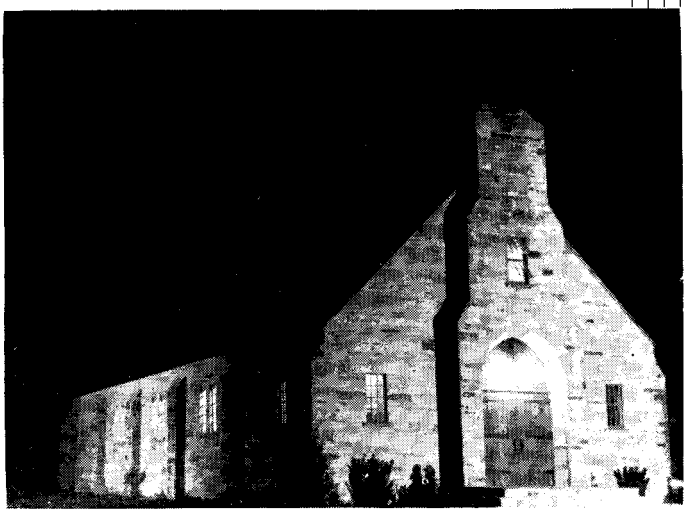
BEACON LIGHTS

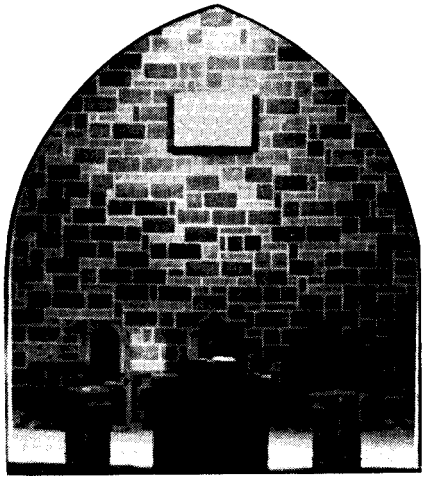
FOR PROTESTANT REFORMED YOUTH

THE AUGUST ISSUE FOR 1951

First Protestant Reformed Church

KALAMAZOO, MICHIGAN
SITE OF 11th ANNUAL P.R.Y.P.S. CONVENTION





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BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

Vol. XI AUGUST — 1951 No. 10

WE'LL SEE YOU . . . IN KAZOO

by Herm Hanko
Staff Writer—Michigan Area

You have planned to come to the convention, haven't you? If not, you should start making your plans now! Past conventions speaks for themselves that they are one event in our Protestant Reformed social calendar that no one wants to miss.

Have you heard what is going to take place this year? Well, let me tell you about it. Of course, first of all you have to get to Kalamazoo. Are you coming by bus, plane, car or train? Either way you can go directly to Kalamazoo. It isn't too hard to find in Michigan, but after you are there you might have same trouble. It is a fairly big city and there is a possibility of getting lost. But here are the schedules for all means of transportation. (see opposite column):

Now you are in town and you wonder what to do. Well the safest place to go is to the church. I don't know whether you are walking or riding, but there is **a map on the back cover** that you may consult for the streets to take. I'm sure that if you can get to the church you

TRAIN:

Chicago to Kalamazoo (daily)

Lv.	Ar.
8:30 A.M.	12:03 P.M.
9:45 A.M.	2:05 P.M.
2:20 P.M.	6:08 P.M.
4:15 P.M	7:15 P.M.
7:35 P.M.	11:30 P.M.

BUS:

Chicago to Kalamazoo (daily)

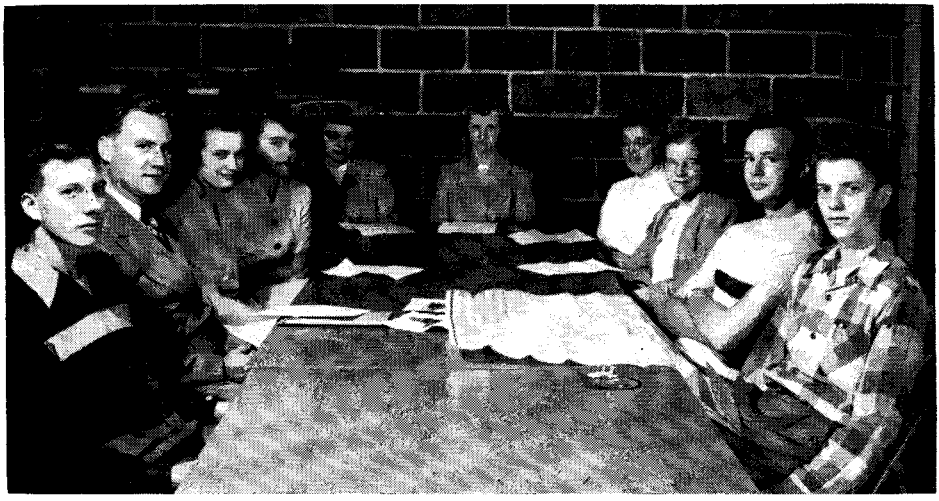
Lv.	Ar.
5:10 A.M.	11:40 A.M.
9:40 A M.	3:50 P.M.
12:40 P.M.	7:25 P.M.
9:55 P.M.	3:50 A.M.
12:40 A.M.	7:00 A.M.

PLANE:

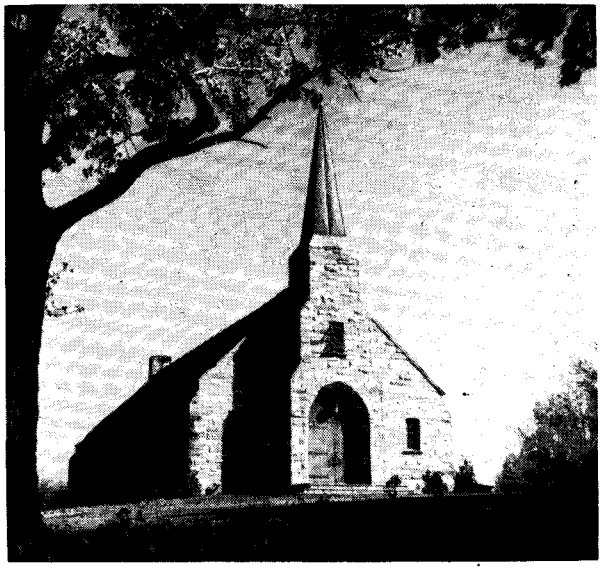
Chicago to Battle Creek (daily)

Lv.	Ar.
1:20 P.M.	3:33 P.M.

(Amer. Airlines, Fl. No. 716)



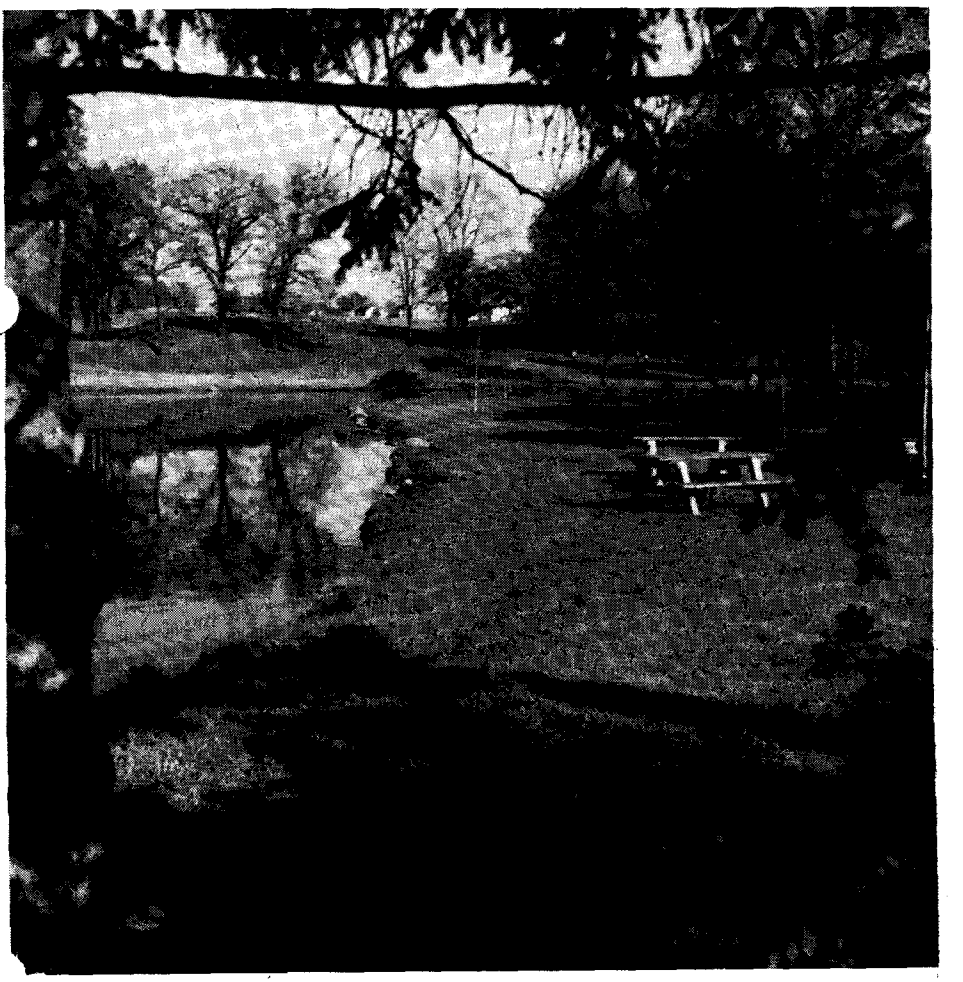
THE HOST SOCIETY



THE HOST CHURCH

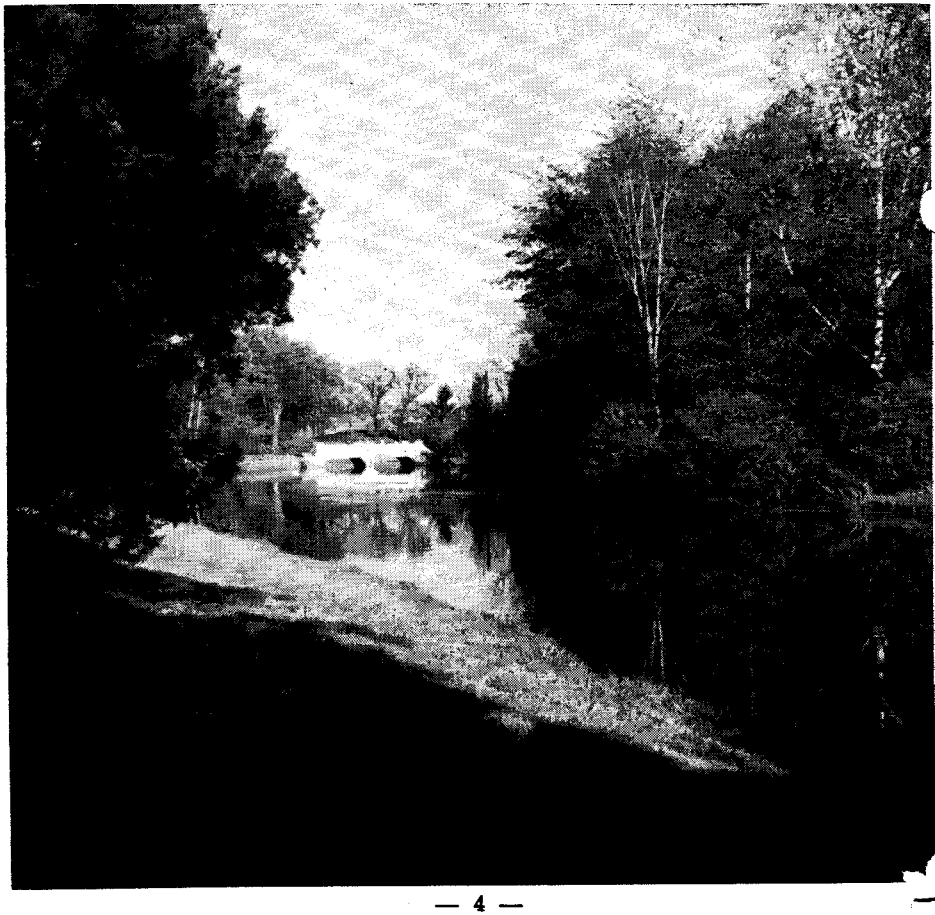
will be received, welcomed and sent to your lodging place.

But you are only in the city as yet. Maybe you have made friends with your host and hostess; but you wonder what is in the future. What are the two days ahead going to be like? But before you can be a full participant in the convention, you must know the theme of the convention. It is one that should interest you a great deal. In the development of the theme throughout the various programs arranged, you should come to a better understanding of the times in which you are living. The theme is: **The Last Hour.** By the time you go home you should have formed an idea in your mind how near the end of time is. You will know what the events in history show us about the approach of that end.



You will realize that the question has many implications concerning your daily life. That if it is true that we are fast approaching the end, then it means that you will have to live in the expectation that all the terrors that the end of time holds in store for you may be just a very short time away, well within your own life. Whatever the answer will be, you will certainly admit that your ideas of the last things have been developed and enriched. If I take a look at the program, it seems that you will also have opportunity to judge for yourselves the ideas of the premillenial view of the end of time. And there will be singing and worship and discussion of these matters so that we can be sure the spiritual side of the convention will certainly be worth the time spent.

But you also experience christian fellowship in other ways. You can meet all the other young people who belong to the same church, the same federation, who believe the same things that you do. It is a strange thing that we all



don't know each other any better. There will be a chance for you to increase your friends. Many lasting friendships have been formed in this way, and who knows, maybe a real lasting friendship will be formed. And don't be afraid to come up to one of the bunch and say "I'm John Van Veldsma from California; I see you are from Iowa. Is it as hot and muggy there this year as when I was there?" Who knows? You might have made a life-long friend.

But there will be times for relaxation. If we glance at the program we see that we will be able to look over some of the industries of Kalamazoo. Paper Mills and Chemical Factories sound rather interesting to me. Besides there will be fun at Milham Park. There is also going to be a big ball game. I hardly know if that is relaxing, but who doesn't like to play ball? And if it so happens that you don't, the park is full of other things to do. It has a zoo in it, and yet manages to remain a clean park. Just look at the pictures.

And four times I read that there is going to be something offered to eat. Who can resist if there is always something around to eat? And the eating reaches its climax in the banquet on the last night of the convention. I never saw anyone go away from a banquet of the convention yet without a comfortable feeling in his central regions and an amiable feeling toward all in general. Sounds good, doesn't it?

You'd like to see the whole schedule for yourself? Well, here it is:

BRIEF OUTLINE OF CONVENTION PROGRAM

Mass Meeting — Tuesday Evening

1. Congregational singing
2. Opening prayer and remarks by Federation president
3. Vocal Solo
4. Speech—Rev. H. Hoeksema: "The Signs of the Last Hour"
5. Instrumental solo
6. Collection
7. Closing and necessary assignment of lodging.

Wednesday Morning:

1. Registration
2. Opening devotionals
3. Get-acquainted hour
4. Business
5. Lunch in church.

Wednesday Afternoon:

1. Tour of one of the city's industrial plants
2. Brief recess at Milham Park—ball game
3. Supper at park.

Wednesday Evening—meeting at church:

1. Community singing
2. Prayer
3. Musical number—Edgerton
4. Speech—Rev. J. Howerzyl: "The Significance of the Last Hour"
5. Discussion
6. Musical number
7. Closing.

Thursday Morning:

1. Opening devotionals
1. Musical number—Holland, Mich.

3. Debate—Resolved that the Premillenial view of the End is Scriptural. (Oaklawn & South Holland Soc.)
4. Business
5. Lunch in church.

Thursday Afternoon:

1. Opening Exercises
2. We have asked Hull, Iowa Society to take charge of afternoon program

Thursday Evening—Banquet:

(William St. Chr. School)

1. Opening
2. Banquet
3. Musical number
4. Speech—"Our Calling with respect to the Last Hour"
5. Introduction of new officers
6. Any other business and announcements that must be made.

G-I-F-T-S

for

BEACON LIGHTS FUND

A Friend	$ .50
Mr. & Mrs. A. Peterson	2.00
Holland Ladies Soc. (Fuller)	10.00
A Friend	1 50
Mr. & Mrs. N. Jonker	5.00
Priscilla Soc. (Oskaloosa)	10.00
Eastern League of Ladies Soc.	21.79
Mr. K. Ezinga	1.50
Eunice Soc. (2nd-G.R.	25.00
Ladies Soc. (Holland, Mich.)	5.00

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EDITORIALS

Introspection . . . .

The evolution of the institutionalized church has not only given us a fine, traditional order of worship and a somewhat questionable practice of budgeted church management. It has also neatly woven a distinctive societal demeanor into our way of life which, if individually and collectively energized properly, proves to be a real help toward christian living. Society life as we know it affords us the means and the manner for developing closer intimacy with those of he same household of faith and for the enrichment of the heart and mind of the believer. Membership in our church societies provides opportunity to enjoy the fellowship of other Christians.

Fellowship defined is the communion of comrades—the association of equals in a sphere of common interest. We who are devoted in our society affiliations are blessed with the communion of Christian comrades. Our fraternal study of the Scriptures—the predominant aspect of society endeavor—helps us grow in knowledge and grace. The discussions of practical questions after recess assist us in the broadening of our comprehension of the issues of life. We are guided towards a better understanding of the principles involved in the art of christian living.

Generally speaking, such a charactization as above is applicable to all our Young Peoples societies. We pray, too, that such a delineation will typify the 1951 Convention as it has those of other years.

However, now as always, the caliber of our societies and their annual conventions is contingent upon a number of factors each of which can have a marked effect upon our meetings. The usefulness of a society as a means to glorify God and its ability to help us live better christian lives is conditioned upon the extent to which they are present.

The basic factor involves the question of motivation. When the motivating desire to be a member of a young peoples' society is first and foremost one of seeking to honor and serve the Lord and it is kept in the foreground at all our meetings they are good meetings, worthwhile to attend, truly enjoyable. It is when our presence at a meeting is not consciously directed by this proper incentive that we begin to fail. In the measure that we allow any other motive to project itself our meetings suffer.

Any society or group of societies, like a chain, is as good as its weakest member. One member, misguided in his motives, attitudes and thinking can make the whole group suffer. How easy it is to see these things in others. How often can it be seen in ourselves?

Delegates and visitors who are now planning to attend the Kalamazoo Convention this month should have no other incentive to go than to render praise to God through communion with others who love Him and they must be prepared to carry through this desire in all the meetings and activities of the Convention.

It is an old saying that well begun is half done. If we can truthfully say we will attend in this proper disposition of mind and heart we are well begun.

—A. H.

Gratitude . . . .

The appearance of this August issue marks the close of our first publishing year under a completely reorganized publication committee. Designed to meet the present needs of our Protestant Reformed young people and with a long-range plan for improvements as time permits them to be brought about, the staff has done its work. But just as we stated in our introductory editorial in the October issue of last year, any public appraisal of our work will have to come from our readers whose interest and welfare has been our chief concern.

To all our contributing editors we extend our appreciation in the name of the Federation Board and on behalf of the staff. To the staff we direct a personal word of thanks for the countless hours of energy and effort they willingly give to the task of getting **Beacon Lights** into all our Protestant Reformed homes ten months out of every twelve.

The peculiar position of American youth today—normalcy long gone and to all appearances never to return—demands more reality and practicability in all our attitudes and thinking than ever before. In the awareness of the times and in anticipation of another year of service with our eyes single to the glory of God we rededicate ourselves to you, our readers.

—A. H.

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PLEASE NOTE!

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Beacon Lights
subscription price
will be raised
to $1.75 per year

—:—

Effective — Sept. 1, 1951

Knowledge—

Strange how much you've
got to know
Before you know how little
you know.

—Anon.

CURRENT COMMENTS

REV. L. DOEZEMA
Bellflower, Calif.

The Dove's Progress:

Such was the light-hearted heading of an article in **Time** about the latest peace moves. It has always been the familiar expression to refer to peace under the symbolism of the dove. When, however, it appears over this article it seems to me that there is a bit of cynicism in it.

One paragraph was headed with the words, "only an armistice". Under this we read the following: At best, the cease-fire could bring an end only to the fighting in Korea. There would still be the problem of millions of Korean refugees with no place to live and not much to live for. There would still be the Korean political problem—and beyond it the worldwide struggle with Communist aggression which would be gravely affected, for better and for worse, by a Korean settlement. A cease-fire near the 38th parallel was not a victory for the West in the usual sense. The enemy had not surrendered, was not broken; he was to be allowed to keep most of what he had when he started the war, including a good chance to start the same one again.

"On the plus side of a settlement were these factors: 1) The Reds had paid a staggering cost in blood and prestige; 2) They had failed in their objective—to gulp down South Korea; 3) They had by their aggression, hurt their chance, for gains most of the West had been ready to give them only a few months ago by default. . . .; 4) Above all their attack on Korea had cost Communism the flabbiness and indecision of the West."

I just read another comment on the Korean moves, which is very pessimistic. I quote:

"It (the war) had further demonstrated that progress in weapons even in the six years since the end of World War II has been so great that the notion that a nation can be liberated by a war on its own terrain is the grimmest of concepts. What is therefore looming in Korea is a quitter's peace."

Another comment speaks of "bone-dry tinder," referring to the present world conditions. It speaks as follows: "If the Reds were ready to quit Korea, the West could be sure it was only because they wanted to use their energies elsewhere. With their armies no longer bleeding, the Chinese Communists could now push harder at Indo-China and the rest of South Asia. Relieved of the burden of supplying a deadlocked war in Korea, world Communism could now turn more energetically to the tactics that suited

(cont. on page 17)

CHRISTIAN LIVING

Rev. G. Vanden Berg
Oak Lawn, Illinois.

AT THE CONVENTION

During the coming month the young people from the various churches of our Protestant Reformed Denomination will gather for a few days in annual convention. Once again many old acquaintances will be revived and new friendships established. During these convention days there are always various spiritual benefits to be had by those who diligently seek them. Among these blessings one of most importance is the exercising of the fellowship of the saints.

This particular fellowship is a very pertinent part of our Christian Living and furthermore we would stress to all those (and we hope this includes everyone) who will be in attendance at the coming convention that unless you during these days **exercise** Christian Fellowship you will return home having missed out on the greatest convention blessing. This fellowship requires not only that we seek out our old friends and establish with them a 'clique' but it demands that we seek out new friends and step out of our way to bring into the communion everyone, barring none. Cliques are always detrimental in the fellowship of the saints but especially do they retard the spiritual progress of such conventions. Frequently there are those who are more timid and reserved than others who need a friendly 'push' or 'pull' to get them to go along and mix in the group. Their interest is there as is indicative by their presence but all personalities are not alike. Some need encouragement while others need a bridle. Let's remember this in all of our associations at convention time!

To exercise this fellowship is, young people, a blessed privilege. Too often we fail to realize this. We frequently come to the conventions with other premeditated purposes than to faithfully and undividedly attend to the privileges God gives to us to exercise. Does it perhaps require that God intervene and deny us these things first before we really have a sense of their true values?

As always, privileges imply responsibilities. The latter which are incumbent upon us as Young People of the Church of Jesus Christ in this world are varied. Our first responsibility is always unto God. We gather together in convention for the prime purpose of serving God. That purpose we must attain whether it be in attendance to the addresses by a minister, in our business meetings, in our outings or banqueting. Always and foremost must be the conscious desire to fulfill our duty of God's service. Returning from the convention we must h

able to attend that we during these days attended to whatever God would have us do.

Our second responsibility is unto our individual Society and the Federation of Societies and, not to be forgotten, our host Society. We do well to remember that in our activities we reflect our societies. No society, of course, can be judged by the conduct of one or two of its members but as members we must never conduct ourselves in such a way as may leave an unpleasant or evil reflection upon our church or society. We owe it too to assist in as far as it lies in our power in making the whole convention a success. This annual undertaking is not just an individual's task or the work of a single society. It belongs to us all and only by the cooperation and assistance of all can it be a success. For that reason the Federation and Host-society work for us laying the foundation for us to build upon during the conventions days. Our's is the responsibility to build a monument of which we will be proud for years to come. So impressive must this structure be that it leaves pleasant and lasting memories.

But we also have a responsibility unto ourselves. Many of us are as it were "on our own" during these days although actually that is never so. We are really NEVER "on our own". We are always accountable. But the point we would stress is that as Covenant Young People we may never use the Convention as a release from the parental eye and take liberties which we would not take at home as we have seen done to the shame of some. We are responsible unto ourselves to conduct ourselves as becometh saints. We are no more children but Young Men and Young Women who are capable of proper discernment. Through the convention let each one of us keep the melody in their heart: "O how love I THY law, it is my meditation."

And then we have a responsibility to our fellow-conventioners. With them we must exercise that "fellowship". That demands that we must not be isolationists separating ourselves from the rest or disagreeables whose delight it is always to act contrary to the rest. We must be "cooperatist" who unselfishly and ungrudgingly seek the good of the whole. To do this it will be necessary to exercise the grace of love which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth." (I Cor.13: 4-6)

Fellowship in love as you see "the end approaching". Then the '51 convention will breathe the spirit of "Christian Living."

SCHUILER

Chatham, May 24, 1951

Dear "Schuiler":

In Beacon Lights, the May issue for 1951, we read your answer, given to a daughter of the church, regarding the question, if it is right for a Protestant Reformed Serviceman to partake of Communion outside of the True Church, such as Army Chapels.

A member of our society asked during the questions at the end of our meeting on Sunday, May 20, 1951, what was the opinion of the members about this answer. After a brief discussion the society pronounced her disappointment about your answer and advice, given to our servicemen. They give the Board the liberty to write a letter to "Schuiler", in which they will express: 1st, their disappointment, and 2nd, that our society cannot act upon the advice of "Schuiler", declaring at the same time the reason for this refusal.

First of all we rejected your distinguishment between pure churches, less or more pure churches and so on, because the Holy Scriptures and the Confessions do not at all speak about those different churches. Our Confession (de Ned. Geloofsbelijdenis, Art. 27-29) knows only one True Church, while the other ones are false. Further the Confession manifests plainly the three marks of the True Church. Every church that does not bear those three marks is a false church. That means: has not the **authority,** the **competency,** of the church. It is a question of credential letters and no more. The false church ascribes more power and authority to herself and her ordinances than to the Word of God. Did the Christian Reformed Church this with respect to the Three Points of Kalamazoo? Has she since 1924 still **authority?** We say no, therefore it is a false church. Did the Synodical Reformed Churches in the Netherlands not the same with respect to the resolutions in 1942-1944? If so, they are according to our Confession false churches.

And if you think more and more about it, you would not give this advice to our Servicemen. We will show you that with some speaking examples. A member of our societies comes in the neighborhood of Hamilton. (It does not matter if it is a Serviceman or a civil person.) There is not a Protestant Reformed Church at Hamilton. Would you advise him to go to the Canadian Reformed Church in Hamilton? Regarding your answer you would. But the Classis East of our Churches just wrote a letter to this congregation in which she called them to repentance from the sins. And advises brother Reitsma to join one of our churches in the vicinity. Do you think that Rev. H. Veldman will act upon your advice and will worship with them and partake of the Lord's Supper? Do you think that he would give you

advice to his son (if he has one?) if he was in the service, We don't believe it. Once more it makes no difference if it is a Serviceman or a civil person. There is no special rule for Servicemen and no special Confession for them.

We do not want to enter in discussion if we, regarding the Canadian Reformed Churches, would not do it, because it might be if we discussed the matter Hamilton, that we would have another opinion about it. Do you think that Professor H. Hoeksema would go to the sermon of a Christian Reformed Church and worship with them and also would partake of the Lord's Supper? The churches who casted him out in 1924. We cannot believe it.

Do you think that we can worship with the same churches (Christian Reformed) and also partake of the Lord's Supper? The churches which deny the Reformed Churches in the Netherlands and agree with the outcasting of Prof. Schilder, Greydanus and of hundreds of other officebearers? We say: we cannot. Never, unless they repented themselves.

And we would never advise our Servicemen or anybody else to go and listen to the sermons of any other churches and partake of the Lord's Supper, if they do not bear the three marks, mentioned in the Confession. Once more, it is a question of **Authority** and this has nothing to do with the question whether other people outside of the Prot. Reformed Churches can be saved.

We advise every member of our societies and our churches to read the articles of brother K. C. Van Spronsen in Concordia, the issues of April 12 and April 26, 1951.

It is a good idea that a Committee of Classis West is arranging the printing of a Servicemen's Meditation Booklet. That is a proof for us that they cannot also agree with this advice. That is the only way. If there is not a Protestant Reformed Church or not an other Reformed Church, read a sermon or meditation. If possible with other brother-servicemen.

This letter has been read to all our members in a special meeting. All agreed with it. We hope that you will publish this letter in the next issue of Beacon Lights.

With Christian greetings,

The Board of the Youth Society of the Prot. Ref. Church at Chatham, Canada.

John v.d. Veen, President
Arend v.d. Gaag, Vice-Pres.
Tjitse Beintema, Secretary
Dien Koster, Treasurer.

ANSWER:

First, I would kindly ask my readers to read my answer to the question: "Is it right for a Prot. Ref. Serviceman to partake of communion outside of the True Church, such as Army Chapels? If not, why not?", which you find in the May issue of Beacon Lights. And I must confess that after carefully reading my answer, and then perusing the above protest to it, I am at a loss how the young people of our Chatham church can write as they do. Perhaps it is because of the "brief" discussion. This

matter is too complex to solve it simply by a "brief" discussion.

Second, the Society does not dare to take the consequences of their stand. Here is their argumentation: 1. According to Articles 27-29 of our Netherlands Confession, there is only one True Church. 2. The Protestant Reformed Churches are the True Church in these parts, because of the fact that only these Churches have the three distinguishing marks of the True Church. 3. All the other Churches in the United States and Canada are the False Church. But note the following statement in the above letter: "Once more, it is a question of AUTHORITY **and this has nothing to do with the question whether other people outside of the Prot. Ref. Churches can be saved.**" (I underscore, G.V.) Oh no, my dear young people! You may not make that statement, that is, on your standpoint. You say that according to the Articles 27-29 of the Confession, the Prot. Ref. Churches are the True Church and all other churches are the False Church. But note what we read in Art. 28: "We believe, since this holy congregation is an assembly of those who are saved, **and that out of it there is no salvation.** . . ." You see? If you maintain that the Prot. Reformed Churches are the only True Church in the United States and Canada, you will have to hold also to the statement in the Confession that there is no salvation possible "**out of it.**" But very plainly, you do not dare to take the consequences of that stand, for you write that the "question whether other people outside of Prot. Ref. Churches can be saved" has nothing to do with our matter under discussion.

Third, our fathers in the articles you mention plainly refer to the False Church and unmistakenly point out to us whom they mean. Attend to Art. 20, where we read: "As for the false church, she ascribes more power and authority to herself and her ordinances than to the Word of God, and will not submit herself to the yoke of Christ. Neither does she administer the sacraments as appointed by Christ in His Word, but **adds to and takes from them,** as she thinks proper." Do you note the underscored portion, my young friends? Very plainly our fathers point here to the Roman Catholic Church, and so do I when I think of the false church. Neither do I hold that the Roman Catholic Church is the only false church in our day, but I would not dare say that the Christian Reformed Church today is the false church. Neither would I dare to say that outside of the two dozen churches of the Protestant Reformed denomination there is no salvation possible. But you must take that consequence because of your radical stand.

Fourth, on your identical stand the Reformed Churches of Canada, largely composed of Liberated immigrants, have taken the position that we, the Protestant Reformed Churches are the False Church. And they proved it too, for they simply threw the Rev. Herman Veldman from their pulpit, deposing him. And I reckon them under the Reformed Churches in Canada for they professed in one of their last decisions that they would seek to

join with them. I mention this also because of the following in your letter: "We do not want to enter in discussion if we, regarding the Can. Ref. Churches, would not do it, because it might be if we discussed the matter Hamilton, that we would have another opinion about it." In answer to that statement I would say that you could not possibly do it, that is, you could not possibly take communion with them at the Lord's table, since according to your radical stand **there is only one Lord's table in Canada!** And that Lord's table of the Holy Supper is in Chatham, that is, your own Prot. Ref. Church. All the other churches in Canada, including the five or six Canadian Reformed Churches of the Liberated are the False Church! Do you not see that you have bitten off more than you can chew?

Fifth, your radical stand, and I may as well add, your mistaken stand, will lead to Pharisaism pure and simple. The same fathers who composed articles 27-29, were they living today, would certainly not take the stand you take. That can be proven from the very acts of Calvin, who, as you undoubtedly know, is the source from which Guido deBres drew much of his material when he composed the Netherlands Confession. Did Calvin call the Lutheran Church the False Church? Did he refuse to shake hands with Luther? Did he condemn him as a apostate when he, that is, Luther, refused to shake hands with him? No, but he said that he considered brother Martin a dear brother in the Lord. But if we would take your mistaken stand it would foster the spirit that speaks: Depart from me for I am holier than thou! And consider that Calvin so spoke of brother Martin Luther although he took an entirely erroneous stand on the doctrine of the Lord's Supper, and Calvin knew that his own stand on this doctrine was true and according to the Word of God.

Sixth, my stand is that our Protestant Reformed Churches are the purest manifestation of the Body of Christ, but I hasten to add that this does not mean that all the other church federations are the False Church. I dare go this far: they all are travelling in that direction! Take, for instance, the Christian Reformed Churches: they have grievously erred in doctrine and Reformed Church Polity in 1924. But I still call them my brethren in the Lord, and I pray for them daily. And if God would put me in the proximity of one of their churches, and far from my own churches, I would certainly not sit down with "een boekje in een hoekje", and proclaim to them that they were the False Church and on the way, one and all, to eternal damnation. But on your stand that is exactly what I should have to do.

Finally, everyone is duty bound before God and men to join himself to that church which, to his conviction, exhibits in the purest way the three distinguishing marks of the true church. That is the reason why I am a member of the Protestant Reformed Churches in America.

With kind greetings,

SCHUILER.

NATURE STUDY

Earl Visser
Grand Rapids, Michigan

THE DEPTH OF THE WATER

Water is one of the most common substances around us, but yet it is one of the most important compounds necessary for life. Beside these uses for water which we see around us every day such as hydro-electric power, transportation, and crop growth; there are many biological uses which are unconsciously taking place constantly. Next to man's desire for air, ranks his desire for water. One cannot realize his great dependence upon water until he is deprived of it. Water plays a very important part in our lives but still it is a substance that scientists know little about

We do not need water merely because we are thirsty at times; but all of our body functions rely on it. Our food must be dissolved in water in order that they can be carried by the blood stream to the various parts of the body. Even the air we breathe must be dissolved in water before it can pass from the tissues of our lungs into the blood stream. The large amount of water in our bodies—about sixty-five percent of the body's weight—helps us to maintain a constant body temperature. It takes much heat to raise the temperature of this amount of water a few degrees. Therefore our bodies can absorb much heat before the body temperature is raised. Because of this fact our bodies are also cooled by water when it appears in the form of sweat and evaporates from our skin. Because of the great need that a living body has for water man and animals will go through great lengths to obtain water. Upon realziing a little bit the great need a body has for water, we can better understand the pant of the hart "after the water brooks" and furthermore in connection with Ps. 42, understand the great thirst our souls must have after the living God.

Water is composed of one part of oxygen and two parts of hydrogen. Oxygen is a gas which is abundantly found in the atmosphere of the earth. Oxygen is very necessary to life because it releases the energy in the food which is taken into our bodies and as you know it is one of the three necessities for burning. Hydrogen is also a gas but it is not found naturally in the earth's atmosphere because of its light weight. Hydrogen is the gas that was used some years ago in dirigibles and as some can remember it caused many explosions because it is highly inflammable. It is interesting to notice that when oxygen, the very substance that is necessary for burning, is united with hydrogen, the substance that is so very inflammable, that water, the substance with which we fight fire, is produced.

Because scientists know the compor

ents of water, they can predict how water will behave as a combination of oxygen and hydrogen; but, water does not behave as they would predict it to behave. Scientists have been puzzled for ages about the strange activities of the water molecule. As all of you know, by experiencing the trouble of cracked radiators and water pipes, water expands upon freezing. This fact is not a nuisance but very divinely planned in the creation of water. If it were not for the fact that water expanded when freezing, ice would not float and all the marine life in a body of water would have been extinct years ago. Scientists have been searching for centuries for an explanation of why a compound made up of hydrogen and oxygen should expand upon freezing but have sought in vain because they do not see God's creation through the light of His Word and do not understand that an all-wise God created the water molecule in such a way that the animal and plant life in the sea are preserved through the winter.

CURRENT COMMENTS . . from page 9

better. The world was speckled with bone-dry tinder piles—Berlin, and all of Germany, Yogoslavia and on top of the list, Iran."

"It was with the knowledge of other bon-fires ready for the lighting that the West watched the hot embers fade in Korea."

This picture we all realize is true. All the world is ready for a great conflagration.

Nevertheless we all long for these pauses in which the tension of war with all its anxiety for dear ones is somewhat eased. These lulls between battles are always a relief. Young maidens and parents look with hope for the success of these peace moves.

We must be wise unto salvation, and not lulled into the sleep of the world.

The world is bone-dry spiritually. There are not many green spots that serve God, whose alms are before His face. Though this calls for the judgment of God, it behooves us to commit our way unto Him who is the shepherd and bishop of our souls.

Write a letter to a Serviceman . . .

He'll appreciate hearing from YOU!

The Military Mail Bag

Vacations are on the way (how I wish I were having mine), but work is always waiting, so we find it time again to pound out all the swell letters you fellows have so willingly(?) sent. The first one is from Harry Geelhoed, from Creston, who claims he isn't 'very good at this sort of thing', but we'll let the rest of you be the judge:

"I'm not very good at this sort of thing, I mean writing a letter to a magazine, but here goes. I am on a 72-hour pass and have just arrived at Rev. Doezema's house a few hours ago. First, I might say that I have been transferred from Great Lakes to Port Huenema, Calif. That explains my presence in Bellflower, so now to go on. Rev. Doezema picked me up at the electric train station and upon entering his house, I noticed the new Beacon Lights . I have just finished reading the 'Military Mail Bag' and seeing others have written, it is high time that I do so, too.

"I took my basic training at Great Lakes, which ended April 18th. I then went home for two weeks, which went altogether too fast to suit me. On May 2nd I was back to the grind again. After sticking around Great Lakes for a few more days, I boarded a train to come out here. This was my first trip this far west, and I really enjoyed it. The flat lands, deserts, mountains, all show God's handiwork. Someday, if I stay well, I plan to come back and enjoy it more fully. Even though I have been in California only a few days I like it here very much. The snapdragons (everybody seems to have them) are in full bloom while at home things were just beginning to get green.

"I am going to school here to learn construction driving in the Seabees. This school lasts three months. Then I will either receive advanced training or be shipped overseas. I like the Navy except for the spiritual life in it, of which there is very little. It is as the rest of the boys say, 'A little singing, a short 5 or 10 minute talk, and chapel services are over'. That is why I am grateful to be able to come to Bellflower once in a while. I say once in a while, because it is about a good 75 mile trip one way. "Before this paper is full, I want to say thank you very much for sending Beacon Lights to me and I will be looking forward to receiving it in the future. I, and I think I speak for all the service boys, really and truly enjoy reading it, ever so much more than when we were home perhaps. The paper is full now, so until later,

Yours in Christ,
Harold R. Geelhoed, S.A.
304-02-75 Co. E., U.S.N.C.B.C.
Port Hueneme, California."

Thanks for writing, Harry, and we'd like to hear more about your training, so why not write again?

* * * * *

Another sailor has taken a few minutes to write us this time from First Church, and thanks for the plug, Sid:

"It's Sunday morning, and since no services are held on this ship, I have been reading the church papers. After reading the Beacon Lights and reading some of the letters, I thought I'd take some time out and also write one.

"First of all, I want to thank the staff for sending the Beacon Lights. It's really appreciated, because as I mentioned before, due to the size of the ship, there is no chaplain, and therefore no services are ever held. If we are near to a ship where services are held on Sunday, they do let us go over on a boat.

"So far I have been fortunate in the fact that I have been able to attend Chr. Ref. Churches quite regularly. While we were in Phil. I went to Paterson, New Jersey, and now that we are in Newport, R. I., I am able to go to Whitinsville, Mass. These churches are about 120 miles from the ports that I mentioned, but since transportation connections are good, it doesn't take long to get there.

"It really seems good, after being among the worldly all week long, to spend a day with the people of God. One doesn't realize this fact until actually taken out of the sphere of the covenant.

"This ship will stay in the States until the middle of June, at which time it will leave for different European ports. Since it's a surveying ship, it goes to a lot of places other ships never go. We'll return around the middle of September to our home port, Philadelphia.

"Once again, thanks for the Beacon Lights and keep up the good work. How about a few more of you servicemen taking some time off and dropping the Beacon Lights a letter, so we can all know where you are and what you're doing.

Sydney Cammenga, S.A. 304-00-76
U.S.S. Rehoboth, A.G.S. 50
Fleet Post Office
New York, New York.

Also a letter from Peter Bos, from First Church:

"Have just finished reading the May issue of the Beacon Lights and found it interesting, especially "Schuiler", and the part on communion for the servicemen far from home. I'm about 1230 miles from Grand Rapids. However, we have three good Protestant chaplains and one Catholic. Although the sermons are far from being like the ones I'm used to hearing by Revs. Hoeksema, Hanko, and De Wolf, they are quite adequate under the circumstances. I sing in the choir here. We have three services on Sunday, and a Sunday school talk, which sometimes gets quite deep. I have just started my training today (May 28) in the Aviation Cadets. We get up at 5 a.m., and lights are out at 10:00 p.m. Our first 4 weeks are pre-flight, and the next 6 are 4th class—just like basic all over again, but a lot more rugged. So I'll be quite busy, and I don't know when I'll be able to write again, but the issues of Beacon Lights are very much appreciated. Sincerely,

A/C Peter J. Bos, A.D. 16363859
Cadet P. O. Box 711
Sherman Air Force Base
Sherman, Texas."

We know all you fellows are being kept pretty busy, but we do want to let you know your letters are very much appreciated. We hope you will all continue to keep on writing.

* * * * *

A letter from a fellow who has just had his picture in Beacon Lights, but we thought the rest of you might like to read the letter Carl has written. Glad to see that someone takes our hints:

"I received another copy of Beacon Lights, and each month I can hardly wait till the next copy reaches me. I enjoy reading the magazine and not only speaking for myself, but all the rest of the fellows of our churches who are in Service. The article called "the Military Mail Bag" is a wonderful idea to publish in this Prot. Ref. magazine. It not only makes us fellows feel good to know our churches are thinking of us, but also it helps us all to keep in closer contact with each other.

"The weather is very warm in California but the nights are cool, so we are able to sleep good. The base I am stationed at is 125 miles from San Francisco and 300 miles from Los Angeles. The chow is very good, but not like Mom's cooking. There are four fellows from Grand Rapids stationed at Castle.

"My work consists of packing parachutes, adjusting them, checking life rafts, and checking oxygen for the pilots and crew of a plane. Drop testing parachutes every three or four months. We have to be very careful with that type of work, because a mistake may cost a life.

Your Christian friend,

Cpl. Carl Idema, A.F. 57503064
93rd Maintainance Sqd.
Castle Air Force Base
Merced, California."

Carl is also a member of First Church, and thanks for writing Carl. Your work is more interesting than what we had it figured out to be.

* * * * *

And now another Manhattanite, who is faithful in writing. We'd like to thank you, Al Visser, for writing:

"I received the Beacon Lights a couple of days ago, and I just about have most of it read. I enjoy Beacon Lights very much and it also is nice to know wher some of the other fellows are stationed, etc. I figured I could just as well put a letter in there, too.

"We have been out in the field now for three weeks. We hope to be back in the near future again. We have been stationed out in the Washington desert near Yakima for 2 weeks. A week from today we move again, and they won't tell us where we are going, Military Secret, I guess. It sure is going to feel good to get back, and be able to take a shower again. I am beginning to believe Washington is dry. I hope the Washtonians don't mind the razzing, I still don't like Washington. I suppose it is a lot better here than it is in Korea. We got our orders and we have to leave in about eight weeks. They told us before we leave that we will get to go home fo

a few days. It is going to be **good** to get home, and get out of this routine. So until next time,

Pvt. Albert P. Visser, U.S. 56092759
Btry "B" 9th AAA Gun Bn.
Fort Lewis, Washington."

* * * * *

And now some news that might interest all of you, especially since Ernie was a staff writer for **Beacon Lights:**

"Dear Friends:

"Just dropping you a card to let you know my new address. I arrived in Korea June 3rd, and am well and fine. I hope to be getting Beacon Lights again soon. My new address:

Pvt. Ernest A. Van Weelden
U.S. 55068052
25th M.P. Co., A.P.O. 25
c/o P.M. San Francisco, Calif.

Thanks for sending us your address, Ernie, and we are going to do our best to see that Beacon Lights reaches you.

* * * * *

We'd like to thank Mrs. Koienga for sending us some information about Floyd and also hope that Floyd will drop us a letter for the servicemen's column.

Floyd left for service October 10th and was stationed at Camp Atterbury, Indiana. He was placed in the Medics, and was trained for first aid. Being stationed here was ideal, for it was possible for him to come home on a pass occasionally, and could attend one service in his own church. After about 5½ months of training, he was on the list to go overseas to Korea. But God's will was different, as Floyd became very ill with spinal meningitis. So, while the

boys from his company left for overseas he was home on convalescent leave. He has recovered almost completely without any affects, for which we are very thankful. He was home the latter part of April on delay-in-route to Ft. Benning, Ga. From there he left with the 4th Inf. Div. for Germany. Floyd arrived in Germany, and the camp is situated a little ways out of the city of Mannheim, on a 40 acre farm. He told us that the farmer drives sheep through the camp morning and evening, and that he feels very much at home. They are living in tents. His address is:

Pfc. Floyd Kooienga, 55-024-615
Med. Co. 12th Inf. Regt.
A.P.O. 39, c/o Postmaster
New York, New York.

* * * * *

Next is a letter from one of our servicemen who visited the Pope:

Dear Readers:—

I have always wanted to visit Europe as I am sure that most of you have, and I've finally arrived, even though my visit is under rather different circumstances than I had hoped it would be.

I was recalled into the Navy last February from the local reserve unit in Grand Rapids. Although the Navy's cogs moved rather slowly at first, once they began in earnest, they moved me completely to the other side of the world.

After a two week stay in Great Lakes for "processing", I was sent to Norfolk, Virginia, where I caught the U. S. S. Salem, a heavy cruiser, which was destined to leave for the Mediterranean area shortly. Exactly three days after my arrival aboard, we weighed anchor and were on our way to the Mediterranean Sixth Fleet for a proposed seven month stay. From that time till now, things have moved so fast, that I'm still catching my breath.

Of course, the sea duty was something entirely new and different and it took some time before I was used to the roll and pitch of the ship. Our trip across was fairly uneventful with the exception of our ship's participation in the search for the survivors of the large airliner which crashed in mid-Atlantic during the latter part of March . . . perhaps you remember reading of the incident.

Once we arrived in the Mediterranean, our ship assumed its duties as flagship of the Mediterranean Naval Forces. At the present time, the United States is maintaining a force of some seventy ships in this area. In general, the purpose of this fleet is threefold: First of all, we are supposed to be spreading "good will", a purpose which I sometimes doubt that we are fulfilling; secondly, we are coordinating our forces with those of other "Allied nations" so that in the event of war, we will be able to operate with them at peak battle efficiency; and thirdly, we are "guarding the back door to General Eisenhower's army in Europe". The back door idea is rather nebulous and it is difficult to understand just what it entails, but whatever it is, I'm sure that we are doing it.

Seriously, aside from the military angle, I have enjoyed our stay thus far, and I'm quite sure that most of you would have enjoyed it. Our ship has visited the following countries: France. Italy, Greece, the free territory of Trieste, Algeria, and Tunisia. We also visited the rock of Gibralter and the Island of Sicily which belongs to Italy. Such towns as Monte Carlo, Venice, Athens, Algiers, and Nice would delight the eye of any tourist. However, the town in which I found the greatest enjoyment was Rome, and it's my purpose in this letter to tell you a little of the sights I saw while visiting Rome.

It was while our ship was anchored in the harbor of Naples that some of the ship's crew were allowed to make a three day tour of Rome. At that time, the communications gang aboard ship, of which I am a member, was not too busy, so I managed to be one of the fortunate members of the tour party.

Our train from Naples to Rome was very modern and was of the "compart

ment" type, as are most European trains. Our trip inland was extremely interesting since it gave us an opportunity to ride through many towns and districts, observe how the people lived, see what type of work they did, and see what they raised in the farmlands.

Once in Rome, we were greeted by perhaps the largest and surely the most beautiful train depot that I have ever seen. Later I was told that it was built with funds supplied by the Marshall plan. On hand, with large busses, were our Italian guides supplied by the tourist company which was handling the tour. In a very short time, we were situated in one of the best hotels of Rome, our gear "squared away" and sitting down to a delicious supper in the hotel's dining room. Our supper was a taste of what was to come, since all our meals were equally as delicious and on the whole, our accomodations were excellent.

After a good night's sleep, we left the following morning to visit the customary tourist sights in Rome. For the entire three days, our time was taken up by visiting such well known "spots" as the Colloseum, Patheon, the Catacombs, and the Vatican City. On our tours we were escorted by a guide whose English had obviously not been acquired at Oxford, but nonetheless, his vivid descriptions of the various places we visited and what had transpired in and about them were enjoyable. Especially interesting was our tour of the Catacombs where many of the vaults of the early Christians who died in Rome can still be found. Equally interesting was the Colloseum where many of the early Christians were supposedly thrown to the wild animals. It is slowly deteriorating but it is still possible to see the entrances to the arena, from which both human and animal were led before the cheering or jeering crowds.

On our last day, we were taken for a tour of the Vatican City, the home of the pope, and the world capitol of Roman Catholicism. This was the crowning point of the tour, since it included an audience with "his holiness", the Pope.

Before seeing the Pope, our party was taken through Saint Peter's Cathedral. St. Peter's is the largest church in the world, a fact which we could not easily forget, since the guide told us at least three times and there were various markers placed on the floor up to the main altar, denoting the comparative lengths of other large churches throughout the world. In spite of the fanfare given all its attractions by our guide, it was truly impressive. The paintings, mosaics, and sculpture are all things which I will never forget.

From the church, we were taken to the Pope's residence, next door, for our audience. We must have climbed five flights of stairs before being taken into a small but rich tapestried room in which we were to meet the Pope. Our group consisted mainly of sailors although just prior to the Pope's entrance, a few civilians of various nationalities managed to get in. After waiting for about fifteen minutes, hearing small bells ringing faintly in other parts of the house, and smelling the incense which was ever present, we were brought to our senses

by some loud "Italian" echoes coming down the corridor. These evidently were made by a little Italian man who presently strode in, unwinding a carpet upon which the Pope was to enter. Shortly after his arrival, and after he had carefully arranged the carpet to lead up to the throne, the Pope entered. He wore a long white robe and upon his head he had the customary little white hat which he wears in all the pictures taken of him. He stood near the throne and pronounced the benediction in English. Then he came down into the crowd and allowed several catholics among the tour party to kiss his hand. As he went from man to man we could hear him ask various questions in a short, clipped manner. He asked where the men were from, what their ratings were and the like. Then he spent a little time conversing with the civilians present and presently returned to the throne. Prior to our arrival, we had been given little Catholic medals which he now proceeded to "bless". This blessing, we were later told, would also cover our loved ones left behind and also our various trinkets and medals left behind in the hotel room. After completing the rounds, he talked briefly of America and of our supposed contribution in the world of religion. He then gave the benediction again and after that, we sailors, led by our chaplain, and according to previous instructions, gave the customary "three cheers" for the Pope.

After our audience we were taken through the Vatican Museum and through the Sistine Chapel.

The Sistine Chapel houses the room wherein the "new" popes are elected by the college of Cardinals. From an artistic point of view, the chapel was perhaps the most beautiful building that we had an opportunity to see. The entire ceiling and the four walls are painted with scenes which depict man's travel through the world from creation to the day of judgment. On the ceiling, the pictures range from the fall of man through the coming of Christ. We were told that it took the famous Italian painter, Michaelangelo, four years, lying on his back, to complete the work. This work was supposedly done when he was relatively young. The back wall depicts the judgement day and shows some souls being sent up to heaven while others are being damned to hell. This work, although also done by Michaelangelo, was done at a much later time in his life and completed under commission of another pope. We were told a very interesting story by our guide while he was explaining the work on the back wall. It seems that while working on the painting, Michaelangelo was bothered every day by a certain Bishop who made himself obnoxious by continually criticizing and asking unnecessary questions. Unbeknownst to the bishop, Michaelangelo painted his figure and placed him in the section of the picture denoting the depths of hell. To this day, one can see an anguished face peering from behind the flames, and this figure, according to our guide, is the bishop, who every day, made life miserable for Michaelangelo.

(cont. on page 32

speak of a great catastrophe by water and of a righteous man who was saved in an ark.

Now some of the objections.

First the impossibility of Noah being capable of building so huge a structure as the ark at that time. The civilization of the ante-diluvian race was too primitive, it is said. There were not the necessary tools and machinery on hand.

Reply. The Genesis narrative says that it was done; and that settles the matter. Can the critics explain how the Egyptians were able to build their pyramids? They cannot. Yet the pyramids were built. For they still stand as a witness to the fact that it was done.

Second, the impossibility of Noah assembling such a multitude of animals and of his driving them into the ark.

Reply. The Lord did this for him. We can refer here to the instinct of animals, which, in a presentiment of natural catastrophe, seek an assylum, sometimes almost in violation of their natural habits. Birds in a storm fly to ships. Wolves come to villages. This instinct is of God. This presentiment of natural catastrophe is of God. If we only believe in God through Christ we will have no difficulty with the Genesis narrative of the flood.

Third, the difficulty of including so many animals in a structure of the size of the ark, and the difficulty of feeding so many animals. Do the critics know how many animals were in the ark? They do not. Yet they claim they do. Two of every species of unclean animals and seven of every species of clean animals. There were at least 1500 species, they say. This multiplied by two equals 3000 animals; but the number is much greater since 7 animals of each clean species went into the ark and perhaps 14 of each clean species. Thus the number of animals in the ark must have been somewhere between 6 and 7 thousand, it is said. How, it is asked, could a structure of the size of the ark hold all these animals together with the food that was necessary to keep them alive for a period of a whole year that Noah with all the animals was in the ark?

Reply. The Genesis narrative says that it took place, and that settles the matter. But let us consider the following. Certainly the branching of the animal species had not become as great at that day as it is now. In the beginning God created a number of ground types or species, that through the years continued to unfold. For each species there must have been only a ground type in the ark out of which all the varieties of the same have preceded. Further, in the ark these animals were in a state of inactivity, of benumbing torper, like the bear in time of winter, whereby the necessity of feeding would be greatly diminished. Let us consider that with Gol all things are possible. He tells us that He did it, and that is final.

Finally, the Genesis narrative states that the waters of the flood rose to fifteen cubits above the highest mountain, thus rose to nearly five miles above the level of the sea. There is not enough water in the universe, it is said, to cover

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TRUTH VS. ERROR

Rev. Geo. C. Lubbers
Grand Rapids, Michigan

CONCERNING:

Free Voice In God's Church

Peter and Henry are members of one of the Reformed Churches of America. In their church there are no "official" denominational periodicals; none of their church papers are controlled in management and content by Synodical deputies and representatives. The papers in their church are not censured "as to content; all articles are placed, providing they are written in a decent language. And every contributor, whether co-editors or others, are solely responsible for the contents of their writings.

That is the status quo of all their church periodicals.

This status quo had never been questioned in the past; fact is, that it had been taken rather for granted. The real boon of "free voice in the church" had not really been appreciated for what it is worth. That this type of "church paper" really constituted the only real and genuine kind of Open Forum was not clearly seen.

But things had changed just a bit. There was a clamor for a more "censured type" of church magazine. Voices were rising for more than publication control by the boards; the latter desired control of contents. Was not the publication of the magazines the duty of the Publication Committee, after all. And should not articles be censured which the board judged were either not to the point, or probably even detrimental?

This trend of matters caused Peter and Henry to discuss the question of Free Voice in God's Church. Peter could see practical wisdom in a more tightly controlled paper under the censurship of a publications committee. Henry, on the other hand, sees only dangerous pitfalls in such control and sees in it the beginning of the end of really free speech He is thoroughly convinced that the churches should not move in that direction at all.

It is a beautiful summer day. Peter and Henry are engaged in animated discussion of this question of official control by boards of the publication of religious papers.

Peter, who favors control by boards **for practical reasons**, finds that there should be some last court of appeal to to decide which articles may appear, and what the editors and co-editors are permitted to write and not to write. And in such a way the interest of the majority may best be served. Besides if a board has to **publish** a given magazine, they **ought to be considered** the logical body for such control of the **contents** of the paper. All editors and co-editors

QUESTION BOX

Rev. Geo. M. Ophoff
Grand Rapids, Michigan

As was stated, I have these questions:

1. How was the flood worked?
2. What is the meaning of the text at Genesis 7:11?
3. Was the flood universal?

The first and the second of these three questions have been answered in Beacon Lights for the month of June. The question of the universality of the deluge I reserved for this issue.

The Genesis narrative states that the flood was universal.

But in what sense was it universal?

We must let the Scriptures supply the answer.

Genesis 7:17, "And was the flood forty days upon the earth and increased the waters and lifted up the ark and it was high above the earth. And were strong the waters and they increased very upon the earth; and walked the ark upon the faces of the waters. And the waters were very strong upon the earth. And were covered all high mountains that were under all the heavens. Fifteen cubits upward were strong the waters and covered the mountains." (So reads the original text).

Certainly the thought in this Scripture passage with unmistakeable clarity is that this entire globe of ours was covered by water—the waters of the flood. Take notice of the statement, "And the waters . . . covered all the high mountains that were under **all the heavens.**"

Allow me to shed some light on this statement. First, there is solid ground in the Scriptures for the view that at the time of the flood there was but one continent—and this continent Asia—and that all the rest of our globe was sea. There is that passage at 2 Peter 3:4. Allow me to again quote it, "For this they—the mockers of Noah's day—willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished."

The passage makes mention of "the earth standing out of the water and in the water." The way this statement reads—the author speaks of **the** earth—seems to imply that it was the only earth or continent that then was. And as the rest of the earth would then be one vast sea, the whole face of our entire globe was under water at the time of the flood. So it is true indeed that "the waters were strong upon the earth—the whole earth, and that "were covered all high mountains that were under all the heavens."

Second, the Flood was universal also in the sense that it was destructive of the entire ante-diluvian humanity with the exception of the eight souls that entered the ark, and not only of this humanity but of the cattle and the wild animals and every swarming thing that

swarmed the earth. All substance was destroyed from man to beast and the creeping things and the fowls of the heavens. All perished with the exception of the two or the seven of each kind with Noah in the ark.

No statement occurs stating definitely that also the sea animals perished. But I cannot otherwise conclude but that they did with the exception of the two or the seven of each kind. As water is the element in which they swarm, they went not with Noah into the ark.

The text at Genesis 6:17 would seem to compel the conclusion that also the sea animals did indeed perish. Here the text reads, "And I behold I do bring a flood upon the earth to destroy all flesh wherein is the breath of life from under heaven; everything that is in it shall die."

"All flesh under heaven wherein is the breath of life," must include also the sea animals.

The critics of all times have always raised many objections to the Genesis narrative of the Flood. Before we examine some of them, we should by all means consider the following. Christ gave the sanction of His authority to the Genesis narrative of the Flood. He did so by the word of His own mouth. Said He not, "But as the days of Noah were, so shall the coming of the Son of man be. For as the days before the flood they were eating and drinking, marrying and giving to marriage, until the day that Noah entered the Ark, and knew not until the flood came and took them all away; so shall the coming of the Son of Man be . . ." (Luke 17:26, 27; Matt. 24:37). The Scripture passage at 2 Pet. 3:3-5 has already been considered.

Christ believed the Genesis narrative of the flood. Now certainly all the so-called difficulties that the critics have discovered in the Genesis narrative of the flood must have stood out in the mind of Christ as well. For Christ was not a moron but the very Son of God with a human intelligence equal to that of any of the critics, certainly, and with a heart free from their prejudices—the prejudices of sin. And He accepted the Genesis narrative of the flood as a record unerring and infallible. Hence, to raise doubts regarding the veracity of this narrative is very actually to put a question mark behind Christ; it is really to deny His trustworthiness as our great Teacher.

The following is also a thing of which we may take notice. Nearly all the nations of the earth have legends which preserve the memory of the flood. And their sum and total form a world-wide tradition of a flood far greater than any inundation of waters, or change in nature, recorded in any later or more partial history. This the most skeptical of the critics have felt themselves compelled to admit. All these legends have been compared with the Genesis narrative, and it was seen that the latter must be the original from which all the others stemmed. The Genesis narrative is chaste and grand. The legends—the classical stories of which are the Indian and the Persian—are grotesque, exaggerated, indistinct and confused. But there is a ground truth in all these legends. All

should write subject to the censurship of such a board.

Against all this Henry has very serious objections. In the first place, because a board is as fallible in its judgment as the editors; both must be subject in the last analysis to the truth of God's Word and to theThree Forms of Unity in a truly Reformed church. It is Henry's conviction that the basis of all activity in God's Church is trust, confidence in each other. That anyone who is of good repute, a responsible man or woman, should be chosen to write. Such a writer must have the natural ability, plus being sound in faith and upright in walk.

Secondly, although it is granted that every writer is fallible in his judgment and can err in his observation, that the same must be held for boards. This is simply a truism, borne out by the hard facts of life. Also from this viewpoint Henry feels that nothing is gained in the service of the truth by board control.

Thirdly, Henry is certain that such control makes for the loss of real freedom of speech, it only allows for the wish of a board, who at best can hardly serve as the proponents of free speech, and at their worst simply become a hierarchical group in the church. And, therefore, such a board should never be granted such far-reaching power.

And, finally, in the present set-up the "Open Forum" has real value, for now the papers are a truly Open Forum. It should not be forgotten that such Open Forum is a priceless boon, purchased often at a great price of sweat, blood and tears. And as long as love for the truth reigns in our hearts and is received by a church nothing can be dangerous. And if this love is gone, no board control can save the day!

Such is Henry's conviction.

Peter does not yet see this clearly, but he grants that Henry has given him food for thought. The matter is too serious to be slighted.

QUESTION BOX . . . from page 27

the earth with a layer of water that deep.

Reply. It is a question whether at that time there were mountains on the earth that high. Without a doubt the history of the deluge is a history of a catastrophe in which the terrain of the earth experienced violent modifications through the cooperation of fire. Without a doubt the mountain formation was begun in the days of creation and completed at the time of the flood.

A word in conclusion. No one yet has been able to prove by citing facts that the Genesis narrative of the flood cannot be true. All that the critics can do is to come with conjectures. But conjectures and not facts and thus prove nothing. **The fact is** that the Flood is a historical reality.

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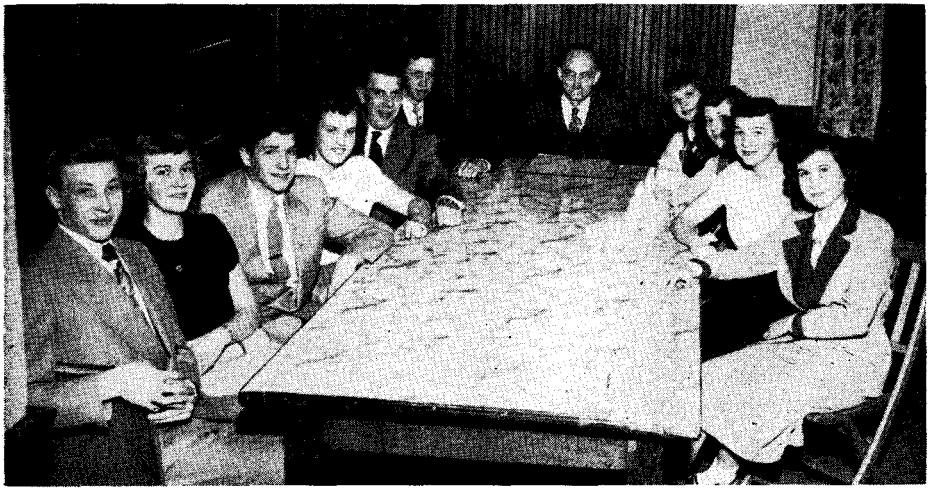
Notice: — Due to the abundance of material for this issue the Book Reviews were held over until the next issue.

—Ed.

SOCIETY GLIMPSES . . .



Young Peoples' Society — Pella, Iowa

Left to Right—Vernon De Vries, Marilyn Stursma, Norman Stursma, Alberdeen Gritters, Donald Stursma (sec'y), Syburn De Vries, Rev. Gritters (pres.), Anna Mae De Vries, Gertrude De Vries, Goldie Gritters, and Beulah De Vries. Missing from picture: Frank Gritters (Treas.)

Young Peoples' Society — Bellflower, California

From Left:— Eddie Buma, John Bekendam, Stanley Vander Brink, Tillie Buma, Anne Greidanus, Tillie Bekendam, Geraldine Pieksma, Fannie Bekendam, Bertha Buma, Rev. L. Doezema. (absent from picture: Cornie Buma).

The Bellflower Young People's Society meets every Tuesday evening during the society season and has a membership of eleven. Also absent when picture was taken was Harry Pieksma now serving in the U. S. Airforce. (see page 32)

Young Peoples' Society — Redlands, California

From Left— Bottom Row: Grace Van Uffelen, Jeanne Vermeer, Florence Terpstra, Ella Jean Slater, Carolin Wielenga, Joyce Slater, Helena Stienstra, Irene Vander Veen, Dorothy De Vries, Beverly Van Meetren.

Top Row: Rev. L. Vermeer, Gerald Stienstra, Harold De Vries,, Irvin Pieksma, Reynold Gaastra, Leonard Vermeer Jr., Peter Stienstra, Andy Braaksma.

Above is a snap-shot of our Redlands Young Peoples' Society. There are other young people of our church, who are not members of our society, not necessarily due to lack of interest, but with some due to lack of time. We have dairy farms, which require their time and labor just when we have our society meetings. That explains the comparatively small group in our society.

Our young people's society meets every Sunday afternoon, except during the summer months, much like our societies in the east. We usually follow the Outlines of Bible lessons in the Beacon Lights. We then have a short recess period of not more than five minutes, during which time the collection of dues takes place. After recess follows a program period of about twenty-five minutes in charge of two or more of the young folks. These programs consist of almost everything: essays, recitations, readings, current events evaluated, debates, biographical studies, music, etc. Our meetings are under the leadership of our beloved pastor, Rev. L. Vermeer.

There is usually a penalty for those who are delinquent in taking their turn to lead after recess programs. They must give us an extemporaneous talk on some subject chosen by the group, and their number is yet expected to be given the following week. Every once in a while we have an outing to the ocean beach or have dinner at some famous eating place. Distance makes it prohibitive for us actively to be a member

of the Federation of Protestant Reformed Young People's Societies. Otherwise we would surely be a member. When this appears in print, there will be five of our young people serving the country in uniform. We close this short report of our society with the prayer: God bless our youth and keep them faithful to the "faith of our fathers living still".

Redlands Young People's Soc.

you readers who find time to write. My address is:

Burnie Wiersma RMN 3
Division C-R
U.S.S. Salem CA 139
c/o FPO New York, N. Y.

Burnie is a member of Second Church, Grand Rapids. We hope to publish his picture in the next issue.

MILITARY MAIL BAG . . . .

from page 24

After much walking, listening, seeing, and talking, we were a tired but happy group boarding the train back to Naples on the third night. I'm sure that the experiences we shared during those three days will live for a long time in our memories.

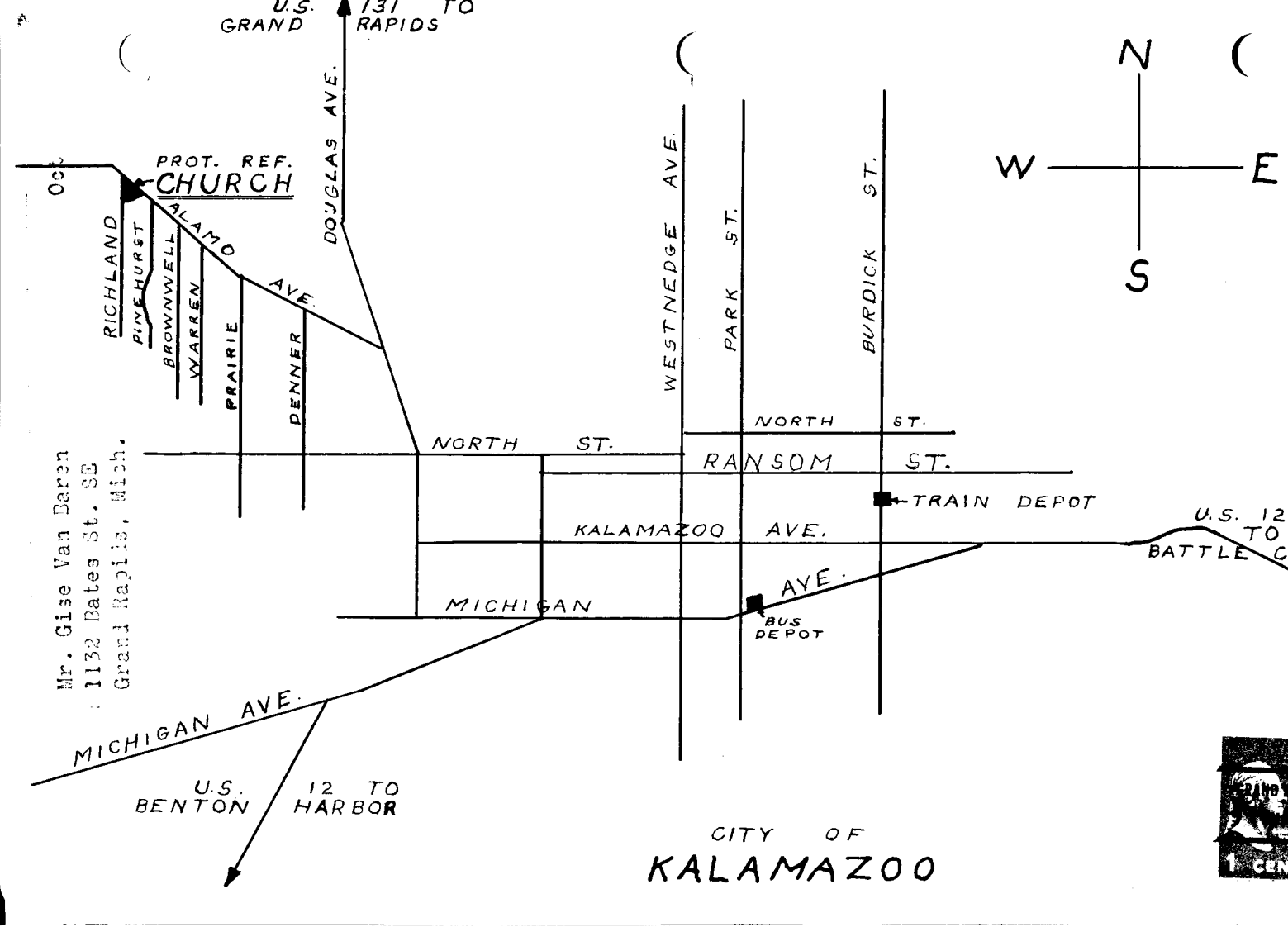
The U.S.S. Salem still has approximately three months left to spend in the Mediterranean. Although I'll be very happy to return to the United States when the time comes, it will not be without a certain regret for I have benefited much by being able to see some of Europe. I only hope that I'll be able to retain many pleasant memories of people I've met, towns I've seen, and incidents which happened.

I would be happy to hear from any of

HARRY PIEKSMA, U.S.A.
member of Bellflower Young People's Society.

That's all for now, fellows!

Jane Schipper.



Mr. Gise Van Baren
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