

The **STANDARD BEARER**

A REFORMED SEMI-MONTHLY MAGAZINE

The love of God does not come naturally; it comes in the inner struggle of grace in our hearts and lives!

We need to be warned, do we not? Love not the world!

See "The Strength of Youth" —page 1000.

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THE STANDARD BEARER

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MEDITATION

The Training of the Child

Rev. H. Veldman

"Train up a child in the way he should go. and when he is old, he will not depart from it."
Prov. 22:6.

Another season of instruction has again begun. Our covenant children are again receiving instruction in our christian schools. Soon they will also be receiving catechetical instruction. How wonderful it is that we may be busy in this tremendously important covenant task!

"Train up a child in the way he should go." This is the Lord's command. We do not decide whether or not the child should receive this covenant instruction.

Our only calling is to obey this divine injunction.

DIFFICULT

This task is difficult, first of all, because of the child — he is an imperfect saint. This child is a saint. Now we do well to note that he (or she) is not an unwritten piece of paper upon which we can write as and what we please. Although, of course, we must

instruct all our children, yet they do not all respond the same way, and there is nothing we can do about this. God alone determines their response. Neither is the child merely a member of the human race, a prospective member of the human society, a future American citizen. This is the purpose and view of the public school. And it is also true that this child is not to be viewed as a prospective child of God, who, as yet unconverted, must be trained to become a christian.

This child is a saint. Of course, this does not mean that all our children are saints. But it does mean that God's children are among our children. Indeed, although all is not Israel that is called Israel, we must instruct all our children. Also carnal Israel will be affected by this instruction. However, the positive purpose of our covenant instruction must center in this elect child of God, that, according to II Tim. 3:17, the man of God may be perfect, thoroughly furnished unto all good works.

That this child is a saint is of tremendous importance. How discouraging our efforts can be at times! All our efforts and training seem to be in vain. The fruit is so meager. How wonderful, therefore, it is to know from the Word of God that this child of our text is a saint, that our instruction will therefore not be in vain.

However, this child is an imperfect saint. This must not surprise us; in fact, we must reckon with it. He is regenerated, but only in principle; he has only a small beginning of the new life. He can be so slow to hear; he can be so contrary, so inclined to disobey and rebel; and as a teenager he can be so conceited. He is attracted by the things of this world; he enjoys radio and television; he can be so reluctant to be busy in the things of God's covenant. He mumbles and grumbles when told to prepare for school and catechism; he has snacks between meals and does not care to eat at mealtime; he considers his parents old-fashioned, relics of the "horse and buggy days;" he does not like the curfew. Indeed, how difficult it is to instruct the child! But this is not all.

The parent, too, is an imperfect saint. Indeed, he, too, is a saint. We refer, of course, to the Godfearing parent. But he is an imperfect saint. He is also inclined to provoke his children to wrath. They get so quickly under his skin and into his hair. The child will come to his parent and ask him to read to him, but the parent is watching television and does not like to be disturbed. As parents we can be so unnecessarily demanding and extreme in our demands; we can be so unduly severe, rave at the child, understanding so little that we must rule, not for our own sake but for God's sake. We can make our children so bitter, so uncomfortable, and arouse within them their evil and

carnal passions; we can threaten them so unrealistically and for the smallest thing.

Or, we will go to the other extreme, and defend our children. We do not mind hearing evil of the children of others; in fact, we even enjoy that. But we do not like to hear it of our own. And then we can do such foolish things; we will listen to what our children have to say about their teachers, and we will actually believe them! This is really so very, very bad. We listen to and believe these little gossipers. When has a Godfearing teacher ever had any difficulty with a Godfearing child who walks in the way of obedience? And in this vein we could continue.

This, that the parent is an imperfect saint, also makes the task of the training of the child extremely difficult. We must struggle, not only with very imperfect children, but also with our own very imperfect selves. Training the child, we must train ourselves also. And we do well to remember: if our children are little sinners, we are big sinners! There is so much in us that we must oppose; how difficult it is to continue our interest in the things of God and of His covenant! And then, sinners as we are, we must oppose and fight the sins of our children. Indeed, tremendously difficult is the calling to train up a child.

WONDERFUL

How wonderful it is to be busy in the covenant instruction of our children! Today we hear much of "Woman's Lib." Women desire equality with men, seek to be free. They speak of the drudgery of the home. . . . They think it more wonderful to be up and doing, to be getting into politics, and even to be considered for officebearer in the church of God. They do not understand how wonderful is this covenant calling to train up a child. How carnal, how devoid of spiritual insight, how spiritually insensitive are all these worldly movements that seek for freedom. How sensitive we should be to the wonderfulness of our high calling, how mindful of the fact that the time is short; indeed, let us labor while it is day before the night cometh wherein no man can work.

The word, "train up," means literally: to put something into the mouth, as with a spoon. The word is undoubtedly derived from natural life when food is put into the mouth of an infant. Children must be instructed, fed. And this applies to a person as long as he or she is in the age of instruction, whether he be an infant or child or an adolescent.

The text reads literally: Feed or instruct the child according to his way. Some have interpreted this scripture to mean: train up a child according to his receptivity, talent, character, etc. This gives good sense. "Way," then, is understood as character, habit, disposition, aptitude, as, e.g., his way of doing things.

Besides, this is surely our calling. What differences there are between children! We cannot discuss this now in detail. What a difference between an infant, a child, a teenager, a young person between the ages of twelve and twenty. Then, there are differences in character, in the ability to learn, etc. Some children are more backward than others. Others, e.g., are stubborn. And, of course, we must surely figure with this. All children cannot be treated alike. So, we must surely train up a child according to his receptivity. This, however, cannot be the meaning of this scripture. We read: when he is old, he will not depart from it. It is plain that the inspired writer means that the child will not depart from the way in which he was instructed to walk.

What is our way? We are all creatures of time. Irresistibly we move forward, constantly, to a definite goal, and always in an ethical, spiritual direction. My way is my conduct, my life's manifestation, as including all my thinking and willing and desiring, and this as in the midst of the world. My "way," therefore, refers to my covenant calling. It implies, first of all, the service of the living God, to love Him with all our heart and mind and soul and strength. Always we must love Him and seek Him in all that we do and with all that we possess. And, this walk must be antithetical. We must not mix our walk with any "common grace." Christ and Belial, God and Mammon, light and darkness do not mix. At all times we must walk distinctively, antithetically. The godly and the ungodly, the righteous and the unrighteous have everything in common *naturally*, but they have nothing in common *spiritually*. We must, therefore, shine as lights in the darkness, always reveal that we have a different birth, possess a different life, seek an altogether different goal. We must walk as citizens of the new and heavenly Jerusalem, but this also means that we are called to conduct ourselves as strangers and pilgrims in the earth.

This must determine our instruction. In all our instruction, also in the school, all the branches of learning must lead to God. And in all instruction the child must always be directed to his way, his calling to serve the Lord his God antithetically in the midst of the world. This is our calling. All our instruction as in the home, school, and church must be one. But we do well to bear in mind that the home is basic. How ineffective will be all instruction if the home fails to cooperate!

ASSURING

"And when he is old, he will not depart from it." This is also true, negatively, if we fail. If we fail to instruct our children properly, feed them stones for bread, the lie for the truth, also then he will not depart from it. Yes, God can save our children also

then, and in spite of our terrible negligence, and as according to election. But then the child is saved, corrected, in spite of our woeful failures. And the Godfearing child will understand this, recognize the failure of his parents and remind them of it. And if as parents we repent, it will mean for us sorrow and anguish of heart. And if as parents we repent and see our error, and the children continue in the way we had led them, that will torment and plague us day after day after day.

This scripture, we understand, refers to the Godfearing child of Godfearing parents. What a beautiful picture we have here! A child has become old. He may forget the things of his present time, cannot remember from one day to another, but he does not forget what he has learned in his youth. This is also, and emphatically, spiritually true! Why is this? God has given His promise upon the covenant instruction of the child by Godfearing parents. Indeed, not all our children will walk in this way. The children of God, however, will never depart from it. As parents, we must train up the child. And what shall we say as parents? Shall we be alarmed when we become old, must depart from the scene, and wonder about our children? Fear not! The Lord declares to us: when they are old, they will never depart from it.

The promises of God are sure and will never fail.

May we be faithful in our covenant calling.

Train up the child in the way he must go.

The Lord will ever preserve His covenant.

Know the standard
and follow it.



Read the
STANDARD BEARER!

EDITORIALS

Clasping a Viper to the Bosom (3) Editor's Notes Encouraging Correspondence

Prof. H. C. Hoeksema

CLASPING A VIPER TO THE BOSOM

Several months ago (April 1 and 15 issues) we began to write on this subject. Since our first two articles under this title appeared, there were other matters of more immediate importance which demanded our attention. Now we return to this discussion.

Perhaps a word of re-introduction is in order.

In originally introducing this subject, we made it plain that the "viper" to which we referred is the denial of the doctrine of sovereign predestination, especially the denial of sovereign reprobation. We called attention to the fact that it is a world-wide phenomenon that wherever the Reformed faith has been transplanted from the Netherlands to any significant degree, the doctrine of sovereign predestination has fallen upon evil times. This we called an appalling fact. We likened the embracing of this error to clasping a deadly viper to one's bosom: it will surely be fatal to any church. In previous articles we already called attention to the fact that the Reformed community in Australasia is suffering from the sting of this deadly viper. We now turn our attention to the situation in South Africa.

We write about this subject and call attention to the situation in other lands not out of a mere desire to criticize others, and surely not out of a kind of self-righteous desire to exalt and congratulate ourselves. No, our purpose is that we as Protestant Reformed people, as well as Reformed readers in other countries who are reached by our *Standard Bearer*, may know where the battle-lines are, may be warned, and may be prepared and equipped to fight for our Reformed heritage, so that it may be pre-

served for us and our children. As we have mentioned before, there is much concern today about the doctrine of Holy Scripture and its maintenance. This is proper, too. Yet there is little zeal to fight for the truth of sovereign predestination. And not only is the truth of sovereign predestination one of the characteristic doctrines of the Reformed faith, but I would also defend the proposition that from a certain point of view the maintenance of the truth of sovereign predestination is basic to the maintenance of the truth of Holy Scripture and its infallible inspiration, so that the latter cannot be successfully maintained and defended where the former is denied. I find historical evidence of this not only in the fact that in Reformed churches the denials of these truths have gone hand in hand, but also in the fact that Fundamentalists, who are notorious for their Arminian denial of sovereign predestination, are being compelled to fight the "battle for the Bible" all over again. Revelation, after all, is a *particularistic* work of God: God reveals Himself to His covenant people! And if you lose the precious truth that God reveals Himself as the covenant God to His covenant people, and not to all men, you are bound to have trouble maintaining the doctrine of Holy Scripture, the written record of that revelation. But this is a subject all by itself, and I will not expound on it further at this time. I only wanted to stress the key importance of this truth of sovereign predestination and to underscore the fatal character of the denial of that truth. To embrace that error — and I emphasize again that the most common form of that error today is the denial of sovereign reprobation — is to clasp a deadly viper to one's bosom.

* * * * *

From a correspondent-friend in South Africa we

recently received some of the theological writings of a Dr. A. König, who is a minister and theologian of the Dutch Reformed Church of South Africa (N.G.K.), the largest of the three main Reformed denominations in that country. As we reported some time ago, from time to time criticism of the *Gereformeerde Kerken* of the Netherlands has emanated from the Reformed community in South Africa. This criticism has centered not only on the Dutch churches' support of the World Council's attempts to stir up revolution in Africa, but also on the modernistic trends in doctrine in the GKN. Some time ago, according to my correspondent, Dr. K. Vorster, Moderator of the N. G. K. of South Africa, spoke out against the modernistic trends in the GKN. But from the literature sent me, it appears that the South African church itself is not free from those liberal trends. If the theology expressed in these samples is representative of what is taught at the University of Potchefstroom and inculcated in their future ministers, then the South African Reformed community has already fallen upon evil days.

The first sample of such bad theology which drew my attention was an article by Dr. König in *Theologica Evangelica*, the *Tydskrif van die Faculteit Teologie, Universiteit van Suid-Afrika* (Journal of the Faculty of Theology, University of South Africa). In an article in the *Afrikaans* language on *The Living God*, Dr. König tampers with the truth of God's unchangeability by an appeal to the Scripture passages which speak of God's repentance. The entire article reminds one of the method and approach of a man like Kuitert; and it reminded me of the article by Dr. Klaas Runia on this very subject some years ago, the article which I criticized under the title, "Topsy-Turvy Theology from Down Under." But what particularly drew my attention in connection with the subject we are discussing was the fact that König criticizes the thoroughly Reformed idea of God's "plan" and tries to draw a disjunction between the ideas of "plan" and "purpose," as though the latter is proper while the former is not, and as though it is possible (either in the light of Scripture or logically) to speak of a purpose without a plan. Let me quote a few lines in translation: "One of the basic problems in this connection is that frequently men proceed from the idea that God drew up beforehand a detailed plan, and that all that takes place in the course of history is only a careful execution of that plan Also here, however, they proceed from a preconceived idea of what would be proper for God, and the Biblical message is then adapted to that preconceived

idea. It stands to reason that a theologian proceeding from such a viewpoint will have serious problems with, among other things, sin and reprobation; but in certain instances that preconceived *natura dei* (nature of God) is consequentially followed through, and in the most frightening manner a sensible place is given in God's plan to the senseless and chaotic. Of this Boettner and Hoeksema are surely of the most shocking examples, and at the same time good proof of how necessary a renewal in theology is necessary." A footnote indicates here that König is referring to L. Boettner's *The Reformed Doctrine of Predestination* and Herman Hoeksema's *De Plaats der Verwerping in de Verkondiging des Evangelies* (The Place of Reprobation in the Preaching of the Gospel). The same footnote indicates that König apparently swallowed G.C. Berkouwer's *Divine Election* in its criticism of Hoeksema and Karl Barth's *Church Dogmatics* in its criticism of Boettner. Needless to say, however, the above critical reference to the idea of God's plan aroused not only my curiosity but also my suspicion with respect to König's teachings concerning sovereign predestination, and especially reprobation. I was glad, therefore, when this first sample of Dr. König's views was followed a little later by a copy of his lecture notes on Systematic Theology, Course II, Book 2, which deals with the subject of Election. In these notes my suspicions were confirmed. Dr. König simply throws overboard the whole Reformed doctrine of sovereign predestination, reserving his strongest attacks for sovereign reprobation, a doctrine of which he wants nothing at all. In my opinion, while his views are similar to the views which have become familiar to us from such men as Berkouwer, Daane, Runia, Boer, Woudstra, etc., in some respects he is more outspoken in his rejection of the Reformed view.

First of all, in discussing "Election in the Old Testament," Dr. König classifies as a misconception the idea that the Old Testament is a period of "the most rigid particularism." He denies that Israel is the elected people, while the Gentiles are rejected. Along with this, he classifies as a misconception and denies that election implies rejection. He writes:

The particularistic view of the Old Testament is supported by yet another misconception, viz that election implies rejection. According to this view God as a matter of course rejects while He elects; while He elects Israel He automatically rejects the Gentiles. The whole Old Testament history can then be described as the acts of God in choosing one nation (Israel) to be his people, (due to His lack of concern for all the other nations) and the way in which He limited His

blessings and special care to this His elect people. According to this presentation election becomes "favouritism". As a result election constitutes a threat to many, for the moment "election" is mentioned, people immediately think of the logical and inevitable counterpart: rejection. And if you are not elected, what then! At least — so many think — all men are divided into two groups: the elected and the rejected. And to make matters worse, election is often presented as a great mystery about which very little is known. Nobody ever knows who are the elect and who are the rejected.

However, it is clear beyond all doubt that these misconceptions have no roots whatsoever in the Old or in the New Testament.

It is obvious from the above that the very tone of König's description is hostile and disparaging. And while we would not accept all the details of his description, nevertheless it is plain that Dr. König has in mind the traditional Reformed doctrine of a double predestination, with an election and reprobation which are equally sovereign. And he argues long and hard to get rid of this doctrine, and finally to confuse election and reprobation in such a way that the Reformed view can no longer be recognized in his teachings.

(to be continued)

EDITOR'S NOTES

End of Volume LII. This issue is the last in our 52nd volume-year, and we give thanks to God that He has directed our way to complete another year of publication. May our *Standard Bearer* ever continue to be just that, a bearer of the standard! Two notes in this connection: 1) In this issue you find an index for this year. 2) As soon as possible bound copies of this volume will be made available. Those who have standing orders for bound volumes will receive them as soon as they are finished. Those who do not have standing orders are encouraged to place an order (cost is \$7.00 postpaid) and to get their names on the standing-order-list. Write to our Grand Rapids business office.

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Special Request. One of our students is interested in obtaining a complete set of the *Standard Bearer*, bound or unbound. Anyone who can help is requested to write our Grand Rapids business office. Incidentally, our students always like to add a set of the *Standard Bearer* to their libraries; so if you ever wish to dispose of a set or if you hear of an available set, please keep the students in mind.

* * * * *

Acts of Synod. In the near future we hope to contribute to a discussion of the subject of baptism on the mission field, in connection with the Study Report which was referred to our churches for study. At present, however, we do not plan to republish in its entirety the material which was before Synod, since this will be included in the 1976 Acts. The Stated Clerk informs me that the 1976 Acts will be available by the time this appears in print. They will be distributed to all our Protestant Reformed families at their respective churches. We urge you to read and study the pertinent material. Readers of our *Standard Bearer* outside the Protestant Reformed Churches who are interested in this subject may obtain a copy of the 1976 Acts of Synod by writing to the Stated Clerk: Rev. M. Joostens, 7194 - 20th Ave., Jenison, Mich. 49428. The price is \$2.00.

ENCOURAGING CORRESPONDENCE

Recently I received the following letter from Wellington, New Zealand, one of the places where Rev. C. Hanko and I visited, lectured, and preached during our tour. The letter is private correspondence, though there is nothing secret about its contents. Rather than take the trouble of getting permission to publish — something that would take a long time — I will omit names. The contents of the letter speaks for itself.

Dear Professor Hoeksema,

I would like to express my gratitude to you and to Rev. Hanko for your visit to New Zealand. My thanks go also to the other members of the Protestant Reformed Churches, whose interest in and concern for others the Lord stirred up to make the visit possible.

I have followed with interest the reports of your tour in the *Standard Bearer* and rejoice with you in seeing how the Lord has used you, in many places, to confirm and encourage the saints to stand firm in the faith. It is a cause for thanksgiving also to read that the Synod of your churches has granted the request of the O.P.C. group in Christchurch for a pastor to be sent over.

Prior to your visit to New Zealand my progress out of the "morass" of Arminianism was being somewhat hindered by those from whom I expected help. My religious connection, since becoming a Christian nine years ago, has been with those whom you would probably call "Plymouth Brethren." I gradually found out that their views on election, predestination and

the sovereignty of God were not in accord with Scripture. From time to time I received help and encouragement, directly and through publications, from persons who seemed to be more enlightened in these matters. However, on deeper study I discovered that these too believed in a god whose desires are frustrated and who is not really in control of the destinies of the finally impenitent. Since I respected those with whom I disagreed and thought it highly probable that they knew better than I did, I naturally re-examined their views but could not reconcile them with Scripture. I then found myself in the unenviable position of being in disagreement, on basic doctrine, with almost all Christians of my acquaintance.

Your visit to Wellington, in addition to the encouragement of your Friday evening lecture, brought me into contact with Mr. _____, with the brethren of the O.P.C., with the *Standard*

Bearer and with R.F.P.A. publications; for all of these I now thank our God.

There is still a lack of like-minded people in Wellington, but at least I now know that there are some in other places.

Knowing something of your commitments, I do not expect an answer to this, but I thought that by writing this expression of gratitude even *I* might be of some encouragement to *you*.

There are many things which I still must learn and unlearn, but I feel that with the foundation rightly laid the prospects for the building are bright. The Potter will fashion the vessel according to His good pleasure, and I have no wish to ask Him, "What doest Thou?"

May His name be glorified!

Yours in Christ,
N.N.

ALL AROUND US

Rev. Tuininga on Reprobation According to the Canons of Dordt Queen Elizabeth's Coup d'etat Tories and Loyalists The Dutton Appeal Dr. Preus Transfers Tietjen Heresy Case

Rev. H. Veldman

REV. TUINGA ON REPROBATION ACCORDING TO THE CANONS OF DORDT.

The subject of reprobation received considerable attention in *The Outlook* of June, 1976. In an article, entitled: The Canons of Dort on Reprobation, Rev. Jelle Tuininga, writes, among other things, the following (page 29):

As far as the silence of the pulpits in regard to reprobation is concerned, I don't think we have to "preach reprobation." We have to preach the saving

love of God in Jesus Christ, even as Christ came not into the world to condemn it, but to save it. At the same time we must solemnly warn people that if they do not repent and believe, the wrath of God abides on them, and if they persist in their unbelief, they will be damned. It seems to me that is the only Biblical way we may present reprobation from the pulpit. It undergirds the utmost urgency of the gospel: reprobation is a real possibility if you do not believe. And if *that kind* of preaching is absent from our pulpits, if the warning about the dire consequences of rejecting the gospel is not presented, then

God have mercy on us. But that is not the fault then of the Canons of Dort, and the way it talks about reprobation.

I do not intend to discuss at this time the subject of reprobation at length. I understand that the editor of our Standard Bearer intends to do this.

I do wish to comment on this writer's contention that the subject of reprobation need not be preached. It is true that the words, preach reprobation, appear in quotation marks. However, what the writer means, it seems to me, is clear from what he writes: "It seems to me that is the only biblical way we may present reprobation from the pulpit."

Will this paragraph be permitted to stand in *The Outlook*? This comes very close to a conditional reprobation. Any Arminian will subscribe to this. But no Arminian will subscribe to the subject of reprobation as set forth in the Canons of Dort. Reprobation must not be preached? I assume that Rev. Tuininga does not preach on this subject. Of course, then he does not preach on election either. And then he does not agree with what the apostle Paul says in Acts 20:27: "For I have not shunned to declare unto you all the counsel of God."

The only reprobation preaching Rev. Tuininga wants is to proclaim to the wicked that the wrath of God abides on them if they do not repent and believe. The fathers, however, speak of the *decree* of reprobation according to which the Lord sovereignly withholds from sinners this faith and repentance. That Rev. Tuininga wants this is easily understood. One simply cannot believe that God loves all men, would save all men (the Three Points of 1924) and that He does not love all men. To say the one thing simply means that one denies the other. So, believing in the Three Points, one must be silent about God's decree of reprobation and present a proclamation of the gospel to which no Arminian can possibly object. Rev. Tuininga writes: "And if that kind of preaching is absent from our pulpits, then God have mercy upon us." To Rev. Tuininga I would say: "If this be the kind of preaching which prevails in your church, may God have mercy upon you." The Formula of Subscription certainly requires of you that you maintain the Reformed Creeds, and this includes the divine decree of reprobation.

QUEEN ELIZABETH'S COUP D'ETAT

In CHRISTIAN BEACON of Thursday, July 15, 1976, Vol. XLI, Number 23, page 1, the following article appears under the above heading, and we quote:

Queen Elizabeth II representing the British people has negotiated a *coup d'etat* of the greatest historical significance. The tragedy of the Bicentennial is that

the Bible verse inseparably attached to the Liberty Bell has been removed from the new Liberty Bell which is to perform the functions of the old. Coming for the main purpose of presenting the new bell, she offers in the glamour of pomp and ceremony an emasculated gift, one that separates God and His Word from the faith of the nation and the struggle of those who won the independence. She then proceeds to be honored in the White House as she dances with the successor of George Washington the next day.

A God-fearing people cannot accept this. The speed with which she accomplished her coup, the shock tremors which now shake the nation, call for a placement upon that bell of the words of Leviticus 25:10: "Proclaim liberty throughout all the land unto all the inhabitants thereof." Out battle cry echoing from Valley Forge is "No Bible; no bell!" "No God; No Liberty."

I do not wish to comment upon this so-called Coup d'Etat of Queen Elizabeth. I do not know whether this was deliberate on the part of the queen of England. I do wish to make a few remarks about the statement: "A God-fearing people cannot accept this." And, also on page 1 of this issue of Christian Beacon, Dr. Carl McIntire writes, and I quote: "The whole independence struggle was built upon the truth of God and the liberty He offers." This I cannot accept.

First of all, our fathers, who engaged in the struggle for independence, stated among other things, that all men have the right to life, liberty, and the pursuit of happiness. This is surely contrary to the teachings of the Word of God. Man has right to nothing. All men are under divine condemnation. The right to life, liberty, and the pursuit of happiness is the possession solely of the people of God and only for the sake of the atoning suffering and death of Jesus Christ, our Lord.

Secondly, is our country a God-fearing people? It seems to me that the most optimistic would dispute this. Apart from the terrible scandals which rock our country time and again, one fact stands out among many: our country is characterized by a terrible desecration of the sabbath day. This does not only apply to the common people; it is also characteristic of those who sit in the high places of authority. And they all seem to use the Name of the Lord in vain.

Thirdly, in connection with that quotation from Leviticus 25, only part of that verse appeared upon the old liberty bell. The text also speaks of the fiftieth year, which would be a jubilee unto Israel. I do not believe that they who inscribed this text, or a part of it, upon the old liberty bell understood this text from Leviticus 25. And I also fear that the Christian Beacon understands this liberty in the national sense of the word. This, however is not the meaning of liberty as according to the scriptures. The

Word of God knows only one liberty or freedom, and that is the freedom wherewith we are made free by the Son of God. This is liberty, the freedom of the service of the living God, to serve the only God unhampered and unmolested. (Incidentally, we recommend to our readers the article of Harry Langerak in our Beacon Lights of June-July, 1976.)

TORIES AND LOYALISTS

Attention is called to this subject in CHRISTIANITY TODAY of July 2, 1976, page 6. In our country we call these people who did not support the American Revolution Tories. Elsewhere, as in England and in Canada, they are called Loyalists because they remained loyal to the king of England. This is an interesting article. We quote only a small part of it:

Colonial Americans who remained loyal to Great Britain during the Revolution have only recently become a subject of serious study. For a very long time, writers on American history perceived the Revolution much as the original patriots did. So long as the virtue of the patriot cause and the magnitude of British evil were accepted without question, the historian could look upon colonial Tories only as sadly deluded, stubbornly obnoxious, and crassly self-serving lackeys of the British tyrants. And from a religious perspective, belief in the manifest righteousness of the patriot effort prevented later Americans from being able to understand how a colonist could be both a genuine believer and a Tory.

There were, however, Christian roots to the Loyalist point of view. The political commitments of the Christian Loyalists may have to be rejected, but a study of their religious perspective can enlighten American Christians who are concerned about sorting our loyalties to God, church, and country.

We will not comment on the question whether the political commitments of these Christian Loyalists may have to be rejected. But we do well to hesitate in our condemnation of people who acted as they did because they were loyal to the king of England. The scriptures surely justify obedience to the authorities, as in Romans 13, and they do not support revolution. I believe it is proper that we, in our history courses, try to understand these Loyalists during the American Revolution.

THE DUTTON APPEAL

This DUTTON APPEAL was treated by the recent Christian Reformed Synod. The Rev. Peter De Jong discusses this decision of the synod in The Outlook of July, 1976, beginning on page 2 of this issue. We will now quote from this article.

The Dutton Appeal — Whether the denomination will permit its officers to question or deny events recorded in the Bible, and therefore deny the Bible's claims to its own inerrancy, came out even more

plainly in the Synod's treatment of the Dutton appeal.

That church appealed against a Classis Grand Rapids East decision to approve the ordaining of a candidate after he had said under examination that he did not believe that the serpent spoke to Eve as reported in Genesis 3 and that the earthquake reported in Matthew 28 should be understood as an eschatological symbol and not necessarily as a fact. The grounds for the appeal of Dutton were as follows:

We will not quote these grounds at this time. The Dutton Appeal presented five grounds. These grounds are potent. They cannot be refuted. We now continue with our quotation.

The Dutton church, following proper procedure, appealed to Synod, not against a man, but against a decision of the Classis it believed was wrong. Synod had to decide whether the decision of the Classis was right or wrong. Synod, made aware of the seriousness of the matter by the clearly worded appeal and many speeches of its delegates, rejected the appeal and thereby, in fact, said that the Classis decision was right. Even though it deliberately rejected the several proposed grounds which said the candidate's views were orthodox, it sustained the decision to ordain him.

This has developed into a test case. Even the *Grand Rapids Press* sensed the importance of the decision, it headlined its report, "Dutton Appeal Provides the Drama As Curtain Falls on CRC Synod." What does the Synod's decision tell the church and the world? (1) It says that the Christian Reformed Church will permit a man to enter its ministry even when in his examination he denied facts reported in the Bible. (2) It says (as the grounds of the appeal intimated) that one entering our ministry may interpret his confession (Belgic Confession, Art. V) that he believes "without any doubt all things contained in" the Holy Scriptures to mean that he need not believe all things contained in them. (3) It means that the warnings the 1972 Synod issued even in the controversial and at some points ambiguous "Report 44" "against the use of any method of biblical interpretation which excludes or calls into question . . . the event character . . . of biblical history, thus compromising the full authority of Scripture as the Word of God" (Acts 1972, p. 69, Art. 52, 3e) is not maintained by the Christian Reformed Synod today. (4) It means that our churches in officially permitting men who deny or question matters taught in the Bible to enter office, therefore have no valid ground on which to deny to others the right to hold or teach further departures from Bible teachings. (5) It means that we are well on the way toward catching up with our increasingly liberal mother churches in the Netherlands, perhaps where they were in 1967.

One delegate, Rev. Stuart Pastine, after the decisive vote had been taken, proposed a motion that Synod declare that the event-character of the serpent

in Genesis 3 and the earthquake in Matthew 28 must be regarded as facts.

The chairman, somewhat arbitrarily, it appeared, ruled this out of order. How sad! This is surely what this decision of the CRC Synod tells the church and the world. This is exactly what one might expect after that Synod adopted Report 44. Unless these churches repent, they will only continue to develop in the way of heresy and departure from the Word of God.

DR. PREUS TRANSFERS TIETJEN HERESY CASE.

In Christian News, Monday, July 19, page 1, the following article appears:

"Dr. Preus transfers Tietjen heresy case" is the title of a story in the July 15 St. Louis Globe Democrat. The paper reported: "A decision on the heresy

case against the Rev. John H. Tietjen, who was suspended in 1973 as president of Concordia Seminary in Clayton, has been referred to another officer by the Rev. Dr. Jacob A. O. Preus, conservative president of the Lutheran Church-Missouri Synod.

"Dr. Preus said he took the action 'because it is a well-known fact that I have been publicly identified as one who has been in disagreement with Dr. Tietjen throughout the controversy in the synod. I have come to the conclusion that any further action ought not to be decided upon by myself.'

"THE CASE has now been turned over to Dr. Theodore Nickel, third vice president of the Synod."

According to the Globe, "Dr. Nickel, who has been a vice president of the synod since 1962, said he plans to meet with all individuals involved in the case before he reaches a decision."

GUEST ARTICLE

Good Works -- Yes, No

Rev. Wayne Bekkering

The subject of good works has given rise to confusion in the minds of some of God's people. The reason for that is not difficult to understand. On the one hand, the Word of God and the Confessions speak of good works and admonish the saints to perform them. On the other hand the Word of God and the Confessions stress that our good works are not "the whole or part of our righteousness before God," "and also that our best works in this life are all imperfect, and defiled with sin" (see the Heidelberg Catechism, Lord's Day 24). Since the emphasis of the Scripture is upon salvation by grace alone without works, one could ask "Does not that truth make one careless with respect to performing good works?"

Part of the cause for confusion concerning good works may also lie in the difference between what man accounts a good work and what God accounts a good work.

Let us try to shed some light from the Word of God on this subject by first considering the positive aspect (Good Works -- Yes) and then considering the negative aspect (Good Works -- No) and finally considering the relation between the two.

The Scripture clearly teaches that the saints can do

and must do good works. In Matthew 5:16 we read "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Jesus is here teaching us that the citizens of the kingdom of heaven do perform good works. A more powerful text concerning good works we find in Eph. 2:10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here the deepest cause for good works is seen in the fore-ordained purpose of God to glorify Himself through the good works of the saints. The only possibility of good works is presented here to be through recreation in Christ Jesus.

The Heidelberg Catechism in Lord's Day 33 asks the question "But what are good works? and it answers, "Only those which proceed from a true faith, are performed according to the law of God, and to His glory; and not such as are founded on our imaginations, or the institutions of men." So often we judge works according to our imaginations and the institutions of men. Do not we often think of good works from the point of view of their external value or how they will look in the eyes of men? We like to think that a good work would be something great,

spectacular, and easily appreciated by men — for example, to give \$50,000 to the cause of Missions or for the construction of a new church or some other building. That may or may not be a good work, for that depends on the motive of the heart, and only God can see the heart. By far the majority of the good works of the saints are not evident to men because they take place in the regenerated heart of the child of God.

The “heart” in Scripture denotes the center of the spiritual life of a person. A regenerated heart is the seat of a true and living faith. In the new hearts of God’s children dwells the new, eternal, and heavenly life of Christ Jesus. With new hearts God’s people love God and the neighbor. In that reborn heart there is a desire that, above all things, the name of God be glorified. Out of that regenerated heart the saint walks in the way of all of God’s commandments.

The child of God has this new life now in principle, that is, in seed form. He has a beginning of heavenly, eternal life now. But when we say “in principle” that does not deny the reality of good works that proceed from the new heart. Often it seems that we are inclined to deny the reality of spiritual things simply because we cannot touch them. That is due to the weakness of our faith. Let us use an example to show the reality of “in principle.” When we plant a seed, a bean seed in this case, soon the kernel swells. Something is happening inside which we as yet cannot see. If we take that swollen seed and break it open we will see a bean plant “in principle.” Small, tender, immature but nevertheless the complete beginning of a mature plant. So it is with the child of God; in principle there is a complete beginning of a mature life of good works.

The whole life of the child of God as he lives out of a true faith involves good works. Believing in God through Jesus Christ is a good work. Praying properly to God is a good work. Confession of sin before God and the neighbor is a good work. Trying to walk according to all of God’s commandments and to His glory are good works. Good works are real. God has before ordained that we should walk in them. Saints *do* perform good works. That is briefly the positive aspect of good works. (Good Works — Yes)

Turning now to what we termed the negative aspect of good works (Good Works — No) we will consider two questions. In the first place, “Are good works the whole or part of our righteousness before God?” Or, in other words, “Do we gain merit by our good works?” Secondly, “Do the good works of the child of God come to manifestation perfectly, that is, without the defilement of sin?” The answer to these questions is, of course, negative.

It is not difficult to show from the Word of God that by good works we do not merit righteousness

before God. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Eph. 2:8 & 9) “And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.” (Rom. 11:6) “Therefore we conclude that a man is justified by faith without the deeds of the law.” (Rom. 3:28) All the righteousness of God’s people is in Christ Jesus. His is the only righteousness that God will receive as satisfaction for sin. If a man tries to merit righteousness by performing good works, the terrible weight of the law crushes him. There is only one possibility of righteousness before God and that is in and through the cross of Jesus Christ. All attempts to merit righteousness are odious to God, a stench to His holy nostrils. “. . . All our righteousnesses are as filthy rags.” (Isa. 64:6) It is forever impossible for a man to merit anything before God, for God has created man to serve and to glorify Himself. If a man does not do what God requires, then he becomes disobedient and guilty before God. If a man does serve and glorify God perfectly through good works (which he cannot do after the fall) then he still does not merit anything because that is what his Maker requires. “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” (Luke 17:10)

Secondly, we consider the question “Do the good works of the child of God come to manifestation perfectly, that is, without the defilement of sin?” We have seen that the child of God *does* perform good works in principle, but the Heidelberg Catechism in Lord’s Day 25 teaches “that our best works in this life are all imperfect and defiled with sin.” In Rom. 7:19 we read: “For the good that I would I do not: but the evil which I would not, that I do.” It is when we look at these two truths side by side that we can become confused.

The child of God with a regenerated heart has a desire to glorify God through good works, but he finds that the good works that he wants to do, he does not. And the evil works that he does not want to do, he does. The explanation for this miserable situation is that the regenerated heart of the saint lives yet in the flesh. The new heart is designated as the “inward man” in Rom. 8:22. Scripture also speaks of the “new man,” which, of course, implies rebirth through Christ Jesus. The “flesh” referred to in Romans 7 and elsewhere denotes the “outward man,” “the old man,” or “carnal mind which is not subject to the law of God, neither indeed can be.” The “flesh” surrounds the “heart.” The “heart” can only come to expression through the agency of the “flesh.” The problem is that the “flesh” is corrupted through sin

and is the enemy of all good. It is always disobedient to the will of God and always obedient to the will of the devil. The "flesh" is filled with pitfalls and ruts of sin. The "flesh" is crooked and perverted. When the child of God, therefore, seeks to perform good works he finds that, as they pass through the flesh, they become defiled and corrupted by the ways of sin in the flesh. Even our best works and our loftiest motives cannot come to expression without corruption. For example, a child of God has sinned against a brother and therefore against God. By grace he knows that the way to forgiveness and peace lies in repentance. By grace he is able to carry out that good work, but not perfectly. Even while the child of God is on his knees before God in prayer confessing his sin he has a mental picture of himself: he views himself as a truly humble man doing now just the right thing. You see, pride creeps in and spoils the good work. Or one saint sees another saint in need. He is motivated by his new heart to manifest the mercy of Christ to that one in need. That is a good work. But at the same time there is a burning fleshly desire for someone to become aware of his deed of mercy. He may carry out his good work in a way that men can see. You see that again the good work is tarnished with pride and self-glorification. That is not satisfying to the saint; in fact, it makes him miserable and leads him to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24) There is in this present life not one moment in which the "flesh" ceases its corrupting influence upon us. There is

not one good work that can come to expression without becoming ensnared in the ruts of sin. This is the negative aspect of good works. (Good Works – No)

Finally, what is the relation between our desire to bring forth good works and our inability to do so perfectly? Shall we despair and give up the struggle against our flesh? May we take the attitude that it makes no difference how we live since we are fore-ordained to good works? Never may we do that!

The calling of the child of God is to be a faithful soldier and to war against the world, the devil, and his own sinful flesh. He is called manfully to fight against and overcome sin, the devil and his whole dominion. He must struggle mightily to bring forth good works to the glory of God. The very fact that he cannot do that perfectly makes him see his own wretchedness and cry out for deliverance.

There is, however, comfort and victory for the saints – comfort in that they *do* good works because God has graciously chosen them to be vessels of honor. God by His Holy Spirit has given new life, and God upholds that new life because He has fore-ordained that His people should walk in good works. God leads the saints to the glorious victory so that they receive the reward of the faithful – life eternal. Presently God will free us from the corruption of our sinful flesh and bring us to glory. Glory for the child of God will be that he is able perfectly to bring forth good works without the opposition of the flesh. Is that your only comfort?

FROM HOLY WRIT

Exposition of Hebrews 13:22-25

Rev. G. Lubbers

The writer to the Hebrews now has a few parting words for the Hebrews in connection with his letter, or perhaps doctrinal teaching with fit and necessary exhortations. Now that he has written all that which is contained in this letter there is but one thing left. This letter must be "received," it must be read, digested, and the "word of exhortation" must be followed up by a conformable conduct and life. They must not be "carried about by divers and strange

doctrines." (Heb. 13:9) So the writer appeals to the brethren in this final word of exhortation to receive this entire letter which he characterizes as a "word of exhortation."

AN APPEAL TO THE BRETHREN TO RECEIVE THE WORD OF EXHORTATION (Hebrews 13:22)

The Hebrews are not only addressed as brethren, but each time that the writer would make special

appeal to the sanctified consciences of these saints, he calls them "brethren." This means that the Word of God here comes to the very people of God whom Jesus is not ashamed to call brethren. He views them in their connection with Christ, Who has sanctified them, for both Christ, who is the sanctifier, and the congregation which is sanctified by Christ, are all out of one father, Adam. (Hebrews 2:10, 11) The Hebrews belong to the "many sons" which the eternal God brings to glory through the sufferings of Christ and His sitting at God's right hand. These Hebrews are not merely brethren of one another and of the writer, but they are brethren of the Lord and of the entire church. In the midst of the congregation Christ will praise the Lord. (Hebrews 2:12; Psalm 22:23) Hence, there is a mighty appeal in the term "brethren." Compare: Hebrews 3:1 where the Hebrews are called "holy brethren, partakers of the heavenly calling." Only as such *partakers* can they consider the Apostle and High Priest of their profession, Jesus Christ. This puts the usage of the term "brethren" in a special light in such passages as Hebrews 3:12; 10:19; 13:22.

The readers are asked to receive, as brethren, the word of exhortation. This is really an exhortation which appeals to the new relationship in Christ. Thus in Philippians 2:1, 2 a very special appeal is made to the "consolation in Christ, fellowship of the Spirit, comfort of love and bowels and mercies." Here is an appeal to the new man in Christ Jesus. Here is the only "point of contact" for the exhortations in Christ Jesus. If one cannot appeal here he has nothing to which to lay hold on in the sanctified conscience. Then either the word is altogether rejected, or it is not received because the flesh prevails, and men do not put off all malice, envy, evil speaking, hypocrisy and desire the pure milk of the word to grow thereby. (I Peter 2:1-3)

A close look at this letter will indicate that the entire argument from the Scriptures of the Old Testament are *at every point* "exhortative." The writer therefore gives the readers the key of knowledge here. They must not throw it away as did the evil Jews in Jesus' day. These were men who took away from the people the "key of knowledge," failed to enter themselves into the kingdom, and hindered them to enter who would. Such is not the case with this writer. (Luke 11:52) Hence, they must receive this word of exhortation which is, so deeply, broadly, and Scripturally anchored. They must not fall away from the living God as revealed in all the Scriptures. We have but to look at such passages as Chapter 2:1, 2, 3 and Chapter 10:26-31 to see the mighty urgency of the writer's "exhortation." Was there reason for heeding the teaching given in the Old Testament dispensation which was given by angels to Moses at Sinai, far more

reason it is to heed the word spoken first by the Lord Jesus Himself, and which was confirmed by those who heard him, and which were followed by the testimony of signs and wonders and divers (manifold) miracles and gifts of the Holy Ghost according to his own will! And if a man died without mercy who despised Moses' law on the word of two or three witnesses, how much worse will it be for those in the New Testament, "who have trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and have done despite unto the Spirit of grace"?

That is the constant calibre of the admonitions here. They are very strong throughout. But the situation among the Hebrews called for it. They were living in Judea in the very shadow of the Old Testament temple. The beautiful stones were still not yet thrown down by the Romans. The sacrifices were still in full swing. (Hebrews 13:9) There was a tremendous appeal in this all. For thus it had been since the time of Moses. However, they must not return. The situation called for strong medicine of the Word. It is an either-or situation!

Small wonder that there was need of this earnest plea that the Hebrews *suffer* the word of exhortation. The word "suffer" is a very telling word in the Greek. The term is "*aneschesthe*." We believe that it is imperative, expressing an exhortation. It sometimes means "endure patiently" (I Cor. 4:2; Matt. 17:17) to bear with the weakness of the brother. (Ephesians 4:2) It also means to "hold oneself back" as did the Corinthians with Paul. (II Cor. 11:1, 19) But here it means to receive and place oneself patiently under the teaching of the entire Old Testament. Scriptures as interpreted here and as shown fulfilled in Christ, the Son of God in these last days.

THE BREVITY OF THE BOOK OF HEBREWS (Hebrews 13:22b)

At first sight of this matter of the writer's assertion that he has "written with few" words, one is a bit mystified. For surely this letter is not a short one compared with many of the other letters in the New Testament. Besides, this is a rather long letter, comprising thirteen chapters.

Upon closer and more careful consideration it is quite evident that the writer can speak of "writing in few words" when he compares the vastness of the subjects which he has been considering in this writing to the Hebrews. It covers the entire field of the shadows and types as they are related to the promises of old to be realized in Christ Jesus. The writer could have expanded each of these facets in the instructive argument to a larger treatise. It would have perhaps been easier then to grasp. Now they will need to study and think, and be as the Berean brethren, who

"searched the Scriptures daily, whether those things were so." (Acts 17:11) They must needs do this very painstakingly for their very life's sake. If this is done they will not take offense at what the writer exhorted but will thankfully receive this letter as the key of knowledge. What a joy it has been for the writer of these lines to have engaged in this study, and by God's grace to be a faithful and more noble "Berean"!

THE WRITER'S INTENTION TO VISIT THE HEBREWS (Hebrews 13:23)

It is not the intention of the writer in mentioning the fact that Timothy has been released, (*apolelumenon*) to tell us in a vague way that he is Paul. Perhaps he was. However, when reading such writers as Phillip Schaff and T. Rees and a host of others, perhaps it is best to follow the judgment of Origin who wrote "Only God knows who the author of Hebrews is." (Compare Vol. I, *International Standard Bible Encyclopaedia*, pages 1355-1362, *History Of The Christian Church*, Vol. I, pages 808-824. We heartily concur with the judgment of B.F. Westcott, Page lxxix, where he writes, "... We acknowledge the divine authority of the Epistle, self-attested and ratified by the illuminated consciousness of the Christian Society: we measure what would have been our loss if it had not been included in the Bible; and we confess that the wealth of spiritual power was so great in the early church that he who was empowered to commit to writing this view of the fulness of the truth has not by that conspicuous service even left his name for the grateful reverence of later ages. It was enough that the faith and the love were there to minister to the Lord (Matt. xxvi 13)"

What the writer intends to tell the readers is that God has brought forth Timothy from prison, so that now he is free to accompany him to them very shortly. The situation called also for a visit to the Hebrew saints. And we can well understand that such a visit was indeed fruitful. How grand to have had the visit of such a servant of God in our midst. Perhaps

this letter is written from near Rome in Italy. The view that those "of Italy" were perhaps people of Italy living elsewhere, where the writer is, seems a bit unnatural, although this is possible. It might have been such people as Aquila and Priscilla. (Acts 18:2) Had the Bible intended this as something important, we would have been told. We shall, therefore, pursue this matter no farther.

FINAL GREETINGS (Hebrews 13:24, 25)

This is the salutation from the writer. It is for the entire congregation. It is something which the readers must do for the writer. They must "salute" the brethren which have the rule over them. That first of all. It is proper that they should have this respect for them as they who must give account for their souls. (Heb. 13:17) However, they must bring the writers salutation to all the saints in Jerusalem, which possibly numbered in the hundreds. And the peace of the writer must not return to him. Thus the way is paved for a fruitful visit by the writer in their midst, Paul or whoever he was.

To this is added the greetings of the congregation of "those of Italy." Here is an expression of the fellowship of the saints. Here is the bond of unity from the one "synagogue" to the other, the tie that binds in Christian love, which is like "the fellowship from above." Psalm 133.

And finally there is the greetings "Grace be with you all." This is the grace which edified the heart and not meats. It is to be with each of the members of Christ. The whole congregation of Christ receives the grace of Christ and the peace of God which passes all understanding.

Thus it shall truly be. The writer ends with "Amen." All that he had written was concerning Him from whom, by whom, and unto whom all things are. It behooved Him, in bringing many sons to glory to perfect the captain of our salvation through sufferings.

Amen, so let it be!

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THE STRENGTH OF YOUTH

Love Not the World

Rev. J. Kortering

There are many passages in the Bible that emphasize the truth of the antithesis. Do not let that word scare you. Literally, it means to be against God. By its usage, however, it means to *oppose* that which is against God. The calling of covenant youth is to oppose evil and thereby be free to promote the good. This is living the antithesis. The Word of God emphasizes this repeatedly. "Can two walk together except they be agreed?" Amos 3:3. "Have no fellowship with the unfruitful works of darkness, but rather reprove them," Eph. 5:11. "But be ye not unequally yoked together with unbelievers," II Cor. 6:14. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world," James 1:27.

There is one passage, however, that speaks directly to young men, and so to all young people. We find this in I John 2:14-17, "I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

THE WORLD

The inspired John writes concerning the world. As you know, he uses the word world in three different ways throughout his writings. The root idea of world, kosmos, means orderly relationship of many parts. Bearing this in mind, the word world applies to creation. The world of nature is made up of many parts: animals, vegetables, minerals, all interdependent. John 1:10, "He was in the world, the *world* was made

by Him." The same is true of the world of the lost, the world of evil. Under the prince, Satan, the world of evil is organized in opposition against God. The ranks of devils, depraved men, all stand united in hatred of God and His people. Hence the Bible speaks of the *world* of the lost: "I pray not for the world, but for them which thou hast given me, for they are thine," John 17:9. Finally, the same is true for the world of the saved. Christ, the last Adam, redeemed the world and presents this world unto the Father for His glory. Of this we read in John 3:16, 17: "For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life. God sent not His son into the world to condemn the world, but that the world through him might be saved."

Looking at I John 2:15-17, we can immediately conclude that in this passage John refers to the world of evil. Love not the world! The devil is the defiant leader of this world. With him are all his fallen angels of different ranks. He influences the ungodly and uses them in the service of sin. All are organized together in the goal of defeating Christ and His church.

Besides the persons involved, John also speaks of "the things of this world." These are further defined in verse 16: "The lust of the flesh, the lust of the eyes, the pride of life." This is a description of the spiritual make-up of this world. Lust refers to the influence of man's depravity upon his will. From an evil heart, he wants the things of the flesh, or his evil nature. To be sure, these "wants" are always wrong. They are sinful. They turn away from God. The lust of the flesh may be described as the desire to believe the lie, the longing to fulfill the appetite for sin, and to do this in rebellion against God. The lust of the flesh is excited by the "lust of the eyes." The eyes represent the windows of the soul by which the flesh is made aware of the appealing things which are round

about. There are other “eyes” such as the hearing, the touching, the tasting, and smelling. All together the senses put us into direct contact with the world round about us. The flesh sees and hears things which it desires and therefore “lusts after.” With the eyes one beholds the sensuous woman. With the ears he hears sensuous music. With the taste, smell, and touch he gets heady with fleshly emotions. Surely, the world knows all about this; it capitalizes on this in order to make money. Records are pressed by the millions; cosmetics (which literally means worldly) is a booming business; the culinary skills are advertised everywhere. And to what end? For the pride of life. The great motivation of the world is to show off their best achievements. Life for them is riches, honor, fame, and fortune. Pride swells their breast when this goal is achieved. To that end they devote the lust of the flesh and lust of the eyes. Crass materialism ends in the pride of life.

Thus the Holy Spirit tells us, “Love not the world.”

LOVE NOT THE WORLD

He doesn’t say, have no dealings with this world. Nor does he say, flee out of the midst of this world. John says, “*Love* not this world.” The word love which he uses here is the word that emphasizes a spiritual dimension. In the deepest sense, it is the love that proceeds from God to us and through us returns to God. That love must not be directed toward the world! To express it differently, Jesus said, “Lay up for yourselves treasures in heaven, for where your treasure is there will your heart be also,” Matt. 6:19-21. Love not the world means do not set your heart upon the world. The world is not our goal; neither is our mind and will directed toward it as our chief delight. That world is not of God, but its source is of the world itself. Rather, God is the object of our love and that in Christ Jesus our Savior and Lord.

Being part of the world of the saved, we can appreciate these words. We are included in the election of God. We know the repentance of sin and the joy of forgiveness for the sake of the cross. God has shed His love in our hearts. Being part of the world of the saved, we hear God say, “Love not the world!” Don’t let the lust of the flesh gain the upper hand in your life through the lust of the eyes and pride of life. Don’t let the world influence you with their tantalizing evil and sordid passions. Be spiritually separate from them. Think of this the next time you are tempted to go to the movies, to watch the wrong television program, to booze at the night club, or lose your head with the din of rock music. At such moments we can never stand up and say, “I love Jehovah.” No, at such times we are saying, “I love the world.” We allow that world with its lust of the eyes

and pride of life to influence our lustful flesh. To join in such, is to love the world.

A FATAL MISTAKE

The inspired writer gives us two reasons why we ought not to love the world.

The first is, “If any man love the world, the love of the Father is not in him,” verse 15.

Sit up and pay attention to this.

If we love the world the love of the Father is not in us. In other words, we deceive ourselves to think that we can love both the Father and the world. The love bond with the Father is an exclusive relationship and anyone who truly loves the Father will not and cannot love the world.

Why is this true?

The answer is that it is contrary to the nature of love.

We see this reflected in the human relationship between husband and wife. If a husband is having an affair with another woman, he cannot say to his wife, I love you. The same is of course true for a wife. If he does, he is a hypocrite. The reason is the nature of love. To add a third party is to adulterate it, to corrupt it, to add a foreign element which destroys it! Adultery ends in broken marriages, broken homes, because it breaks the love bond. Only repentance and forgiveness can heal that terrible breach. Such repentance means forsaking the other woman.

Our love reflects the love Christ has for us and our love for Him. To love the world is to adulterate that love relationship. The true love of God in our hearts requires of us the love of our heart, our mind, our will, our emotions, our body, our possessions, our all! As Jesus said, “Where your treasure is there will your *heart* be also.” Our heart cannot be in two places; it is either with God or with the world. Hence, if we love the world, John emphasizes correctly, “the love of the Father is not in you!”

The second reason is that the love of the world is so foolish. This is expressed in verse 17: “The world passeth away and the lust thereof, but he that doeth the will of God abideth forever.” Why love something that is temporary? The world passeth away! How well we know. The individuals that seemed to mean so much, pine and die. Civilizations come and go. The beautiful body which is the proud possession of youth, soon gets wrinkled, and the need for cosmetics gets greater. Solomon tells us all about this in Ecclesiastes 11.

The final end will come when Jesus will return upon the clouds of heaven. I know the world refuses to admit this. They refused to believe the flood would come in Noah’s day as well. Yet, at the very

zenith of man's power and glory, Christ will come and destroy it all. The pride of man will reach up to the kingdom of anti-christ. Within that kingdom the lust of the flesh and lust of the eyes will be given its full expression. Lawlessness and evil will abound. When Christ will return, the sun will be darkened and the moon will be changed into blood. The earthquake and hailstones will ruin the great civilization. The inhabitants will cry, "Babylon is fallen, is fallen!" And fire will consume all the pride of life.

All who love that world will perish with that world. They will be swallowed up in the lake of fire forever.

THE WARNING

Who would be so foolish as to love that world?

Are you?

We cannot sit back as covenant youth and say, the love of the world is far removed from me! Is it? There is a strong point of contact between us and that world. It is our own flesh. We still have the lusts of the eyes and the pride of life. The love of God does

not come naturally; it comes in the inner struggle of grace in our hearts and lives.

We need to be warned, do we not? Love not the world!

Identify that world. Also the things that are in the world.

Reject them.

Search your heart and life as to the love of God. Is your greatest joy covenant fellowship with God? Is that your inner peace?

Let's give thanks to God that in His love He gives us this word whereby He works His love in our hearts.

He who loves God, doeth the will of God and abideth forever.

Love God by doing His will.

No wonder we reach heavenward. There love will be perfect. The world will be removed. Only the Father will abide with us forever.

Love not the world.

Love your Father in heaven.

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Book Reviews

WHAT ABOUT BAPTISM?, by Dr. F. N. Lee; Scottish Reformed Fellowship, Surrey, England; 17 pp., 20 pence (paper). [Reviewed by H. Hanko]

The so-called Reformed Baptist movement is a growing movement in our day, especially in England. Those who profess to be Reformed Baptists hold to the doctrines of grace especially as they are outlined in the five points of Calvinism. But they hold also to adult baptism. This little pamphlet is directed especially towards them.

It is written by a well-known and scholarly pastor of the Presbyterian Church in America in a question and answer form so that the arguments for infant baptism are presented in a fictitious discussion between a Presbyterian and a Baptist. The pamphlet discusses the question of immersion vs. sprinkling, the Biblical grounds for the baptism of infants, and answers various objections to infant baptism which are repeatedly brought up by those who hold to adult baptism.

I found the booklet very interesting and helpful, full of arguments which are not usually mentioned in our circles, and firmly based on Scripture. The Scriptural references, are contained in footnotes, and there is an abundance of such references. It is easy to read and easy to understand. Its one weakness is that it does not put the whole argument for infant baptism within the framework of God's everlasting covenant of grace as we would be inclined to do. But this is characteristic of Presbyterianism. The booklet will be of considerable help in understanding the paedobaptist position, and to refute the arguments of the Baptists. The book can be ordered from the Scottish Reformed Fellowship, J. Keddle, 5 Frogmore Close, North Cheam, Surrey, England. It is well worth the cost.

THE FEDERALIST PAPERS. A contemporary selection, abridged and edited by Lester DeKoster; Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan; 143 pp., \$2.95 (paper). [Reviewed by H. Hanko]

The Federalist Papers, originally written by John Jay, Alexander Hamilton, and James Madison, were composed to support the adoption of the Constitution of the United States as prepared by the Constitutional Convention. They were written by the leading political philosophers of our country in the early years of her history and were intended to answer objections to the Constitution, explain the intent of the Constitution, and aid in the adoption of the Constitution by the various States.

The book has been published as a Bicentennial project and has as its purpose to make available those

political documents which best explain what it means to be an American. The book also includes the Constitution itself.

It has often been argued that the political philosophy of this country which underlines her political documents is basically Christian, and, more particularly, Calvinistic. So, Dr. McIntyre argues in his paper, *Christian Beacon*, that the Declaration of Independence is fundamentally a Christian document, and Lester DeKoster has argued in *The Banner* that Calvinism deeply influenced the Constitution of the United States. When others argued that the political philosophy of this country was not Christian at all, but Deistic and patterned after the political philosophy of John Locke, Lester DeKoster answered that he had evidence that John Locke himself was influenced in his philosophy by Calvinism. How DeKoster, an astute student of history, could ever make such an obvious and historically inaccurate statement is a mystery. If there was one thing John Locke was *not*, it was a Calvinist. The argument simply will not hold water, and there is, to my knowledge, no one who has ever claimed this. Any history of philosophy will insist that John Locke belonged to the modern empirical and rationalistic school of philosophy and that he actively opposed Christianity and Calvinism.

However all this may be, a reading of the Federalist Papers will surely convince the reader that the political philosophy which underlies the political documents of this country are not in any sense Christian. They are deistic — nothing more. For this reason it is good to read these papers.

RESOLUTION OF SYMPATHY

The Mr. and Mrs. Society of Faith Protestant Reformed Church (Jenison, Michigan), wishes to extend their sympathy to Mr. and Mrs. John Van Baren in the loss of her father, MR. WM. DE VRIES.

May they be comforted with the Word of God found in Psalm 37:18 — "The Lord knoweth the days of the upright: and their inheritance shall be forever."

Rev. M. Joostens, Pres.
Mrs. R. Van Til, Sec'y.

RESOLUTION OF SYMPATHY

The Council and members of the First Protestant Reformed Church of Edmonton (Alberta, Canada) express their sincere sympathy to Elder D. Zylstra and his family and mourn with them the loss of their son and brother, PETER. May our Covenant God and Father sustain and comfort them with His Word and Spirit.

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

Rev. R. G. Moore, Pres.
Fred Tolsma, Treas.

WEDDING ANNIVERSARY

On September 11, 1976, we celebrated, with our parents and grandparents, MR. AND MRS. HERMAN WOLTJER, the occasion of their 30th wedding anniversary. We pray that the Lord will continue to bless and keep them in His care in the years to come.

"For the Lord is good, His mercy is everlasting, and His truth endureth to all generations." (Psalm 100:5).

Their children and grandchildren,
Jean Woltjer
Dick and Pauline Hengst
Bob and Anne Drnek
Jonathan and Elizabeth
Glenn and Betty Kotman
Janie Woltjer

News From Our Churches

August 24-26 were the dates of the annual Protestant Reformed Young Peoples' Convention. The 1976 convention was held at Camp Geneva on the shore of Lake Michigan just north of Holland, Michigan. Rev. Slopsema, Rev. Van Overloop, and Rev. Bekkering addressed the convention on successive evenings. The young people of our Southwest Church, Wyoming, Michigan were the host society for this year's convention. They worked long and hard to make the 1976 convention possible. On June 10, the young people sponsored a "Family Night" in Grand Rapids to raise money for the convention. Even the young people from Randolph, Wisconsin, participated by sponsoring a booth selling Wisconsin cheese and sausage. The "Family Night" activities raised about \$1200 for the convention. The Southwest young people received \$540 for convention 'patrons' in their own congregation.

A number of rather 'special events' were reported in this column during the course of the year. It was brought to my attention that one of these 'events' was not mentioned. So, here it is, better late than never. "Rev. and Mrs. M. Joostens rejoice in the birth of a son, Steven Jay, born February 18."

Our congregation in Isabel, South Dakota, schedules a regular program of Sunday evening discussion groups. Their topic this summer has been church extension work. Their regular schedule was postponed on June 20 by a program in our church in Forbes, North Dakota. Prof. H. Hoeksema presented a lecture-slide program on his and Rev. Hanko's trip to Australia and New Zealand last summer. Isabel plans to take up the topic of baptism on the mission field in the near future, a question which our 1976 Synod has referred to the churches for one year for discussion. Rev. Miersma has requested the congregation to "search out the question" in preparation for their discussion on this question.

Our congregation in Prospect Park, New Jersey, rejoiced recently in the public confession of faith made by a young couple of the church. Events such as this are important in the life of all our churches, but are especially meaningful in the life of our smaller congregations.

Rev. Moore wrote that the congregation in Edmonton was deeply touched by the death (in an auto accident) of a young man of their number — one who had plans, incidentally, to enter our seminary in the fall.

The consistory of Hope Church (Walker, Michigan) has made the decision to administer the sacrament of baptism on the pulpit so it will be more visible to all.

Hudsonville Church's new building is well on the way. By the time you read this, the roof should be on. In order that their church might receive a new coat of paint, the men of our Edgerton, Minnesota congregation were asked to participate in a church 'painting bee.' Redlands scheduled a special congregational meeting of August 30 to consider an offer to purchase their church property.

Judging by the number of our ministers who visited and preached in our church in Loveland, Colorado this summer, Loveland must not have suffered from a want of visitors again this year. Loveland Men's Society scheduled a public lecture by Rev. J. Kortering on a topic related to Evangelism on August 30.

A year ago we celebrated the 50th anniversary of the Protestant Reformed Churches. This summer two of our congregations celebrated their 50th anniversaries — Hudsonville with a public program on July 29, and South Holland, Illinois with a picnic and program on August 21. Rev. M. Schipper, a former pastor, who spent nine and a half years of his ministry in South Holland, was asked to speak and to preach on that happy occasion.

The number of items in our church bulletins markedly increased by the end of August with announcements that schools, societies, and other organizations were resuming their meetings after the summer recess. The Theological School of our churches marks the beginning of the new school year with a convocation service — scheduled this year on September 8 at Hope Church.

K. G. V.