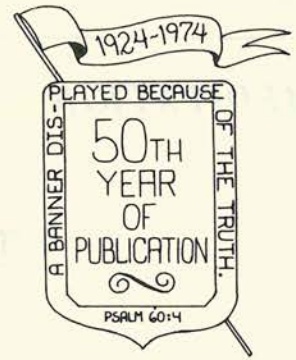


# The STANDARD BEARER



A REFORMED SEMI-MONTHLY MAGAZINE

What is the implication of the doctrine of vicarious atonement and satisfaction? It means: 1. That sin is guilt, liability to punishment, worthiness of God's wrath and damnation. 2. That the justice of God must be satisfied if the sinner is ever to be received by God in favor, be freed from the power of death, and be made worthy of life. 3. That the justice of God can only be satisfied by a payment that is made for sin, and that this payment must consist in bearing the wrath of God and the punishment for sin by an act of perfect obedience in love. 4. That, while the sinner can never perform this act of perfect obedience and satisfy the justice of God, God ordained His only begotten Son to represent them as the Christ, and to perform the act of obedience unto and in death *for them, in their stead*. 5. That Christ did just this on the cross. He represented us. He was our Vicar. And because He was legally before God our Vicar, He was able to take our sins, the guilt and responsibility for them, upon Himself. And He suffered and died in our stead. He fully paid for all our sins. This is simply an objective fact. All the guilt of sin of those for whom Christ died on the tree is for ever blotted out. Objectively, they whom Christ represented on the cross are justified and worthy of eternal life. They can never be condemned.

— Herman Hoeksema,  
*The Triple Knowledge, I, 540*



## MEDITATION

# The Falling Away Of Unbelievers

Rev. M. Schipper

*"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."*

Hebrews 6:4-8.

The perseverance of the saints!

One of the most blessed truths of the Holy Scriptures!

Contrary to the abominable philosophy of Arminianism, which teaches that one can be saved today, and fall from grace tomorrow, the Word of God throughout proclaims the comforting truth that he who is once saved is saved forever.

It is only the unbeliever who can fall away. And he can do that only when he is born and reared within the boundaries of the church institute and the organic, historical development of the covenant as it is realized in the generations of the believers and their seed.

This is undoubtedly the gist of the truth that is set forth in the text to which our attention is now directed.

The writer of this epistle would have his Christian readers make progress in the doctrine of Christ. He laments the fact that they had been dull of hearing; that they were able only to drink milk, when by this time they ought to be eating strong meat. They should be leaving the first principles, and going on to perfection. But the latter is possible only if God permit. The writer of the epistle surely expected that God would bless his efforts in instructing the Hebrew Christians, and that God would give the readers of the epistle grace to respond to that instruction; but he was also fully aware of the possibility that with regard to some God would not permit. And he explains this in our text, as is clearly indicated in the little conjunction "for".

Unbelievers, according to God's intention, will fall away!

But are not those described in the text believers? Indeed, they are, says the Arminian. He maintains that if there is any passage in Scripture that teaches the falling away of saints, this is it. And if you look at this text superficially, so it may appear.

They of whom the writer of this epistle speaks are evidently those who live within the sphere of the Christian Church. They undoubtedly are born in the Christian home. They in their infancy receive on their foreheads the sign of God's covenant in baptism. They receive Christian instruction in the home, in the church, and possibly even in the Christian school. They are catechized in the Christian religion, and are thoroughly acquainted with all the doctrines of Scripture. When they come to the years of discretion, they make public profession of their faith. They partake of all the rights and privileges of the church. They sit at the table of communion and partake of the organic life of the church, attending societies for Bible study, participating in the Sunday School, first as students, then as teachers. They go by the name of saints. If they walk circumspectly enough, they are held in esteem, are honored among the membership. They may even be voted into office, becoming elders or deacons. If they have exceptional talents, they may even be sent off to school to prepare themselves for the office of the ministry.

Such are they who are described in the text!

They appear to have all the ear-marks of believers!

They were once enlightened. This must mean that



they were enlightened with gospel knowledge. Intellectually they understood the fundamental truths of Scripture. Remember, they were catechized from their youth in all the doctrines of the Word of God. They know about the doctrine of creation, and perhaps were well able to defend it over against the theory of evolution. They know about the doctrine of the fall of man, and his total depravity. They know about the doctrine of Christ, His divinity, His incarnation, His suffering, death, and resurrection, and ascension into heaven, and His promised return upon the clouds of heaven. O, yes, they are thoroughly indoctrinated with all the truths of Holy Scripture. They are not pagans, who never heard the gospel, the good news of salvation.

They have tasted of the heavenly gift. This cannot mean the grace of the Holy Spirit, the Giver of all the graces in Christ; for then surely they could never fall away. But this heavenly gift undoubtedly refers to Christ. They have met Him either personally in the flesh, or in the Word as it was preached to them. They know who He is, what He is, and what He does. Remarkably the text does not say that this heavenly gift tasted good to them, which you would expect if they were believers.

They were made partakers of the Holy Ghost. Again, it is certain that they did not partake of Him as children of God; for then they would be regenerated and saved. But they partook of Him in the sense of His power, whereby there were given wisdom and prudence in things natural, civil, and religious. They partook of the Spirit of the office, and had the experience of king Saul, upon whom the Spirit of God came to fulfill the duties of his office, but which Spirit was taken away from him and given to David, a man after God's heart. They were empowered to work miracles, to prophesy, to speak in tongues. They were like Judas Iscariot, one of the twelve, to whom Christ gave power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease, and who, no doubt, returned, as the seventy later did, and said: "Lord, even the devils are subject unto us through thy name."

They have tasted of the good word of God, and the powers of the world to come. That is, they were thoroughly acquainted with the contents of the Word of God as that Word had been preached to them. They may very well have told the faithful preacher after the service that he had a very good Reformed sermon. They may even have had a certain temporal pleasure as they heard in the preaching the promises of God concerning the future age. They understood intellectually what constituted the hope of the Christian, so that they were capable of telling others of it.

Yet, all the while, they are but mere natural men. Simply unbelievers!

They are not regenerated, born again from above. They are not justified in the blood of Christ. They are not cleansed by the blood of Christ of which the water of their baptism spoke. They have no grace, and therefore have no saving faith. The love of God has not been shed abroad in their hearts. They have never experienced the saving, efficacious calling of the Holy Spirit through the preaching of the Word. They are dead in trespasses and sins, incapable of doing any good, and inclined to all evil. Indeed, they are but mere natural men.

And they fall away!

The translation makes it conditional, but the original text states the fact: "and falling away," or better still, "are fallen away."

But how can one fall away who evidently never stood? And we reply, surely they never stood in the faith which was once delivered unto the saints. Had it been true that they stood in that faith, we repeat, it would be utterly impossible that they should fall away from it. Once one is established in that faith, he remains standing. He cannot fall away. That does not mean that the true believer cannot and perhaps often does waver in his faith. Every true believer readily confesses that he has his moments of doubts, and that these doubts arise from his infirmities. The apostle Peter is a good example of not only the possibility of a believer's fall, but also of how awfully far he can fall. But, as in his case, so is there repentance, and return. The believer can fall, but he cannot fall away. Only the unbeliever can, and when he dwells in close proximity to the church and the means of grace does he always fall away. In that sphere the unbelievers for a time stand, that is, they participate in all the things the church has to offer. They come regularly under the means of grace, the preaching of the Word and the sacraments. The difference between them and the believers is that they have no grace. From that sphere therefore they eventually fall away, i.e., they turn aside, and wander away. And their fall is devastating!

Mark how the text describes their fall. It is impossible to renew them again unto repentance, seeing that they are crucifying the Son of God afresh, and exposing Him to public shame. Not, you understand, on the cross once more; for Christ suffered on the cross once for all; He cannot be crucified again. But the text emphatically stresses the fact that they crucify Him to themselves. Which means that they openly repudiate Him, and ridicule Him as He had been presented to them in the preaching of the Gospel as they had once clearly, intellectually come to know Him.



But how could this happen? What could possibly be the cause for this awful end?

This is explained in the last part of the text: "For the earth which drinketh in the rain, etc."

An illustration is taken from nature.

It demonstrates how God also operates in the realm of grace.

God sends His rain in sufficient supply to make the green herb to grow for the one who tills the land; and so there is bread for the sower and eater. However, that same rain descends on the thorns and briers, and causes them also to grow. The latter are not for human consumption, but to be rejected, pulled up, and destroyed.

What takes place all the time in creation also takes place in the sphere of the church, where God causes the Word of the Gospel to be preached. The same rain which, on the one hand, caused the green herb to grow for food to the sower, on the other hand, also causes the obnoxious weeds to grow, which have no other end than to be destroyed. So in the sphere of

the church as it comes to manifestation in this world, God causes the blessed Gospel to be proclaimed. That Word, under the blessing of God, causes the believers to come to the saving knowledge of their salvation in Christ; while, on the other hand, it brings to manifestation the unbeliever who through the same Word is made ready for his destruction. This truth is abundantly demonstrated in Scripture, which repeatedly declares that the Word of God is both a savor of life unto life as well as a savor of death unto death. The emphasis does not fall on the power of man to accept or reject, as the proud doctrine of Arminianism would maintain; but on God, Who saves His people and works out in them His saving grace; and rejects the ungodly, working out in them reprobation, and that, too, by the very same means — the preaching of the Gospel.

So, indeed, would the writer of the epistle, under the blessing of God, bring the saints from the first principles unto perfection. Where God does not bless with His saving grace the means, there must of divine necessity be a falling away of unbelievers.

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## FEATURE

# The AACS And The Kingdom

*Prof. H. Hanko*

It can hardly be denied, I think, that our subject tonight is a subject of current issue. The Association for the Advancement of Christian Scholarship, better known as the AACS, has had, with its headquarters in Toronto, a great deal of influence especially in this country and in Canada, although its influence is also now being extended into lands across the sea. Its influence has grown particularly through its efforts to establish a university in Toronto and through the flood of literature which flows forth from its presses in the form of books and pamphlets and speeches, and in the men who become imbued with AACS principles and who, with vigor and assertiveness, go forth to spread propaganda for this organization. It has, in the course of its advance in the last decade or so, taken over several colleges and Christian schools. It has been influential in the formation of a Christian political action society. And its views have been adopted in the main by a Christian Labor Association of Canada.

In conjunction with this, the movement claims to be reformational. However, we must be sure that we understand what the movement means by the term "reformational," for it is used by them ambiguously. When most people hear that the movement is reformational, their thoughts almost automatically go back to the great Protestant Reformation of the 16th century, and they form the idea in their minds that the AACS claims for itself a position according to which it defends the great principles of the Protestant Reformation. Such, however, is not the case. When the AACS speaks of being reformational, it does not have, at least in the first place, reference to the Protestant Reformation. But it rather has reference to the fact that through its labors it intends and hopes to reform all the present structures of society so that this present life and its present society may be brought under the rule of Christ. Nevertheless their use of the word "reformational" has attracted many.

And it has attracted many because of the fact that,



with the lack of sound Biblical and Reformed preaching in so many of the pulpits in our land, there has been left a void, a spiritual void, in the lives of many of God's people. And the AACS has rushed in to fill this void. The AACS in doing this, claims, therefore, to be the answer to the humanism and modernism and liberalism which afflicts our age, and which has been the downfall of so many American and Canadian denominations. The AACS sets itself up therefore, as being the guiding star in the firmament of the ecclesiastical skies; and it tells us that, following that star, we will be led through the barren wastelands of present-day ecclesiastical life in America and in Canada, and we will be led through the swirling storms of doctrinal and ecclesiastical controversy which plague our present age.

It is impossible for me tonight to go into a thorough and complete analysis of the entire system of AACS thinking. The movement is founded on a philosophy: a philosophy which originated in Amsterdam, the Netherlands, in the Free University in particular, and which is a product of the thinking of Profs. Vollenhoven and Dooyeweerd. To analyze the philosophy which underlies this movement would require a man with more expertise in philosophy than I have, and would consume in itself more than one lecture of an hour's length. Besides that, the AACS is also an entire world and life view which claims to encompass in its thinking all that the child of God needs to know to live in the whole of his life according to the principles which God sets forth. That, too, would require a separate lecture to discuss in all its details.

I have chosen, therefore, to concentrate tonight on one aspect of the AACS thinking, and that is their views of the kingdom. It seems to me that this lies at the very heart of their thinking. I do not want to leave the impression with you tonight, however, that when the AACS speaks of the kingdom that they have produced in their writings or in their speeches a clear definition of what the kingdom is. They have not done this. Others have criticized them for this. I concur in that criticism. They have been negligent in the extreme when they speak almost continuously of the kingdom, but when they fail in all they produce to give a clear and decisive definition of what they mean by the kingdom of which they speak so much. There is, however, a certain view of the kingdom implicit in their thinking, and a certain view of the kingdom which is implied in all the causes which they promote. It is my intention to examine particularly that aspect of the question tonight, and that will give me an opportunity, at least in part, also to be somewhat positive and to make a few comments about the Scriptural conception of the kingdom.

## UNDERLYING IDEAS

In order to understand what view the AACS holds concerning the kingdom, it is necessary to have some brief conception of the ideas which underlie their thinking in this respect. I have reference particularly to the views which the AACS promotes concerning the idea of the Word of God; and in connection with that, concerning the idea of the Word of God as it stands in relationship to the various spheres of sovereignty in life. This is, I think, an integral part of their whole conception of their calling and task in today's world.

When those who promote AACS thoughts speak of the Word of God, they speak of the Word of God in a three-fold and sometimes a four-fold sense. They speak of the Word of God in the first place as being Christ. They call that particular aspect of the Word of God the Incarnate Word. In the second place, they speak also of the Word of God in the Scriptures. That Word of God they call the Inscripturated Word. In the third place, they speak of the Word of God in the creation. And this is usually called the Cosmogenic law idea because it is the Word of God in creation as it is revealed in law spheres. That, in AACS thinking, is the most important Word of God of all. Some thinkers add yet a fourth Word of God which they call the kerygmatic Word, by which they simply mean the Word of God as it is preached. The difficulty with this conception of the Word of God is that, as far as I know from my reading of their literature, there is very little, if any, effort put forth to define with precision and clarity the relationships in which these very aspects of the Word of God stand to one another. And one gets the impression from reading their literature that in their discussion of the Word of God, they compartmentalize that Word. They compartmentalize that Word to such an extent that, although they speak of the Word in these different senses, they maintain that each word of God in its own sense stands independent from and unrelated to the other Words of God.

That becomes especially evident when they apply their conception of the Word of God to what they call the spheres of sovereignty in life. The life of man is divided into various spheres: spheres of authority. One of these spheres is the church. Another sphere is the home. Yet another sphere is the school. Another sphere is economic relationships. Another sphere is political relationships. And yet another sphere is societal relationships. However, when they discuss the relationship of the Word of God to these various spheres of sovereignty or spheres of authority in life they apply a particular Word of God to a particular sphere. For example, the Word of God in the Scriptures, the Inscripturated Word of God as it is



called, applies especially and primarily, and indeed, almost exclusively to the sphere of the church. We must be sure that we understand this. It is true that some of their writings seem to suggest here and there that the Word of God as it is given to us in the Scriptures is also applicable to other spheres of life, as for example, Christian labor relations and Christian schools, etc. But if the Word of God as it is in the Scriptures is at all applicable to other spheres of life, that is, spheres other than the church, it is applicable to these spheres only in an indirect fashion. It is not immediately relevant for the life of the child of God as he lives in the spheres of life other than that of the church. And so they take the position that the Word of God as it is contained in the Scriptures is given creedal form in the historic creeds of the Protestant Reformation. But these creeds, which express in a systematic fashion the Word of God which is in the Scriptures, are creeds which are solely the possession of the church. They are relevant for the church only. They have significance for the church only. They have no relevance and no significance for the life of the child of God in other spheres in which he walks. If you ask what Word of God is particularly applicable to these other spheres of life, the answer which is given is this: the Word of God which is applicable in these other spheres is the creational Word, that is, the Word of God which is in the creation about us, which is the Cosmogenic law idea. That Word of God must be discovered independently from the Scriptures by means of philosophy, by means of the development of a scientific and Christian philosophy. Only that Word is applicable and relevant and significant for the other spheres of authority in which the Christian walks. And as that Word of God is discovered through the efforts of Christian philosophers and Christian thinkers, that Word of God must also be given creedal form; and in giving to that Word of God creedal form, there must be drawn up separate creeds: a creed for the school, a creed for labor relationships and the sphere of economics, a creed for politics, and perhaps even a creed for the home; which creed will in every case express not the Word of God as it appears in the Scriptures, but will express the Word of God as it is discovered by cosmogenic philosophers and as it is developed by Christian philosophy.

From that basic position there follow several important corollaries. In the first place, it stands to reason, of course, that a view such as this is going to imply of necessity a particular view of Holy Scripture. And it is characteristic, therefore, of AACS thinkers that the view which they take of Scripture is less than that view of Scripture which has traditionally been held in the Reformed Churches from the time of the Reformation. Basic to that view of Scripture is the notion that the Scriptures contain

not, what they call, propositional revelation. They mean by that that the Scriptures contain no objective statements of truth with respect to doctrine and with respect to morals. I have before me a quotation which is taken from the book "Understanding the Scriptures," which was co-authored by Drs. De Graaf and Sierveld. That quotation reads as follows:

"What we have to avoid at all costs if Biblical living is to be meaningful living is, on the one hand, to underline the full authority of the Bible, and, on the other hand, to reduce the Word of God to a set of truths, a collection of infallible propositions. The Bible is not to be read as a collection of propositional statements about God and man that we can memorize and master. Neither does it contain general truths that we could possibly consider apart from their meaning for our lives."

It is plain from that quotation that the thinkers of this movement do not want the Scriptures as objective revelation: objective revelation concerning the truth as it is in God and objective revelation concerning the law of God which He gives as the rule for the conduct of man. This position is substantiated by other of their writings. It means that the thinkers of the AACS reject the authority of Scripture, at least in the sense in which the truth concerning the authority of Scripture has been held by the Church beginning with the great reformers, Martin Luther and John Calvin. And it stands to reason that, with the rejection of the authority of the Scriptures in the sense in which the Reformers spoke of it and in the sense in which our creeds speak of it, they reject also the doctrine of Scripture's infallible inspiration. That is why Sierveld and De Graaf can write, "we may not reduce the Word of God to a collection of infallible propositions." They repudiate the notion of an infallible Scripture.

The second corollary which follows from their view of the Word of God has to do with their conception of the church. In their thinking they distinguish between Church, with a capital "C", and church with a small "c". Church with a capital "C" is the word which they use to denote the Church as the Body of Christ; or, as some of them put it, the Church as the Body of Christ which engages in social action. Church with a small "c", on the other hand, refers particularly to the institute of the church; that is, the church as she is called upon to preach the gospel, to administer the sacraments, and to exercise the keys of the kingdom of heaven. Concerning the church with the small "c" they have very little to say. As a matter of fact, the church with a small "c", the church as institute, does not play a major role at all in their thinking or in their world and life view. As a matter of fact, they tend to de-emphasize the church as institute to such an extent that many of their followers come to the point where they openly



despise the church institute and show nothing for it but contempt. That follows from the fact that the church institute is, in their thinking, of one importance only. The church institute is, in their way of thinking, merely the organization which is given the task to inspire certain individuals which come under its influence to engage in Christian communal social action. That is all the purpose the church as institute has. In the book, *The Challenge Of The Age*, written by Dr. Hendrik Hart, who teaches philosophy at Toronto, we read as follows:

"Learning to live Biblically in a secular world means learning to give full and accurate support to Christian education, Christian political action, Christian labor activity, Christian everything, and learning to understand the church institute as the organization which is called upon to promote such support concretely and authoritatively in the name of Christ."

That is the sole calling of the institute: to promote such support, that is, support for Christian communal social action, concretely and authoritatively in the name of Christ.

It is no wonder then that some men who follow this philosophy go so far as to say that the church has really fulfilled her calling in life; she has outgrown her task. The church has reached the point in the history of the world and in the development of Christian thought where she has really served her purpose; and it would not at all be a scandal or a disaster of any kind if the church as institute would simply quietly pull up its stakes and fold its tent and steal away. It would not be missed very much. Hendrik Hart writes in this same book, *The Challenge Of The Age*: "The exercise of the faith in the home is of extreme importance and perhaps the only means of recovering a life close to the Scriptures." He specifically repudiates the position that it is in the church as institute, in the preaching of the Word of God and in the administration of the sacraments, that a life can be recovered which is close to the Scriptures. The home, he says, can very well serve that purpose, and perhaps even better than the church is doing it today.

In the third place, the idea of the AACS has important implications and ramifications for Christian covenantal instruction. It is here particularly that the thinking of the AACS takes an ominous turn. There are two ideas especially which are promoted emphatically by AACS thinkers. The first idea is that the Scriptures are irrelevant, or at best, indirectly relevant for the Christian school. The Christian school must not be based upon the Scriptures. The Christian school must not be based on the historical Christian creeds. The creeds are of no value, of no worth, of no significance for the school. The school must be based on the Word of God in the creation as it is discovered by philosophers. And an

entirely new creed must be written for the school, a creed which does not include the teachings of the Scriptures, but a creed which spells out in detail the discovery of philosophers who have studied the creation ordinances and who have discovered the Word of God in creation as it applies particularly to the sphere of education.

There is a basic error involved here. I said a few moments ago that the AACS has never been noted for defining with clarity and precision the relation that exists between, for example, the Word of God in the Scriptures and the Word of God in the creation ordinance. That becomes especially apparent here. The Word of God is compartmentalized. And the Scriptures are handed to the church. And those who engage in Christian education are told: never mind the Scriptures. They don't pertain to this area of life. What pertains to this area of life is an entirely different Word of God: the Word of God which is in creation, the Word of God which can be discovered only by trained scientific philosophers. That Word of God must be explicated. That Word of God must be put in creedal form. That will then become the basis for the Christian School.

They forget, or conveniently ignore, or deny the fact that while it is indeed true that the Scriptures do speak of the fact that the creation was formed by the Word of God, and that indeed the creation continues to exist by the Word of God, that nevertheless sin came into the world. And the effects of sin were, in the first place, that the Word of God in creation was muffled as it were, by the terrible word of the curse as it was pronounced upon the creation by God in Paradise. And, in the second place, the entrance of sin into the world had the effect of blinding man so completely with spiritual blindness, that he is totally incapable of seeing the Word of God in the creation any longer. It is for that reason that the Lord God gave to His church and to His people the Scriptures. And He gave to His people the operation of His Spirit in their hearts whereby their eyes are opened, and whereby they are given the spiritual powers to see and understand and believe the Scriptures. And then, only through the Word of God in Scripture, is it possible even to see the Word of God in creation. Calvin, already, as many of you know, in his "Institutes of the Christian Religion," talked about the fact, in a well-known expression, that the Scriptures are the spectacles which must be worn if one is to see in any respect the Word of God in the creation. For then, with the spectacles of the Scriptures, one does not see in the creation the Word of God which is independent of the Scriptures. Oh, no! But he sees through the spectacles of the Scriptures a Word of God that is related to the Scriptures, and dependent upon the Scriptures, and



substantiated by the Scriptures, so that the two together, with the Scriptures as our spectacles, give us the revelation of God in the face of our Lord Jesus Christ as the God of our salvation. That is why believing parents have always insisted that the Scriptures and the historic reformed creeds must be the basis of all Christian instruction.

In the second place, the following from what I have just said, the AACS denies that Christian covenantal schools are parental schools. There has been an attempt to draw up a creed which can serve as the basis for Christian education which is an explication of the creational Word. This is entitled "Schools in the Christian Community". It is authored by James H. Olthuis and Bernard Zylstra. In it you will find the following:

"It is our conviction that the school as we envisage it today lies outside the parent's authority in the home. Parents execute that responsibility by sending the children to a school, in which educational authority is exercised by the team of teachers. From this vantage point the authority of the parents does not reach into the educational process of the schools."

What must parents do? Well, it is left to them to decide, according to this paper, when the child is too sick to attend school, what clothes it should wear, whether corporal punishment is to be allowed, in what context homework is to be done, etc. That is all. They envisage schools which are not parental, but which are under the authority of teachers who are experts in their field; and who are, of course, fully imbued with cosmonomic philosophy, and who teach children in their fields as experts, as trained pedagogues, as an elite, in the Word of God as we find it in the creation, not the Word of God as it is in the Scriptures. That is devastating. If it ever happens to a Christian school system that that philosophy is adopted, that is the end of Christian covenantal education. We believe that the Scriptures enjoin us in many different ways and in many different passages that parents, and parents alone, are responsible before God for the education and instruction of their children as based upon the covenant of grace; and that that instruction which parents are enjoined to give to their children is instruction which is always the fear of the Lord, which is the beginning of wisdom. That fear of the Lord is in the infallibly inspired and authoritative Scripture.

In the fourth place, the Church with a capital "C" is the important thing. The Church as the body of Christ transcends denominational and congregational lines. But the Church as the body of Christ is the Church particularly which engages in Christian communal social action. I quote again from Hendrik Hart's book:

"From that it follows that learning to live Biblically in our age is first of all, learning to live in terms of organized Christian action. Those who have been confronted with this and still keep stressing the principle of the primary need for individualistic witness within the secular structures, with reformational responsibility toward the latter, grieve the Holy Spirit and deny the power of the kingdom of this world."

In another place:

"Now Calvinism has been the first movement of which we can say with some historical justification that it has seen the universal invitation from the gospel. We may say that in the so-called Kuyperian tradition the recreative power of Christ has made a major breakthrough in western civilization with respect to understanding man's cultural mandate. But that movement also failed. To gain a real foothold in western culture which is completely overpowered by the secular grip of humanism takes, I would think, more time than barely 100 years."

Now the thrust of the quotation is this: that for all of the two thousand years of its history, the church of the New Dispensation has failed to understand her calling. Dr. Abraham Kuyper in the Netherlands at the turn of the century caught a glimpse of it. He was the first to make a major breakthrough in the understanding of man's cultural mandate. But his movement also failed. It is left therefore, to reformational thinkers, to Dooyeweerdian philosophers, to men imbibed with the spirit of the teaching of the AACS, to define for the church at this late stage in the New Testament history of the church what the church's calling really is. St. Augustine didn't know; Martin Luther didn't know; John Calvin didn't know; nor did the church in any of the past centuries know. It is only today, just a few short years before the Lord comes back, that suddenly the church has discovered what her calling really is. There is a towering arrogance about that, that makes one gasp, a conceit underlying that type of thinking which is totally at odds with the Scripture's injunction to defend the truth of the Scriptures with meekness and with fear. There is slander of the church of the past, of our fathers who sealed their testimony with their blood, which no conscientious and dedicated child of God would ever dare to take upon his lips.

## CONCEPTION OF THE KINGDOM

All this forms the basis for their conception of the kingdom, although, I say again, in the thinking of the AACS there has never been, so far as I know, an attempt made to define clearly and with precision what the idea of the kingdom is. Nevertheless, it can be proved from their writings and it can be shown as being implicit in their teachings that their view of the kingdom is fundamentally post-millennial.



There have been in the church two branches of post-millennialism. The one branch is what we can probably call the liberal type of post-millennialism. This type of post-millennialism is found in practically all of the modern and liberal churches of America and of Europe today. It is a liberalism of post-millennialism which is based upon a confession of a universal fatherhood of God and a universal brotherhood of man. It is a post-millennialism which denies in effect all the fundamental doctrines of the Scriptures, including the infallibility of the Scriptures, the miracles, the virgin birth, the bodily resurrection of Jesus Christ from the dead. And in conjunction with the denial of these miracles, it denies also the second coming of Christ. It therefore envisions the realization of the kingdom of Christ as something which will take place in this present world. And it will take place in this present world by a means of a process of evolution; not by biological evolution necessarily, although biological evolution is often taught by these men; but by a process of economic and social and political and societal evolution, whereby society and its structures and its institutions, through a gradual process of evolving, become better and better, more and more Christian, until finally all the world becomes indeed a Christian world. It is that kind of a post-millennialism which forms the basis of the call today to get out of the pews in the church and to get into the market places and into the streets. Never mind the preaching, never mind the sacraments, never mind arguing and debating about abstruse theological points. Get with it in society; get with it in human race relationships; get with it in solving the problems of poverty; get with it in doing all in your power to bring peace upon this earth, in solving the political problems on the international frontier. That is the calling of the Christian, because only in that way will the kingdom be realized. You know how common that is in today's thinking.

There is also a more conservative branch of post-millennialism, a conservative post-millennialism which does not deny the fundamentals of the Reformed faith, and as a matter of fact, even sometimes is fundamentalistic in its belief. Those that teach this post-millennialism hold that, under the influence and by means of the impact of the Christian church, gradually this world will become Christianized to the extent that the Christians will be in the majority and to the extent that the Christians will have taken over society's structures and institutions so that they are enabled by means of this to realize the kingdom of Christ here upon earth. And when that kingdom of Christ is realized here upon earth and after it endures for a bit, the Lord Jesus Christ Himself will come back from heaven to take the kingdom unto Himself. Whatever may be the

doctrinal differences between liberal and conservative post-millennialism, they share this in common: that the kingdom of Christ is an earthly kingdom and that the kingdom of Christ will be realized here on this present earth. That they share.

That is also AACS thinking. I have before me, for example, a quotation which is taken from a speech given by Dr. McIntyre — not Dr. Carl McIntyre from Collinswood, N.J. — but Dr. McIntyre who was formerly of Trinity College in Palos Heights, Illinois, and who is now teaching in Toronto. The title of his speech is "The Forgotten Art of World Shaking". He writes:

"Our association works for nothing less than the reformation of learning and in truth of North American culture. As the Lord grants, the ARSS [which is the former name of the AACS, HH] advanced education will send throughout all of North America the world-shakers and history-makers in every facet of life, Christian men and women who will turn the world upside down for the Lord God."

That is post-millennialism. It is a very wrong conception of the kingdom of Christ. It is a wrong conception of the kingdom of Christ because it identifies the kingdom of Christ with this present world, with its institutions and its structures. It is an earthly conception of the kingdom. But it is contrary to the whole of the Scriptures. It is an evil conception of the kingdom because it falls into the very real danger of identifying the kingdom of Christ with the kingdom of Antichrist. We know from Scripture that the kingdom of Antichrist, from a worldly point of view, will be a very beautiful and delightful kingdom for those who worship the beast. It will be a kingdom in which Christianity is promulgated, for antichrist will set himself up, Paul tells us in Thessalonians, in the temple of God, claiming that he *is* God. It will be a very religious kingdom. When those who seek the kingdom of Christ in this world develop that notion they fall into the very serious danger of identifying the kingdom of Christ with the kingdom of the Antichrist. Further, it holds before the eyes of the people of the kingdom of God a false hope. It holds before the eyes of the people of God a very beautiful, and a very glorious, and a very happy future. It does not speak of persecution that is coming. It does not speak of the fact that those who will not bow before the image of the beast will be forced to lay down their lives. It does not speak of the fact that the church will be persecuted to such an extent that the saints of God will have to flee to the mountains for safety. Oh, no! It holds before the eyes of the people of God a bright future, a future of hope, a future filled with the optimism that Christianity will someday prevail. And if that sort of notion captures the hearts of God's people, God's people will forget to pray "Thy kingdom come", "Come Lord Jesus,



yea come quickly.” Post-millennialism is anti-Scripture and is spiritually dangerous. Nevertheless, that is the conception of the kingdom as promoted by AACS. And it follows from the whole conception of the AACS that the calling, the sole calling of the people of God is to engage in Christian communal social action, in order that the world with its institutions and structures may be won for Christ, and that Christ may, in this present world, be Lord of all.

The Scriptures present quite a different view of the kingdom. The Scriptures emphasize throughout that the kingdom is spiritual and heavenly. God, the Author of that kingdom, conceived of it in His eternal and unchangable counsel. He conceived of it as the heavenly and spiritual kingdom where Christ, His own Son, the First Begotten from the dead, the Prince of the Kings of the world, the One in Whom dwells all the fulness of the Godhead bodily, will reign as King, as the full expression of the revelation of the glory of God. That kingdom is so heavenly that the citizens of that kingdom go to it only at the moment of death. They inherit that kingdom fully in all its perfection and glory only when Christ comes again upon the clouds of heaven to make a new heavens and a new earth and to establish His kingdom forever and ever. It is a kingdom therefore, which is established in the blood of the cross. It is not established by reformational thinking. It is not established by groups of elite pedagogues who understand the Cosmonomic law idea. It is not established by Christian communal social action. It is established in the blood of the cross. And it is established in the blood of the cross because in the first place, there Christ grappled with and fought all the powers of darkness who seek to establish the kingdom of darkness where God is deposed from His throne. Paul speaks of that in the chapter our chairman read. (Col. 2) There on the cross Christ crushed the head of the serpent, and defeated forever his efforts to establish his earthly kingdom. But at the same time on that cross Christ spilled His own precious blood as the foundation for the kingdom of heaven because that kingdom of heaven is a kingdom of the righteousness of God. And it is forever a kingdom of righteousness, the righteousness which is realized only through the blood of Calvary. Those who belong to that kingdom are the elect. And they are not those who enter the kingdom because they are convinced of the truth of some creational Word or Cosmonomic law idea. There are made citizens of the kingdom by a transforming wonder of grace; as Paul speaks of it in another part of Colossians: they are translated out of the kingdom of darkness into the kingdom of God’s dear Son. That takes place by a wonder of grace according to which the kingdom is established within their hearts. Jesus warns His

disciples: the kingdom cometh not by observation; the kingdom is within you. It is the sovereign sway of the sceptre of the Lord Christ in the hearts of His people whereby He rules sovereignly over them, and directs their lives as the citizens of His kingdom and subjects of Him who bow before Him and worship Him as Lord Christ. It is a kingdom, therefore, which is realized only in the new heavens and in the new earth. Only then, when Christ comes again to destroy forever the kingdoms of this world, only then when Christ, as the Rock cut without hands, destroys the image of the dream of Nebuchadnezzar and scatters it as the dust of the ground will the everlasting kingdom of righteousness in which Christ is King be established. Then the elect shall reign with Christ as princes, world without end. But do not look for that kingdom here in the world; it is not here.

It is precisely because that kingdom of heaven is spiritual that the calling of the child of God as a citizen of that kingdom is so clearly defined. It is *not* to engage in Christian communal social action.

I have repeatedly asked leaders of this movement in personal conversation to quote me one text in Scripture, just *one*, which enjoins the child of God to engage in Christian communal social action. To this date no one has ever quoted to me such a text. That is perhaps precisely the reason why the AACS bases its philosophy, not upon the Scriptures, but upon the creational Word.

I find something entirely different in the Scriptures. I find in the Scriptures the teaching that the structures and institutions of society are to be under the control of powers of sin almost always in the history of the world; that the corner of the world that the children of God historically occupy in the midst of this creation is a very small corner; that the church of God, in the words of Isaiah in Isaiah I, is never very much more than a hut in a garden of cucumbers, and besieged city, and a very small remnant; and that the creation, the powers of creation, the inventions of the creation, and the institutions and structures of society are in the hands of the powers of sin, in the hands of the powers of darkness. That does not mean that this creation is not God’s. Oh, it is. And indeed it is so much God’s that even while wicked men claim to themselves all this creation and its institutions and society structures to use them in the service of sin, Christ sits on His throne and rules over them, too, sovereignly, so that they cannot do a thing without His will. That is the force of Psalm 2, is it not? The heathen raged and the people imagined a vain thing and the kings of the earth set themselves against the Lord and against His anointed. He that sitteth in the heavens shall laugh, the Lord shall have them in derision! I have set my king upon my holy hill of Zion! And so much it is



true that the Lord Christ rules over all ungodly men and over all the forces of darkness that He rules in such a way that in their very opposition to Him and in their effort to establish the very kingdom of the antichrist they serve the purpose of Christ and of God, and serve the establishment of the everlasting kingdom of heaven.

And so the Scriptures take quite a different view of the Christian and his calling. If you read the Scriptures and if the Scriptures penetrate into the depth of your soul there is one fact above all that cannot help but impress you and sear itself upon your conscience: the Word of God simply does not care about what type of structures and institutions that are current in society. The soldiers from the army of Imperial Rome came to John the Baptist: mind you, soldiers of Rome's army; the legions that had engaged in world conquest; the legions that were responsible for the slaughter of untold thousands; the legions that had put the whole known world under the thumb of Imperial Rome. They came to John with questions. What must we do? As citizens of the kingdom of heaven? Did John tell them to become conscientious objectors? Get out of the army? Oh, no! Just stay in the army, but do violence to no man neither accuse any falsely and be content with your wages. They could be citizens of the kingdom of heaven even in the army of Imperial Rome. The Christians of Peter's day lived in a time when the Emperor of Rome set himself up on the throne of God, mind you! He claimed divinity for himself. What was Peter's advice to the Christians? Organize a separate group of political parties? Engage in violent revolution to overthrow such a tyrannical dictator? Who even persecutes the church and makes the streets of Rome run red with the blood of martyrs? Oh, no! "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme or unto governors, as unto them that are sent by him for the punishment of evil doers and for the praise of them that do well, for so is the will of God." And it does not happen to make any difference, Scripture says, whether the current form of government is a monarchy, or a tyranny, or an oligarchy, or a democracy, of whatever sort. And it does not make any difference to you, because you are citizens of the kingdom of heaven. You must live in relationship to every form of government, whatever it may be, as a citizen of the kingdom of heaven.

Mind you, that is even true of the institution of slavery. The Scriptures are not even concerned about whether slavery happens to be the current societal institution. And Peter admonishes those who are citizens of the kingdom of heaven: "Slaves be subject to your masters with all fear, not only to the good and gentle but also to the forward, for *this* is

thankworthy if a man for conscience toward God endures grief, suffering wrongfully." Do not organize a Christian Labor Association. Live as a citizen of the kingdom of heaven, because that is where your citizenship is.

The Sermon on the Mount has been called the constitution of the kingdom of heaven. Find for me, if you can, in the whole of the sermon on the mount in Matthew 5, 6, and 7, one smallest indication that it is the calling of the church to engage in Christian communal social action. There is none.

At the very heart of the Christian's calling, on the basis of all that we have said lies this truth: the Christian as a citizen of the kingdom of heaven is a pilgrim and a stranger in the earth. *That* the Scriptures talk about again and again and again. He is a pilgrim in a foreign land; he is a stranger in a place that is not his home. His home is in heaven. And he is a stranger because the powers of darkness rule here in the world. All is under the sovereign control of Jesus Christ. But he does not set his heart on this world, and its institutions, and on this world's betterment, and on making this world the kingdom of Christ. Oh, no! He knows that his Lord and his Christ so rules over ungodly men that their very efforts to establish the kingdom of darkness must serve the purpose of the realization of the kingdom of heaven. And so, he is a pilgrim; he carries his tent on his back; and each night he sets up that tent and he says: "I tarry but a night, for I'm a pilgrim here in my Father's world." And when the morning dawns, with a prayer on his lips, he pulls up his stakes, his spiritual stakes of his spiritual tent, and he packs it on his back and continues his pilgrimage, for he is going to the destination of his Father's house and of the kingdom of his Lord Who rules over his life.

And out of the principle of that pilgrimage arises his calling in the midst of the world. That calling is this: in the first place to testify in all his life, overagainst the powers of darkness, of the truth of the Word of God. That calling is in the second place, to seek the kingdom of heaven and, concretely and specifically that means to seek the kingdom of heaven as it is manifested here on the earth in the church. There you have the manifestation of the kingdom of heaven, the church — where the gospel is preached. Because it is through the instrumentality of that church that the saints of the kingdom are called out of darkness into light. It is in the bosom of that church that the citizens of the kingdom are nourished and fed. It is by means of the preaching that emanates from that church that the people of God are encouraged to pursue their pilgrim's pathway.



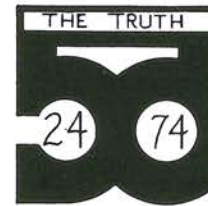
And it is always in that church that is held before the eyes of the child of God, the vision of his eternal destination where someday he shall dwell in the house of his Father. That church is the center of it. That church is the heart. That church is the core of his life, as long as that church preaches faithfully the truth of the Scriptures.

The AACS wants to take from us the most precious things which we have: our Scriptures, our church, and our covenantal Christian schools; in the name of the kingdom here in the world. Do not let that happen.

May it be said of the people of God today too, as it

was said of the patriarchs, and as that is recorded for us in Hebrews 11: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth. And they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God. For He hath prepared for them a city."

## The Standard Bearer In Retrospect



*Rev. G. Van Baren*

So often one can look back in amazement at the lack of faith he himself has exhibited when subsequently God shows how that He provides even more than we had hoped or asked. So it was with Covenant Christian High School in Grand Rapids. Many doubted that such a project could be realized. It cost too much money. Not enough of our families were behind it. No ideal central location could be found . . . etc. . . . etc. But sooner than most expected, and to a degree greater than any expected, God provided. The school is a reality and experiences the blessing of our covenant God. And we Protestant Reformed families in the greater Grand Rapids area can more properly than ever before see to the instruction of our children according to the "aforesaid" doctrines.

We were reminded of our duty in this respect and pointed to our responsibility in an interesting article found in the *Standard Bearer* of August 1, 1959. The article is still pertinent. And it reminds us of the proper course we must yet follow by God's grace in order to instruct covenant children aright.

### "Our Own High School – A Necessity"

*Rev. H. Hanko*

I have been asked to write an article for our *Standard Bearer* on the subject of our own Protestant Reformed Christian High School. This request did not come to me floating out of the air, so to speak; but it was made by a group of men who have already done a considerable amount of work in order that our own high school may become a reality.

Although I have no personal acquaintance with the work of this committee, nevertheless I would like to

inform you of some of their efforts. It was shortly after the first of the year that a committee voluntarily constituted itself in order to work on this problem. This committee was and is now composed of two lay members from each of our churches in Michigan, and has met from time to time in the course of the year. They were appointed by no one and are answerable to no one, but they are deeply interested in our high school movement. It is



sometimes difficult to know just how to start a movement of this nature, and these men felt that this way would be the best way. Their purpose is not to take the whole matter of a high school into their own hands, for this they could not possibly do. But they do intend to be a "steering committee" to start the movement and give it direction. I am personally not in a position to inform you of what work they have done up to this point, but I do know from talking with one of their members that their goal is a society meeting of all men in this area and outside of it. This meeting they hope to call sometime in September at which time they intend to present to this society the fruit of their labors and point them to the feasible direction in which to go especially in connection with the host of problems that arise in any such venture. They hope that at that time a society will be definitely organized and that a school board will be elected which can carry on the work that has to be done.

Now it is time, these men feel, for their work to receive some publicity so that their efforts may be brought before our people. It is time for the importance of a high school of our own to be presented to those of you who will in the future support the movement and send your own children to this institution.

They have asked the undersigned to emphasize in this article particularly the necessity of a Protestant Reformed High School. This implies that in the mind of the committee there is really no other choice but to have a high school of our own. It is, with them, not a question of utility or of the proper time; it is not a matter that can be shrugged off indefinitely; it is simply a necessity which must be faced now and about which something must be done. With this I agree completely.

In the briefest sense of the word it is, of course, true that the reasons why we have elementary schools of our own are the same reasons why we must have a high school of our own. This is denied by some. There is an argument to the effect that our own high school is not necessary at all because of the fact that our children, once having been trained in elementary schools which are Protestant Reformed, are now able "to stand on their own feet" and throw off any false doctrine that may be presented to them in the existing high schools. With this argument I cannot possibly agree. The reason for my disagreement is not primarily that I doubt the ability of our high school students to "stand on their own two feet" but rather that the need for our own high schools has a more positive basis and foundation than mere negative criticism; although at the same time I question whether any man is completely impervious to consistent instruction in false doctrine no matter how

old he may be. But such negative reasons deserve a secondary place.

The positive reasons may be familiar to all of you who have given thought at one time or another to our educational program, but are nevertheless worth reviewing.

We believe that the schools in which our children are taught are extensions of the home. The complex culture in which we live and the vast body of knowledge that has been accumulated in the past ages make it impossible usually for a child to be taught in the home. So there are schools organized in which teachers are hired to take the place of the parents and assume the responsibility for the instruction of the children.

Now, it is the deepest desire of the hearts of covenant parents to see their children instructed in the truth of God's Word. This truth has entered into the hearts of the parents themselves; they have learned to love it and cherish it; it is to them a priceless treasure for which they will sacrifice all, yea life itself. It is but natural then that these covenant parents have no deeper desire than to see their children grow up to love that same truth as they come to spiritual maturity. To see one's children show antipathy to the truth is always very difficult. But to conclude that the reason is that we have not been faithful in teaching them is far worse.

This is not to say that schools are miniature seminaries in which only doctrine is taught, but it is saying that the knowledge of God must permeate all knowledge of all things before it can ever be said to be knowledge at all. If the study of trees and the starry heavens, of the earth's crust and the history of the nations is not a study of the knowledge of God, there is no profit in it in this life or in the life to come.

But this desire which is undoubtedly found in the hearts of covenant parents is rooted in a deeper obligation which is given them of God. The children they bring forth are not their own, but are children whose names are written on the pages of the Book of Life with the ink of the blood of the Lamb of God. These children are God's because God has chosen them to be His own and redeemed them in the cross of Calvary. We receive them from Him for a time in order that we may take them on our knees to teach them and lead them by their hands in the way of God's precepts. If our minds wander from this fundamental truth, we will lose the courage to instruct them in God's fear and our patience with them will wear thin.

So we must have schools where we can fulfill these obligations. Certainly we would never take pains in our homes to inculcate into their minds things which



were repulsive to us. We would never spend time and energy in our home to make sure that our children mastered the fundamentals of errors with which we cannot possibly agree. We would not force them to learn evolutionism as the truth or Common Grace as the Word of God in our homes. We should not do it in our schools. This is inconceivable. There too, it is in reality covenant parents teaching covenant children although they have delegated the responsibility to others.

From this it follows that the ideal situation is to have a complete system of education for our children beginning with the kindergarten and continuing on through the university. The trouble is that it has happened repeatedly in the past that the church has organized such a system of education only to see it fall into the hands of those who no longer wish to confess the truth in all its purity. The result is that the church must start all over once again. And this all requires time and money. Nevertheless, this is obviously the will of God for our lives, and it is once again incumbent upon us to see to it that we have schools of our own.

Yet there is another strong positive reason why such schools which we can call our own are a necessity. This reason is that there is a very definite need to develop a distinctively Reformed approach to the whole field of education. This has never been completely done. There is little if any attempt in the existing grade schools, high schools, and colleges to do this. Most generally, pedagogues are content with what they have which has been in the main developed by the world and which is changed by them only to the extent of a Bible lesson. It is not as if we come armed with an entirely complete development of the fundamental principles of education as we approach a high school of our own, but it is high time this is done. We need to know and develop the principles that are the foundation of any Reformed education. We need to develop these principles in the light of our own distinctive truth which warrants our existence as Protestant Reformed Churches. We need a Reformed set of principles of education; a Reformed educational psychology; a Reformed understanding of the child which is being instructed and of the best way to instruct that child. We need to know how the knowledge of God can be imprinted upon and become the essence of every subject which we teach in our schools. This can only be done in schools of our own. Within Protestant Reformed schools, given consecrated school societies and boards and teachers that love the truth with all their hearts, there is the possibility and probability of developing all these things for the sake of our children. But the importance of doing all this cannot be overemphasized.

It stands to reason that this is all impossible in the existing schools. This is primarily because of the fact that we cannot maintain control over them by putting our own men in the majority on the boards and staffing the schools with our own teachers. I do not mean to say that we have the right of control, for certainly we are not in the majority in the existing high schools. Nor am I even saying that we have been as faithful as we should in attempting to make our voice heard in the existing schools. But apart from all this, it remains a fact that our voices are drowned out in the clamor of those who are greater in number than ourselves. The result is that the existing high schools are not above criticism. It stands to reason that the all pervading world and life view of common grace will have its deleterious effects on the whole body of instruction which is given in them. Given teachers imbued with it and board members building upon its foundation, it can be no different. This is not merely a matter of formal instruction in the theory itself, but is on the contrary a matter of emphasis and approach in any subject of the curriculum. I am not denying them the right to teach in this fashion if such is their conviction, but it is not and ought not to be for us.

We would not tolerate instruction of this sort in our homes; we may not in our schools.

I am not unaware of the many practical problems which arise in connection with a high school of our own. There are problems of finances, of teachers, of curriculums, of providing the necessary plant and equipment to make our instruction in these schools what it should be. I for one feel very strongly that the teaching given should be able to compete successfully with any high school as far as quality of the instruction is concerned. But these are not problems which cannot be overcome. A few remarks about these things would be in order.

1) In the first place, the quality of the instruction is determined primarily by the fact that it should be Christian instruction. I do not mean that a course in biology must ignore the huge body of facts that have been accumulated in the past concerning the organic part of the creation. But mere mastery of facts in our days has become a fetish in itself so that instruction is Christian in name only. This ought not to be the case with our schools. And I am quite content to rest in the knowledge that any teacher who is earnestly desirous of being a true Christian school teacher and not one in name only will see to it that the formal and factual aspects of the course are not neglected. This is emphatically the case in our existing schools.

2) In the second place, the elaborate and often ornate school buildings, the perfectly equipped laboratories for science courses, the multi-thousand dollar gymnasiums are not an essential factor in



Christian education. They are indeed nice to have, but they are not essential to the school — to a *Christian* school. No more than a church building makes a congregation does a school building make a body of pupils or a staff of teachers. Again I am not making a plea for school to be held in a hovel in the city dump, without chalk or blackboards, without any equipment which is essential to sound teaching; but there is room for emphasis on the point that it is not essential to compete with existing schools public or Christian in the erection and equipping of our own edifice. If we must have the most elaborate and very best in equipment and facilities, our own school is out of the question. The only thing I insist on is the very best of school boards and the very best of teachers. And by “best” I mean school board members and teachers who are dedicated to the cause of Christian instruction as we understand it. If our parents who support our schools are dedicated, our schools will have staffs and boards who have this same dedication.

3. We have to make no apologies for our size as churches nor feel any twinges of embarrassment that we do not measure up to the standards which the world sets for success. We need not do this as churches; we need not do this when we build our schools. We need feel no compulsion to defend a school that is architecturally beautiful and modernly equipped and capable of offering an elaborate physical education program in a huge gymnasium, if the subjects that are taught are capably taught and if the pupil passing through the doors and walking down the corridors and finding his seat in the classrooms is given instruction in the knowledge of God no matter what subject he may study. The approval of God upon work well done is sufficient

reward in itself. I am reminded of the words of the prophet Zechariah in 4:10: “Who hath despised the day of small things?”

4) These things which are presented above are all well within our means and are goals which can be successfully reached by us now. The movement is started, and to procrastinate now will be fatal for our entire movement. As churches and as schools we must continue to go ahead. The opportunity to do this is ours at this time. Let us not shirk our calling at this crucial point!

The movement of our churches as a whole and of each individual endeavor in particular is a movement of faith. Without faith in the cause of the Lord we are easily tossed about on the stormy seas of the times in which we live without guidance or goal. But faith which looks to the future is able to overcome all the problems that confront us and to establish this vital link in our educational program.

That there is a necessity for our own high school is apparent. What is a covenant obligation and necessity for us the Lord never makes impossible to perform. When He gives us responsibility in His covenant, He does not shut the door before us to the fulfillment of these responsibilities, but opens the way with guidance from on high. All the spiritual qualifications of a high school are no doubt present with us — we have a most blessed truth; we have consecrated teachers; we have dedicated men to serve on our boards; it remains to make this a reality. Let us then support the committee which is now working! Let us by all means attend the coming school society meeting! Let us make a high school of our own an actuality!

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## THE DAY OF SHADOWS

# The Tower of Confusion

*Rev. John A. Heys*

One hundred years after the flood an event took place according to God's eternal counsel whose effect is still with us today. And there is nothing unusual about that. Adam's fall has its spiritual effects upon the human race from that moment until the very end of time. The physical effects of the flood are still with us, and we live in quite a different world from that first world which was destroyed by the flood. And the confusion of speech, which took place one hundred years after the flood, is an event that has so very much to do with all the history of mankind from that day of the confusion of his speech till this very moment. In fact history could not have produced what it has, had God not confused man's speech there at the tower of Babel. This was a key event in His eternal counsel that determined the direction of the development of the whole human race. And it has great value also for the growth and development of the church of God.

But we had better understand this building of the tower of Babel as God presents it in Genesis 10 and 11. And we ought, then, at once to rule out the idea that this tower was built as a place of safety and refuge, should God send another flood. Whatever the purpose was in building that tower, it certainly was not to be safe from the waters of another flood.

There are two elements in the account of what happened in the days of Nimrod and Peleg that at once rule out any such idea in the minds of the human race of that day. There is first of all the fact that God Himself gave promise that He would not again destroy the whole world with a flood.

Now you may argue that unbelievers would not believe that promise of God. But that does not hold. Unbelievers did not believe that the first flood would come. Unbelievers will not believe and do not believe another judgment by fire either. They never believe what they *do not want* to believe. They do want to believe that there would be no more judgments of God upon them. After all even Satan believes that there is one God and trembles. Why is it hard to believe that these unbelievers took God at His Word

in regard to the sending of another flood? That would not make them any more spiritual than the devil, and it does not at all mean that they had any saving faith.

And that they did believe God in this respect, that they were convinced that He would not send another flood, is plain from the very site of the construction of their city and tower. They set out to build a city with a tower that reaches to heaven. But what folly to begin such an ambitious project in the *plain* of Shinar? They could have saved themselves untold labour and time by beginning to build on the highest mountain. Then, too, they might then have more hope of building a tower that would reach to heaven and lift them above the waters that covered the mountains.

No, no, they themselves give an entirely different reason for building the tower, and it is this, "Go to, let us make brick and burn them thoroughly . . . And they said Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth."

To understand this let us first of all take note of the fact that one man especially is mentioned among all the names given of the genealogies of Shem, Ham and Japheth, and around whom this whole series of events revolves. And he is Nimrod, a son of Cush, who was a son of Ham. Of him we read, "He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord."

There have been various interpretations of this statement concerning him that he was "a mighty hunter before the Lord." There is difference of opinion as to what kind of hunter he was, and as to what it means that he was a mighty hunter before Jehovah. And we do not understand this tower of Babel unless we have the right answer to these two elements in his name.

It is claimed that Nimrod hunted men, was a tyrant, a cruel man who enslaved his fellowmen. This need not be the case at all, and it certainly militates



against the phrase, "mighty hunter before the Lord." Men would hardly add that he was mighty before the Lord, if it was this kind of cruel, tyrannical activity that got him his name.

Rather must we look upon him as a hero — which is also a possible translation of the word mighty. Consider that after the flood men multiplied and grew, but that the animal world, and particularly the wild beasts that, upon leaving the ark, became a threat to mankind multiplied and grew at a far more rapid rate. A child is born nine months after conception, and then remains a defenseless creature for many years. The wild beasts bring forth their young in shorter periods of time, and within a year are not only in full strength but able to multiply and produce another generation of enemies of mankind. And Nimrod boldly and successfully set out to kill them off in sufficient numbers that the wild beasts receded into the mountains and woods, and the people, who had now for safety as well as for better soil huddled together in the plain of Shinar where they could seek a measure of safety, began to scatter. Nimrod became their hero, and they sang of him as being a mighty hunter before the Lord.

But he was *too* successful. Now men began to separate and scatter farther and farther from that plain of Shinar. And Nimrod, who also had great abilities for organizing and had already established and ruled over four cities, had big ambitions about ruling the whole human race. This is evident in that cry that they must not scatter, and that they must make a name for themselves. This was Nimrod's philosophy, and as their hero men also listened to him and quickly consented to a tower that would serve to keep them one nation under him, even though there were separate cities with their kings. Nimrod was to be the king over them all. The tower would remind them that they were all one people, and the city would be the capital city of the world empire. Indeed, here we have the first attempt at setting up the kingdom of the Antichrist.

But the point we want to make at this time is that not only did God come down and confuse man's speech as punishment upon his sin of building the tower and the city, not only did God put a stop to this antichristian activity of the world of ungodly so shortly after the flood, by scattering them by the confusion of their speech; but this whole city and tower was built because there was already a spiritual confusion in the heart and mind of man. It was a tower of confusion, and not simply a tower that was visited by confusion of speech.

Now to confuse is to mix, to blend so that things cannot be distinguished. And the idea is not at all that mixed in with faith is also a bit of unbelief; and that

in this mixture the tower was devised and the erection of it began. No, in the natural man there is no holiness mixed with a bit of unholiness. There is not civic righteousness mixed with spiritual unrighteousness. When man fell, he lost *all* his excellent gifts. He did retain a thinking, willing nature. He did not become an irrational, brute beast of the field. He remained God's image bearer, although out of that mind and will he lost *all* power to think and will correctly, that is, to think and will as God does, and to think and will as God had created him.

He retained some knowledge of God; but so does the devil. There is no spiritual value in that, otherwise Satan also has some good work before God. But with that natural knowledge of God, with those glimmerings of *natural* light man began to confuse all that which he saw and heard in God's creation. That is what idolatry is: a mixture of the natural knowledge that there is a God, and then worshipping the creature as that God. And all false doctrines today as well are mixtures of fact and the lie. False doctrines confess a god; but they design their own god.

And the confusion that led to the building of the tower of confusion is quite evident in what Scripture makes known to us. Consider once again that expression, "Nimrod the mighty hunter before the Lord." This is sheer confusion of thought! Men, unbelieving men, said that. In their confused minds Nimrod was a Godsend, a blessing, yea a gift of JEHOVAH, the Covenant God of His people.

What a damnable mixture of truth and lie we have here!

Nimrod — his very name comes from a verb with means to rebel — was no willing servant of God. He was no mighty man of God who sought the wellbeing of the Church of God. Had he succeeded, had his kingdom been established and had the whole world actually been united in him, the church would soon have been killed off, the Christ would not have been born and this descendant of Ham would have kept Shem from receiving the covenant blessing. Nor would Japheth have any tents wherein to dwell with Shem in covenant bliss and joy!

But men who were mixed up and confused in their thinking called him God's blessing upon them. It was the social gospel of that day, a salvation that concerns itself with man's material, physical wellbeing and needs no cross of Christ or forgiveness of sins for joy and peace. Let this little account here in Genesis 10 open our eyes and warn us not to follow all those who claim that their leaders are mighty men of God, men of Jehovah. All is not gold that glitters; and all are not mighty men of God who are presented as such and hailed by men to be such.



Consider the confusion further in that they say, "Let us make a name." Well, they had a name; and a clear, spiritually unmixed and unconfused mind knows that name. It is, "servant of the Most High." It is, "Steward of God." It is, "God's royal priesthood called to dedicate and consecrate all to God, to multiply, replenish and fill the earth." Nimrod was a rebel! He led the whole world in a way of rebellion; he said by his cry for a name and a tower to unify the people, "We must and will rebel against God's command! That is the good thing for us. We will stay together here and unite ourselves for a name *apart* from God."

In their confusion they still use the name of God while rebelling against Him, while defying Him and while going directly contrary to His command that they subdue the entire earth and be united in the truth of His Word. This was no attempt to unite and rally around the church, the body of believers of that day, but around a man who promised their flesh

something for this life with utter unconcern for sin before God and for the glories of His heavenly kingdom.

Let a word of warning be sounded again against following those who have a social gospel and are hailed as mighty men before Jehovah. Let us analyze their teachings and claims. Do they seek to glorify God's name, or is it a case of man making a name for man? Is it humanitarian in the sense of being all-involved and wrapped up in the physical and social needs of the human race, and has no atoning death of Christ to preach, has no message of forgiveness of sin before God and of being united in the truth of Him Who is the Mighty Hunter in that He came to seek and to save that which was lost? A spiritually confused mind speaks of God's Love, but has no room for His holy wrath and for sin!

Spiritual confusion produces the kingdom of the Antichrist. Be sure that you do not support it and serve its realization. It will fail as did the tower of Babel.

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## THE STRENGTH OF YOUTH

# Spiritual Growth - The Process

*Rev. J. Kortering*

The subject of spiritual growth focuses our attention upon the process whereby we become spiritual grown-ups or mature adults in the Lord. This is a life-long process which does not reach its fulfillment in this life, but through death attains its exalted height in the perfection of the life to come. No matter how old we may be, we must continue to grow spiritually.

Since such growth encompasses the whole of our life, we do well to ask ourselves what does it mean to be spiritually strong. What must be the goal for which we strive as people of God?

### SPIRITUAL STRENGTH

In determining what spiritual strength or maturity really is, we should consider three things.

First, a spiritually strong person is in a right relationship with God. By this we mean that he knows that he is spiritually dead in himself and that his life with God is a result of God's reaching down and drawing him into His covenant friendship. A sure sign of spiritual immaturity is having the false idea that God is obligated to save us because we are good

persons. The proof of spiritual growth is that one is willing to acknowledge that salvation is God's work from beginning to end. A person who is spiritually strong confesses that the only hope of his being at peace with God is through the blood of Jesus Christ who has paid for his sins through His work on the cross. It follows from this that the purpose of our life is not to seek our own pleasure but to serve God and glorify Him forever. Spiritual strength is the ability to forsake our own will and do the will of our Father Who is in heaven. Attend to I John 1:6, 7, "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus cleanseth from all sin."

Secondly, spiritual maturity is distinguished by a proper relationship with our neighbors. This follows as the second table of the law follows the first. Hence, John adds, "He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is no occasion for stumbling in him." I John 2:9, 10.



This love encompasses every neighbor, our Christian brother or sister, and even our enemies. The more we grow spiritually, the more we seek the good of our neighbor, we enjoy fellowship within the covenant of grace, we desire to lead the unbeliever into that fellowship. The fruits of the Spirit described in Gal. 5:22 are to be directed to our neighbor, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Thirdly, spiritual growth enables us to have the strength to deal with life itself. This follows from the preceding. If we are in a proper relationship with God and our neighbors, we will be able to deal with life's problems. The Bible speaks a great deal about this. When we are spiritually strong, we are able to deal with the problem of temptation. "Resist the devil and he will flee from thee," James 4:7. We will be able to endure persecution. "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven," Matt. 5:11, 12. Note carefully, they will be able to say that persecution is *blessed*! That takes spiritual maturity. The same holds true for being able to face the trials of life. We must be spiritually mature if we are to face hospitalization, pain, even death itself. We can understand the words of Heb. 12:6, "For whom the Lord loveth He chasteneth," only from the vantage point of spiritual strength. This enables us to bear pain, to be chronically sick, to face the loneliness of death.

### THE PROCESS

It is usually a long road between our being born again and our entrance into the kingdom of heaven. This road is marked by change, the greatest change being from death unto life. As we are born into this world, we are spiritually dead in sin. The Psalmist declared, "Behold I was shapen in iniquity and in sin did my mother conceive me," Ps. 51:5. By nature we are children of our father the devil, John 8:44. As such we are born with Adam's guilt which is sufficient to sentence us to an eternity of divine punishment. By virtue of natural conception and birth, we are brought into this world with a nature that is prone to hate God and our neighbor. We say with Paul, "For that which I do I allow not, for what I would that do I not, but what I hate, that do I," Rom. 7:15. If there is to be any spiritual growth, we have to be born again, we need a beginning of a new and different kind of life, that which is from above, John 3. Because this is true, we can search the Scriptures and learn that God describes our spiritual life as the product of being born again and compares our spiritual growth to that of our physical development.

Our spiritual man of God is *conceived* by God Himself through His Holy Spirit. Christ mentions this

in His conversation with Nicodemus, "Except a man be born again, he cannot see the kingdom of heaven." This rebirth has its beginning in God's act of implanting the seed of the new life in our hearts. "Of His own will begat He us with the Word of truth," James 1:18. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever," I Peter 1:23. Just as a baby is conceived in the womb when the ovum is fertilized, so our hearts need a spiritual seed, a new beginning through the work of the Holy Spirit.

Through this conception, we are born into conscious life with God. The baby conceived in the womb is soon born into the world. He begins to respond to life, he cries, he eats, he smiles. So the child of God begins to enjoy the new life when he is consciously born into fellowship with God. He knows God, he loves God, he seeks to serve God, all of this indicating that he is in truth born of God. Hence we read, "Everyone that loveth is born of God," I John 4:7.

At this point, spiritual growth begins and slowly develops. Such a child of God, whether he is born of God as a child or as an old man, needs spiritual baby food. "As newborn babes, desire the sincere milk of the Word that ye may grow thereby," I Peter 2:2. Hence Paul wrote the church at Corinth, "I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able," I Cor. 3:2. When we are spiritual babes, we need spiritual food that we are able to take into our spiritual mouth by faith, chew it, swallow it, digest it. The more we grow, the more meat we will be able to handle.

Scripture also mentions that a person who is a spiritual child, will act like a child in distinction from a mature person. Certain things characterize childishness in our everyday life. A child can easily be persuaded to change his mind. A child is preoccupied with petty things and can "fight over nothing". It is a simple fact that spiritual growth takes a person through such a stage. This necessitates a warning, "That ye henceforth be no more children tossed to and fro and carried about with every wind of doctrine," Eph. 4:14. Paul, the aged and experienced servant of God had to warn Timothy, the young newcomer, "But shun profane and vain babblings; for they will increase unto more ungodliness," II Tim. 2:16. Part of growing up is being able to ignore childish spats and to deal with important differences in a disciplined way.

As a child grows up, he must be entrusted with more responsibility. Soon he demonstrates that he is trustworthy. Part of this is due to the fact that he gains understanding. He is able to see life as God has laid it out and therefore he can deal with the presence



of sin and temptation. Persecution is viewed as a divine necessity and he understands the value of sickness. Until one reaches such a point, he will struggle like a child who has to live with something he doesn't like. A child can kick and scream if he doesn't get his way. We sometimes act that way spiritually before our Father in heaven. Christ told His disciples, "I have yet many things to say unto you, but ye cannot bear them now," John 16:12. They could not perceive them at this point of spiritual growth. Later, after His suffering and death and especially after the Holy Spirit would be given them, they would grow up and be in a position to receive such teaching.

Finally, the Bible also speaks of spiritual adulthood. Such a person can understand profound spiritual truths. He can eat a diet of meat. His faith enables him to bow before truths which are hard to be understood. Listen to II Peter 3:15, 16, "And account that the longsuffering of our Lord is salvation, even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things in which are somethings hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction." A spiritually mature person will believe what God says, even though it is hard to comprehend. Similarly, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," II Tim. 3:16, 17. The more we grow up, the more we see the need of doing God's will which leads unto good works. Hence the child of God reaches his chief end, to glorify God in everything he does.

#### THE DURATION

We have concluded that the Bible speaks of spiritual growth as that of being born, developing, and finally attaining unto manhood. There is a close analogy between our physical growth and our spiritual.

The question remains: does that spiritual growth coincide with our physical? Is it so that we grow spiritually as we grow physically?

Here we must be careful not to push a point beyond its validity. Generalities are dangerous. It can be witnessed by anyone that there are times when an adult is not as spiritually mature as a young person. Age does not have *everything* to do with growth. The same thing is true for a person converted later in life. Such a person usually, and again we must be careful with generalities, does not attain to the spiritual level of development as one who may have been brought up within the covenant from infancy on. In some of these instances, there may be a flurry of "first love" but that love must be tested in the crucible of experience and even opposition.

We may conclude, that within the sphere of the covenant, spiritual growth usually coincides with physical development. As a person gets older and matures physically, he also grows spiritually and becomes wiser in the service of God. "The glory of young men is their strength; and the beauty of old men is the gray head," Prov. 20:29. "I have written unto you, fathers, because ye have known him that is from the beginning," I John 2:14.

Spiritual growth is a life-long experience. We cannot say, "I am grown up." Perfection is the ultimate goal of our spiritual growth, and that will not be realized on this side of the grave. We will attain that when we pass through the shadow of death. Just imagine what amount of growing up we will do when we die. This in itself sounds strange, yet it is true. Through death, we will attain unto the perfection of our soul, we will leave sin and death behind and enter into a greater life of praise and service unto God. When our Lord will return and raise our bodies from the grave, we will then reach that perfection God has eternally intended for us. We will then be fully mature, each in his own place and degree in the kingdom of heaven.

We must next consider, D.V., in what ways we must grow up spiritually.

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## MISSION CONTRIBUTION

# Beautiful Feet Upon The Jamaican Mountains

(continued from August issue)

Rev. John A. Heys

Our conference at Lacovia, when the candidates preached their sermons, also cleared the air and drew the little band of nine churches closer together when the matter of infant baptism was brought on the floor by Rev. Elliott. He firmly declared that infants are not christened and blessed but *baptized*, that he had baptized a number of children and would *never* rebaptize them. But he had a question about those who could produce no record of having been baptized in infancy. May they be immersed in the sea or river? His attention was called to the baptism form which states that the "dipping in . . . teaches us . . ." He was told that we had no principle objection to such baptism of adults, but that if they were faithful in baptizing infants, the time would come when these immersions would become a very rare thing. A good spirit prevailed at this meeting and prayers were offered to our covenant God for this foothold which He gave us on this sun-kissed island after He had directed our feet to preach upon its mountains some eleven or twelve years ago.

Through these six pairs of feet, which the Scriptures call beautiful in Isaiah 52:7 and Romans 10:15, the work will now be carried on; and with the power of God's grace and Spirit there will continue to be a small witness of the preaching that glorifies God and confesses Him to be the God that He is. It was at the ordination of Rev. Kenneth Brown that I preached on that text of Isaiah 52:7, and those of our membership who were ever at Fort Williams, and in its church, know that there in the literal sense the gospel is preached on the mountain top. We pointed out to the congregation that when they see Rev. Brown climb up the path to their humble building, the beauty of his feet (because they bring him to them, and he brings them the gospel as it is in Christ) must be seen, and for them they must give thanks.

And now we wait for God to send the early and the latter rain. We wait to see His good pleasure in

regard to all the efforts which our churches have put forth on this island.

We can conclude and do conclude with a plea that you remember these brethren and sisters who have come out of such an entirely different church background from ours, and who have so much wherewith to struggle. Remember them in your prayers. Remember particularly the ministers, elders, and deacons and then by all means the youthful ministers who need courage and light and strength to feed the flock and to fight the wolves that want to creep in and destroy the flock.

In the days of Noah there were but eight souls who believed His Word, and God loved that little Church. Let us not despise little things in Jamaica but remember that God's strength shines forth in our weakness. Since they are few, there is all the more reason to pray fervently for them that they be kept by that power of the Almighty. Since they are a "handful," we have a calling to help them (not forsake them) as fully as we can with the means God gives us.

Know the standard  
and follow it.  
Read the  
**STANDARD BEARER!**



## Book Reviews

*A LAWYER AMONG THEOLOGIANS*, by Norman Thomas; Eerdmans Publishing Co.; 240 pp., \$3.95 (paper). [Reviewed by Prof. H. Hanko]

The author of this book is a lawyer. As such, he is amazed at the fact that the views of higher criticism have so readily been accepted within the Church on the flimsiest of evidence — evidence which would never stand up in any court of law. It is from this viewpoint that he takes on the higher critics and very sharply and critically tears their theories to pieces. He deals especially with the subjects of "The Jesus of History and the Christ of Faith", "The Resurrection", "Sin, Forgiveness and Judgment". The book is somewhat hard going unless one has at least a passing knowledge of higher criticism, but it is worth the effort. The author writes from a generally conservative position, although we cannot by any means support every position he takes. The material of the book was first delivered as a series of lectures at the University of Saskatchewan and the University of Emmanuel College, Saskatoon.

*POLITICAL EVANGELISM*, by Richard J. Mouw; Eerdmans Publishing Co.; 111 pp., \$1.95 (paper). [Reviewed by Prof. H. Hanko]

The book is a strong plea for evangelicals to engage more actively in politics. In the name of the Reformed faith, it offers what sometimes approaches a social gospel.

*THE PRESENCE OF THE FUTURE*, by George Eldon Ladd; Eerdmans Publishing Co., 1974; 370 pp., \$4.50 (paper). [Reviewed by Prof. H. Hanko]

After a lengthy discussion concerning the current debate which revolves around the subject of the kingdom of heaven, the author develops the conception of the kingdom as found in the Old Testament by promise, as it is fulfilled in the New Testament and as it will reach its consummation at the end of the age. Although the book is orientated in the discussions of higher criticism, it is generally a sound book and worth reading. The vexing problem of the nature of the kingdom of Christ is thoroughly faced and treated. Recommended.

### WEDDING ANNIVERSARY

On September 9, 1974, our parents, MR. AND MRS. DONALD J. KNOPER will commemorate their 25th wedding anniversary. We, their children, are grateful to our God for keeping them in His loving care these many years. We pray that God will bless them for the remainder of their lives.

Mr. and Mrs. David Vander Kodde  
Grand Rapids, MI John, Linda, Cheryl and Debra Knoper

### RESOLUTION OF SYMPATHY

The Consistory of the Protestant Reformed Church of Edgerton, Minnesota, wishes to express its sympathy to Mr. Arvin Bleyenbergh, deacon, and his family at the passing of their beloved daughter, LEANN FAY, age 11. We pray that they may find comfort in God's Word — "And we know that all things work together for good to them that love God, to them who are called according to His purpose." (Romans 8:28).

Henry Huiskens, Clerk

### RESOLUTION OF SYMPATHY

The Martha Ladies Society of the Hull Protestant Reformed Church expresses sincere sympathy to its members, Mrs. Peter R. Westra, Mrs. Tim Kooima, Mrs. William Kooiker and Mrs. Alvin Kooiker in the loss of their mother and mother-in-law, MRS. NICK KOOIKER.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (II Cor. 5:1)

Rev. J. Kortering, Pres.  
Mrs. Ralph Brummel, Sec'y.

### ANNIVERSARY ANNOUNCEMENT

On September 11, 1974, our beloved parents, MR. AND MRS. OTTO VANDER WOUDE, will commemorate their 50th wedding anniversary. We thank our Heavenly Father for sparing them these many years and our prayers are that He will continue to bless them in their remaining years together in the assurance that, "Those that be planted in the House of the Lord shall flourish in the courts of our God." (Psalm 92:13).

Mr. and Mrs. William Corson  
Mr. and Mrs. Eugene Byker  
Mr. and Mrs. John Vander Woude  
13 grandchildren  
2 great-grandchildren  
Grand Rapids, MI

### MEMORIAM

The Mary-Martha Circle of Southeast Protestant Reformed Church extends its Christian sympathy to a faithful member, Mrs. Grace Van Dyken, in the loss of her sister, MRS. CATHERINE SCHAAP.

May she and her family find consolation in the words of Holy Scripture, especially as found in Romans 14:8 — "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's".

Mrs. C. Westra, Pres.  
Mrs. G. Pipe, Sec'y.



## News From Our Churches

There are no less than four calls being considered at the time of the writing of the news for this issue. It's been quite some time, I dare say, since this column carried that many at one time. Not only are there three churches currently vacant (Edgerton, Kalamazoo, and Prospect Park), but also, in accordance with a decision of the 1974 Synod, Hudsonville has called a second missionary (whose initial field of labor will be in the state of Maine).

Edgerton extended a call to Candidate Slopsema. The trio from Edgerton, in case you're interested, included also Candidate den Hartog and Rev. Heys. Prospect Park's trio, likewise, included the two candidates, along with Rev. Kuiper. The call from there went to Candidate den Hartog. From a duo consisting of Rev. Moore and Candidate Slopsema, the Kalamazoo congregation elected to call the latter. The trio for missionary consisted of the Revs. Heys, Kuiper, and Miersma. Rev. Kuiper was elected.

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Have you been keeping up with the work being carried on in Maine? Perhaps the best informed, are those congregations whose pastors have been released to labor there for several weeks. Interesting and informative letters, at any rate, have been appearing in those church bulletins. Much of it is, I think, of general interest, so I'll lift a few excerpts for use in the news column.

Rev. Bekkering, who was in Skowhegan during the month of June, reported having "conducted services in a rental hall." He noted that "the group is small (3 families, each with 3 members) but they are very lively and interested. They have a mid-week meeting

on Wed. evenings. The people are interested in learning more about the Canons of Dort, so last Wed. I gave an introductory lecture on the Canons, and next Wed. will have a lecture on the Sovereignty of God."

Rev. Van Overloop, in turn, spent most of July in Maine. Activities during the first ten days of his stay, consisted of "four sermons, one catechism class, interviews by three different newspapers (this is free advertising for the group and worship services), and nine different personal calls." He reported having met with the three families who requested our aid, and having "learned to love them in their struggle here." Further plans included a lecture, to be held "in the VFW Hall, where the services are held," and plans "to look into some radio stations." His first service in Skowhegan, incidentally, was held in a living room (the Hall having been reserved for a wedding reception). "That," wrote the preacher, "was different."

Skowhegan, according to Rev. Van Overloop, "is not a Reformed community. There are Catholic, Baptist, Methodist and Federated congregations here, but they are thoroughly Arminian, very liberal, and in most cases are better known for their soup suppers and rummage sales, than for their worship services." Contacts made thus far have, apparently, brought little in the way of discernible positive results. But, Rev. Van Overloop adds, we know that "God's Word never returns void and always meets with success."

Rev. Van Overloop returned to Grand Rapids at the end of July, and work in Maine was picked up shortly thereafter by Rev. Lubbers, who will be there, with his wife, through the month of September. Rev. Lubbers, you recall, has been granted temporary

(continued on back page)

### ANNUAL MEETING

The annual meeting of the Reformed Free Publishing Association will be held Thursday evening, September 19th, at the Southwest Prot. Ref. Church at 8 PM. Nominees for the Board, three to be chosen, are Arnold Dykstra, Wm. De Kraker, Calvin Kalsbeek, Gerrit Holstege, Harry Zwak and Joe King. Prof. H. C. Hoeksema will speak to us on our 50 years of publication. Plan now to attend this momentous occasion.

### SCHOOL OPENING

The Theological School of the Protestant Reformed Churches will begin its 1974-75 term, D.V., on Wednesday, September 4, at 9 A.M. Our churches and people are asked to remember the school and its work in their prayers.

— H. C. Hoeksema, Rector

### STANDARD BEARER REPRINTS

Our Business Office has a supply of reprints of various articles on Bible Translations, described below. While the supply lasts, these are free for the asking. Write to Box 6064, Grand Rapids, Mich. 49506.

*Bible Translations No. 1* contains a critique of two editions of the *Living New Testament*, namely, *Reach Out* and *The Greatest Is Love*. It was written by the Rev. David Engelsma. This reprint also contains two brief articles by Prof. Herman Hanko which are pertinent to the general subject of Bible versions.

*Bible Translations No. 2* is a critique of the ACT version of the Gospel according to John, which was a forerunner of the recently published New International Version of the New Testament.

*Bible Translations No. 3* deals with the value of the King James Version and also contains an article about the New English Bible. Reprints No. 2 and No. 3 were both written by Prof. Homer C. Hoeksema.



emeritation, and has been declared eligible for a call in our churches.

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In news of a different kind, we learn that, at a meeting held on June 20, the Doon congregation approved a plan for a new church building. By the beginning of August, the basement hole was dug and the footings were poured. "This week," according to the enthusiastic report of Rev. Moore at that time, "the basement will be blocked up!" We look forward, of course, to hearing of further progress in their construction of "a new house in which to worship and glorify God."

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A few weeks back, there was in First Church's bulletin a paragraph entitled, "From the Standard Bearer Mailbag." An interested reader from Alberta, Canada, had submitted paid trial subscriptions for no less than *thirty* individuals. His letter, quoted in First's bulletin, began as follows: "Hereby we send names of 30 people we think should read the Standard Bearer. Maybe in this way the truth can be explained to many. We personally enjoy the paper more and more. We pray that God will bless your work which you are doing so faithfully and we trust in His promises."

From Australia comes an equally gratifying letter, this one passed on to us by Mr. Vander Wal. We quote the first paragraph:

"It has been suggested by our lecturer in Theology at the John Knox Theological College, Sydney, Australia (training college of the Presbyterian Reformed Church), that the students should subscribe to the "Standard Bearer" because of your informative material. As a student there, I have been responsible for collecting the subscriptions. I have also contacted a number of elders before writing to you, and in all 18 people have indicated they will subscribe, and have passed their money on to me."

Our thanks be to God for such evidence that the *Standard Bearer* is being read with interest and profit, by those of like precious faith, not only beyond the boundaries of our own country, but in lands on the other side of the globe.

D.D.

THE STANDARD BEARER

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