

Editorial

It is appropriate at this time that we offer our thanks to all those members and subscribers who have been so supportive of this Journal. Many have written encouraging letters, or communicated verbally, expressing appreciation. Others have written asking for clarification of certain issues, or making constructive suggestions. There are too many to respond to in writing, so if you have written in to the Editorial Office in recent months, and not yet received a reply, please accept our apologies. We have a 'traffic jam' of correspondence to deal with, plus all the arrangements for each successive issue of the Journal, such that we are unable to render anything like immediate responses. So if you have written to us, and heard nothing as yet, please do not assume that you are being ignored!

On the subject of correspondence, may I clarify that we will only *publish* those letters that are either addressed: "**Dear Editor**" or carry a special note requesting publication. Anything not so denominated will remain as confidential, unless, we obtain subsequently **written permission** from the writer in response to a request from us.

A few letters have been critical. We welcome constructive criticism, as our Journal is far from perfect! Most criticisms have been given in a gracious spirit, with a sincere view to improving our contents, and we hope to implement some improvements as time goes on. Notable in this respect is that we should begin to print more exegetical and expository work as well as maintaining an incisive polemic. Our aim is to produce a journal that will (i), stand midway between on the one hand, the popular level of Evangelical periodicals like the "Evangelical Times" and the "Banner of Truth", and on the other hand such "heavyweight" theological journals like the "Westminster Theological Journal" or the "Creation ex Nihilo Technical Journal." And this so that (ii), the Christian without academic theological training might be made conversant with all the "high-level goings-on" in the theological world which, ultimately will affect him or her as these things impinge upon their spiritual life. This is why we are prepared to engage in polemics, to "*earnestly contend for the faith which was once delivered unto the Saints.*" (Jude 4). It is, indeed, at the "high-level goings-on" in the theological world that the enemy strikes regularly, and important debates take place, and controversies rage, over matters that would undermine the "*faith which was once delivered to the Saints*". It has been various academics, certain eminent ministers, high-flying intellectual leaders in the churches, who have, at different periods introduced dubious factors into

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edition of David Engelsma's book, **Hyper-Calvinism and the Call of the Gospel**, Dr. John Gerstner writes : "I had the incomparable privilege of being a student of Professors Murray and Stonehouse. With tears in my heart, I nevertheless confidently assert that they erred profoundly in **The Free Offer of the Gospel**' and died before they seem to

have realized their error which, because of their justifiedly high reputations for Reformed excellence generally, still does incalculable damage to the cause of Jesus Christ and the proclamation of His Gospel."

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FREE WILL ? by David Blunt *continued from page 41.*

ii). We are not elected because God foresaw that we would do something : election does not flow from our believing, but believing flows from our election. (See Acts 13 : 48).

iii). If it is said that God foresaw our exercising faith in Christ, and so elected us, we want to ask, "Where did our faith come from ?" We have already seen that faith itself is the gift of God. (see Eph. 2 : 8).

We conclude that election to salvation is **UNCONDITIONAL**, and **must be**, else, given the total depravity of man in sin, including the bondage of his will, **NO-ONE** could be saved.

BIBLIOGRAPHY: The Holy Bible (AV).

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CHRISTOPHER NESS.

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W.J.SEATON Banner of Truth Trust 1984.

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theological debate that have ultimately dragged the churches into heresy, and away from the orthodox Biblical and Confessional Truth. When the shepherds go astray, what happens to the flocks ? **"My sheep wandered through all the mountains, and upon every high hill : yea my flock was scattered upon all the face of the earth, and none did search or seek after them"** (Ezek. 34 : 6).

As one American president once said "War is too important to be left to the generals", so it is that we say "theology is too important to be left to the theologians"! We need them, like an army needs its generals, but like the Bereans of Acts 17 : 10-12, who were commended by the apostle because they **"searched the scriptures daily, whether these things were so"**, then we too will search the Scriptures, and where we find disparity between "great names in theology" and the Word of God, we will, by God's grace, **"earnestly contend for the faith"**, and again, by His good grace, stretch out to gather all His wandering sheep, unto Him.