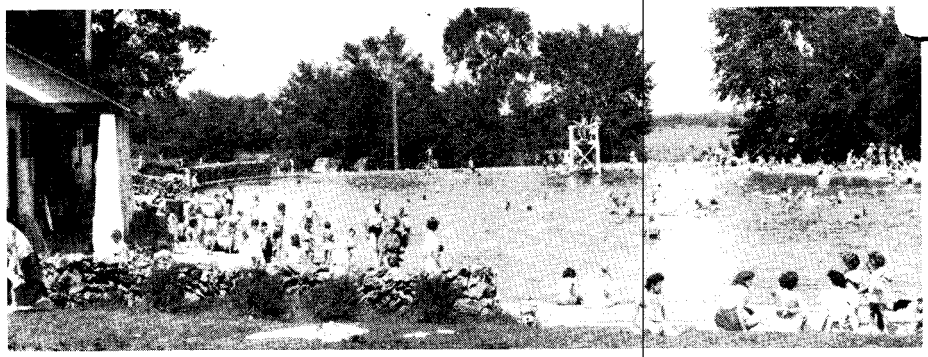
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

THE JUNE ISSUE FOR 1951

MILHAM PARK site of the 1951 Convention Outing



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According to custom, BEACON LIGHTS will not be published in July. Watch for the August Issue.

BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

Vol. XI JUNE — 1951 No. 9

Summer - 1951

I see the sky-blue, white-capped seas,
And blossom-ladened spreading trees,
The fragrant flowers, the sky so clear—
And know that summer time is here!

Hello, friends! Doesn't it seem wonderful with a whole summer ahead of us ice more? To many of us, it means a acation from school and dreary lessons; to others it means continued work with only a two or three week vacation. Regardless of the length of time, I think we all agree that we should make the most of our vacation, so that, when we look back on the summer of 1951, we can honestly say we learned much and profited greatly during the time we spent doing our various activities.

What are your plans for the summer? I imagine I might receive dozens of answers because of the broad backgrounds of our young people. Those of California, Montana, Iowa, Minnesota, Wisconsin, Illinois and Michigan certainly present a variety of interests. Swimming, fishing, tennis, golf and gardening are the foremost on the list of summer fun, I am sure. From the cold, white-capped spray of the Pacific Ocean to the cool, tranquil blue of the lake of Minnesota and Michigan, our young people are planning—planning for a summer packed with fun and enjoyment.

But in the hearts of all of us, I am sure there is more than only this enjoyment. On trips, or at home, I feel certain that thoughts of our church and God's Kingdom are uppermost. We are busy, yes; but our busy-ness ought not to crowd out or even over-crowd our spiritual life.

"But", some of us may ask, "what of me? I'm not working, taking trips or going to summer school. I hope to have some summer fun but other than that, I haven't anything planned. What shall I do?"

If there are any of us asking such a question, let us consider our great opportunity! Most likely, during the winter and spring months, we have caught ourselves saying, "I'm too busy for that just now—I'll wait until summer to do it." How about it? Perhaps this is just the time to catch up on some of that excellent reading material now being published. A good way to share our

books, ideas and opinions, is to organize a small book club of our society or school friends. Free flow of criticism and recommendation of books, articles and pamphlets are bound to challenge us in our choice of reading material as well as keeping up on the latest writings. The **Concordia** and **Standard Bearer** are excellent as are magazines and books, fact or fiction.

To those of us who love children and live in a community of lively youngsters, a summer children's group would be ideal. Through cooperative effort of four or five, a sizeable group of children would be kept busy and interested during the afternoons of a few weeks or as long as you wish to continue. Planning ahead of time for certain "stops", drivers could pick up the children and take them to a shady park. Because there would undoubtedly be various age groups the afternoon program would vary. A general outline for the whole group might be as follows: games and summer sports, a rest, an interesting, instructive Bible story and singing; each of these would then be adapted to the different age levels. This project would be of great benefit not only to those of us who plan to teach later on, but also to the boys and girls. Perhaps they never have had the opportunity to attend a summer camp; this would then be a new, challenging experience; scheduled, interesting, instructive afternoons. And I think we young people who have such an opportunity should take it. This certainly would be a phase of God's kingdom work —this guiding and directing His little ones. It reminds me of part of a little poem a teacher once gave me:

"I thank Thee for the will, the
power, the blessed right
To lead immortal minds in ways
of truth and light."

And we, with "the will, the power, the blessed right," cannot shirk our duty.

Although many may not wish to or have not the opportunity to do these things, everyone enjoys summer sports. Summer jobs in a downtown office or at the corner grocery, extra schooling and helping out at home are forgotten in a happy hour or two in swimming, rowing, playing tennis or picnicing. The pull of the oar, spray of the rushing wave, bounce of the tennis ball or just the luxury of lying flat on one's back watching white clouds pass overhe makes one want to hold on to Time tightly—and hold it thus, never to let it go. But Time slips by and even these things must be left behind—forever. And what of these things? Must not one show his Christian character even then? How are we going to present ourselves to others? In both work and play shall we be just "other" persons or shall we be distinguished even then, presenting ourselves as servants in our Master's vineyard?

These are just a few of many activities which may be carried out. And don't forget the Convention in August for a few days of wholesome, Christian fellowship and enjoyment. There is nothing as beneficial as meeting young people from other churches and having an enjoyable time. And being young, we are caref

and happy. We have the tendency to think that there is no danger in the present, that the future years lie ahead waiting for us. Let us not be mistaken but all work diligently, working as though Jesus Christ might come any day or hour. Living in this way, we can say with the apostle John, "Even so, come, Lord Jesus" (Rev. 22:20).

And so our summer begins. Certainly in this summer of 1951 we have much to be grateful for; we, the young people of the church which lately celebrated her twenty-fifth anniversary, have in our hearts, love and thanksgiving to the God of our fathers who has led us in the past and will forevermore.

I look behind me and I see
Thy tender, guiding care o'er me;
Grant me strength and courage free
So I may walk on, trusting Thee!

Hulda J. Kuiper.

A PRAYER

It is said that a great preacher was so troubled by late comers to his services that one Sunday morning he prayed, "O Lord, bless those mightily who are in their places; give grace to those who are on their way, and have mercy on those who are getting ready to come, and will never arrive."

—The King's Business.

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EDITORIALS

Convocation - 1951

In all likelihood this June issue will find its way into the hands of our readers just at the time our 1951 Synod will convene in our Fourth Church. To all of us the annual Synod registers the conclusion of one and the beginning of another ecclesiastical year. Every phase of our denominational church life is here reviewed and appaised; committee reports are studied and acted upon, important decisions are reached.

For the most part the impact of the decisions taken by any Synod lives on through the years to color the thinking and guide the deliberations of those that follow. Synods write history—church history. The Synod of 1951 should be no exception.

In fact it would be difficult, we believe, for anyone not to agree that this year's annual meeting of the Protestant Reformed churches on its broadest ecclesiastical level—with its agenda numbering well over 90 pages—will be a singularly important gathering.

In all probability, with all the important matters before Synod and with interest running so high, we believe some special arrangements will have to be made to accomodate the large group of our people who will wish to attend Synod's meetings. We urge this matter be given special consideration in view of the large attendance at the February session of the January Classis (East) which filled to overflowing the largest basement room in Fuller Ave. Church.

We also want to suggest to all of our young people to improve on every opportunity they might have to sit in on these interesting meetings. You will surely find them diverting but above all, we are convinced, they will prove to be very stimulating and beneficial. And besides, to see and hear the delegates as they express themselves earnestly and sincerely on matters of utmost concern to them and to the churches in general far surpasses the reading of the concise —strictly for the record—history which the Acts provide.

On the evening preceding the official opening of the 1951 Synod which will occur Wednesday morning, June 6, a synodical prayer-meeting will be held. We especially call attention to this important meeting and again urge all our people to attend.

How fitting it is, and how Reformed, that as we once again take up the important tasks concerned with the governing of the institutionalized body of Christ that we come together first of all to confess our dependence upon Him Who has established us and to express our

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CHRISTIAN LIVING

Rev. G. Vanden Berg
Oak Lawn, Illinois.

Christian Identity (2)

To live as a Christian and, therefore, to identify one's self with the saints in Christ consists of much more than a general, outward lack of conformity to certain standards and practices of the ungodly world. Christian living must not be characterized by a certain negativism but according to its real meaning it is the only true positive way of life. Although there is always room but especially in our times) to reiterate the warning, "Be **not** conformed to the world", this exhortation has an impossible practical application without its counterpart, **"Be conformed".**

Conformed to what?

To the image of God's Son! Unto that the foreknown have been predestinated and called and justified and so also they shall be glorified. A full-orbed Christian life thus consists of the diligent and continuous application of this two-fold calling: "**Not** conformed **but** conformed".

Conformed to the image of the Son of God!

We are to see that this is one of the most amazing statements that can be uttered. A mental genius could not invent the idea expressed in it. The human mind cannot fathom its possibility of realization. It is the climax of grace; an exclusive work of the Holy Spirit and a peculiar possession to those only whom God has foreknown!

To be conformed to this image in actuality as well as profession excludes the possibility of world conformity for it should be evident that firstly, Christ, God's Son, and the world do not bear similar images and, secondly, we can only be conformed unto one image and, therefore, finally, it is impossible for us to be conformed to both the world and to the Son of God. Here, too, it is "either or" and never "both and".

The world having been corrupted through sin bears the image of her spiritual lord, Satan. In all of her works, culturally, scientifically, industrially she radiates his vice. In her pleasures she shamelessly exhibits her vileness. The Son of God, however, is "the very express image of God Himself" (Heb. 1:3). He is the brightness of God's glory. Whoever hath seen the Son hath also seen the Father. All the glory, beauty, virtue and power of God is radiated in His Son. If then, we are able to bear the image of God and Satan, we are also able to bear the image of Jesus and the world. Impossible!!!

"Be conformed"!

To the one image which is that of Jesus! Be Christlike! Be pure! Be imitators in all things of Jesus! Duplicate His gracious words; repeat His charitable actions; follow His righteous steps; be indignant as He at the appearance of sin; pursue with zeal like unto His the Kingdom of the Father; die unto sin and live unto God. Be conformed!

This we repeat is an amazing thought! The climax of all grace! In it we see a fourfold development the end of which is perfect conformation and Christian Living!

1. There is a Spiritual Conformity to Christ's Image.

This must preceed any practical or visible conformity. It is the indelible stamping upon the soul and forming in the heart the image of Jesus in the act we call "regeneration". All external pretenses to conform to Jesus without this inner spiritual conformity is nothing but sham and hypocrisy. Whatever is reflected from a heart renovated by the Spirit of God is true conformity to Jesus' image. Thus John states: "He that is born of God cannot sin."

2. There is a Practical Conformity to Christ's Image.

By this we understand the process of sanctification. "He that says he abideth in Him (in Jesus) ought himself also so to walk even as He walked". Conformity means an entire life devoted to adherance to all the commandments of Jesus. It means "putting on Jesus", "growing up in Him", "showing forth His virtue", etc. It is terrible when those professing Jesus despise or ignore His law and precepts. Such is "practical non-conformity'. Let it not be found among us!

3. There is what we call an Experimental Conformity.

This is closely related to the preceding though we distinguish it for sake of emphasizing the believers inner consciousness of the conforming process. He puts off the old man and puts on the new. He rejoices in that "it is not I that liveth but Christ in me". The believer works out his salvation in the consciousness that God works in and through him. That we refer to under the "experience of conformity to Christ's image".

4. Finally there is the Physical Conformity.

"We know that when Jesus shall appear, we shall be like Him" (I John 3:2). This must wait until the day of salvation but experiencing the beginnings of that conformity we are assured that when He cometh, He will change not only our soul and raise it to glory but "He will change our vile body that it may be made like unto His most glorious body."

We shall be like Jesus!

We shall be like God, Whose image Jesus bears.

We shall **not** be God but **like Him.** Eternally there is an infinite chasm between us and God. He is GOD, we are creatures. But, because we are His image bearers we shall eternally reflect His image in and through the only Begotten Son in heavenly glory. And because we are like Him we shall be able

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CURRENT COMMENTS

REV. L. DOEZEMA
Bellflower, Calif.

Nehru

The position of this leader of India is described as on the fence. That position is a dangerous spot. If he moves toward the West, he is in danger of the Communism, and so too if he moves toward the Russian block, aid from the capitalist countries will be cut off.

So far Nehru has been a disappointment to the West. He has told his countrymen that the West is their traditional enemy, and that the conflict between Communism and the West is not their concern.

It is interesting to note what he thinks of the U. S. I quote a few sentences from **Time.** "Nehru equates U. S. capitalism with imperialism. He wrote: "The Americans do not take the trouble to annex a country, as Britain annexed India; all they are interested in is profit, and so they take steps to control the wealth of the country. A country may appear to be free and independent if you consult geography or an atlas. But if you will look behind the veil, you will find that it is in the grip of another country, or rather of its bankers and business men." Nehru has spoken admirably of U. S. political democracy, but, as a Socialist, he considers 'economic democracy (i.e., a state-enforced minimum economic level) just as important. In Nehru's mind the U.S. and Soviet Russia come out just about even: "All the evils of a purely political democracy are evident in the U. S. A.; the evils of the lack of political democracy are present in the U. S. S. R."

* * *

Synod of Dordt, 1618-19.

In reading about the Synod of Dordt, I came upon an interesting episode that may interest you.

After the Remonstrants had left the Synod and the Synod was considering the five propositions, which are now our Canons of Dordt, we are told that unexpected storms arose among the delegates.

Especially was there a strife between Martinius and Gomarus.

Martinius belonged to the delegates from Bremen, who was ranked among the professors who were present at the Synod. He is described as a learned man but not a deep thinker, whose standard of judging doctrinal statements was their use to edification. In his dogmatics Martinius recognized as primary that Christ died for all. Martinius is the one who remarked that he saw at Dordt something divine, something human, and something diabolical.

Gomarus was the leader of the strong Reformed group which opposed Arminius and his followers. With respect to learning and influence there was not a greater personality on the Synod of Dordt.

Concerning one of the storms that broke out this is told us. In the discussion about Article III and IV, Martinius expressed himself that there were things in the Reformed doctrine which he did not understand, dubia. For example, he said, he could not understand how God could on the one hand demand faith of man while on the other hand we confessed that faith was a gift of God. Against this statement, Gomarus angrily replied that one who made such silly statements was not worthy to unloosen the shoe laces of Calvin. After an attempt at understanding was made with no result, Martinius left the gathering. The delegates from Bremen stayed away the following day. After the English ambassador wrote a sharp letter to Bogerman about his failure to lead the gathering, Bogerman asked the brethren to restore brotherly love. Then Gomarus and Lubbertus visited the Bremen delegates and expressed that they recognized them as learned and honest men.

Considering the personalities and their differences of opinion that appeared on the famous Synod it is a remarkable thing that the Canons of Dordt were signed by all the members, even the Swiss delegates who had received word not to sign.

EDITORIALS

(cont. from page 4)

humble thanks for all His tender mercies. How becoming it is that we manifest unitedly the desire to be led in our thoughts and motivated in our every act by the power of the Spirit.

With the earnest prayer that our 1951 Synod may be permeated with the love of Christ and love for His brethren and that it may be used of God for the continued extension of His kingdom and the preservation of the truth of His Sovereign grace and mercy we commit the delegates and their advisors to His keeping.

—A. H.

CHRISTIAN LIVING

(cont. from page 6)

to live with Him in Covenant blessedness.

That is the climax of grace!

That must be our striving "Living Christians" who desire to practice "Christian Living".

If it be Heaven toward which we journey, it will be holiness in which we delight; for if we cannot now rejoice in having God for our portion, where is our meetness for a world in which God is to be all in all forever and forever?

—The Evangelical.

OPEN FORUM

The Reformation in Holland and Its Fruits

There's a fearful question which rings through the ages . . . and that question is this: "Why do the Nations rage and the people imagine a vain thing?"

The Kings of the Earth set themselves against God and His anointed saying, "Let us break their bands asunder and cast their chords from us". But He that is in the heavens shall laugh. The Lord shall hold them in His derision, and the answer to that question is that He has declared the decree for He has set His King over Zion, and it is only in this light that we can see this reformation, and go into this reformation, and have its fruits.

Holland, then, in the time of the Reformation, was known as the Seventeen Belgic Provinces of which King Charles V of Spain was Emperor. This Monarch ruled Holland with an iron hand, and for thirty long years Holland was under the domination of this King. It was by his decree that the first martyrs, Ess and Vos, were hung at the stake. But this Monarch didn't like Holland very well. He didn't like the weather, neither did he like its people, and he compared the weather with the people. As gloomy as the weather, so gloomy were the Hollanders. Therefore, he decided to go back to Spain; and it was on this occasion as he went back to Spain, that a storm arose in the Bay of Bisque. He lost many of his ships and many of his men, he made a vow that if God would save him, he would persecute the heretics even unto death.

It was not long afterwards that he abdicated in favor of his son, Philip II, and he caused Philip, his son, to vow that he would finish the work his father had begun. It was by the decree of Philip II that Alva entered into Holland with 20,000 Spanish troops. The historian writes that the highways, the byways, and the wheels and trees were literally hung with the bodies of the dead. The air that was made for the breath of the living was filled with the stench of death.

Oh, they too, the Nations, worked in this Reformation according to the eternal counsel of His will, but they do not go into this Reformation. But for them, this Reformation is the terrible judgment of God upon them. And the church in the time of the Reformation . . . that church that was once a branch of the glorious Pentecostal church wherein they had everything in common . . . wherein they believed in salvation as it was purely **unconditional**, by Grace alone, through Faith . . . wherein they pleaded upon the work . . . and that justification which is found solely through Faith in Christ Jesus.

That church took on powers that did not belong to itself, and started to lord it over the heritage of the Lord. It said this . . . if Rome, as a world power, could rule all the Nations round about her, why should not the church of Rome

also have that power. And she established herself a Pope.

In those long, dreary ages wherein she persecuted the true children of God in the midst of the church, she established doctrine upon doctrine of man-made philosophy, till at last the Scriptures lay, as it were, under the debris of Roman Catholicism . . . till at last her cup of iniquity was filled, when she sold salvation at a price.

When her Cardinals and Bishops stood on the pulpits and told the people that for the price of money they could get their children out of purgatory . . . etc.

Oh, they too worked in this Reformation according to the eternal counsel of His will . . . but also they do not go into this Reformation. But for them, this Reformation also is the judgment of God upon them. And it will be more tolerable for Sodom and Gomorrah than it will be for them. Oh, if you would look through the dark glasses of the common grace theology of our day, you might find a lot of good yet in this church and in the Nations. But don't ever sing Psalm 2, for then, when the question is asked, "Why do the Nations rage and the people imagine a vain thing" . . . you must say this, that they do not say: Let us cast their chords from us, and He that is in the heavens, shall not laugh for He has not set His King over Zion . . . but He has made everything common with His common grace.

In the midst of this miserable, damnable church is a remnant and that, according to the election of Grace. For God had loved Jacob and He hated Esau, and because He had loved Jacob, therefore were the Jacobs not consumed. Oh, it was not that they were any better than the Esaus, but because He maintains His covenant and because He took reasons, out of Himself, to love them. He draws near unto them in the spirit of the Resurrected Lord, causing them to be weary and heavy laden, saying unto them, "Oh, ye that are weary and heavy laden, come and I will give you rest".

Oh, ye Jacobs, though your sins be as scarlet . . . and they are . . . and though they be red as crimson, I will make them whiter than snow It is the all-powerful voice of God, in Christ Jesus. For Reformation is that fruit of regeneration, **and they come.**

Don't you hear their voices in the mids of sin and death? If Thou would go into judgment, oh, God, who could stand . . . but we thank Thee that there has been forgiveness always with Thee. And He sets them unto liberty of the children of God, causing them to say Abba Father. The groaning of that spirit in them is heard far above all the turmoil of the world. It is heard far above all the common grace theologists, and those that hold to conditional salvation. It is as the trumpets sound before Him. For in it He sees His own glorious work.

He gives them an inheritance which is incorruptible and undefilable . . . giving them to see something of that glorious inheritance wherein they shall see Him everlastingly, face to face.

Oh, if that happens, let persecution

(cont. on page 21

NATURE STUDY

Earl Visser
Grand Rapids, Michigan

Clerk of the Seas

"Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?"

—Job 38:16.

Unlike the other members of the mollusk family—the clam, the oyster, and the snail—the squid is a very active, vicious and fast-moving creature. Characteristic of the mollusk family is the hard outer shell which protects the spineless soft-bodied animal. The "clerk of the seas" has no such exterior armor; it depends on speed and power. However, embedded in the flesh of its soft body lies a horny skeleton which resembles an old fashioned ink pen, a feathered quill.

In addition, the squid possesses an unusual organ, called an ink sac, which emits a black fluid. Thus the term "clerk of the sea" is applicable to this amazing creature furnished with quill and ink. A close relative inhabiting the Indian Ocean is the source of sepia or India ink, and it also has a peculiar skeleton embedded in its muscle which is called the "cuttle bone" and is commonly found in canary cages.

Not only in appearance does the squid resemble a modern rocket, but also in its manner of locomotion—jet propulsion. In form, we can compare it to a cigar with two tail fins at the tapered end and a bundel of ten slender fingers at the other end. Eight of the ten fingers (called tenacles) are of the same size and are used for holding and tearing the food; while the two longer tenacles function when seizing prey. All tenacles are armed with four rows of suction cups which enable them to get a vice-like grip. In the center of these tenacles is located the mouth which is equipped with powerful jaws and horny teeth supported by a flexible file-like tongue which operates like a ditch-digger chipping off pieces of prey, while the victim is firmly held by the tenacles. One variety found off the western coast of South America is much feared by man because of its ferocity; piano wire is no match for its teeth.

"This is the squidiest year I ever twined in", said a Maine fisherman recently, for his mackerel seines caught 16,000 bushels in one night off the New England coast.

Generally, squids vary from a few inches to a few feet in length and are found universally in sea water. A species found off the coast of Peru ranges from four to seven feet in length and weighs up to 100 pounds. However, these figures are dwarfed by those of the Giant Squid found in the cold North Atlantic which attains a length of fifty feet and weighs

several tons. This hideous vicious giant was pursued by the whale and sometimes driven close to shore. This may account for some of the old European sagas regarding the serpentine monsters.

Behind the tenacles are two large eyes which provide the creature with excellent vision. The "gravity organ" which measures and controls its water depth is a very simple device consisting of a sac with a floating weight. It is located in the brain tissue.

Not only the chameleon has the power to change its color, but also the squid, for it has color sacs in the outer skin. These color cells have long finger-like extensions. When the pigment is allowed to flow out of these branches, the animal may appear maroon; but when the fluid is retracted into the cell again the color almost disappears. Besides the red pigment cells they have blue and yellow ones, so that unlike man they can change their "race".

The animal is very difficult to maintain in captivity even though constantly supplied with fresh seawater. After several unsuccessful attempts to hatch squid eggs in an aquarium it was discovered that the sun's rays coagulated or hardened the egg, whereas in nature it is protected by a slimy film which keeps out the ultra-violet part of the sun's rays. After this unusual discovery, naturalists were able to hatch the eggs in aquariums.

Unique indeed is this creature's method of locomotion—jet propulsion! Water is taken into the body cavity, called the mantel, and is forced out under considerable pressure by the muscular walls through a small opening called the siphon. Generally, the animal moves tail first allowing the finger-like tenacles to follow. Also it emits a cloud of inky liquid which forms an effective smoke screen to hide it from its foe. However, the direction of the siphon may be changed, so that the squid may move head first. In order to better comprehend the efficiency, speed and power of this organism, it is well to note that it has one heart to provide for the body and one for each gill, thus giving it several fuel pumps.

Both the oriental and the Mediterranean people use the squid as a source of food. Codfishermen prize them for bait. Many are used for fertilizer. The most important use, however, is in basic researc. on the nervous system for the squid possesses the largest nerve cells known. In fact, a Harvard zoologist remarked, "The very size of the nerve processes has prevented their discovery, since it is well nigh impossible to believe that such a large structure can be a nerve fibre." Today physiologists are using squid nerves in their studies on the nature of nerve impulses.

Is it not strange that this sea-clerk which has created fear and suspicion in the past is the fore-runner of jet-propulsion and is now the prize object of present day nerve research? Yes, an unusual creature in action, appearance, and usefulness!

Is there nothing new under the sun? Once again we are compelled to say "Thy wisdom is too wonderful for me!

TRUTH vs. ERROR

Rev. Geo. C. Lubbers
Grand Rapids, Michigan

A Debate: III (conclusion).

Topic: "Resolved: That the Responsibility of Man Does Not Postulate His Ability To Be Obedient To the Command of the Gospel."

The thoughtful reader will remember, that the scene of this debate is in one of our mid-west churches in a Society meeting on a Sunday evening. The participants in this debate are four earnest and devout youth, who have a burning desire to maintain the faith of the fathers, as it was expressed in Confessional statement. On the affirmative side of the debate are Norman and John, and on the negative side Christina and Lavern.

The negative side knew before-hand that this subject of debate was not really an "open question", that it was not really a debatable issue in Reformed circles, but for the sake of bringing out the truth of God in regard to this matter very strikingly, they took their assigned part in the debate.

Twice we have written in Beacon Lights, reporting the progress of this debate. We will tell you the conclusion of this debate in this little report.

Both parties in each respective team have spoken thus far. Briefly we may recall, that Norman defined **responsibility** as "our being legally and morally answerable for the discharge of a duty, trust or debt, and having the moral and intellectual capacity to perceive the difference between right and wrong". He further insists, that natural man is responsible, but that he cannot properly respond to the command of the Gospel, namely, to repent and to believe. This was very strongly underscored by his team-mate John, who dwelt at length on the question of holding the line against the Pelagian heresy, which proclaims that the "must" presupposes the "can", that the command to all to believe, implies that all **can** believe.

That was the stand of the affirmative side.

The negative side insisted that the definition as given by the affirmative was too dogmatic, it was not elastic enough. They appeal to the current usage of the term as commonly understood by man, and to the definition of the term given in Funk and Wagnall's Dictionary. Christina was quite insistent on this point.

So much for the debate thus far.

But there was more to the debate. There was also a final rebuttal on both sides. This rebuttal could in this case not be kept up strongly on both sides. The negative side has the first oppor-

tunity to speak. Christina is the spokesman.

As the last speaker of the negative side, Christina points out that Norman too took his definition of responsibility from the Dictionary of Funk and Wagnall, however he omitted the element of "ability" to perform the responsibility properly. She feels, that she has as good a right to insist on her definition from the dictionary as the Affirmative does on their definition. She thinks it really is an unfair discrimination against this Dictionary. By what standard will then one determine which part of the Dictionary to account as normative? Let the affirmative side show cause for this manner of defining their terms!

Then, too, in the light of the foregoing, let it be clearly proven by the affirmative, that their definition of responsibility is correct. Then she and Lavern shall be willing not only to consent them the victory in this debate, but then they shall gladly confess this as an article of undoubted Christian faith.

With having said this she is seated.

Now it is Norman's turn to take up the rebuttal on the side of the affirmative. He points out the following:

That he really has nothing to add to what he has said in the debate, nor to what his esteemed team-mate has said. He does not feel that anything the negative side has said, in any way disproved his fundamental contention that responsibility before God to give heed to the Gospel does not imply the ability of natural man to properly respond in faith. On that point he needs add nothing.

However, he feels that he must explain and point out to the negative, that his using the definition of the Dictionary, and then too, only that part which speaks of moral **answerableness,** is due to the fact that this part may be accounted as a concise statement with the Reformed Confessional statement and with the Holy Scriptures. Formally he had taken his definition from the Dictionary, but the body of this definition was a workable principle in the debate. Now this latter was not true of the negative. What they took from this same Dictionary, namely, that man is able to respond properly is neither Scriptural, nor is it Confessional. This is felt, too, by the Negative, for they were repeatedly on the defensive, and this they were not by strong arguments, but by a series o rhetorical questions.

He is glad that the negative wills to have the truth. For this he need but point to such a passage of Holy Scripture as: "Without me ye can do nothing" John 15:5. And again we read in John 6:44: "No man can come unto me except the Father, which sent Me draw him, and I will raise him up in the last day." This clearly teaches that our response of faith, our coming to Jesus, is the fruit of the operation of the Spirit whereby He powerfully draws us to Christ.

Thus, according to the affirmative, the proposition stands, that man is responsible, but that this does not make him able to respond properly with the quickening of the Holy Spirit.

QUESTION BOX

Rev. Geo. M. Ophoff
Grand Rapids, Michigan

I have these questions:

1. How was the "Flood" worked?
2. What is the meaning of the text at (Gen.) 7:11?
3. Was the "Flood" universal?

There is first the question of how God worked the flood. The text at 7:11 states, "And all the fountains of the great deep were opened" or broken up, suddenly cleaved, Heb. baqa, "and the lattices of heaven were opened".

What is to be understood by the **deep**? —Heb. tehome. The word appears in several other places in the Old Testament Scriptures. Prov. 8:27, 28, "When he prepared the heavens, I was there. When he set a compass on the face of the deep—tehome. When he established the clouds above: when he strengthened the fountains of the deep—tehome." Gen. 1:2, "And darkness was upon the the deep—tehome; when he establish- "Hast thou entered into the springs of the sea? or hast thou walked in search of the deep"—tehome.

If in the verse last quoted we have a parallelism, the **deep** is the sea. Ps. 104:6-9, "Thou coverest her—the earth—with the deep—tehome—as with a garment: the waters stood above the mountains." It is a question whether reference here is to the original creation or to the flood. Doubtless to the latter. For the passage continues, "At thy rebuke they—the waters—fled; at the voice of thy thunder they hasted away. They go up the mountains, they go down the valleys unto the place where thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." From the last sentence quoted it is reasonably clear that the description is that of mighty geological disturbances that occurred in connection with the flood. Be this as it may, the deep—tehome—of verse 6, is water as we know it. Jonah 2:5, "The waters compassed me about even to the soul; the deep—tehome—closed me about. Here the **deep** is unquestionably the sea. Isaiah 51:10, "Art thou not he which hath dried the sea, the waters of the great deep?"—tehome. "Waters of the deep" is plainly the equivalent of the expression, "waters of the sea."

As viewed in the light of these various Scripture passages, it will be seen that the expression "great deep" of Gen. 7:11 can mean but one thing, namely, the "great sea", or better still, the waters of the great hollow of the earth enclosing the sea.

This enables us to settle on the meaning of the text at this place, "And the fountains of the great deep were broken up". The reference here is not to "underground rivers of water," as some have it and who accordingly come with this rendering, "the water courses of the underground streams (of water) were

broken up," and who then imagine the result to have been the gushing up out of the earth of great columns of water. Though doubtless the fountains beneath the crust of the earth were also broken up, yet the current use of the word "deep", tehome, compels the conclusion that the statement, "and the fountains of the great deep were broken up," is descriptive of another terrible phenomenon, namely, one that involved the sea.

Just what took place is clearly enough indicated by a Scripture-verse at 2 Pet. 3:5. To get the connection it is necessary to begin quoting at verse 1 of the chapter, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they were willingly 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."

We must concentrate on the last verse of this passage. The mockers in the text are the contemporaries of Noah. Conceiving of the universe as self-existent and unalterable in its courses, thus denying that all things created are governed by God and sustained by His hand, and that, accordingly, the earth that then was stood out of the water and in the water by His word, they mocked with Noah's prediction of the flood. They said that it simply could not happen. But it did happen. And the world of that day, being engulfed by the waters of the flood, perished.

This passage from Peter's epistle sheds all the light that is needed for the correct understanding of the verse in Gen. (7:11). For here we are literally told that the earth of that day was overflowed by the water in and out of which it stood. Clearly the reference is to the waters of the sea by which the continent inhabited by that ante-diluvian race of men was surrounded. What happened is that God raised the floor of the sea and the result was that the earth was engulfed by great tidal waves. So were the fountains of the great deep broken. This must have been accompanied by violent changes in the earth's crust whereby its fountains were broken up.

Finally, the text in Genesis states that the windows or lattices of heaven were opened. This is a poetical description of torrential rains from above due to cloud bursts.

The question of the universality of the flood we reserve for the next issue.

The Military Mail Bag

LETTER TO OUR SERVICEMEN

Dear fellows,

Spring has come. As I look out of my window I see evidences of it everywhere. The Spirit of God has touched the buds of the trees causing them to burst forth in a grand array of foliage. The fields are carpeted with verdant green, the flowers spatter every hue and color upon God's handiwork. We are reminded once more of that stanza in our Psalter, "Thy Spirit, O Lord, makes life to abound; the earth is renewed and fruitful the ground."

In unfailing regularity the springtime follows upon the winter as surely as the day follows upon the night. There may be bloodshed and devastation in Korea, unrest in Europe, rumors of newly invented destructive weapons that chill one's blood, an uncertain tomorrow for you fellows,—all of which fills you with apprehension as to your future,—but you cannot help but note that the seasons make their changes again in clock-like precision, even as regularly as the stars follow their courses through the heavens. God's schedule is being carried out with perfect accuracy, even to the finest detail. The sovereign God assures us once more, "My counsel stands, and I do all my good pleasure."

Spring is the time for three of our important Christian holidays. Easter comes first, often while the wintry winds still sweep through the naked trees. Creation has hardly as yet been aroused from its winter sleep when we are reminded of one of the greatest wonders this world has ever known. God spoke the word of His power and brought forth life out of the midst of death. The Spirit of God penetrated the tomb of Joseph to raise Jesus from the dead. Jesus is now our resurrected Lord, Who was dead and yet lives forevermore. He is the Resurrection and the Life.

Even while I am writing this letter, Ascension Day was just a week ago and Pentecost is three days off. Maybe as far as you are concerned these holidays passed almost unnoticed this year for the simple reason that you could not celebrate them with us as on previous years. The world has no place for these holidays on her calendar. She does not even know how to pretend to keep them. But for us the ascension of Christ and the outpouring of the Holy Spirit are as important as the resurrection itself. The same power of the Almighty that raised Jesus from the dead also exalted Him just forty days later to the highest glory at the Father's right hand in heaven. There Christ now lives and carries on His work as our Mediator and Savior. To Him is given all power in heaven and upon earth. He has authority over all the thousands of angels, who stand ready every moment to do His bidding. He has power over the prince of darkness who still goes around as a roaring lion seeking whom he may devour. In spite of themselves, even all the devils must serve toward the coming of Christ's kingdom. He has power over every creature that moves upon the earth from the smallest

microbe that no eye can see to the man of power who holds, as it seems, the destinies of the world in his hand. Christ alone makes history. He works out God's counsel to the hastening of His eternal day. In everything that happens He assures us: Behold, I am coming very speedily! From that aspect, instead of saying, "Christ shall have dominion over land and sea," the church of the new dispensation can better say that Christ already has dominion over land and sea and over heaven and earth.

This Christ pours out His Spirit upon us. That is the blessing of Pentecost. On Christmas we are reminded of the fact that Christ came to dwell **among** us. On Pentecost we commemorate the fact that He is no longer merely among us, but now dwells **within** us. He dwells in our hearts by His Spirit. He lives, yes, we know He lives, for He lives within our hearts. He has promised that He will never leave us nor forsake us. As He uses all things toward the coming of His kingdom, so He also prepares us for our place in that kingdom. Nothing can ever separate us from His love.

There will be wars and rumors of war, unrest among the nations, trials and tribulations for the people of God, tomorrows which are even more uncertain than the pending one. These are all signs of the times. Also these things belong to the plan and purpose of the Most High. They come as surely and as perfectly according to schedule as the springtime follows the winter and as day follows night.

Christ even uses us to serve in our small way toward that coming of His kingdom.

This, fellows, is the confidence of the saints. A glorious confidence in a world shaken by doubts and fears! May our God strengthen you in that confidence today, tomorrow, and every day, whereever He leads you and whatever He may give you to do. May you always remember the admonition of Scripture, "Watch ye, stand fast in the faith, quit you like men, be strong." I Cor. 16:13.

Remembering you in our prayers,

Rev. C. Hanko.

Once again we have received a letter from a member of our Manhattan congregation, namely, Harold Moss. Here's his letter:

"I have just received my second Beacon Lights, and I thought it was high time I scratched off a few lines to you. We never miss the Church until we cannot attend the services we are used to. The Spiritual needs of a Prot. Ref. servicemen cannot be satisfied by the Army Chaplains we have found. The future may look dark, but we must trust the Lord that He will protect us as He has done in the past. I can say this for those of you boys who are homesick, and have fear in your hearts for the future. I have helped myself a lot by remembering that it has been the Lord's will that we are here, and He will protect us until the end. We should not put our trust in our weapons or in man's power, a:

they always fail us, while God has never failed His own. At times, it is hard to carry the Banner of God on high, but we must not faint nor fail to carry it high and to proclaim His name abroad. So fellow Christians, keep looking up and proclaim His name over the length and breadth of the earth, and never cease praying.

Yours in the Lord,
Harold".

Thanks for writing such an inspiring letter, Harold , and we'd like to hear from you again. Why not drop Harold a line? His address is:

Pvt. Harold F. Moss
U.S. 56-092-759
Btry D, 94th AAA, AW, Bn (S.P.)
Fort Bliss, Texas.

* * * * *

We talked with Carl Idema's mother, as Carl was one of the first to be recalled to duty from First Church. He was in the reserves for three years, and previous to his recall, worked at Keeler Brass. He is stationed in the northern part of California ,and has been there approximately eight months. He says there are mountains all around, and they have a great deal of rain in this part of the state. Maybe some of you saw Carl when he was home a few weeks ago, and for those of you who don't know him, we're putting in a picture his mother gave us. He had a four-week furlough, but two weeks were spent in travelling. He took his car back with him, so he'll at least have a way of getting around. Around Christmas time he worked as a mailman, but he didn't like the job at all. He is now folding parachutes.

Say Carl, why not drop us a line, and tell us yourself how much you enjoy Beacon Lights, although your Mom did say you liked it, and also tell us something about your work. And we'll also put your address in:

Cpl. Carl E. Idema, A.F. 57-503-064
93rd Maintainance Sqd.
Castle Air Force Base
Merced, Calif.

We were also given Peter Bos' change of address . Peter is also a member of First Church, and was recently moved from New York to Sherman, Texas. He was home for a few days, rather unexpectedly.

Pfc. Peter J. Bos, A.F. 16-363-859
3555th Hq. & Hq. Sq. M & S Group
Perrin Air Force Base
Sherman, Texas.

* * * * *

Another member of First Church, Ray Schipper, was drafted on February 5th. He's out on the West Coast, not too far from Seattle, Washington, and enjoys the climate very much. His letters tell us that the countryside is beautiful, and that there are a lot of hills. It's quite cold around 6:00 in the morning, but it warms up in a hurry. Guess it's too warm to wear their winter uniforms, but the officers tell them that they wear them the year 'round. Ray attended Grand Rapids Christian High School, before going to work at the J. C. Miller Co. He's told us that there are quite a number of Grand Rapids boys in this camp. He is in the Boat and Shore Patrol, and expects to start some advanced training before very long. His address is:

Pvt. Raymond Schipper
U.S. 55-097-861
Co. B., Boat Bn.
369th E.B. & S. R.
Fort Worden, Washington.

* * * * *

Last night, Mrs. Miedema called me and gave me a little more information about Harold, from Hope Church. She received his over-seas address, and news that he has been in combat for 16 days He told her he was laying next to his tent, writing to the family. He could see hundreds of Koreans fleeing their homes, and says that the troops keep going back, back, back. So far he hasn't received any mail from home.

We know that all our boys like to get mail, so why not get busy now, and drop them a line. Maybe you won't get answers, but it's about the least we can do to keep them in touch with what happens here at home. Do us a favor, and write to them, and you fellows turn the tables, and let us in on what you're doing. Harold's new address is:

Pvt. Harold J. Miedema
55-052-589
Co. H, 5th RTC
APO 301
c/o P. M., San Francisco, Calif.

We're sorry that most of the news is from the First Church, but it's easier to get information from here than from the other Churches. So why not drop us a line, or tell your parents to write or call us, so we can have news from some of the other Churches, instead of all from First? Manhatten seems next in line. We expect to receive a lot of mail from the Western Churches, but all we get is a letter a month, all of which have proved interesting, but we'd still like to have more. Not that we relish the extra work, but after all our column is for you fellows, so why not help along? We'll be looking forward to receiving a lot of mail from you, Jane Schipper.

OPEN FORUM

(cont. from page 10)

come . . . Let it be true what the historian writes . . . that the highways, the byways, the wheels and trees are literally hung with the bodies of the dead. Let it be true what the historian writes . . . that the air that was made for the breath of the living is filled with the stench of death.

For the death of the martyrs is the seed of the Church and their blood, their suffering and their tears are pleasing in His eye.

And we, standing on the footsteps of the faith of the fathers, which faith reaches in Christ, in God, we take upon our lips the Psalm of Reformation.

Kryn Feenstra, Redlands, Calif.

Will it be Worthwhile?

What?

To attend the coming Convention of our young people!

Will it be worthwhile for you? Possibly you have busied yourself with this question. If not, it is high time that you do so. This is especially true of the several hundred young people of our churches living in the Grand Rapids area, who can attend without too much difficulty.

But will it be worthwhile? Think of the money involved. The total costs of a convention in this time and age surely amount to one thousand dollars. Wouldn't it be better to donate this sum to some other worthy cause, say a good mission enterprise? But, looking at it from the viewpoint of the individual, you too will have to make some sacrifice. It will cost you some money, possibly you will have to lay off from your work for a few days, etc. Then there is also the possibility and probability that some of you, who can have only a few days off per year, have other plans. Will it be worthwhile to sacrifice two or more days of your vacation for the convention?

That all depends . . . .

On you.

Not on the host committee, I'm sure. Rest assured that the Kalamazoo young people will do their utmost to make it a success. Every host society surely realizes this responsibility. Besides, there is a certain pleasure in arranging a convention; it does something to a society which nothing else can do. Ask those

who have done so in the past. Here in Second Church we, too, experienced that it means much work, but also that the greatest benefits are enjoyed by the host society. One of our members, who had done very much work for last years' convention, told me that he would be ready to do it again this year. At any rate I'm sure that the host society of Kalamazoo will do its utmost that our young people may be edified and entertained.

But will it be worthwhile in **your** opinion?

Again, this all depends on you!

What are you looking for? For mere entertainment and pleasure? No, then it will not be worthwhile for you. But let me add to this, then there's nothing worthwhile for you in the church of Jesus Christ. It is the world that is pleasure and money mad today. Woe unto us if we join its ranks. Naturally, there will be entertainment. Undoubtedly we'll have another banquet, and I've been told that Kalamazoo has some good ideas regarding the outing, etc.

Worthwhile it will be if you are spiritual minded, and are interested in our churches. The things of God's kingdom are always of great value for those who seek it first. Then you will even agree that the primary purpose of these conventions is to equip and qualify the youth of today for their future places in our churches. O there are ever so many benefits which we can derive from our conventions. By attending them we give support to the truth which we as churches have received of the Lord. By attending we are given the opportunity to grow in this truth. Then there is also the element of fellowship and communion, making new acquaintances, etc. The conventions certainly tend to unify our young people.

Worthwhile? Worthwhile for **you?** How interested are you in the above-mentioned things? To an unbeliever it would be time and money wasted. Not so with the conscientious Protestant Reformed Youth of 1951. I say of 1951 because we are living in the last hour. Do you know what this means? What should this mean to us as christians? No doubt we are living in tremendously significant times. What the future will bring God only knows, but we do know that we are living in the last hour. Very appropriate therefore is this theme for the coming convention.

These things must be of interest to God's covenant youth. It will be worthwhile for you if you are interested, and that you should be. And interest means that you will take an active part, according to the best of your ability, either as a delegate or a visitor. Remember, you never get more out of a thing than what you put into it. You can never draw more out of a bank than what you have first deposited.

Rev. J. Blankespoor.

Weary pilgrim, in the evening
Ere thou liest down to rest,
Seek the word of God to cheer thee—
For its comforting is best.

Reports on recent Christian Youth Mass Meetings

AT SECOND CHURCH—Grand Rapids

The spring of the year has arrived, and with it the end of another society year. It was but fitting that the season end in a mass meeting of all the societies in and around Grand Rapids. And so it came about that our annual spring mass meeting was held, and this time in our Second Church.

The meeting began at 8:00, and in keeping with the general theme Ken Klaver lead the audience in singing a few Psalter numbers. John Hofman made a few remarks of welcome and opened with prayer. He then read Rom. 6 of which the 11th verse carried the theme for the evening. In response to the reading the audience sang No. 287.

Rev. Lubbers spoke on the subject, "Counting Ourselves Alive Unto God in the Springtime of Our Youth". Just as it is springtime in nature, so also we are in the springtime of our youth. But the Fall will come, and the climax of beauty and strength which is present in Spring will disappear. We must therefore, prepare in the Spring for the Fall.

The speaker showed what it means to have the privilege of being alive to God, and what that means for us. We must give account of ourselves before the face of God. God accounts us righteous in Christ and therefore, we must also walk as such being dead to sin.

And why must we do this in our youth? Youth is the time when the seed is sown. If we do not sow the seeds of truth in our youth, we can never harvest the golden fruits of Autumn. Then we will never grow old in the immortality of eternal life.

Recess was declared for twenty minutes and lunch was served in the basement. A cup of coffee proved to be ideal over which to meet different young people, and form new friendships.

After the meeting was called to order, Gise Van Baron played a few songs on his accordion, accompanied by Mary Ohlman.

Our after recess speaker Dr. Beukema from the Christian Psychopathic Hospital. He delivered a very interesting talk on the subject "Mental Illness, What Is It?" There were many interesting questions from the floor following the speech. I'm sure everyone present learned some important things about our mentally ill. There was a collection for the Children's Retreat and Rev. Blankespoor closed with prayer.

Here follows a summary of Dr. Beukema's talk:—

MENTAL ILLNESS . . . WHAT IS IT?

The mass-meeting of the young people of Grand Rapids and vicinity, could materialistically and spiritually be called a success. This meeting, held in the auditorium of the Second Protestant Reformed church, was possibly the most unique and distinctive of its kind since the origin of these meetings. It was unique and distinctive because of the program which had been prepared by the Federation Board for the after-recess session. This program consisted mainly

of the spech by Dr. Beukema, from Pine Rest Sanitarium at Cutlerville, Michigan. He entitled his speech, "Mental Illness . . . What Is It?" We were also favored with an accordian solo by Gysbert J. Van Baren from South Holland and accompanied by Miss Mary Ohlman.

We do not pretend to give an all-comprehensive resume of this speech, but we will attempt to embody in this report the main tenets of the speaker's address.

It might be well, first of all, to state that the Dr. suggested that we all relax because he did not intend to make any profound confessions. He only wished to formulate in our minds a conception of what mental illness really is.

In order to understand what mental illness is we of course had to have some conception of the mentally ill individual. Mentally ill persons can be divided into two main categories according to the speaker. They are: (1) the mentally deficient, and (2) the mentally ill. These two are not to be confused and can be distinguished in the following way: Mental deficiency deals with a mind that has not developed under the normal full capacity but has stopped somewhere along the line of development. When speaking about mental illness, we think in terms of minds that have usually become fully developed and mature but they have then become ill and disproportioned.

The speaker then stressed the importance of the fact that these people are human being as well as anyone else. They are often relatives of us and are no different than any of us. They are not people who have to be handled individually, with trepidation and fear. Secondly the speaker wished to impress on our minds that mental illness is not a loss of one's mind. We must not receive the impression that these persons are people who cannot grasp what you are saying to them if you proceed to converse with them. They are even able to carry on an intelligible conversation themselves.

In brief mental illness is an exaggeration of a materialistic nature while in Christian circles you find many who are in sanitariums because they feel that they have committed the unpardonable sin. The speaker felt that this is an exaggeration of a sin he committed . In his illness he gets to the point where he feels no hope of salvation. It is these persons who often feel this way that were before living outwardly good lives and were Christians of good standing. It is evident that the speaker believes from this presentation of the facts, that the person first became ill and then in his illness came to these conclusions.

In closing Dr. Beukema hoped that he had left us with the impression that mental illness is a sickness that we are all liable to but that much of it is curable and that being mentally ill does not make an entirely different individual out of one and does not cause one to loose one's mnd. This sickness is a condition according to the speaker.

A short question-hour followed the speech in which Dr. Beukema was subject to question in regard to his address. There were questions of an assenting

and a dissenting nature which we do not at this time have time to elaborate on although we would like to make one remark in passing. We still do not feel that the Dr. outlined for us what an essentially Christian psychiatry is and he did not distinguish in his speech between Christian psychiatry and Pastoral psychology.

Miss A. Lubbers.

NORTHWEST IOWA & MINNESOTA
held at Doon, Iowa

The annual Spring Mass Meeting of the Young People's Societies of Northwestern Iowa and Minnesota was held at our Doon, Iowa, church on April 12.

The topic which was chosen for this particular occasion was "the Anchor of Hope". It is indeed an appropriate topic, especially in this age of sin and ever-increasing apostacy. This theme was carried out and emphasized upon throughout the entire events of the day.

The afternoon meeting was begun by group singing and opening prayer. Next, a round table discussion entitled "Hymns or Psalms" took place. Rev. S. Cammenga was the moderator and members of the Edgerton, Hull, Rock Valley, and Sioux Center societies participated in it. The remainder of the afternoon program consisted of a musical number by our Sioux Center society, an Essay by our Rock Valley society and a Bible Character Quiz. Lunch was served and the meeting was closed with prayer.

At six o'clock sharp the banquet began. The decorated tables and room proved to be a delightful atmosphere. A delicious supper was served by the ladies of our Doon Church.

The evening session was begun by group singing and opening prayer. We were then favored by a musical number from our Hull Society. The address: "The Anchor of Hope" was given by Rev. P. De Boer from our Edgerton Church. Indeed it was an enlightening topic! In order to understand the importance of an Anchor one must grasp the significance thereof. Early settlers also felt this need. Take for example Hope College. They chose the "Anchor" as their College's symbol or insign.

Their beginning was meager and oft-times even seemed fruitless and yet they strived on and went forward because they had an anchor before them, the hopes of the future were pinned on God. Thus we see that this great Hope is definitely needed in our own individual lives. The speaker pointed out to us three sub-topics pertaining to this one and only true Hope. First, there is the need; Secondly, What this anchor is; and finally, it must be sure and steadfast.

In the sphere of natural, every-day life we can see the need of an anchor. Every ship before entering its specific harbor must have an anchor to give it mooring. Who knows what great danger may be awaiting the ship and its personnel? Low tide, storms, hidden shoals, or huge jagged rocks ready to hurl the ship into destruction. Such also is the ship of Life. Everything may seem to be prosperous, but at any time our ship

too can be hurled upon the rocks. There certainly is a need for an Anchor. The question arises, What shall be our anchor? We, as Christians, have but the one Anchor to rely on, it is the Anchor of Faith and Hope, even as it is spoken of in that beautiful Scripture passage in Hebrews 11. When worldly treasures and pleasures allure us and we know our own deserts deserve deepest hell, yet God in His infinite mercy gives us this Anchor of Hope! Having this anchor, it must be sure and steadfast, only in Heaven is our anchor actually secure.

Our speaker concluded his address by giving us a fitting definition of each letter in the word HOPE. H-Heaven must be the goal we strive for. O-Obedience must be one of our virtues in order to possess the realization of this hope. P-Perseverance must be practiced in order to partake of the glories of heaven. The E-End of all these things must be to the glory of God first of all and some day through the keeping of all these things we also shall see God and dwell with Him in true perfection for all eternity.

The meeting was closed with a Psalter number after which the closing prayer was offered. It was an evening spent in Christian fellowship and yet pointing out very distinctly our responsibility as Christian youth in the wicked world of today. Especially it turned our thoughts to the Servicemen who could not commune with us. For them also is this great Hope a promise and comfort. Even as the Lord Himself has promised in His Word to His people, **"Lo, I am with thee alway, yea, even unto the end of the world."**

Ena Dykstra, (reporter).

CONTROVERSY MAY BE A DUTY

"Controversy in religion is a hateful thing. It is hard enough to fight the devil, the world, and the flesh, without private differences in our own camp. But there is one thing which is even worse than controversy, and that is false doctrine tolerated, allowed and permitted without protest or molestation. It was controversy that won the battle of the Protestant Reformation. If the views that some men hold were correct, it is plain that we never ought to have had any Reformation at all! For the sake of peace, we ought to have gone on worshipping the Virgin and bowing down to images and relics to this very day! Away with such trifling. There are times when controversy is not only a duty but a benefit. Give me the mighty thunderstorm rather than the pestilential malaria. The one walks in darkness and poisons us in silence, and we are never safe. The other frightens and alarms for a little season, but it soon clears, and it clears the air. It is plain Scriptural duty to contend earnestly for the faith once delivered to the saints." (Jude 2)

—by J. C. Ryle
Southern Presbyterian Journal

LIFTING THE LID

GAMBLING

Part II.

There are many different forms of gambling. I do not wish to weary the reader by discussing the various forms of gambling which a wicked world indulges in. I have in mind the stock market; the gambling den or casino, where gambling such as dice, poker, roulet, blackjack, chuck a luck, etc. are done; and the gambling done at sporting events. There are, however, two forms of gambling that are rather interesting to notice: The "one-armed bandit", or the slot machine is a mechanical contrivance invented and used by the wicked in order to rob money from the masses of ignorant people. A mathematician once borrowed a slot machine from police headquarters and took it to his room for investigation. He used "fake" money and learned that a player hits the jack pot once in four thousand times. At a nickel a throw, it would cost about two hundred dollars to win five dollars. The next highest payoff was once in two thousand plays, and cost one hundred dollars to win one dollar. Some machines can be set so as never to hit the jackpot at all.

Horse-racing is often called the sport of kings, but it is actually the sport of fools. A prominent sports writer has said there are eighty ways to lose money on a horse race, including bribery, double crossing, and intimidating. The race track is a place of fraud and cruelty. Horses are doped and sponges are inserted into the nostrils of some to make breathing difficult. The latter is done in order to wrongfully discriminate the winner of a horse race.

There are many other forms of gambling indulged in by wicked men who want much money without working for it. Instead of making more money they lose whatever they already have. In Proverbs 28:22 we read, "He that hath an evil eye hasteth after riches and knoweth not that want shall come upon them." This proverb is just as true today as it was in Solomon's time. Israel lusted after the riches of Egypt (Numbers 11), but God punished them for this. God also punishes the greedy men of today who waste their money by gambling. In the State of Nevada where gambling is legal, the sale of cigarettes for calming nerves is the highest in the U. S. and the death rate from heart disease and apoplexy is up in the stratosphere. God will also punish the gambling racketeer that sucks the money from his fellowmen and uses it for his own gain. "Come now ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." James 5:1-3.

There are also many forms of gambling that outwardly appear innocent, in which many church people participate. The pinball machine is found in practic-

ally all restaurants, ice-cream parlors, drug stores, amusement parks, etc. in the U. S. It is a common scene to see American youth dropping nickel after nickel into these machines. No statistics on the vast amounts of money collected with these machines are available to date. The racketeers behind the pinball machines keep the amount of their profits as secret as possible.

There are also lotteries and raffles, sponsored by many organizations including churches(?) (the Roman Catholics in particular). Each person, after paying a certain specified amount of money, receives a ticket with a number printed on it. Duplicates of all the tickets sold are kept by the sponsor and placed in a container from which someone draws a ticket. The number on this ticket is the "lucky" number and the person whose number corresponds receives a prize. The prizes range in value from new automobiles, television sets and furniture to a basketful of groceries or a can of paint. The drawings in these contests are usually done in an honest manner; however sometimes the drawings are held in secret in order that the sponsor may choose who the winner shall be. The money made in the sale of the tickets far exceeds the amount of money spent in prizes.

The amusement centers of our cities offer concessions which are nothing more than downright gambling, even though there may be an element of skill connected with it. There are many throwing and shooting games where the player pays a certain amount for so many throws or shots. The person that can knock down a certain number of phony ducks, ten pins, milk bottles, etc. with so many shots receives a prize. Again the money one spends in trying to win far exceeds the value of the prize.

These and many others are forms of gambling which many Reformed people are tempted to participate in. It certainly requires considerable grace to keep ourselves unspotted in this world and from the wiles of the devil in these evil times in which we as Christians are called to live.

Seymour Beiboer.

BEAUTY

An elderly Quaker woman with a beautiful complexion was asked what kind of cosmetic she used. In reply, she offered this prescription: "I use for my lips, truth; for my voice, prayer; for my eyes, piety; for my hands, charity; for my figure, uprightness; for my heart, love." This prescription can be filled without expense, and the supply will increase with continued use.

—Broadcaster.

BOOK REVIEWS

Mr. John Vis
Edgerton, Minnesota

DAVID AND HIS MIGHTY MEN

Author—R. O. Corwin
Publishers—Wm. B. Eerdmans
Price—$2.00.

David and His Mighty Men, is a book which pictures for us the character, faithfulness, and vitality of David and his thirty-seven captains, as well as of his common soldiers. The author, R. O. Corwin, was especially interested in the period of Biblical history during which David's kingdom was built up. He spent eleven years of research on this period, using the works of Josephus as well as that of other historical writers. At the end of eleven years he wrote this book.

The book depicts for us in a unique fashion the characteristics of some of David's leading men. It shows how they joined David's forces and fought faithfully to defend, and extend his cause and kingdom. Some of the leaders are treated individually. Thus we receive a deeper understanding of their actions as recorded in the Bible. The story of David becomes more interesting, and such men as Joab, Abishai, Uriah, and David himself come to new light as we read chapter after chapter.

The author leaves the impression that many of the mighty men of David followed him not because they thought it was the will of God, but because they felt that David deserved their allegiance; that their faithfulness was due to respect for David, not their desire for the extension of God's Kingdom.

The readers may question the authenticity of certain parts of the book. Some of the men are idealized to such an extent that it becomes difficult to accept all details.

However, **David and His Mighty Men** touches upon many Biblical facts which are usually passed by as insignificant. It is both interesting and instructive and deserves recommendation to our readers.

* * * * *

THE TOUCH OF POLLY TUCKER

Author—Bertha B. Moore
Publisher—Wm. B. Eerdmans
Price—$2.00.

Dave Harbison, a sincere young man, is preparing to take up his place in society as a country veterinarian. He is deeply in love with Janet Owens. Since Dave is attending college and is not one of the well-to-do class, it is impossible for him to present Janet with all sorts of extravagant gifts. Hence, when Ambrose McCullum becomes acqainted with Janet, Dave finds himself in a difficult position.

Ambrose, a young lawyer, showers

Janet, as well as her mother, with expensive and attractive gifts. He promises all that any young woman could desire, all hope for a Christian home excluded. He has wealth, is glib of tongue, and keen of mind. Janet is naturally attracted by these things. To complicate matters still more, Janet's mother takes a definite stand against Dave, in favor of Ambrose. In fact, she virtually plans Janet's future for her.

In Dave we have a sincere, Christian young man. His parents are faithful to the church. Janet also comes from a so-called Christian home, although her parents seem quite disinterested in church life. As the story begins Ambrose mocks all thought of church attendance and seems to feel that Christianity is foolishness.

As Dave is walking down the sidewalk one morning he comes before the show window of Polly Tucker's Flower Shop. He enters the shop and there meets Polly, a sympathetic, understanding woman who tries to be of benefit to all those with whom she comes into contact. He finds in Polly, a trustworthy, Christian friend who makes his problem her own.

From that time forward we see Janet being presented with corsages and flowers from the flower shop. Polly unites knowledge of flowers and skillful workmanship to make Dave's flowers as attractive as possible.

As the story progresses Dave continues with determination and finally is victorious. A happy Christian home is established.

As in most books of Christian fiction, there are a few shortcomings in this one. It is unrealistic in its presentation of a Christian life. It stresses Christian living to such an extent and in such fashion that at times it becomes almost shameful; for example, Dave prayed that it might not rain on the day he was to be married. Sunday morning seems to be an opportunity to 'sleep out'. While reading the book, it is difficult to decide whether the hand of God or the flowers from Polly Tucker's shop were the chief determining factor in the outcome of the story.

The book will prove interesting and readable to those of our readers who enjoy this type of literature. It is by no means dangerous since its errors can be noticed readily. However, it should not be difficult to find more beneficial reading material.

Whosoever makes this present existence—its ease and pleasure—his supreme object, shall lose the higher, the only enduring life; but whoever is determined, for Christ's dear sake, to ignore the lower life, will find the higher life—which includes all of the lower worth having, and infinitely more.

—Amos R. Wells.

At the August Convention these matters will be discussed

The Young Men's Society proposes that:

I. That the Delegate Board reconsider the decision of last year, namely, "that the Executive Board of the Federation be permitted to make two nominations to replace each retiring officer. Nominations will be left open for additions from the Delegate Board.

Grounds:

a. The motion was out of order at the last convention because it had already acted upon and voted down at the previous convention of 1949. This is a serious breech of order.

1. Because it shows a tendency for the Executive Board when not satisfied with the decision of the Delegate Board of one year to try to bring up the matter the following year without informing the Delegate Board that the matter has already been decided upon at the previous convention. This should not be allowed.

2. To allow this to pass unnoticed is to show complete disregard for all action of past Delegate Boards.

b. This motion gives certain nominees, those nominated by the Executive Board, an advantage over the others. Because:

1. Their names, not their qualities, have been before the delegates for several months, have been published in **Beacon Lights**, while those nominated from the floor are relatively unknown.

2. Their names, regardless of their qualifications, have the weight of the Executive Board behind them while the others do not.

c. The result of the powers given by this motion will be:

1. Either those nominated by the Executive Board will be those with whom the few, that is seven, members of the Board are rather closely acquainted, and thus the Board would degenerate into a self-perpetuating clique:

2. Or those nominated by the Executive Board will be those with whom the Board members are not well acquainted and for whose qualities they will have to rely on hearsay, and surely we do not want the basis for nominations to rest on hearsay.

d. Finally, this motion is but another step on giving the Executive Board more and closer control of the Federation, and surely our Federation is not so large, its program so extensive, nor its delegations so ignorant that it is necessary to give hierarchical powers to its Executive Board.

The Executive Board passes this proposal for reconsideration on to the Delegate Board with its approval for the proposal with only ground a-1 and further wishes to express its disapproval of the grounds under a-2, b-entirety, c-entirety, d-entirety.

Proposed:

II. That in view of the fact that a problem exists, we propose to change the Constitution, Art. 6, sec. 4, to read that the Delegate Board make its nominations at the first business meeting and vote on the nominations, with provision for new nomina-

tions, at the last business meeting, thereby giving sufficient time to consider the nominations and retaining the power in the Delegate Board.

The Delegate Board sends this proposal on to the delegate Board with its approval and further suggests that if this proposal is adopted that then action is taken to appoint a committee to inquire whether those persons nominated will be available for the coming years.

Proposed:

III. That the delegate board clearly define the duties and privileges of the Executive Board of the Federation with respect to its control over BEACON LIGHTS, by way of amendments to the by-laws of the constitution.

Grounds:

A resolution to this effect has been incorporated in the minutes, but has never been put into a formal constitution.

Proposed:

IV. That the Delegate Board add the following to the by-laws of the constitution by way of article 10.

a. In order that the Federation Board may more effectively carry on the work of publishing BEACON LIGHTS, it shall have the power to appoint the Editor, Department contributors, and staff members of BEACON LIGHTS.

b. The staff of BEACON LIGHTS plus the Federation Board of the Protestant Reformed Young People's Societies shall comprise the Publication Committee, to meet once each month for the purpose of dealing with publication matters.

c. The Federation Board should consult the staff in the matters of new appointments, policy changes, and the creation of new departments.

Grounds:

a. Resolutions to this effect have been incorporated in the minutes, but have never been put in a formal constitution.

b. That constitutionally, these points will be apparent and readily available to all concerned.

The Federation Board passes these on to the Delegate Board with its disapproval because they believe this unnecessary.

The Talitha Society unanimously also wishes to bring these last two proposals to Delegate Board for adoption and in addition would like to add the following points (d and e) under proposal IV.

d. The editorial policy of BEACON LIGHTS shall be determined by the duly appointed editor.

e. The editor shall be a full member of a Protestant Reformed congregation in good standing and therefore will be bound only by the Word of God as interpreted by the Three Forms of Unity in the determining of the editorial policy of BEACON LIGHTS.

V. The Executive Board proposed to the Delegate Board,

1. That the Creston Protestant Reformed Junior Society be given membership into our Federation.

The following schools are receiving free copies of "Beacon Lights" each month. This program is in need of your financial aid. If you wish to help us, please send your contribution to:

Public Relations Department
c/o Miss Jane Schipper
913 Adams Street, S. E.
Grand Rapids 7, Michigan.

Abilene Christian — Abilene, Texas
Alma College — Alma, Michigan
Atlantic Christian — Wilson, North Carolina
Augsburg College & Seminary — Minneapolis, Minn.
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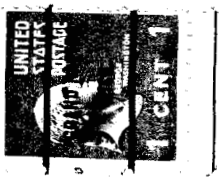
Calvin College & Seminary — Grand Rapids, Michigan
Chicago Christian High — Chicago, Illinois
Columbia University — New York, N. Y.
Dakota Wesleyan University — Mitchell, S. D.
Emmanuel Missionary — Berrien Springs, Mich.
Hope College — Holland, Michigan
Illiana Christian High — Lansing, Illinois
Illinois Wesleyan University — Bloomington, Ill.
Iowa Wesleyan University — Mt. Pleasant, Iowa
Luther University — Decorah, Iowa
Michigan State — East Lansing, Michigan
Michigan, University of, — Ann Arbor, Michigan
Nebraska Wesleyan University — Lincoln, Nebr.
Ohio Wesleyan University — Deleware, Ohio
Pella Christian High — Pella, Iowa
Princeton University — Princeton, New Jersey
Southern Methodist University — Dallas, Texas
Texas Christian University — Fort Worth, Texas
Texas Wesleyan — Forth Worth, Texas
Trinity — Hartford, Connecticut
Trinity — Washington, D. C.
Trinity University — Waxahachie, Texas
Wagner Memorial Lutheran College — Staten Island, New York
Washington Missionary — Takoma Park, D. C.
Wesleyan — Macon, Georgia
Wesleyan University — Middletown, Conn.
West Virginia Wesleyan — Buckannon, W. Va.
Wheaton — Wheaton, Illinois
Wittenberg — Springfield, Ohio.
Yale University — New Haven, Conn.



Mr. Gise Van Baren
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