise had to be made in writing or orally. The decision was to be left to the local bishop.

This requirement has now been dropped. Pope Paul VI has ruled that such it should be. The non-Catholic need make no such promise any longer. However, the Catholic partner in the marriage is still under obligation to do his or her utmost to see to it that the children born of a mixed marriage are baptized in the Church and brought up in the Roman faith. The non-Catholic partner need only be informed of these obligations of his or her prospective mate.

A Roman Catholic still needs a dispensation from his bishop before he may marry a person not baptized in the Roman Catholic Church.

Roman Catholics have traditionally seen the dangers involved in mixed marriages and have attempted to solve some of the problems which arise through various laws which are now gradually being relaxed. But whether there are laws or not, whether existing laws are abandoned or retained, the principle that needs to be emphasized is that only when husband and wife are joined "in the Lord" and are united on the basis of His truth can their marriage be a picture of the relation between Christ and His Church. Without the unity of the truth there is no unity in any aspect of marriage. United in the truth of the Scriptures there is unity in all married life.

SOUTHERN BAPTISTS ASSERT THEIR CONSERVATISM

Last year, in Southern Baptist circles a new commentary was issued on the book of Genesis written by G. Henton Davis and published by Broadman Press, the publishing arm of the Southern Baptist's Sunday

School Board. This commentary threw doubt on the traditional views of the infallibility of Scripture and the historicity of parts of the book of Genesis. The commentary came under immediate attack, but the leadership of the church put its stamp of approval on the book and it was sold throughout the Church.

But the issue came up at last summer's meeting of the Convention and the Convention revolted against its leadership and voted by majority of 5 to 1 to stamp out the book. The conservatives were too strong for the liberals in this issue.

What is not clear is how the Church avoids some kind of censoring of literature. It would appear that the correct procedure would have been to discipline the author of the book, those who approved the book and the publishers for publishing it if the responsibility rested upon them in any way. But this was not done, it seems. Rather, the Convention voted to refuse to continue publishing the book. This is almost always a guarantee to make it a best seller, and the problem is hardly solved.

Correspondence and Reply

About the Father Groppi Lecture

Calvin College
Grand Rapids, Mich. 49506
August, 1970

The Rev. G. Van Baren
c/o *The Standard Bearer*

Dear Rev. Van Baren:

Your recent article on "Father Groppi at Calvin College" has been brought to our attention, and since we were the three Calvin professors who were on stage with Father Groppi we feel that some explanation on our part is in order. We hope that you will be so kind as to print this reply in *The Standard Bearer*.

We are grateful for your expressions of concern for Calvin College and for the integrity of the Reformed faith which is being taught there. We share your concern lest the historic Reformed faith as contained in the Scriptures and summarized in the confessions of the Reformation be diluted or compromised. We can understand very well also how after hearing Father Groppi's address at Calvin you might be alarmed and saddened. If the only thing that one heard from Calvin College were what Father Groppi said, it would be easy to conclude that the college had forsaken the Reformed faith and that it no longer had anything to set it apart as the distinctive "college of the Christian Reformed Church."

Father Groppi did not speak *for* Calvin College and his appearance at Calvin by no means implied the college's endorsement of anything he might have said. He appeared as part of our lecture program which is designed to allow the college community to hear first hand the spokesmen for views which may differ from the views of the college and its faculty. That we at Calvin do not endorse the positions of those who may lecture in this series should be clear from the fact that such guest lecturers have represented views that are

contradictory and irreconcilable with each other. This past year, for example, the two lecturers we heard were Russell Kirk, the prominent spokesman for conservatism on social issues, and Father Groppi who is very liberal on the same issues. In a similar program this year we had a panel of NBC newsmen, which in all probability included some agnostics. It is simply inconceivable that the college could be endorsing all the contradictory views of the speakers whom we may bring to our campus. Furthermore, this college and its faculty members in fact disagree fundamentally with the positions represented by any such speakers who are not Reformed Christians. We do feel, nevertheless, that it is proper for an educational institution to present opportunities to hear as well as to study positions which may differ from those which we present in our own classes.

Nonetheless, we can understand how a guest coming to hear some one of these lectures might misconstrue our intentions and assume that we were endorsing something that we were not. We in the college community have discussed this problem at great length over the past years, and in fact we were particularly concerned over the appearance of Father Groppi, which we feared might well lead to these sort of misunderstandings. We had hoped, however, that by having Calvin professors on the stage we would be able to open up a discussion with him that would clarify our differences. In this, however, we must confess that we did not succeed, and we can only ask that you will try to understand our explanation of why.

Instead of a lecture, Father Groppi delivered an impassioned exhortation. As you saw, he is a master at arousing an audience's sympathies, and it was clear to all of us on stage that any attempt at serious debate afterward would be an anti-climax in which we would come out the losers. It would have been somewhat analogous to attempting to debate Reformed theology

with Billy Graham as he was giving his altar call. Moreover, Groppi was speaking on the most emotionally charged issue of the day, and much of what he said concerning injustices and exploitations of blacks and the need for justice and an end to such exploitations was unquestionably laudable. We, of course, differed with him concerning many of the tactics and moral positions which he endorsed, and in our own dealings with these problems have insisted on the crucial importance of the redemptive work of Christ and the regenerating work of the Holy Spirit. We were faced however with a very difficult situation, and this became evident in our questions. Because Groppi had defined his subject in such a way that any opposition to his methods of dealing with exploitation and injustice would automatically be interpreted by him as a racist endorsement of such exploitation and injustice, it seemed best to each of us to emphasize first of all that we did not disagree with him as to the urgency of such problems and to ask questions that might help clarify what he was trying to say in his many controversial suggestions as to the solutions to these problems. Even so, Groppi, who was much more disposed to exhort than to discuss, was clearly impatient with our questions (he cut off one questioner and he also suggested that after each of us had spoken only once we hear from those on the floor). Under such circumstances none of us felt talented enough to raise all the issues of our fundamental differences in the brief time remaining without creating serious misunderstandings. The result was, as your account of what we said underscored, that our true intentions as well as our own positions on the basic issues were not made entirely clear. For this we are truly sorry. We must add also the observation that anyone making impromptu remarks (as even President Nixon recently found out) is liable to choose words which are not the best. The reference to "the best sermon" that was made is a case of such ill-chosen words which we regret and would like to retract.

Again, we can understand how, coming in from the outside and seeing only this from us without the total context of what we ourselves say, write, and teach in our classes, you could plausibly have come to the conclusion that we were compromising the faith. In that context, however, of the entire work of the college and of our own work we do not feel that we were compromising. No student at Calvin College who knows us or has heard what the three of us teach in our courses, or who has studied with our colleagues at Calvin, could possibly maintain that we endorsed all of the tactics and moral judgements which Father Groppi advocated. Very few of our students, we feel sure, would have any difficulty in distinguishing between our points of agreement with Groppi and the points of our basic disagreement. Moreover, Father Groppi's appearance, as all such guest lectures where we hear

views differing from our own, has provided us with continuing occasions which we have been using to discuss the Reformed view on precisely these vital issues and distinctions with our classes.

We sincerely hope that you will attempt to understand this episode in its entire context, and we apologize for any misunderstandings which it has caused. We would like to be able to continue to keep our lecture series open to persons in the community such as yourself who are interested as we are in hearing how those who differ from us express their views, and we hope to find a way to help avoid such misunderstandings among our friends in the future. We sincerely hope also that you will continue in your concern for Calvin College in the warmth of Christian admonition and fellowship. Each of us would be glad to talk personally with you or any others further about this matter at any time.

Sincerely yours,
Samuel Greydanus,
George Marsden,
Richard Mouw

Copies: *Torch & Trumpet*
President W. Spoelhof,
Calvin College

Dear Professors,

I thank you for the courteous and concerned answer you give to the "Father Groppi" article which appeared in the *Standard Bearer* of June 1, 1970, and which was reproduced and distributed by the Association of Christian Reformed Laymen in their bulletin, and reprinted in the *Torch and Trumpet*.

I am happy to hear that you do renounce the "tactics and moral judgements which Father Groppi advocated." Any Reformed Christian could do no less. As you suggest, is surely was not evident that you disagreed with Groppi that evening he spoke at Calvin. Your reference that night to Groppi's speech as "one of the best sermons I've ever heard" and your favorable comparison of Groppi with the Old Testament prophets, as well as the opening prayer which asked God's blessing upon that man — this suggested wholehearted approval. In fact, I did not at all have the impression that your "own positions on the basic issues were not made *entirely* clear" (*italics mine*). On the contrary, I thought (and still do) that you expressed yourselves *very clearly* — and therefore I am pleased that you now repudiate much of that position through your letter.

I am sorry, however, that you suggest that a judgment of that one evening ought to be made in the "total context of what (you) say, write, and teach in (your) classes." If I too may use an analogy, I would think that your reasoning sounds much like the robber, caught in the act, who would plead for his freedom

and even claim innocence in light of the context of a good religious and family life. It seems to me that anyone acquainted with the Reformed position you maintain is yours in the classroom, would have been doubly appalled by your stance that evening in which Groppi spoke.

I do question also your statement that "very few of our students . . . would have any difficulty in distinguishing between our points of agreement with Groppi and the points of our basic disagreement." I could wish that were true. But I can only form a judgment of that evening on the basis of the continual applause following even the most unscriptural suggestions and of the standing ovation by the largely student audience at the conclusion of the speech. It was my opinion then, and your letter does not change my conviction, that either most of these students could discern *no* basic disagreement between yourselves and Groppi, or, if they discerned any basic disagreement, that they were ready to support Groppi rather than any position you maintained in your classroom. In either case, the situation would be very serious, and reason for concern.

I want also to express appreciation for your invitation to continue expressions of concern for Calvin College "in the warmth of Christian admonition and fellowship." I would like to respond to that invitation.

In the first place, I would like to address myself to you. You, in your letter, express certain fears which you had that evening — fears of coming out of any debate as "losers", fears of being labeled "racists", fears of "creating serious misunderstandings". I suppose I can understand some of these fears — but they are sinful fears, are they not? If one gives answer from the infallible Word of God showing that obedience to governmental authority is required by God, or that the commandments of God are always binding and to be obeyed — then it matters not if Groppi calls you "racist". It is not his judgment which must be of concern to you, but the judgment of God in His Word. And who, ultimately, must determine if you are "losers" in any debate? The audience could conceivably have so judged; but again, God's judgment is the only valid one. Nor do I understand your fear of "creating serious misunderstandings" — for this is exactly what you did by indicating full approval of Groppi's position. Scripture very pertinently insists, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:15b)

In the second place, may I be so bold as to criticize the position of Calvin College whereby it admits to its platform, welcomes, and even prays for speakers such as Groppi. You have, so you write, already discussed among yourselves this question at great length during the past years. You have concluded that you can allow virtually any sort of speaker on your platform — even agnostics. I understand the arguments concerning the

hearing of both sides of a question. Yet such a policy is a very basic error. I would point out that this is true for several reasons:

First: the devil and his followers have platforms in abundance already in this world (over television and radio; in magazines and newspapers; at public gatherings); should Christians provide additional platforms for them within their schools or churches? What nation ever invites its adversary within its walls to advocate its own cause?

Secondly: Jesus said, "For the children of this world are in their generation wiser than the children of light" (Luke 16:8). That fact is often seen when children of God attempt to sit on the same platform with the ungodly. Worldly wisdom is made to appear so much better than that Wisdom which is from above. You yourselves suggest this when you state, "Under such circumstances none of us felt talented enough to raise all the issues of our fundamental differences in the brief time remaining without creating serious misunderstandings."

Thirdly: to debate with the ungodly, one must proceed from their basis: a human logic. The ungodly, of course, will never accept arguments from the infallible Word of God. Proceeding from the basis of mere human logic, children of God would likely "lose" every debate. By faith only does one believe the revelation of God's Word. There can then be no basis for any sort of true debate between the child of God and the ungodly.

Fourthly: Calvin College deliberately places impressionable covenant youth in a position in which these youth can compare men such as Groppi with yourselves. You yourselves confess that you came out second best. Would you place the hand of your child in the flame in order to teach him the dangers and hazards of fire? Should you deliberately place the eyes, ears, and minds of impressionable youth at the feet of a man such as Father Groppi for purposes of "instruction" — yet believe that they will not be spiritually "burned"?

Finally, and decisively as far as I am concerned, there is the testimony of Scripture concerning this. Paul warns the Ephesians, "Neither give place to the devil" (4:27). That surely means that you allow neither the devil nor his cohorts a platform within the church or within any Christian institution from which he can directly address Christians. Paul further warns, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). And the apostle John states emphatically, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds (II John 10,11). Your present practice violates that Scripture.

In conclusion, it is my hope that the original article

concerning "Father Groppi at Calvin College" emphasized especially the deep concern of the whole faithful Reformed community concerning the direction in which Calvin College is going. The "Father Groppi" incident is not an isolated instance which gives cause for such concern. I hope too that you do continue to "keep the lecture series open to persons of the community. . . ." I do not know if I myself will have either

the time or desire to attend future lectures. Yet, should the college now close any future lecture series to the public, perhaps out of a fear of unfavorable reports, it will only open itself to greater distrust and suspicion.

Sincerely,
G. Van Baren

Question Box

A Question About II Peter 2: 1, 2

Prof. H.C. Hoeksema

From a Wisconsin reader comes the following question:

Dear Editor:

Would you please explain II Peter 2:1. According to an article in the *Lutheran News (Christian News? — HCH)*, verse 2 refers to us as Protestant Reformed. I would appreciate an explanation of verse 1.

Thank-you.

In the unending love of Christ,

Reply

First of all, let me remark that as a matter of policy, questions for this department will no longer be accompanied by the names of the correspondents *unless specifically requested*. The questions as sent in to the Editor, however, *must be signed*; as a matter of personal policy, I throw all unsigned correspondence in the wastebasket *unread*.

Now the question.

1) As far as the reference to *Christian News* is concerned, although both Prof. Hanko and I usually scan this paper, I did not notice the article to which my correspondent refers nor any reference to the Protestant Reformed Churches. Hence, if my questioner is not satisfied after this answer, he is welcome to write again and furnish me with the article in question.

2) II Peter 2:1 reads: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Briefly, I would call attention to the following elements:

In the first place, the apostle, having written in the preceding context about the true prophets (1:16-21), now prophesies that false teachers shall arise in the church. And he introduces this warning by emphasizing that this may be expected because it has always been the case in the church: it took place already in the old dispensation that there were false prophets,

who were also warned against in the Law (cf. Deut. 13 and 18). These false teachers shall be characterized by two things, according to the text. They will import their heresies into the church secretly, stealthily. This is always characteristic of a heretical teacher, of course. He cannot succeed if he stomps in wearing wooden shoes. He must deceive. He must work stealthily. He must leave a pious impression. He must fool people into thinking that he speaks in the name of the Lord and as a Christian teacher; and he must make an appeal to Scripture. But all the time he is secretly leading away from Scripture. Meanwhile — and here is the second characteristic — they bring in damnable heresies, heresies of damnation, i.e., which have their origin in hell, so that through these false teachers and their false teachings "the gates of hell" attempt to prevail against the church.

In the second place, these false teachers even deny the Lord that bought them. Negatively, we may rule out at once any interpretation of this expression which would teach that those whom the Lord bought by His precious sacrifice could finally deny Him and go lost. This is the well-known Arminian heresy of the denial of the perseverance of the saints and, with it, of the efficacy of the atonement. As Canons V, 8 so aptly puts it, and as is the current teaching of Scripture concerning particular atonement, "the merit, intercession and preservation of Christ cannot be rendered ineffectual." If therefore we follow the King James translation, the statement can only mean that these false teachers belonged to the church outwardly, though they never truly were of the church. They outwardly belonged to the church, and in that same sense outwardly (by their name and by their profession) belonged to those that were saved by the blood of Christ. But now according to their false teaching they deny that Lord Who bought them, that is, the very Lord of Whom they once professed that He bought them. And thus it also becomes evident that actually and objectively the Lord had never really bought them, and they

did not belong to His sheep: for then they would not fall away.

There is another possible interpretation, however, on the basis of the original. Perhaps if I translate the expression literally as follows, this will be more clear: "the-having-bought-them-Lord denying." Then the text does not mean that they deny that the Lord had bought them, or that they deny that they once had been bought by Christ whereas they formerly professed this. Nor does the text then emphasize that they deny the Lord as such and in general. But the emphasis falls upon the aspect of the atonement itself. They deny the *atonement* Lord. They deny the atonement and the necessity of the atonement for themselves or for anyone.

They still claim to belong to the Lord, but they deny that the Lord is an atoning Lord. In other words, they teach, positively, the false doctrine that they are saved by works. In my opinion, this second interpretation has much in favor of it.

In the third place, the text emphasizes a fact which many today are reluctant to emphasize, namely, that such false teachers gather to themselves swift destruction; and the reference is not to any temporal destruction, but to final destruction. In other words, such false teachers run swiftly to hell!

I do not know what questions this may raise for my correspondent with respect to verse 2. But I have tried to fulfill my mandate, to explain verse 1.

Questions About The "New Theology"

From a reader in Holland, Michigan comes the following:

Dear Brother,

Today one reads much about the new theology, neo-orthodoxy, and recent scientific data which compels theologians to accept new exegetical ideas in regard to the Scriptures.

What must we say about this? Our fathers gave us our Doctrinal Standards. Are they becoming obsolete? Are there really new truths which call for a new interpretation of the Scriptures? Doesn't the authority of the Scriptures depend on its infallibility?

We're living in an age of confusion and doctrinal indifference. Your comments will be greatly appreciated. You may do so in *The Standard Bearer*.

Your brother in the Lord,

Reply

This questioner gives a rather large order which I will have to fill on the installment plan, I'm afraid, lest I hog too many pages. But the questions are both interesting and pertinent.

For the sake of simplicity and also because this is a rather key question, let me begin with the last question: "Doesn't the authority of the Scriptures depend on its infallibility?"

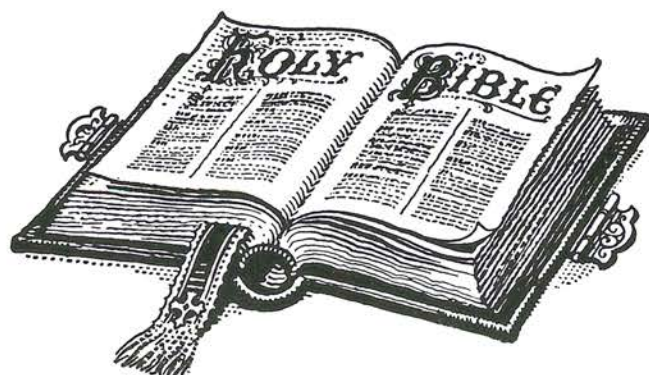
This is a question which is much discussed today in connection with the so-called "new theology." The latter is inclined to answer this question negatively and to maintain that somehow the authority of Scripture can be maintained while the infallibility of Scripture can be denied. Authority does not depend on infallibility; hence, it is safe to deny infallibility without running the risk of denying authority.

Perhaps my answer to this question will come as something of a shock. I also answer *No*. I do not believe that the authority of the Scriptures depends on

Scripture's infallibility. In the first place, I believe that the authority of the Scriptures depends on the Author of the Scriptures, God Himself. Because the Scriptures are the Word of God written, they are vested with and characterized by the authority (sovereign authority, mind you!) of God Himself. In the second place, I believe that the infallibility of Scripture is not only directly taught us by the divinely authoritative Scriptures, but that such infallibility necessarily follows from the fact that the Scriptures are of divine authority. Authority and infallibility go hand in hand. In the third place, I believe that it is certainly impossible to deny the infallibility of Scripture and at the same time to maintain its divine authority. This would result in the totally contradictory idea that divine authority could inhere in that which is fallible and erroneous. In other words, it would make God a liar. And this is too blasphemous to conceive.

Moreover, I believe the above answer is in harmony with Scripture and the confessions, specifically the Belgic Confession, Articles 3 and 5.

I will try to answer the remaining questions in the next issue.



*In His Fear***Caesar's For Christ's Sake***Rev. John A. Heys*

The believer is a pilgrim.

Having said this we have not said anything distinctive about him.

All men are pilgrims whether they belong to Caesar's kingdom, that is, to a kingdom of this world, or whether they have their citizenship in heaven. All men not only stay on this earth temporarily in one of Caesar's kingdoms, but all men are travelling to a different country than that of their earthly life, and presently will be everlastingly in a realm other than that over which Caesar or one of his counterparts ruled.

The believer is a pilgrim who is walking with his eye upon the city that hath foundations, whose designer and builder is God. The unbeliever is a pilgrim who is rushing ever more swiftly to an abode of desolation, of weeping and gnashing of teeth. Neither one will remain here forever. The believer shall return to life on this earth after it is purified and renewed. The unbeliever, who thinks of nothing but this life and gives his name to his possessions in the hope of remaining here through his works and posterity, shall be swept off, never to have a moment of laughter and joy upon it again.

And although the child of God, chosen by Him, loved by Him and having some wonderful promises from Him, is approaching every moment of his earthly life that city which hath foundations, it pleases God to make him a citizen of a kingdom of this world for a time. He is a citizen of God's kingdom and of Caesar's. The unbeliever is a citizen of Caesar's and of Satan's kingdoms; and Caesar and all his cohorts and counterparts are likewise citizens of that kingdom of darkness. It makes no difference to what earthly kingdom the unbeliever may belong, he is at once and at the same time a citizen of the kingdom of unrighteousness. But it makes really no principle difference to the child of God either to what earthly kingdom he belongs. He may have more persecution in the one and more freedoms in the other. He may be able to make a better living in the realm of one of Caesar's kind than in another. But since this is not his goal, and he is only passing through, his concern is the kingdom at the end of the way. He knows that these are not only temporary afflictions which now he suffers, but also such very light afflictions in contrast to the everlasting weight of glory that is laid away in Christ. II Corinthians 4:17,18.

However, the believer is a citizen of Caesar's king-

dom for God's and Christ's sake. And he is a loyal citizen also for that very reason. He is a citizen of Caesar's kingdom, and he recognizes Caesar as his king. He is a citizen of Christ's kingdom, and he recognizes Christ as his King. But there is no conflict here. He does not refuse to be a citizen of Caesar's kingdom in order to remain a citizen of Christ's. He remains a loyal and faithful citizen in Caesar's kingdom exactly because he wants to be pleasing to Christ, his King. The believer, as he lives from the principle of his faith is the most loyal citizen that any earthly kingdom could ever want or find.

That does not mean that Caesar and his like will always make this judgment. This does not mean that his compatriots will do the same. Was it not exactly the Jews who accused One of their own of being unloyal to Caesar? Was this not exactly their cry whereby they obtained a cross in order to get rid of Him? Were not the apostles of Christ accused of the very same thing? and long before this was not this the cry of Haman before king Ahasuerus, in order to have all the Jews all over the world exterminated? Oh, no, we may expect to be called obstructionists, narrow-minded, traitors and the like.

But the fact remains that the believer as he lives out of the principle of his faith is the most loyal and most-to-be-desired citizen in any kingdom of this earth. He honours his father and his mother. He submits to every ordinance of man for God's sake. He pays his taxes in full and without complaint. He obeys all laws even when he cannot see the wisdom or justice of them. He will do anything that his government demands of him and that does not require of him that he sin against the King of the City toward which he is travelling.

It is exactly because he is a citizen of Christ's kingdom that he will do all this. There was no better citizen than Christ. He did not hesitate to inform His tormentors that they must render to Caesar the things of Caesar. He never broke a law of Caesar's rule. He was willing to be born in a stable when the demand of Caesar came that all the world should be registered for a coming taxation. When Caesar through Pilate nailed Him to the tree, He remained there though men taunted Him to come down, and He had the power to do so.

And the Christian partaking of Christ's anointing, reborn with His life, controlled by His Spirit, loving the law of God, by the love from Christ shed abroad in his heart, will do as Christ did. He will "render to all

their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Romans 13:7. He will do this when he lives from the principle of his faith and new life. That life and that faith will allow him to do nothing but that which Christ would do in the circumstances.

But that Christian pilgrim is in for some rough days. And all of it will not come from those who claim no other loyalty and citizenship than that of the earthly kingdom wherein they were born or obtained their citizenship. This will certainly be part of it. But, as was the case with Jesus, who was attacked not directly by Caesar and Pilate, but, of all things, by His own countrymen, and those who professed to be the children of God, by the rulers in the church of that day, so it will be in the days that are rapidly approaching us.

You see, Jesus gave what is called the great commission; and He sent His apostles out to disciple (That is the word Jesus uses) all nations. But while this is going on, Satan has also commissioned his viper's brood to disciple all church members for and to baptize them in the name of the Antichrist. And Satan and his cohorts and labourers seek to realize a church that is Christ's for Caesar's sake. THAT is the battle of the ages. That is the struggle of which God spoke in Genesis 3:15, when He promises to put His own love in the hearts of the seed of the woman while leaving the hatred of God in the hearts of the serpent's brood. The Word of God tells us to be Caesar's for Christ's sake. The philosophy of man urges us to be Christ's for Caesar's sake.

Satan does not mind if you are Christ's as long as you are Christ's for Caesar's sake. When he can press the church into serving the kingdoms of this world, he knows that he has diverted her from serving Christ. He is quite willing to see the church moving into the area of all the social problems of the world, because while she is busy with these she has no time or enthusiasm any more to be busy with the problems of sin and of salvation. Let it be clearly understood that solving the social problems of the world has nothing to do with salvation. All that you gain for man in this way, he is going to lose anyway. And all the earthly benefits you may realize for him are not going to bring him *one* inch closer to the kingdom of God. But if the church can only preach along with Satan, "Thou shalt and can become like God," Satan is quite happy to have you in that church.

The serious-minded believer today will take stock in what is taking place in the church world. The world

has always boasted that it will be like God. It has always made fantastic claims of what it is going to do. It has boasted of the diseases it will cure and of the death it will ultimately overcome. It boasts today of the day when it will control our weather, and when it will create life in the test tube of the laboratory. Caesar has never said, "Render unto God the things of God." He has always said that it all belongs to man. And nothing else can we expect from the world.

But so much of the church has joined Caesar in his antichristian ambitions and projects. That is the tragedy of it. So many churches make no attempt to get at the root of all social problems: Sin. So many therefore explore every way for a solution but the way of a rebirth and a new heart by the grace of God. And many that call themselves Christian psychiatrists reveal the same folly. Sin is not the cause of our quirks and even of murder. No, there is a more palatable explanation that gives a little more hope to man. If he is totally depraved, there is, of course, nothing that other men can do for him. But if it is some experience in childhood, some environment, some childhood deprivation or scare that can be blamed for it all, then MAN can solve man's problems; and we do not need Christ and His cross and Spirit. We do not pray then, but we pay. No prayer to God is needed; but you can pay dearly to the "head shrinker" for his words of foolishness!

Much of the church wants no "blood theology" of the cross of Christ and forgiveness of our sins through it. Instead they stand with open mouths to drink in and devour the spoutings of the world that come with a salvation by science. Many in the church world today do not glory in the cross of Christ anymore but boast of the "social gains" that they have made. And the reason for it all is at hand. They want no salvation from sin and for the glory of God. They want no ability to walk in His fear and to be His royal priesthood. They want a salvation that gives their flesh freedom and opportunity to seek more fully the lusts of the flesh, the lusts of the eye and the pride of life. They will be Christ's, if it will enable them to be Caesar's to the full extent of their flesh's earthly cravings.

What is the conclusion of the matter? Be a good citizen of Caesar for Christ's sake. Be loyal and faithful to the powers that God sets over you during your pilgrimage here below. But let no man deceive you into becoming Christ's for Caesar's sake. Let the dead bury the dead. But, as living stones, live in His fear.

Reserve September 24 for the Annual R.F.P.A. Meeting at Southwest Prot. Ref. Church

Contending for the Faith

The Doctrine of Atonement

FIRST PERIOD – 80-254 A.D.

Rev. H. Veldman

We concluded our preceding article with the remark that distinctive clarity of thought with respect to the atonement of our Lord Jesus Christ did not characterize the doctrine and teachings of the church until later. This is understandable. It is always heresy and attacks upon the truths of the Word of God that evoke and call forth from the church its answer to these attacks upon the truth. This is true of the union of the divine and human natures as united in the one Divine Person of the Son. This is also true as far as the atonement and redemption of Christ are concerned. Be this as it may, Tertullian does have something to say about the nature of the passion and sufferings of our Lord Jesus Christ.

In answer to Marcion, who denied the reality of Christ's appearance in our flesh and blood, Tertullian maintains the reality of this appearance of Christ, as is evident from the following quotation (Vol. III, *The Ante-Nicene Fathers*, page 524):

There are, to be sure, other things also quite as foolish (as the birth of Christ), which have reference to the humiliations and sufferings of God. Or else, let them call a crucified God "wisdom." But Marcion will apply the knife to this *doctrine* also, and even with greater reason. For which is more unworthy of God, which is more likely to raise a blush of shame, that God should be born, or that He should die? that He should bear the flesh, or the cross? be circumcised, or be crucified? be cradled, or be confined? be laid in a manger, or in a tomb? *Talk of "wisdom!"* You will show more of *that* if you refuse to believe this also. But, after all, you will not be "wise" unless you become a "fool" to the world, by believing "the foolish things of God." Have you, then, cut away all sufferings from Christ, on the ground that, as a mere phantom, He was incapable of experiencing them? We have said above that He might possibly have undergone birth and infancy. But answer me at once, you that murder truth: Was not God really crucified? And, having been really crucified, did He not really die? And, having indeed really died, did He not really rise again? Falsely did Paul "determine to know nothing amongst us but Jesus and Him crucified;" falsely has he impressed upon us that He was buried; falsely inculcated that He rose again. False, therefore, is our faith also. And all that we hope for whom Christ will be a phantom.

Of Tertullian, *The New Schaff-Herzog Religious Encyclopedia* writes the following (XI, 306: "(4) In soteriology Tertullian does not dogmatize, he prefers

to keep silence at the mystery of the cross. The sufferings of Christ's life as well as of the crucifixion are efficacious to redemption."

Tertullian does not give such a comprehensive and varied portraiture of the work of redemption, although he does speak of the death of Christ as the ground of salvation, and as a sacrifice. Writing against Marcion, he writes the following (*The Ante-Nicene Fathers*, III 328):

Christ's death, wherein lies the whole weight and fruit of the Christian name, is denied, although the apostle asserts it so expressly as undoubtedly real, making it the very foundation of the gospel, of our salvation, and of his own preaching. "I have delivered unto you before all things," says he, "how that Christ died for our sins, and that He was buried, and that He rose again the third day."

In this same volume of *The Ante-Nicene Fathers*, page 639, Chapter VII, this church father writes the following:

The apostle also knows what kind of God he has ascribed to us, when he writes: "If God spared not His own Son, but gave Him up for us, how did He not with Him also give us all things?" You see how Divine Wisdom has murdered even her own proper firstborn and only Son, Who is certainly about to live, nay, to bring back the others also into life. I can say with the Wisdom of God; It is Christ Who gave Himself up for our offences.

Writing on Baptism, Tertullian writes, Chapter XI, page 674 (in this passage the emphasis is laid upon the truth that the death of Jesus Christ is the ground of our salvation):

And thus it was with the selfsame "baptism of John" that His disciples used to baptize, as ministers, with which John before had baptized as forerunner. Let none think it was with some other, because no other exists, except that of Christ subsequently; which at that time, of course, could not be given by His disciples, inasmuch as the glory of the Lord had not yet been fully attained, nor the efficacy of the font established through the passion and the resurrection; because neither can our death see dissolution except by the Lord's passion, nor our life be restored without His resurrection.

Setting forth the views of Irenaeus, Reinhold Seeberg writes the following (see his *The History of Doctrines*, Book I, 128 f.f.):

United to God through Him, we attain to the faith of Abraham and learn to know and properly honor

God. But to this man could not attain unless freed from the forces of evil under whose dominion and bondage he had fallen. These are sin, alienation from God, and the devil. Christ, therefore, became man in order to recapitulate (cf. Eph. 1:10) the whole human race in Himself. (The reader may possibly recall, in an article not too long ago, that the undersigned quoted the late Dr. H. Bavinck, in which Dr. Bavinck states that the universalism of Christ's death was rather widely accepted in the Church in the days of its New Testament infancy. — H.V.) He embraces in Himself the entire human race and all human life: "When He became incarnate and was made man, He recapitulated in Himself the long line of men, standing surety in compendium for our salvation, so that what we had lost in Adam, i.e., our being in the image and likeness of God, this we might receive in Christ Jesus." As the human race was thus combined in Him, He became a new progenitor like Adam. He did what we and Adam should have done. He, as the representative of the race, presented His obedience before God for our disobedience. By His blood Christ redeemed us from the unrighteous dominion of sin ("By His blood effectually redeeming us, He gave Himself a ransom for those who have been led into captivity.") Through the fellowship of Christ with the race, it becomes reconciled to God; "For in the first Adam we offended, not observing his commandment; in the second Adam we have been reconciled again, having become obedient unto death." Through the fall, the race was brought under the dominion, though unlawful of the devil (the undersigned, H.V., does not understand just what is meant when it is stated that the race was brought under the dominion unlawfully; we know, in the light of the Word of God, that man's bondage to sin is certainly the punishment of God upon sin and therefore completely in harmony with the justice and righteousness of the living God). Christ has lawfully as a man, by the application and observance of the divine commandment (at his temptation), conquered the devil, and He has by His resurrection broken the power of death over the race. Thus the race became free from the power of death and the devil and from condemnation. In this way man became again the image of God and the son of God. And thus man became again precious in God's sight and intercourse and fellowship between God and man was restored through the forgiveness of sins Irenaeus accordingly means that Christ has taught us to know God, and that He, by entering the race and becoming a member of the body of humanity, has, as the new Adam, made the latter acceptable to God and freed it from the devil, death, and the dominion of sin. Through fellowship with Him the Spirit of God is brought to us, Who begins in us a new life in holy works. But the aim in view is the immortality of man; and thus the scope of apostolic teaching is, after the Greek fashion, contracted. Yet, as means to this end, biblical ideas find recognition as of fundamental importance.

We are not in the position to check up on all the references in the writings of Irenaeus which appear in this quotation of Seeberg. Even so, however, it is interesting to call attention to certain expressions attributed to Irenaeus. We read, e.g., that Christ stood surety in compendium for our salvation. We also read that this church father speaks of Christ as the representative of the human race, and this would seem to stress the legal idea. Irenaeus also uses the word "reconciliation," and that Christ by His blood gave Himself a ransom for those who have been led into captivity. However, we again observe that the sufferings and death of our Lord Jesus Christ were not clearly and distinctively defined and set forth by these early church fathers.

We also wish to call attention to Origen. Of the person and life of Origen we may read in Vol. IV of *The Ante-Nicene Fathers*. Origen, surnamed Adamantinus, was born in all probability at Alexandria, about the year 185 A.D. Notwithstanding that his name is derived from that of an Egyptian deity, there seems no reason to doubt that his parents were Christian at the time of his birth. The reader should remember the rise and rapid development of the great Alexandrian school, and the predominance which was imparted to it by the genius of the illustrious Clement. But in Origen, his pupil, who succeeded him at the surprising age of eighteen, a new sun was to rise upon its noontide. Truly Alexandria was the mother and mistress of churches in the benign sense of a nurse and instructress of Christendom. On the outbreak of the Decian persecution, in 249, he was imprisoned at Tyre, to which city he had gone from Caesarea for some unknown reason, and was made to suffer great cruelties by his persecutors. The effect of these upon a frame worn out by ascetic labours may be easily conceived. Although he survived his imprisonment, his body was so weakened by his sufferings, that he died at Tyre in 254, in the seventieth year of his age.

According to Philip Schaff (Vol. II, page 587):

Origen differs from Irenaeus in considering man, in consequence of sin, the lawful property of Satan, and in representing the victory over Satan as an outwitting of the enemy, who had no claim to the sinless soul of Jesus, and therefore could not keep it in death. The ransom was paid, not to God, but to Satan, who thereby lost his right to man. Here Origen touches on mythical Gnosticism. He contemplates the death of Christ, however, from other points of view also, as an atoning sacrifice of love offered to God for the sins of the world; as the highest proof of perfect obedience to God; and as an example of patience. He singularly extends the virtue of this redemption to the whole spirit world, to fallen angels as well as men, in connection with his hypothesis of a final restoration. The only one of the fathers who accompanies him in this is Gregory of Nyssa.

*Pages from the Past***Believers and Their Seed****COVENANT CHILDREN WHO DIE IN INFANCY***(Continuation of Chapter XI)**Rev. Herman Hoeksema*

Hence, rather commonly an entirely different consideration is adduced, namely, the fact that the Lord takes such children away in their early childhood. Not so much the covenant as the fact that they are taken away in infancy is then the ground upon which they wish to assume that such children are saved. Now there is indeed a certain validity in this consideration. The reasoning is that one knows nothing else of such children than that they were brought by God into the sphere of His covenant, that they were in no position whatsoever to set themselves against that covenant, and that if it is God's purpose with the reprobate children of the kingdom that in them sin shall be fully manifest as sin, then this purpose is surely never reached in those little ones who die. And therefore one would rather judge that such children are saved, exactly because of the consideration that the Lord took them away. But although there is indeed something attractive about such reasoning, it will nevertheless have to be admitted that at this point all Scriptural light is lacking. To a sure declaration that all children of the covenant who are taken away in early childhood are saved one can never come along the path of such reasoning. It remains rather a judgment of love than a well-founded item of confession.

Further, appeal is also made to a few expressions of Holy Writ which might seem to shed light on this problem.

In the first place, some like to point to the words of David when the child which he had begotten by Bathsheba was taken away by the Lord. As long as the child was still wrestling with death, the king fasted and wept. But as soon as the child was taken away, the king arose and washed himself and anointed himself and changed his apparel, in order to go to the house of the Lord and worship. And when his servants do not understand this and question him about it, the king answers: "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me," (II Samuel 12:15-23). Especially from these last words some would draw the conclusion that David lived in the conviction that his child had gone to heaven. Now everyone will have to concede that this is a very weak

basis on which to build the proposition that all baptized children who are taken away in their childhood are saved. In the first place, it is by no means exegetically certain that David here is thinking of heaven. When he says, "Can I bring him back again?" it is very plain that he is simply thinking of the state of death, and of nothing more. That death is decisive. His fasting and weeping would, from that point of view, be an indication of rebellion if he would continue it also after the child had died. That he does not want. He will submit himself to the Lord and give himself over to Him. But when immediately thereafter it also follows, "I shall go to him, but he shall not return to me," then it is exegetically improper to think of anything else than of that same state of death. David evidently wants to say that he also will enter into that state of death, that he is journeying toward that same grave, but that the child shall not return out of the grave to him. But even if you would understand the passage differently and accept the idea that the king here actually is thinking of the state of glory, then there is still no ground here for the general proposition that all baptized children who die in infancy are saved. At best one might draw the same conclusion as that which appears in Article 17 of the First Head of the Canons of Dordrecht, namely, that godly parents ought not to doubt concerning the salvation of their children.

Some have also pointed to the example of Abijah, the son of Jeroboam. We are all familiar with the history. Abijah was sick; and Jeroboam sent his wife in disguise to Ahijah the prophet, in order to find out what would become of the child. And with respect to his sick son, the following is prophesied by the prophet in the name of the Lord: "Arise thou therefore, get thee to thine house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam," (I Kings 14:12, 13). From this some would draw the conclusion that the Lord takes away children in their youth when He beholds some good in them toward the Lord. Now it strikes one immediately how weak such a proof is as a ground for the proposition that all the children of believers who die in infancy

are saved. For, in the first place, we have the instance here of an ungodly king, not of a godly parent. Besides, the Lord does not say that He takes the child away because there is some good found in him toward the Lord, but that for this reason the child, in distinction from the rest of Jeroboam's house, shall come to the grave. Of how little validity it is, then, to conclude from this that when the Lord takes out of this life a child of believing parents, He has seen some good in that child. Much rather would this incident lead one to the conclusion that the Lord takes away children of ungodly parents in their youth because He sees some good in them.

(To Be Continued)

RESOLUTION OF SYMPATHY

The Men's Society and The Ladies' Society of the South Holland Protestant Reformed Church wishes to express their heartfelt sympathy to Mr. and Mrs. Edward Bruinsma and family in the passing of their father and grandfather

MR. RICHARD L. REGNERUS

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

Rev. R. Decker, Pres.
Mr. Richard Poortinga, Sec'y.
Mrs. Ray Bruinsma, Sec'y.

ANNUAL MEETING of the R.F.P.A.

DATE: SEPTEMBER 24, 8 P.M.
PLACE: SOUTHWEST PROTESTANT REFORMED CHURCH
SPEAKER: REV. JOHN A. HEYS



NEW MEMBERS WELCOME!

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News From Our Churches

From the looks of this wonderful stack of news, we're going to have to be selective again this time. Let's begin with a couple of items most easily dated.

Iowa, as has Rev. G. Van Baren the call from Randolph, Wisconsin.

Those of you who place announcements in bulletins of other churches might be interested in knowing that

Rev. C. Hanko has declined the call from Doon,

the new "bulletin-maker" at our Hudsonville church is Mrs. Henry Bergman, 2005 Edson Drive, Hudsonville, Mich. 49426.

Another important address is that of Rev. Geo. C. Lubbers: Montego Bay, Jamaica, West Indies, General Delivery. His plans were to leave Grand Rapids September 9, at 7:00 A.M., and arrive in Jamaica at 2:20 P.M. So that he is not a "man without a country," he has a U.S. *office* address — 7501 Terrace Lane, Jenison, Mich. 49428.

On Sept. 4, before he left, Rev. Lubbers had a part in a "Jamaican Mission Emphasis Night" in our church in South Holland. Rev. Lubbers spoke and showed his slides. Rev. Elliott was also present to address the audience. A similar program was held in Loveland, Colorado, on August 7. Rev. J. Heys was there at the time, and he also accompanied his address to the people with a showing of the slides which he took in Jamaica during his stay there last spring.

Because of the nature of the work, our missionary efforts in Jamaica are more obvious, at present, than is the church extension work which is being carried on by various individual congregations. That this important, though perhaps less glamorous, work is not being neglected, is evident from the bulletins and news sheets sent this way. In fact, it seems that this work is being carried on with increased tempo. We would like to quote from a news letter from Pella, Iowa.

"1.) We now have a pamphlet distributing committee which mails 250 pamphlets a week to the Pella and Oskaloosa areas. These pamphlets are written by Rev. Engelsma and myself, and printed by the Reformed Action Society. General subject: the Last Things. 2.) A summer series of seven lectures on the Letters to the Churches of Revelation 2 and 3 is well under way. The problems that confront the church are treated in the context of these letters. It is hoped that these lectures give counsel and encouragement to those within and without our congregation. The pastor gives these speeches alternate Wednesday evenings throughout the summer. 3.) Although growth is very slow, yet we found it necessary to expand our auditorium, so that now seating capacity is about 110. We still get a goodly number of visitors at the evening worship service."

Our thanks for the above to Rev. D. Kuiper, pastor of the Pella congregation.

There are, still, several other churches about which we would like to give information concerning church extension activities — notably, the congregations of Loveland and Hope (Grand Rapids). But we're going to have to wait a couple of weeks with that because

there's a recent event, the reporting of which ought to be more fun than anything this writer has ever handled in this column. That event is the ministers' retreat, held August 25-27. Already in the May information sheet sent to ministers and their wives, there was a hint that this retreat would provide opportunity for both spiritual profit and refreshing relaxation and recreation. The letter made note of the fact that this would be an opportunity "for ministers to 'let their hair down' (if they had enough to do that)." Judging from reports, the ministers who attended had at least enough hair to let down.

According to Rev. Schipper, "the weather was perfect, and," he added, between mouthfuls of his first meal back home after the retreat, "I'm still hungry." We understand that at least one other minister enjoyed the food. Rev. Decker, it seems, has quite a capacity for pancakes. Rev. Heys, in counting those Rev. Decker was putting away, lost track after twelve. But Mrs. Hoeksema counted up to no less than seventeen. Mrs. Hoeksema, by the way, brought several pies along. There was one piece of pie left, and, somehow or other, Rev. Decker managed to get that piece. But the two professors saw to it, personally, that though he had his pie, he didn't have a chance to eat it, too.

We're told that the Deckers, Engelsmas, and Hankos went out for a middle-of-the-night dip. Seems that, though trying to remain quiet, they disturbed the sleep of a couple of others. Next morning, it was discovered that Rev. Decker's suitcase had mysteriously disappeared. The fact that Rev. and Mrs. Van Baren knew so little about this incident makes it rather difficult for one to believe that they were completely innocent in the case of the disappearing case.

Then there were the two-man rubber rafts. The object was to see to it that the other raft was empty of occupants as much as possible.

That our ministers had a well-deserved recreational outing, there is no doubt. But that they got together for more than that is equally beyond doubt. Topics for discussion included "The Pastor as Counselor and our Youth" led by Prof. Hoeksema, "Problems of the Jamaican Mission Field" by Rev. Elliott, "Suggested Methods for a More Active Home Mission" by Rev. D. Engelsma, and "Could We Improve Our Order of Worship — and if so, how?" by Prof. Hanko.

This news is too long. But after the editor-in-chief gets through with it, it'll probably be down to the right size. (Editor's note to News Editor: cf. Judges 14:18-b.)

D.R.D.