BEACON LIGHTS

October 1964

Some Thoughts On The Reformation

ROBERT D. DECKER

A Look At The Candidates

AGATHA LUBBERS

BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

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Editorial

SOME THOUGHTS ON THE REFORMATION

It is some four hundred and fifty years ago (447 to be exact) that Luther nailed his ninety-five theses to the door of the church at Wittenberg thus beginning what is known in history as the Protestant Reformation. Perhaps a brief review of the events which led to this memorable and earth shaking act is worthwhile. The pope at this time was Leo X. He is described by historians as "scholar, poet, and a gentleman, kindly and generous, in love with classical literature and delicate art.". Moreover, he was one who spent money rapidly and while pope the full coffers he had inherited from Pope Julius II were soon depleted. Leo needed money for one project in particular viz. the restoration of St. Peter's Cathedral in Rome. For this purpose he offered the indulgence of 1517. Johann Tetzel, a Dominican friar, known to be a successful money-raiser was assigned parts of Germany. He was barred from entering Saxony by Frederick the Wise. But Tetzel came so close to its borders that many people of Wittenberg crossed the border to obtain the remission of sins which he sold. It was thus that Dr. Martin Luther came into contact with these coruptions of the papacy. In the prescribed manner of the day he issued in his ninety-five theses a challenge to debate the question of indulgences. Thus as the historian Will Durant writes in vol VI. of *The Story of Civilization,* p. 341 "Courteously, piously, unwittingly, the Reformation had begun." Luther, of course, had no intention of breaking with the Romish Church at this time.

Of course volumes more could be written on this history, but let this be sufficient to remind us of this God-designed reform of the church. That we wish to remind ourselves of this event is very important. Important because of all the great events in the history of the church, the one most "churchmen" of today like to minimize is the Reformation of the 16th century. This is true of Protestant Christendom as well as of the Roman Catholic Church. One of the great aims of the Vatican Council is to bring back the "erring" brethren into the fold of the Romish Church. This is also, it may safely be said, true of the World Council of churches.

What must our reaction be to all of this? In answer we may perhaps suggest two things. As we remember the Reformation at this time of the year, let us resolve to dedicate ourselves to a defence of the same. We ought to busy ourselves in the study of the great truths of Scripture which were again set forth by brave men of God in the 16th and following century. If at any time in history it is imperative for the church to know its heritage it is *NOW!* Now is the time of merger talks, of breaking down the walls of separation between churches; now is the time of union at the expense of the truth.

Then too, let us resolve to develop those truths. For two reasons this is important. First, through such endeavor we shall by the Grace of God be blessed in the knowledge of the truth and be drawn closer to Him. Second, we shall, also by the Grace of God, by such endeavor avoid stagnation and dead orthodoxy.

This, young people, is your calling. Especially in the world of today is it crucial that we clearly understand this. All things are increasingly pointing to the end.

In so doing we may be sure of one thing: we will make ourselves very odious to the vast majority of men. In fact the Bible tells us in more than one passage we will be hated, scorned ridiculed, and even put to death as the day of our Lord approaches. But let this detain us not. Pray for grace to be faithful. Thank God for Martin Luther. Thank Him for the precious heritage He gave us through the Reformation and ask Him for the necessary grace and strength to defend and develop the same in this hostile world which hastens toward the end. And as far as the opposition and persecution of that world is concerned, never fear but listen to the Word of God in Rev. 2:10:

> Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

That Word can never fail; may it be our strength and consolation as we battle in the Lord's cause.

R.D.D.

The End Is In Sight

On Wednesday, August 17, 1960 the Delegate Board of the Protestant Reformed Young Peoples Societies took an unprecedented step by adopting the proposal and grounds which read as follows:

> The Federation Board proposes that a Scholarship Fund Program be established to provide aid for prospective ministers and teachers; which program shall be under the administration of the Federation Board.

Grounds:

1. There is a need for Protestant Reformed ministers and teachers.
2. The Federation is in an advantageous position to help satisfy this need.
3. At present there is no scholarship program in our churches.

This was the beginning of what is now known as the Protestant Reformed Scholarship Fund.

Immediately following the 1960 convention the Federation Board appointed a committee to draw up a constitution for the Scholarship Fund. This was a long and arduous task calling for hard work, energy, and effort on the part of the members of the committee.

This proposed constitution upon formulation was then printed in the May, 1961 issue of Beacon Light where a complete text can be found. The young people were at that time asked to read, discuss, and to come up with constructive criticism in regard to the proposed constitution at the 1961 convention to be held in Loveland, Colorado.

At the 1961 convention in Loveland the Delegate Board was presented with the following proposal for ratification: "The Federation Board presents a Constitution of the 'Alice Rietsma Memorial Fund' for ratification by the Delegate Board." This article then underwent heated debate and lively discussion in which tempers occasionally flared. In the end it was adopted with the addition of a number of changes. In the first place the name was changed to the Protestant Reformed Scholarship Fund Committee because the majority of those present felt that memorials should not be set up to anyone except to God.

Secondly, Art. VII, 8, was deleted, thus allowing married students the right to apply for a scholarship. Thirdly, Art. VIII dealing with amendments was amended to add the sentence "Article VIII can not be amended."

Thus the constitution of the Protestant Reformed Scholarship Fund was adopted only a few short years ago. What has transpired since that memorable day in Loveland, Colorado? What progress, if any, has the Scholarship Fund Committee, which was appointed at that time, made in those four years?

The Scholarship Fund Committee felt that these questions should be answered in order to bring you — our reading public — up to date.

In April of 1962 the Committee held its first meeting. At this meeting the committee drew up four very important articles which they recommended to the Federation Board for approval. The committee recommended that

1. . . . to assure continuity of the Scholarship Fund program, a base principle sum of five thousand dollars be established.
2. . . . when the goal of five thousand dollars is reached, scholarship payments shall be made from interest income and subsequent contributions only in an amount not to exceed the total of interest income and contributions.
3. . . . until the goal of five thousand dollars be reached, scholarship payments may be made from interest income only, at the direction of the committee upon approval of the Federation Board.

4. . . . the Federation Board seeks to promote interest in the Scholarship Fund and seeks means of procurring funds in addition to the yearly society assessments.

These recommendations met the approval of the Federation Board and were adopted by them without change.

On December 6, 1962 the committee again met and at this meeting recommended to the Federation Board "that a denomination wide drive be conducted to collect money for the Scholarship Fund". As grounds for such a drive the committee felt

1. that this would bring us to our goal of five thousand dollars more quickly.
2. that it would give all our people an opportunity to participate in this program.
3. that to encourage young people to study for the ministry and the teaching profession is the responsibility of all our Protestant Reformed people.

This recommendation along with its grounds was also adopted without change by the Federation Board. The drive that consequently resulted was successfully conducted.

The results of this drive were especially encouraging because it indicated to us the young people that this project has the support of our parents and our Protestant Reformed friends. Your financial backing also indicates to us your moral support to the cause of the young people. This moral support the young people needed as well as your financial support. And now in return the young people along with the committee wish to thank you for your interest in the cause of the Scholarship Fund.

This drive has helped tremendously to bring us closer to our goal of five thousand dollars. As of January 29, 1964 the amount collected was two thousand, nine hundred, thirty-eight dollars and sixty-three cents. Since then convention assessment of two dollars per society member have raised this figure to the vicinity of thirty-five hundred dollars. The committee feels that the end is in sight and that within another year or two, at the most, Scholarships can be granted to Protestant Reformed Young People from the interest collected each year.

The amount of interest collected each year will be small but it will be available every year. The beginning may be small but let us remember that it is a beginning; and that with the Lord's blessing it will eventually be sufficient to supply much needed aid to many Protestant Reformed Scholars.

The committee and the young people are thankful that the Lord has blessed this cause, and we further believe that your financial and moral support has helped make this Scholarship Fund possible. We covert your continued support in the future.

The P.R.S.F.C.
John Kalsbeck Jr. Sec.

Open Forum

Reply to Rev. H. Veldman: SOBER DISCERNMENT

SOBER DISCERNMENT, INDEED!

Undersigned has given his answer[1,2] stating his reasons for having made various affirmations in an editorial[3] which have come under attack.[4,5,6] This reasoning dealt *with those affirmations*, and it was not sidetracked one whit by those who would introduce another subject for debate. The editorial made no reference to the false church concept, or anything of that nature. The point at hand, then and now, concerns the official confession of an institute! And it does not concern the view which brother Veldman "fears" that I am trying to inculcate into the minds of our youth. Let us stay with the topic, because I refuse to let brother Feenstra or brother Veldman or anyone else poison my pen! And I realize full well that I am and have been writing for the precious youth of our churches. Let our thanks arise because we may yet instruct them in the manner that is afforded us in the *Beacon Lights!*

Brother Veldman writes contrary my writings his contribution, and entitles it *Sober*

Discernment! And I reply to brother Veldman, to our whole readership, and before God: Sober discernment indeed!

First of all, concerning that matter of the "false church" concept, since its introduction into this discussion is so doggedly demanded, our readers should recall undersigned's statements: (1) "we do not call her the 'false church,' do we?"[1]; (2) "Yes, I believe that the candlestick may still be there for the sake of his lingering saints there, but the candlestick's witness is opposed to the confession of the institute. I am convinced that God does not bless an institute that fosters God-dishonoring heresies."[1]; and (3) "The specious reasoning employed to put into the editorial the accusation of false church is obvious."[2] Thus it is evident that brother Veldman's fears came in the face of an almost literal denial on my part of the concept that the Christian Reformed Church is the false church. And although it may seem to be the proper technique in his estimation to at once air in print that which he himself characterizes as fears concerning a brother, our readers themselves may judge the propriety of the matter. Attacking my writing is one thing, but attacking my orthodoxy on the basis of fear is quite another.

Secondly, in connection with the latter, where is the attack on the answer which I have submitted for my stand, namely: since the *three points of 1924* are a denial of Christ, and since one cannot truly confess *two* Gods, therefore the god of the Christian Reformed in their three points must necessarily be superimposed upon the heritage given to our fathers, the Three Forms of Unity, and thereby render them corrupt? That is the reason which I gave for having made the statements previously. Brother Veldman limits their denial of Christ only to the three points, which I feel to be completely impossible. For God is not mocked!

Now, you as the youth of the Protestant Reformed Church must know from all that I have written previously that I esteem you, as the youth of God's covenant, dearly for His sake. And yet, I am subject to error, and apart from the grace of God cannot discern with you the Truth. So, if need be, let my name be as dung, and let God's truth remain forever immutable in our midst! But before that former comes, and before my writings be discredited further in your eyes, let my writings and my reasoning be shown to be in conflict with God's Word!

You see my stand above, which you have also read in another issue. True it is, fallible man can and, apart from God's grace, does arrive at corrupt stands. But where is the attack? And where is the instruction in the truth that should accompany such an attack on your brother's orthodoxy? The method should be very simple, it seems to me. Thus: contradict my stand above by (1) showing that my logic used therein is faulty; or (2) showing that it is possible for them to *deny* Christ in one part of their confession and yet confess Him in another. It's as simple as that, or isn't it?

Notice further, brother Veldman agrees with brother Feenstra in that the Voice of Christ is heard in that church, and that therefore the church cannot be viewed as wholly false. I too agree with these brethren on that. But the issue was not the false church!

Brother Veldman says that he would not care to endorse the position that when we agree that the three points are a denial of the Christ, it must follow that that there is no knowledge of Christ in that church in connection with and through the preaching of the Word. This position I likewise am loathe to endorse at this time. But here arrives the significant point. He speaks of "the preaching of the *WORD*" "*in* the Christian Reformed Church." (italics mine, HWK). Quite naturally, if and where the WORD is preached, there is the knowledge of God. Yes, IN the Christian Reformed Churches too! I have had no difficulty with that whatever. This is in line with what I have quoted from before. But this matter too is entirely aside. This does not speak of the confession of the institute, as anyone can see.

Brother Veldman now speaks of "*in* the Christian Reformed," and a given situation in which the WORD is preached! How far afield he has gone from the point of my pen! Naturally, God does not send His Word where His saints are not; and so, by force of resistless logic, I must and do agree that at least one saint in such a circumstance hears and knows Christ. The Christ of the Scriptures, of course. BUT, such a saint still does not know his Christ through his ecclesiastical confession which he makes in the world, which confession is a denial of that

Christ. He then lies to his affiliatory confession in order to know Christ.

Nor does that minister who so preaches in that fold (as per this "given" situation) preach according to the confession which he makes by affiliation in a Christ-denying institute as a matter of his choice. If the Christian Reformed minister preaches the truth of the Scriptures, he denies the confession which he wilfully makes in the institute of his choice. If, on the other hand, he preaches according to the confessions of his institute, he most certainly denies the Christ of the Word. But, this dicotomy does not touch the topic under discussion.

The topic stays with the confession of the institute. Recognize it, and attack me from what I have written concerning this, for the sake of our youth, and *show me*, that is, instruct me that my position is heretical and I will repent. Otherwise, let us consult Zechariah 7:10b or 8:17a, and rather give evidence to our youth the love of God and the brother for His sake.

I cited Art. 29 of the Confession, because I thought it would apply to some of the things that the brother was attempting to drag into the discussion. The fact that I did so does not give brother Veldman the right to infer a slighting of Articles 27 and 28, nor that I "never refer to Lord's Day 21." I, too, agree with all of them. But let that be a lesson to the youth from brother Veldman that one should always go to the earth's end to cite every existent and available source for support, or receive the consequence of open question of your orthodoxy.

Concerning his questions put, I would attempt to answer thus: The Church is that grand assemblage of all the elect of God, of all ages, redeemed in Christ, their head. This is answered more at length in L.D. 21 and Art. 27. The Church of Christ is gathered by the Son of God, through His Spirit and Word (see L.D. 21).

Concerning the question: Can any church (institute, I take it? HWK) be wholly false and yet constitute a part of this Church? Any church *as institute* never becomes part of the Church. Christ's Church are the redeemed saints, the elect. That last question I would also answer in the negative.

Concerning the final paragraph: Here, since his contribution is directed solely against my writings, I am purported as being one who, contrary to the beliefs of all our clergy and those of my late father, holds to the concepts that the Christian Reformed Church is wholly false. And it is further suggested that the youth of God in the Protestant Reformed Churches had better be instructed contrary to the writings of H. W. Kuiper, associate editor of the *Beacon Lights*. I respond: I do not know of any of our clergy that hold to that concept either. I also am aware of the stand which the late Rev. H. H. Kuiper took on this matter, for we discussed it in a time when other men were in the process of changing their position on the question. And I agree with what he wrote on that matter too.

But by these tactics of questionable inference I refuse to be intimidated by anyone, even by brother Veldman, whom I have throughout the years held dear in the cause of our peculiar truth.

Kuiper, H. W., 1964. [1]Open Forum: Reply to Mr. Thys Feenstra, Beacon Lights, Vol. 24, No. 3, pp. 6-8.
[2]Open Forum: Reply to Mr. Thys Feenstra, Beacon Lights, Vol. 24, No. 5, pp. 13-14.
[3]Editorial: The Need For Protestant Reformed High Schools, Beacon Lights, Vol. 24, No. 1, pp. 1-2.

Feenstra, Thys, 1964. [4]Open Forum: Letter to the Editor, Beacon Lights, Vol. 24, No. 3, p. 6.
[6]Open Forum: Letter to the Editor, Beacon Lights, Vol. 24, No. 5, pp. 12-13.

Lubbers, Mrs. Mary Beth, 1964. [5]Open Forum: Letter to the Editor, Beacon Lights, Vol. 24, No. 3, pp. 4-5.

[The rich] are indeed rather possessed by their money than possessors.

[Some people] are proud in humility; proud in that they are not proud.

Where God hath a temple, the Devil will have a chapel.

FROM Dort TO TODAY

the development of the reformed faith

(12)

REV. HERMAN HANKO

THE SECESSION OF 1834

The Reformation Church must constantly be a reforming Church.

The reason for this is obvious. Basically the reason is to be found in the fact that not all the children of the covenant are the elect children of God. The lines of election and reprobation run through the line of the covenant. The result is that apostate seed rises within the Church. This has been true since the day that Adam and Eve turned away in sorrow from the murderous Cain who killed his brother Abel.

There are always those in the Church — born within the Church's walls, nourished by the Church in the truth, granted outwardly the privileges of the household of faith, who are spiritually allied with Satan and who consequently have as their goal the destruction of the Church. Satan is implacably opposed to the cause of God. He never rests in his vicious attempts to obliterate this cause from the world. Seemingly, how convenient then to him that there are those born within the Church who really agree with him and who are dedicated, as he is, to the annihilation of the saints.

He may use various methods to accomplish his goal. Sometimes in his fury against the Church he is aroused to persecution. He attempts to destroy the Church through the cruel methods of butchering the saints. But he has tried this many times, and always "the blood of martyrs is the seed of the Church." He knows as a general rule (and history proves this) that persecution is seldom successful. This does not mean that he will not resort to it again if he becomes furious enough; but it is a kind of a last resort.

There is another approach which he prefers. This approach is to persuade the Church to keep within her walls these apostate children of the covenant. If the Church does this, he is also successful. He has not obliterated the Church then; rather he has succeeded in making the Church his own ally. For this apostate seed introduces false doctrine in the Church, condones and encourages worldliness among the members and gradually changes the character of the Church so that it is no more a witness of the truth of God's Word, but a partner of the wicked world, cooperating with the world, agreeing with wicked men, adopting evil policies and principles and loosing the precious heritage of the truth.

It is really not surprising that the devil prefers this method. It is easier; it is generally more successful; it can be done without bloodshed; it has far more favorable consequences for him. The enemy in any battle would far prefer to have his opponent come over to his side and join him rather than have to shoot him.

But all the efforts of Satan to destroy the Church can never be successful. This is because of the remarkable and miraculous work of the Spirit of Christ in His Church. The Church is always preserved and safely kept no matter how fierce and vicious the attacks may be; no matter how subtlely the devil seeks to undermine the Church's one foundation.

By the power of the Spirit and in defense of itself, the Church has recourse to two types of action.

The first is the formal exercise of the keys of the kingdom. This simply means that

when evil men within the Church threaten the purity of doctrine with all kinds of heresies, the Church condemns the views of these men and casts them out of the fellowship of the Church. The truth is preserved through discipline. The Church is kept pure through the use of the keys of the kingdom entrusted to her. Defense of the city of God is made through locking the gates of the city with the keys against all evil men who attempt to lead the inhabitants into the camp of the enemy.

This is what took place at the Synod of Dordt.

But this type of action is not always possible. This course of action presupposes that the Church as a whole is strong enough to expel these evil members. There must be spiritual strength sufficient to do this. The true people of God must be in the majority within a given denomination. And they must have control of the institute and the ecclesiastical assemblies.

There are times when they lose this control. Those who maintain the truth are no longer in the majority, and the spiritual strength of the people of God has waned.

There may be various reasons why this happens. Sometimes the people of God are sleepy; and in their sleepiness they do not notice how serious the situation is until it is too late. By the time they are sufficiently aroused to fight, they are outnumbered and the wicked have a stranglehold upon the Church. Then there are not the means available any more to do anything about heresy.

But there are other factors. Sometimes the rise of the evil element is so rapid that, as it were, overnight, the wicked have seized control. Sometimes the relation of the Church to the State is of such a kind that the strong defenders of the Reformed faith are stymied. This was the case with the Roman Catholic Church prior to the Reformation. This was the case before the Secession of 1834. The State stretched a benevolent hand over the heretics, and the faithful were helpless to do anything.

Under these circumstances, there is only one avenue to follow — the avenue of secession. Those who are faithful must leave the institute that nourished them. They must forsake the Church that was their mother. They must go out to establish the Church once again.

Usually however, they do not simply walk out. Nor is this their calling. As a rule they prefer to make every effort to reform the Church to which they belong. They raise their voice in protest against all the evil that is destroying the Church. They continue to do this as long as it is possible. But, unless the Church does actually reform, those who are bent on continuing their evil way will not tolerate the presence of protesters indefinitely. They will not allow the thorn of godly men to continue to prick their conscience. They will finally cast out those who maintain the truth, or at least silence them in one way or another. But the faithful cannot be silent. They have their calling. And so they must establish the institute of the Church anew.

They have no choice. Before God this is their calling.

This is what Luther did when he burned the papal bull in the fire of Wittenburg. This is what happened in our own Protestant Reformed Churches. This is the history of the Secession of 1834.

PROTESTANT REFORMED HIGH SCHOOL CIRCLE

PUBLIC LECTURE

November 12, 1964 — 8:00 P. M.

Southwest Protestant Reformed Church

Speaker: REV. H. C. HOEKSEMA

Topic: PARENTAL OBLIGATIONS RESPECTING PROTESTANT REFORMED EDUCATION

Special Numbers

CRITIQUE

AGATHA LUBBERS

A LOOK AT THE CANDIDATES

This is the year of elections. To most of us, however, amongst all those to be elected, the election of the president of the United States is of primary importance. The two main parties have made their selections and the candidates are on the campaign trail each attempting to convince the voters that he is the best candidate to lead the nation. On November 3 the voters of the United States have an opportunity to cast their ballots and make a choice with respect to the men that they wish to see serve in governing these United States and more importantly they will have an opportunity to choose between the nominee of the Republican Party and the candidate of the Democratic Party.

Richard E. Neustadt in writing concerning the position of the president in his book entitled *Presidential Powers* says: "When we inaugurate a President of the United States we give a man the powers of the highest office. From the moment he is sworn the man confronts the personal problem: how to make those powers work for him."

One of two candidates will be confronted with this problem. It is true that ultimately he receives his position from God but it is likewise true that the man elected to the highest office attempts to make the powers delegated to him by the Constitution work for him. Each man elucidates his position prior to the election in such a way that the voter has an opportunity to see how the man will operate in the office if he is elected to the highest position in the land.

The two candidates for the office, one the incumbent president of the United States, Lyndon Baines Johnson-Democrat, and the other the junior Senator from Arizona, Senator Barry M. Goldwater, are declaring their positions in speeches and appearances since their nomination at the Democratic and Republican National Conventions.

It should be abundantly clear to anyone who has kept up with current happenings and with the state of American politics that Senator Goldwater is the leader of the conservative thinker in American politics. He is the strong advocate for less government control and the movement away from the Federalization that swept across the land. In his book entitled *Conscience of a Conservative* he outlines his position with respect to several problems which he feels are pertinent.

He is a strong advocate of states' rights and of civil rights properly understood. With respect to states' rights he wrote: "Nothing could so far advance the cause of freedom as for state officials throughout the land to assert their rightful claims to lost state power; and for the federal government to withdraw promptly and totally from every jurisdiction which the Constitution reserved to the states." With respect to civil rights he writes: "I believe that the problem of race relations, like all social and cultural problems is best handled by the people directly concerned. Social and cultural change, however desirable, should not be effected by the engines of national power."

Goldwater also has a basic attitude with respect to labor and the labor union situation. Senator Goldwater is a strong advocate of the right to work clauses which are an implicit part of the state code in at least 19 states in the union. In discussing the

union problem Senator Goldwater says: "I am well aware of the "free loader" argument, so often advanced by union leaders in defense of compulsory unionism. The contention is that a man ought not to enjoy the benefits of an organization's activities unless he contributes his fair share of their cost." It is here that his reasoning and argument become extremely cogent. "I am unaware, however, of any other organizations or institution that seeks to enforce this theory of compulsion. The Red Cross benefits all of us directly or indirectly, but no one suggests that the Red Cross donations be compulsory. It is one thing to say that a man should contribute to an association that is purportedly acting in his interest; it is quite another thing to say that he must do so." In commenting on the power of the union Goldwater said: "When the United Automobile Workers demand a wage increase from the auto industry a single monolith is pitted against a number of separate competing companies. Let us henceforth make war on all monopolies — whether corporate or union."

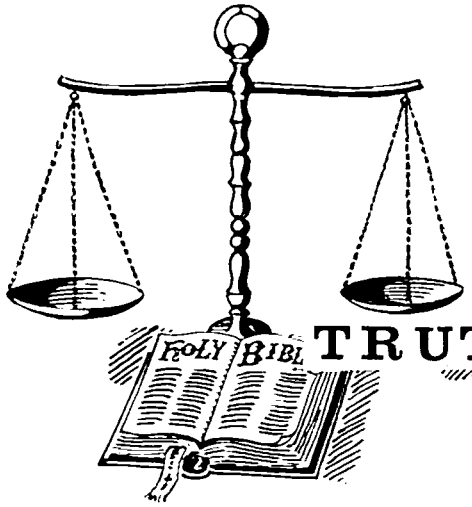
Respecting the Welfare State Goldwater has said: "The currently favored instrument of collectivization is the Welfare State. The collectivists have not abandoned their ultimate goal — to subordinate the individual to the state — but their strategy has changed. They have learned that Socialism can be achieved through Welfarism quite as well as through Nationalization." He continues on this same thought by saying: "It is hard, as we have seen, to make out a case for State ownership. It is very different with the rhetoric of humanitarianism. How easy it is to reach the voters with earnest importunities for helping the needy. And how difficult for Conservatives to resist these demands without appearing to be callous and contemptuous of the plight of less fortunate citizens. Here, perhaps is the best illustration of the failure of the Conservative demonstration."

Concerning education Goldwater has the following interesting comment and it reveals a basic concern without being rooted in the immovable rock. "Responding to Deweyite attack on methods of teaching, we have encouraged the teaching profession to be more concerned with how a subject is taught than with what is taught. Most important of all: in our anxiety to 'improve' the world and insure 'progress' we have permitted our schools to become laboratories for social and economic change according to the predilections of the professional educators. We have forgotten that the proper function of the school is to transmit the cultural heritage of one generation to the next generation, and to so train the minds of the new generation as to make them capable of absorbing ancient learning and applying it to the problem of its own day." Further: "We should look upon schools — not as a place to train the 'whole character' of the child — a responsibility that properly belongs to his family and church — but to train his mind."

In speaking about the right of every child to an education Senator Goldwater said in a speech in Jacksonville, Florida: "The Government has no right to educate children. The parents, you and I, have that responsibility. The child has no right to an education. In most cases, the children will get along very well without it."

Much more could be written about the Goldwater position. I have quoted quite at length from his writings so that I could let Goldwater speak for himself. Space does not permit a lengthy discussion but I submit that it is abundantly clear that Goldwater holds to the position of less government control and is a strong proponent of change in the direction of a return to less federalization. Goldwater is fighting to redirect the thinking of Americans who have leaned heavily on the paternalism of the government ever since the New Deal days of Franklin D. Roosevelt. Goldwater is not by any stretch of the imagination a Christian; he is a mason — all masons deny the cardinal principles of Christianity as they are briefly stated in the Apostles Creed.

By the time that I can come into print again the election will undoubtedly have been decided. I have chosen to write concerning the Conservative in politics first and then concerning the Liberal mastermind. Through the decision by the people and the electoral college, God sits on the throne and he has the hearts of men in his hands. I shall write next time about Lyndon Baines Johnson and comment on the election.



TRUTH vs. ERROR

REV. ROBERT C. HARBACH

A. W. PINK ON THE GOSPEL OFFER

Arthur W. Pink, who wrote the excellent book on "The Sovereignty of God," also wrote a volume entitled "The Satisfaction of Christ," which treats fully the subject of the Atonement. The present writer has 29 volumes of Pink's works, and has read all but five of them. At one time Pink was a premillennialist and dispensationalist, but long since repudiated his erroneous theology. He is also known for a most excellent work on "Man's Moral Impotency" and another equally as superb as his work on divine sovereignty entitled, "The Doctrine of Election" written from the supralapsarian position. In his little book "The Comfort of the Christian" he repudiated his former terminology which smacked of conditional theology. This language, however, does appear frequently in his "The Satisfaction of Christ," which, by the way, you ought to take the time to read.

In chapter 22, p. 278, he speaks of God's "tendering" pardon to all men, and "inviting" them to come to Christ. Such terminology is not a mere matter of semantics. A Reformed believer should not become hampered with semantics, nor have no greater depth in his theological expressions than what a semantical basis permits. For that would mean that he stands on the basis of philosophy. Philosophy, of any kind, is no standard. Scripture alone is. Then, too, we need something more than to stick to the *usus loquendi*. Abroad in the world, the usus loquendi is as changeable as each new age. A new one turns up with each succeeding generation. Grandfather put it this way, "God's Word must be your standard of faith and practice." Today's older generation says, "the most important thing in the world is to have high ideals." The younger generation says, "You must have some sense of direction." The thing is, we need the *usus loquendi* of Scripture. But much of the older and the younger generations since grandfather's day look at you like a visitor from outer space when you use that profound but much needed simple language.

Now the terms "tendering" and "inviting" suggest that God makes a sort of take-it-or-leave-it offer of pardon. It implies that it is in the power of man to be regenerated or remain unregenerate. The Lord does not tender pardon the way a friend or an acquaintance might tender me a sandwich. When he makes this move to me he is not sure whether I will accept it, and I very well may not, even if hungry. I may kindly but ever so firmly refuse it. But does God so subject Himself to the contingencies of man? An "invitation" is an offer, which by the very nature of what it, I have the right to accept or reject. But no one has the right to reject Christ. An invitation even provides for the possibility of declining it. If the President tenders me an invitation to be present at the White House for the recep-

tion of, let us say, certain Communist officials or certain National Council of Churches leaders, he not only provides me with an opportunity to enjoy(?) the occasion as an actual eye-witness, but with an "out" in case I can't make it, or don't care to accept. But if the legal authority summoned me I could not decline for any reason! When the court summons, you had better be there. Now when the Almighty God summons, men come. When He draws them they run after Him.

In Scripture the word is not "invite," but "bade," "bidden" which mean "commanded." An invitation is neither a command nor an effectual call. The use of a good concordance will show that the term "offer" and "offering" do not have to do with any tendering of the Gospel, but with the sacrifices of Jehovah's worship. We do use the term, offer (Lat., offere) but use it in the sense of "to present." In that sense God offers the Gospel to all promiscuously. He presents it to the reprobate. They hear it, see it, but despise it and turn from it. But it is not Scriptural to say that the Lord gives men a chance to accept or reject this offer. That is an Arminian twist. God does not give men a chance to reject Christ! Sometimes, however, it is so propounded as though it were good news that men can reject Him! That is not the good news. That is, if I ever heard it, bad news! Yet, man left to himself will do but one thing, reject Christ and the Gospel preached to him. He will never receive it.

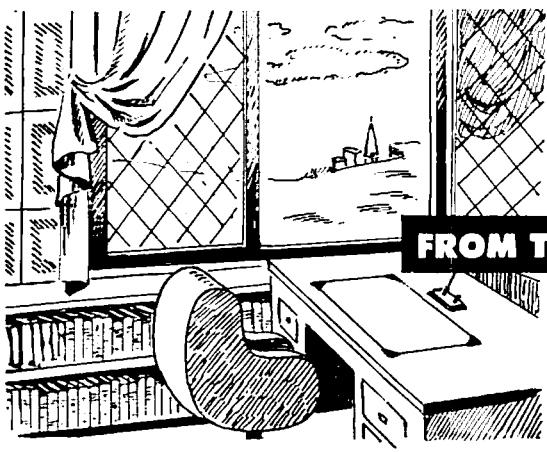
On p. 280 Pink says, "Remission of sins is freely promised to *all* who thus comply with it" (i.e., with His divine revelation, RCH). This is a fine statement, and means that remission is promised only to the elect, for they are the only ones "who thus comply." It would not be correct to say that "remission is freely tendered to all," as though God holds it out to passers-by with the hope that some, or as many as (humanly?) possible will take it. It is not Scriptural language to speak of the Gospel as a tender of salvation. The Gospel is no tender. Therefore speak not of "the indiscriminate tender of pardon" (p. 281), but rather of the indiscriminate proclamation of pardon. The Lord's servant is not to throw out the Gospel like peanuts at a Sunday School picnic for grabs. But he is to make a general proclamation of a very particular Gospel. Speak not of "proffered mercy." Pink learned to avoid such vocabulary. "Whosoever will" does not suggest a "proffer." The "whosoever wills" are the elect. They alone ever will believe and come. That the proclamation of the Gospel is real and sincere is true, but that sincerity does not embody the divine will that the reprobate savingly hear, believe and be saved. God really, sincerely and universally proclaims the particular truth that Jesus will save His people from their sins. He calls upon all men everywhere to repent, including the reprobate, but upon the latter not to give them the grace to repent, but to impress on them what they owe Him.

On pp. 282-283 there is a long quotation from A. A. Hodge where he speaks of the preaching of the Gospel as a broadcast offer that if you believe you shall be saved. Hodge in this quotation does make an excellent point in favor of limited atonement. It would be better, however, to have said that God makes a broadcast proclamation that whosoever believeth shall be saved. God commands all men to believe, and He calls efficaciously the elect, the heavy laden, the poor in spirit, the beloved ones to believe. All men including those ordained to condemnation are held accountable to believe, even though they cannot, will not and may not (have no more the right!). Still they must! The can, the will and the may are lost in Adam. But the *must* remains. It is much better to say, as he does on p. 288, that "the business of the preacher is not to 'offer' Christ to sinners, but to 'preach' Him." But this contradicts the instances where Pink speaks of a "tender," an "offer" or "proffered mercy" (pp. 278, 281-283). Nor do I agree with Pink when he writes that Christ is a third party (pp. 44, 45, 300).

You may note in this book that Pink holds that "a condition" to be performed by man denies total depravity, and renders salvation merely possible (p. 121), not actual. He calls a "conditional sufficiency" empty (p. 256). He says there is no conditional necessity relative to the atonement (ibid.). He claims that a conditional atonement is no atonement (p. 129). He states that to make faith a condition is a mistake (p. 155). He points out that Christ's purchase is not a condition (p. 247), and therefore not a mere possible salvation, that an "offer" is trifling (p. 265), that an "offer" (p. 257)

does no good, that the work of the Holy Spirit is no "offer" (121, 246), that the preacher is not to offer Christ (257, 288), that the atonement is not an at-one-ment, a Christian Scientist idea (58), that Christ suffered all His life (64, 85-86-87, 118), that Scripture teaches "immediate regeneration" (155). He teaches that man cannot be a party in the covenant (124), that nothing is left to contingency (128), and that the love of God to all men is denied by history (p. 259) as well as by Scripture. To all of this we heartily agree.

Pink also has one of the best pieces of writing on "the responsibility of man" that I have ever seen. First, he reminds us that there was (1) original responsibility (in paradise), then after the fall of Adam, (2) a failed responsibility, next, in Christ and His cross, (3) a transferred responsibility, and finally (4) also in Christ a restored responsibility. This volume contains the exact opposite of the "conditional theology" so prevalent now in some of the churches bearing the name "Reformed." And how unlike the slant at man's responsibility taken by the "conditional theology" people! Pink does not really believe that faith and repentance are conditions, even from man's point of view. For these two virtues do not condition the covenant, nor the promise. They are guaranteed by the covenant and are included in the promise. If they were conditions, they would have to be to man a native something, whereas they are exotic. They do not originate in man. Both faith and repentance are the gifts of God (Acts 5; 11). Man, elect in the eternal counsel of God certainly must believe in order to be saved. God ordains the means as well as the end. And of course such a man, not God, believes, but he believes only through grace (Acts 18:27), and not because he puts forth the exercise of faith by the power of his own will (Rom. 9:16). It is the gift of God. The Lord gives a new heart, then we live. He makes us new creatures, then we live in good works. He gives faith, then we believe. He regenerates, then we live as children of God. He takes us out of death into life, then we hear and believe (John 5:24). To put faith before and necessary to regeneration is un-Reformed. Pink did straighten out his faulty theology before he died. Would that others calling themselves "Reformed" would do the same!



FROM THE PASTOR'S STUDY

REV. G. VAN BAREN

Genesis 24:67: "*And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.*"

THE ELIGIBLE BACHELOR

Forty years old he was, and still unmarried. It was likely not as strange then as now that a young man would remain "unattached" for such a length of time. Then men lived longer on the earth. But even at that, it would appear strange that Isaac was yet single. Was he not highly "eligible?" As far as material wealth was concerned, he was. Isaac was the sole heir of his extremely wealthy father Abraham. Any woman married to Isaac could be assured of the utmost in luxury and ease.

Doubtless, many a beautiful girl in the land of Canaan cast desirous glances in his direction. Here was Canaan's most eligible bachelor.

One would imagine too that had Isaac been united in marriage to one of the daughters of the mighty men of Canaan, such union would have had many advantages — though only from man's viewpoint. God had promised to Abraham and his seed the land of Canaan. What better way to assure oneself a place in the land than by cementing an alliance by marriage? In light of the advantages for both sides, why was it that Isaac remained unmarried?

To modern ears, the entire account of the marriage of Isaac sounds strange. It seems to me that right now I hear in the back of my mind the words of an old popular song which went something like this: "Love and marriage, go together like a horse and carriage." But Isaac could never have sung such a song — surely not with the obvious implication of the song. Isaac, it would seem, enters marriage without consideration first of all of "love." Not only that, he appears to have been willing that his future wife be obtained for him by another — a servant at that. What brought about such events that Isaac should not be moved to seek an advantageous marriage with a woman of Canaan?

You recall how Isaac did receive his wife. Abraham was old and "well stricken in age," to be precise, he was almost 140 years old. He had called unto himself his oldest servant, probably Eliezer of Damascus, and made him take an oath that a wife for Isaac would never be taken from the daughters of the land of Canaan; but rather a wife would be sought from Haran where lived Abraham's brother Nahor. Abraham insisted upon two things: first, that Isaac would not marry a woman of Canaan; secondly, that Isaac would by no means return to the land of Haran.

With ten camels, other servants, and much riches, Eliezer had begun his long, hot, journey. When the servant reached Haran, and rested outside the city near the well, he pondered upon the problem of finding the suitable wife for Isaac. God-fearing man that he was, he resorted to prayer and asked that God grant a certain sign to indicate the woman. Before he had even concluded his prayer, Rebekah came to the well. The sign was fulfilled in her — to the great amazement of Abraham's servant. The man could hardly imagine that so soon God would answer his prayer. Shortly after, upon questioning the woman, does the servant discover that this young lady is the daughter of Bethuel, granddaughter of Nahor.

The servant of Abraham had one intent — to carry out the assignment given to him. Before he would consent to eat that evening, he insisted on recounting his objective and the events which had led him here to the house of Bethuel. Nor could Rebekah's relatives persuade the servant to stay several days; he insisted on returning immediately the next morning.

So Rebekah had been brought back to Canaan to become the wife of Isaac. Isaac first saw his future bride as he was out walking in the field in meditation. One writer suggests that Isaac was engaged in prayer to God concerning the wife God would provide. Maybe so. At any rate, Rebekah becomes his wife, and Isaac loves her. The eligible bachelor is bachelor no more.

So what? The procedures of that day seem so hopelessly out-of-date. Should father arrange for the finding of wives for his sons? Ought such father delegate another to accomplish this goal? I would not want to contend that such is necessary (though I believe that such a method could hardly prove *less* successful than the method of young men and women choosing their own partners — judging by the divorce-rate in the world today). Yet the account should prove very instructive for Christian young people. You want a guide, a standard, in choosing life's partner? You have it here.

What are the popular standards? Popularity? Good-looks? Physical attraction? Riches? But none of these are suggested in the love-story of Isaac and Rebekah. Yes, Rebekah was "fair to look upon," but no emphasis is placed upon that; Isaac did not marry her for such a reason.

We have actually been what might be called "brain-washed" about the relationship between boy and girl, and the basis for sound marriage. Much is made of love today. Nor is there any spiritual content in it; it is purely earthly, physical. Now none could deny that there are physical attrac-

tions between boy and girl; God created the man and the woman that they might also desire to live together as husband and wife. But together with that must go the far deeper and more important spiritual affinities. The "love songs" of this world can not and do not even try to express these.

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Notice first, Abraham insists (and this is without doubt with the concurrence of Isaac) that his son can not marry one of the heathen in Canaan. Why not? There can be no union between light and darkness. The Canaanite is to be dispossessed of the land in order that the seed of Abraham might dwell there. How improper it would have been then to form an alliance with such! Besides this, such union would have represented an attempt of Abraham to obtain the land through unholy alliance — rather than reliance upon the promise of God. Isaac may not marry one of the heathen Canaanites. Nor have the "rules" changed today for the Christian. We may not seek a marriage relationship for earthly, material reasons. Marriage has more than purely earthly goals for the Christian.

Secondly, marriage must serve the realization of the promise of God; it might never be a relationship in which that promise is denied. Again Abraham (with the concurrence of Isaac) insists that Isaac is by no means to leave the land of Canaan. The servant suggests that possibly the girl he would find in Haran for Isaac would refuse to leave home. Would that not be well within the realm of the possible? It would not be easy for her to leave father and mother — never to see them again. Should the servant then take Isaac to the land of Haran? But that suggestion Abraham emphatically rejects. The land of Canaan is the promised land. By faith Abraham had gone from Ur of the Chaldees in order to dwell as a pilgrim and stranger in Canaan. Again, by faith, Abraham saw this earthly Canaan as a type and shadow of that which was to come. Should Isaac renounce the type and shadow (and hence the reality) in order to enter into a favorable marriage? God forbid. Under no circumstances is Isaac to do that. The promise of God is of central importance. And this principle continues also today. No marriage relationship ought to be entered that would in any way be a denial on our part of that glorious promise of God. Marriage can not be based upon "love at first sight," nor upon merely physical desires, but especially upon the desire of two young people to rejoice in the promise of God together. That motive ought to be seen also in dating.

Nor must prayer be forgotten. Isaac was meditating in the field; I would like to think that this was concerning his impending marriage. The servant prays for the direction of God in selecting the wife for Isaac. Ought that not yet be done? We need not expect some special sign as was given to Abraham's servant. But God hears and answers the prayers of His saints. Yet, as by His hand, He sends husband or wife according to His purpose. When seeking for a wife becomes a matter of prayer, then the Christian will surely find not the "girl of his dreams," but, the girl of his prayers.

HELPS FOR BIBLE STUDY ON THE Book of GENESIS

Genesis 27

REV. H. VELDMAN

Jacob and Padanaram—

A. *Isaac's determination to bless Esau* — Gen. 27:1-4.

1. Isaac's old age.
   a. Compare Gen. 27:46 with Gen. 26:34 and 25:26. How old was Isaac when Esau married Judith and Bashemath?
   b. Compare Gen. 41:46, 47; 45:6 and 47:9. How old was Jacob approximately when Joseph was born?
   c. Joseph was born in the 14th year of Jacob's sojourn with Laban—see Gen. 30:25 and 29:20, 17. Jacob was approximately 75 years old when he fled to Padanaram.
   d. Hence, Isaac must have been approximately 137 years old when he determined to bless Esau.

2. How to be explained.
   a. Isaac thought his death might be imminent—see verses 1-2. Did his blindness lead him to think this?
   b. Was Isaac's resolve to bless Esau based upon the fact that Esau was the firstborn? Could he have been ignorant of what God had revealed to Rebecca? — see Gen. 25:21-23 and Rom. 9:9-13. Must we believe that Rebecca would have kept Isaac in ignorance of this?
   c. Did Isaac favor Esau for natural reasons? Was not Esau, naturally, a "jolly good fellow" and Jacob, also naturally, one who would cause aversion and dislike? Are all God's people likable from a natural point of view?
   d. Was not Isaac's resolve sinful and rebellious against God's will to bless Jacob? And is this not accentuated by his old age and blindness?
3. Why was Esau first requested as we read in verses 3-4?
   a. Did Isaac need food to strengthen himself in order to proclaim the blessing?
   b. Or did Isaac desire this because he was fond of the way Esau prepared meat, and, eating of it, he would be in a more advantageous position to express his love for Esau in the blessing?
4. The nature of the blessing — see also Gen. 9:25-27.
   a. First, we have the full Word of God. And at the time of Gen. 27 there was as yet no Bible at all. God revealed Himself through dreams, visions, personal appearances.
   b. Secondly, in these blessings the patriarchs spoke through Divine inspiration. This is important, and we will have occasion to refer to this.

B. *Rebecca's intervention*—Verses 5-17.

1. What prompted her?
   a. Was she concerned about Jacob and that the Lord had revealed to her that the "elder would serve the younger," and that Jacob was the chosen of the Lord? — see Gen. 25:21-23.
   b. Was she also "desperate" because she had overheard what Isaac had told Esau? — verses 1-4.
2. Was her action justified?
   a. What is synergism? Does synergism come to revelation often in the Church of God?
   b. Is synergism ever justified? Need we ever fear that the Lord will take care of His covenant and promise? Could God have prevented Isaac from blessing Esau without Rebecca's plan of action? Can you conceive of any possibilities?
3. Does this reveal to us anything concerning Rebecca?
   a. How old was Jacob at this time?
   b. What objection did Jacob voice to his mother's plan? What predicament did he fear?
   c. Does Rebecca reveal herself here as a dominating character? And, could Isaac's weakness and fondness for Esau have had anything to do with her action?

C. *Isaac's blessing of Jacob and Esau* — Heb. 11:20.

1. Is it not strange that Heb. 11:20 speaks of the faith of Isaac?
   a. Who is Isaac? It would be interesting to note what the Scriptures reveal of him. Was he a "spoiled child," the only child of Abraham and Sarah? Abraham sends for a wife for him when he is 37 years old. Couldn't he find one himself? He wants to bless Esau although he knows that Jacob is the favored of the Lord. He thinks he is blessing Esau. Isn't it all a mistake on Isaac's part? Where is his faith?
   b. Rebecca is a conniving woman. She plots deception.
   c. Jacob goes along with his mother, deceives his father.
   d. Shall we say that about the only one for whom we have any sympathy here is Esau?
2. However, we must notice the following.
   a. First, Isaac was attracted to Esau.
      1/ Esau was strong, a hunter, "happy-go-lucky," open and honest, did not "cover up."
      2/ Jacob was weaker, a schemer, naturally not as attractive.
      3/ And Isaac was materialistic, loved the meat as Esau prepared it.
   b. Secondly, however, Isaac was a child of God, although with many weaknesses.
      1/ He did not love Esau spiritually.

Esau was wicked, married heathen wives, hated God, despised the covenant, the birthright, was a fornicator.

2/ Jacob was the one favored of God, and Isaac surely knew this.

3/ So, Isaac struggled between his natural desire to bless Esau and his faith that Jacob must be blessed.

c. Now notice the incident.

1/ First, Isaac blessed Jacob.

a/ Did Isaac really believe that Esau stood before him? Notice how he doubted. If Isaac really doubted, why didn't he wait until he was sure?

b/ Notice the blessing. What was the birthright blessing? He declares, by the Spirit of God, God's blessing upon Jacob, that Jacob would have the preeminence. Notice: God inspires Isaac here.

2/ Secondly, Isaac maintains the blessing.

a/ Later, Esau comes.

1/ Notice what we read in Heb. 12:17.

2/ This doesn't mean that Esau sought repentance with tears. Notice how he accuses Jacob (verse 36). But Esau does not confess his own sin, that he sold the birthright, married heathen wives. Esau sought the PLACE of repentance, and this means that he sought it in Isaac's heart. He wanted Isaac to repent, to change his blessing upon Jacob. Why did he want Isaac to repent? In what was he interested?

b/ And Isaac maintains the blessing upon Jacob.

1/ Why shouldn't he change it, if he had made a mistake?

2/ He trembles, we read, is sorry for Esau, but he does not change it. He knows that Jacob must have the birthright blessing. And, literally, we read in verse 39 that his dwelling would be away from the fatness of the earth.

3/ Isaac's faith triumphs, and he maintains the blessing upon Jacob.

3/ Thirdly, Isaac also maintains the blessing upon Jacob in Gen. 28: 1-4, when he sends Jacob to Padanaram with the blessing of the Lord.

D. *Verses* 41-46.

1. Again Esau reveals his wickedness. Instead of repenting of his sin, recognizing in the blessing of Isaac upon Jacob the blessing of the Lord, he determines to kill Jacob.
2. However, the Lord's ways are so different.
   a. How long did Rebecca think Jacob would be gone from home? Why did she think this? Was there something about Esau to lead her to this? Esau's carnal superficiality?
   b. Did Jacob see his mother again?
   c. What was the result for Jacob and Rebecca of their conniving and deception? Jacob must flee away from the land of Canaan. Did not Jacob's sin place him into an impossible situation? Conniving and deception always get us into trouble. It is true, of course, that Jacob also goes to Padanaram to get himself a wife. Nevertheless, Jacob gets himself into trouble, and this trouble increases later.
3. Does Rebecca speak differently to Isaac than to Jacob? — Verses 42-45, 46. Is it because she did not wish to cause Isaac anxiety for Jacob's welfare? Of course, she was to blame, was she not, for Jacob's predicament.

Simpathy is never wasted except when you give it to yourself.

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