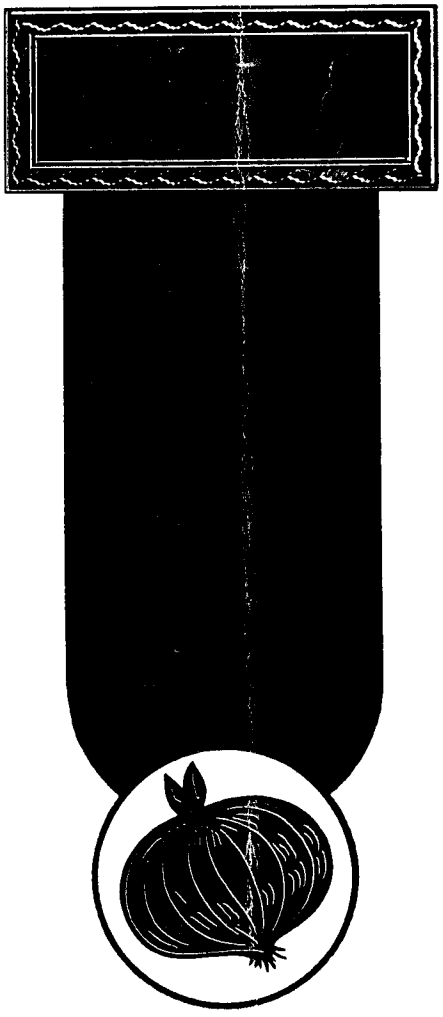
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



June 1954

In this issue . . .

FEATURE — page 1
"Our Present Controversy in the Light of History"
Rev. G. Lubbers

EDITORIAL — page 4
"The Easy Yoke"
Mr. Al Heemstra

QUESTION BOX — page 5
Rev. G. M. Ophoff

CHRISTIAN LIVING — page 8
"Living out of Good Works"
Mr. Herman Hanko

TRUTH vs. ERROR — page 11
"Combatting Error"
Rev. G. Vanden Berg

YOUNG PEOPLE NEWS — page 13
Northwest Iowa and Minnesota
Beverly Hoekstra
Michigan
Ruth Dykstra

NATURE STUDY — page 16
The Witness of Geology . . . The Deluge
Dwight Monsma

MILITARY MAILBAG — page 19
A letter from Cpl. Jerry Cnossen
Mr. Everett Buiter

LIFTING THE LID — page 20
"Communism"
Mr. Seymour Beiboer

THE FEDERATION BOARD SPEAKS — 22
"The 14th Annual Convention"
Agatha Lubbers, Ass't Sec.

BEACON LIGHTS

For Protestant Reformed Youth

VOL. 14 JUNE — 1954 NO. 5

Our Present Controversy in the Light of History

It is important to bear in mind that a heretic is one that opposes one or more fundamental tenets authorized by the Church to which a heretic belongs.

In the light of that definition it must be emphasized that those who will not submit to the teaching authorized by our Church are heretics. They are such on three counts:

First of all because they oppose the Three Forms of Unity by their conditional Theology; by their promise to all upon condition of faith. In this conditional theology that speaks of a promise to all upon condition of fatih they clearly conflict with the Three Forms of Unity. Thus they are heretics.

Secondly, because in this Conditional Theology they subscribe to the Doctrine of the Three Points of 1924. It is especially the First Point to which they thus subscribe by implication. Fact is, that they make it worse. The First Point of 1924 teaches that, according to Scripture and the Confessions there is a well-meant offer of salvation, with the intent to save, for all who hear the Gospel. How twenty five years later men could arise and teach a general conditional promise is really an amazingly sad phenomena. And it is a rather striking and note-worthy fact, that when once they have thus said something about God's promise to all upon Condition of faith that then they must also say, and did say, something about man. It is this: man must fulfil a pre-requisite act of faith to enter into the Kingdom. And thus they have again by implication subscribed to the teaching of the Christian Reformed Churches as expressed in Points II and III of 1924, which teaches that man can perform good deeds, civic righteousness by virtue of Common Grace which restrains sin in the heart of the unregenerate man. And thus the proponents of the Conditional Theology are heretics and nothing less.

Thirdly, because they **militate** against the Declaration of Principles of the Synod of the Protestant Reformed Churches of 1950 and 1951.*

On all these counts the men who teach a conditional general promise and that

* It should be borne in mind that the Declaration of Principles does express the principles of the Protestant Reformed Church as to what we believe concerning the Promise of God. However, this is to be used only in the organization of churches, and may not be raised to the level of the Three Forms of Unity. One's orthodoxy is not measured by the Declaration of Principles but by the Three Forms of Unity. Such also Classis East did when confronted with the "Statements" of Rev. H. De Wolf.

there is a pre-requisite act of faith to enter into the Kingdom are heretics.

Now it is, of course, very necessary to view this heresy in the light of the history of all ages. This means that we must not simply notice this heresy as a factor by itself, but that we must look at it in the light of the history of all ages.

When we say: the history of all ages, we must understand, that we mean the history of the Church of all ages. And even here again we must limit the subject to the history of the Doctrine of the Church of all ages. And, again, we must limit the subject to the specific doctrine, the most fundamental doctrine of God and man; the development of the doctrine of the relationship of God to man and of man to God. And then we must understand that the history of the church must not simply be viewed as the works and activities of man, but most emphatically as it is the work of God. The development of the history of Dogma is the Spirit of God guiding and leading His Church into all the truth.

It is our conviction that in this study we will needs come to the conclusion the Holy Spirit has led the whole of the Church so that we may stand squarely in the truth of sovereign grace and predestination. For, at bottom, that is the central and all controlling truth of Scripture.

We would consider four points with you:

First of all we would notice with you that the doctrine of predestination in the history of doctrine is a most fundamental tenet and truth. It should be observed, however, that the doctrine of predestination was not the first point of controversy in the Church. In the first and second Centuries there were other points of doctrine which were controverted by heretics. There were the doctrines of the Trinity and of the Son of God as the Incarnated Word, particularly as to His Divinity and the relationship of the two natures to Christ as well as the relationship of the Holy Spirit to the Father and to the Son. It was not till the fourth Century that the doctrine of predestination gained the attention of the Church. When we think of this controversy the names of Augustine and Pelagius come to mind. They lived in the latter part of the fourth century and in the first part of the fifth century.

The controversy dealt with the Scriptural teaching concerning man; his creation, image of God, the fallen state, total depravity. Now Pelagius denied that man was created good and also that man had fallen. Man could be saved by keeping the law. In fact, some had really accomplished this in the Old Testament. It was against this that Augustine militated and he was instrumental that Pelagius was condemned as a heretic. Now the noteworthy and the remarkable fact is that Augustine in this battle concerning the doctrine of man, found his strength and weapons in the doctrine of God's sovereign and unchangeable predestination! It is true that he pointed out that the so-called virtues of the heathen were simply glittering sins. But the more he thought into the problem of man the more he found that at bottom it is a question of predestination. One cannot talk about man without saying something about God. Predestination is the foundation of the doctrine of total depravity.

For this means that all is of the free and sovereign grace of God. We must in our confession leave God to be God! The moment you say that God elected and reprobated man is absolutely in the power of God. This Augustine clearly grasped. And the older Augustine became the more he emphasized this truth. He emphasized the twofold predestination, both election and reprobation. This

is fundamental and basic for the truth of the relationship of man to God and of God to man.

For many centuries the Church was Semipelagian. It was not till the ninth Century that we have the lone figure of Gottschalk. He, too, insisted very strongly on the twofold predestination. For this teaching he was despised, persecuted, put in prison where he died broken in body yet strong in his faith.

The next figure who taught the twofold predestination is Calvin. He really returned to Augustine. In fact it is Calvin who really developed this teaching of predestination. He developed it in connection with the sovereign grace of free justification without works of law that we perform.

The next step is that of the Synod of Dort over against the Remonstrants who denied the Five Points of Calvinism. It is in the Canons of Dort that Calvin's teaching of the double predestination comes to its own against those who ressurected the pelagian heresy out of hell!

Our point is that always if you say something about man you must also say something about God The moment you deny the eternal and sovereign predestination of God, and that election is the fountain of salvation, the heart of the church and the Gospel, at that moment you make faith a pre-requisite work. You cannot then any longer speak of faith as a means and instrument whereby God works out His predestination in our hearts. Then our act of faith becomes a **pre**-requisite to enter the Kingdom, rather than a means and instrument whereby we lay hold on all the blessings merited for us in Christ our Lord.

The two go hand in hand: what we confess of God's predestination and our confession concerning man.

And always the struggle in the church is to continue to confess God to be God

(Continued on page 7)

BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

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EDITORIALS

The Easy Yoke

Would you say the spiritual life of the child of God is an easy way of life? With the recent conditional controversy still causing pain and anguish in the hearts of many who might sometimes have failed to grasp the extent of the doctrinal implications in all the phases of the argument can we agree that the truth is yet simple and neither complicated nor involved? If the process of learning spiritual things is so difficult and our christian pathway so hard to travel where then is the easy yoke?

For a moment let us go on to ask ourselves a further question, "Do we really know and love the simple truth and do we want it?" Do we continually seek to live the simple, unaffected, natural way of life of the true child of God as Jesus tells us about it in Matt. 11:29-30, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest for your souls. For my yoke is easy and my burden is light."

We are exhorted to believe that our burden (His burden) is light. We are told by the Lord Jesus that He has taken away our heavy burden and that as by faith we learn of Him and become meek and lowly in heart we will find rest for our souls. This is the simple truth. The simplicity of the easy yoke.

Is it not true then in the measure one departs from this basic concept of the simplicity of faith that troubles begin? Surely it is not too much to say that the controversy of the church these recent years has stemmed from the departure of belief in the principle of the easy yoke. Any effort we might make to read into scripture a burden for man to carry takes away the "rest for our soul" and consequently leads us into a labyrinth of complications and brings us straight into the harness of a heavy yoke with its attendant burden far greater than we can bear.

How beautifully the Confessions maintain the simplicity of the easy yoke as they outline the things necessary for us to know to live and die happily. Read with the eyes of faith they lead us into the green pastures of the Word without any involved disputations of Scripture. It is only when one leaves the path of belief and trust in the Word of God that he loses the simple truth of the light burden and the easy yoke.

Our recent split has taken from us those who would lead us astray from the path leading to the "rest for our souls." No longer in our midst are there attempts made to burden the believer with the heaviness of a "conditional theology." We have not lost the easy yoke of faith which is belief in the finished work of Christ and the certain knowledge that God is all in all and that He has wrought salvation for us His people.

Our recent struggle to stay abreast of the arguments and to delve into the intricacies of "conditions" has led us on the one hand to a closer awareness of the scriptural principle of the easy yoke. On the other hand it has brought us into many unprofitable discussions of almost endless ramification. Let us not be disturbed if for a time we became lost in the shuffle of terminology and definition.

(Continued on page 10)

QUESTION BOX

Question: If Christ was in the grave only a part of three days, approximately 36 hours, how can we explain Matt. 12:40, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The three days can be explained as **parts** of three days, but how can the three nights be explained?"

Answer: It is true that our Lord was not **actually** three whole days and three nights — 72 hours — in the grave, but part of Friday, part of Sunday and the whole of Saturday. Still the "three days and nights" can be made good by having recourse to the Jewish method of computing time. The Jews conceived of the day as beginning at sunset (Luke 23:52-56), and they counted any part of the day and night, i.e., of the 24 hours, as forming the whole period (of 24 hours). (Jerusalem Talmud as quoted by Lightfoot. See also I Sam. XXX:12, 13; II Chron. X:5, 12; Hos. VI:2).

If now it be borne in mind that Christ died and was laid away in the tomb in the afternoon of Friday, then it will be seen that, according to those Jewish conceptions, He was in the grave for a period of time that began at sunset of Thursday and extended to the sunset of the Sunday at the early dawn of which He arose from the grave, and was thus in the grave for three days and three nigths. We have then, this computation:

Sunset of Thursday (beginning of Friday) to sunset of Friday (beginning of Saturday) — first night and day.

Sunset of Friday to sunset of Saturday (beginning of Sunday) — second night and day.

Sunset of Saturday to sunset of Sunday (beginning of Monday) — third night and day.

Question: In the last part of Matt. XX:23 Jesus said to His disciples, "Ye shall not have gone over the cities of Israel, till the Son of man be come." Does Jesus here refer to His second coming?

Answer: This disclosure of Christ, in order to be correctly and fully understood, must be viewed in the light of its context. It forms a part of a discourse of Christ by which, at the beginning of His public ministry, He sent forth His disciples to preach the Gospel (Matt. 10: 1-42).

They must first go to the lost sheep of the house of Israel and not, as yet, to the Gentiles and to the Samaritans. It is the cities of Israel in which they are first to labor (vss. 5, 6). The burden of their message is to be that the kingdom of God is at hand (vs. 7). In confirmation of their glad tiding and to provide the hearers with tangible evidence of the character and the blessedness of the kingdom that they are to preach, they are impowered to heal the sick, cleanse the lepers, raise the dead, cast out devils. They are to perform these wonders free of charge, seeing that they have also freely received (vs. 8). As a workman is worthy of his hire, they are to go forth empty handed and accordingly allow the people among whom they labor to provide in their material necessities (vss. 9, 10). They need have no fear that they will be in want, for in every city where they come there will be worthy houses ready to receive them into their homes,

and with these people they shall lodge till they go thence (vs. 11). Their method of locating the worthy houses shall be this: they shall approach a family with a salutation of peace. If the response is favorable and they be taken in, their peace shall abide on that house. But if not, they shall depart out of that house or city, shaking the dust off of their feet (vss. 12-14). And for that city or house, seeing that it rejected and persecuted Christ's messengers, and despised and trampled the Gospel, it shall go harder in the day of judgment than for the land of Sodom and Gomorrha. (vs. 15).

We have now proceeded far enough to allow us to concentrate on verse 23 that contains the clause with regard to which the question is put. The verse reads, "But when they persecute you in this city, flee ye unto another; for verily I say unto you, Ye shall not have gone over the cities of Israel, **till the Son of man be come.**" The question is, to which coming of Christ the clause in bold alludes.

Let me now give what I consider to be the correct explanation of this verse.

To get at the right meaning of these words of Christ it is necessary to consider that we must not end with them in the twelves disciples. It is the church of all ages to come that in the final instance is here being mandated and informed as to what the future holds in store for her. This is plain from the universal note that the discourse, to which this verse (vs. 23) belongs, strikes throughout, as for example in the verses 16-22.

Christ sends forth His servants not as wolves but as **sheep** in the midst of wolves — the hostile world. Hence in all their contacts with the wolves they must conduct themselves as sheep and not as wolves. They must be wise as serpents but at the same time harmless as doves, meaning that they shall not reward evil with evil but love their enemies and pray for them (vs. 16). But they must be on their guard against men and not be deceived by appearance. Men who pose as their friends will deliver them up to counsels in order that they may be scourged in their synagogues (vs. 17). And they shall be made to appear before high-ranking civil rulers — governors and kings — for Christ's sake and for a testimony against them and the Gentiles (vs. 18).

Mark you, **Gentiles** and not exclusively **Jews.** How plain that included in the scope of this discourse is the whole hostile word and thus also the church of all the ages to come.

The servants of Christ are not to be concerned about how and what they shall speak in their trials before the great ones of the earth. For it is not they that speak but their heavenly Father through them (vs. 20). In the heat of the bitter hatred of Christ's sheep, all natural affection will dissolve, so to speak. The brother (denier of Christ) shall deliver up the brother (follower of Christ) to death, the father the child, and children their parents. So shall God's people be hated of all men — including their unbelieving relatives however close — for Christ's sake. But he that endureth to the end shall be saved (vs. 22).

Now verse 23. Yes, the servants of Christ, particularly the proclamators of the Gospel, must endure. They must not forsake their ministry because of persecutions. But neither must they be careless of their lives by needlessly allowing themselves to fall into the hands of their enemies. **But when they persecute them in this city, they shall flee to another,** i.e., they shall carry on their labors in a community only as long as it is safe for them to be there and then hasten to the next city. They must not **seek** martyrdom. For the work of the ministry must go on. All the cities in Israel must be visited. And then the Gospel must be preached to all creatures, i.e., to the Gentiles (vs. 23a).

To encourage his servants — the twelve disciples and second the proclamators of the Gospel of all the ages to come — Christ says that they be no means shall have gone over the cities of Israel, till the Son of man be come, meaning that they shall not by any means have reached all the cities, finished the territory. **The thought conveyed is that they shall scarcely have begun their labors, when the Son of man be come.**

We must distinguish here three **comings** of the Son of man.

a. The coming of the crucified, risen and glorified Christ in the Spirit when the day of Pentecost was fully come.

b. The coming of Christ — the Son of man — in terrible judgment over the apostate Jews in the year 66, ending in the total destruction of Jerusalem and the permanent depriving of the Jewish nation of its land.

c. The final coming of Christ in judgment over the whole world.

Now it is evident that the reference in verse 23 cannot be to the coming of Christ under **b** above. For then the idea of this verse would be that the proclamation of the Gospel to the cities of Israel — the lost sheep of the house of Israel, vs. 6 — had scarcely begun when cut short by the coming of the Son of man in judgment over Jerusalem. But this was not so and could not so be. And the view that Christ was speaking of His final coming in judgment is just as inadmissible for the same reason. The end which would then come though the territory, which is now the whole earth, had not yet nearly been finished.

I therefore hold with Calvin that the reference in verse 23 is to the coming of Christ in the Spirit. That Christ came in this sense meant that by His suffering and death on the cross He had expiated the sins of His people and was set with them in heaven. It meant that the church was now filled with the Spirit of her crucified, risen and glorified Lord. It meant that there was now in readiness for proclamation a Gospel, glad tiding, that never before had been heard — the gospel of the work of Christ as now actually finished. And as organs of the church thus enriched, the disciples continued their ministry but now of this new Gospel, i.e., of the Gospel of the kingdom of Heaven as no longer at hand but now as actually come.

And when all the cities of Israel had been visited and the elect in them gathered and saved, Christ came in judgment over apostate Judah and Jerusalem. And when the Gospel has been preached to all creatures and the church gathered, Christ will come in judgment over the world.

The destruction of Jerusalem was thus pre-indicative of the final and permanent passing away of the world because of its abominations including its rejection of the Gospel, its crucifying Christ afresh and putting Him to open shame.

G.M.O.

OUR PRESENT CONTROVERSY

(Continued from page 3)

in our salvation. The history of dogma teaches us that we must be very alert on this point. We must stand in the faith. We must be watchful unto prayer on this point. The thief must not overtake us. The heritage that is ours we must keep. We must hold what we have that no one take our crown.

Rev. G. Lubbers

This is an edited address of the Rev. H. Hoeksema spoken in the Fourth Protestant Reformed Church under the auspices of the Mr. and Mrs. Society of the First Protestant Reformed Church.

CHRISTIAN LIVING

Living Out Of Good Works

(V)

We have seen that the relation between salvation and good works is not that good works are conditions to our salvation. We now face the question, What then is that relation? How are the good works of the child of God related to the salvation which He possess? But before we answer this question we must say just a word about what we mean by the term "salvation." We ask the question, "When are the elect saved?" Are they saved at regeneration; are they saved in a gradual process all their life; or are they only saved when they are finally brought into heaven? We say immediately that all three are true in a sense.

In the first place then, when the child of God is regenerated, he is really saved. We mean by this that at regeneration, the salvation of the child of God is essentially complete in every detail. That means that at the moment when the new life of Christ is implanted in the heart of the elect, that person already has all of his salvation. Essentially he has faith, essentially and principally he has justification, sanctification, preservation and glorification. He doesn't have to wait for these things. He has them all at the moment he is regenerated. When God infuses into his heart that new principle of life, he has faith, he is justified, he is sanctified, he is reserved, and he is glorified. That sounds strange, doesn't it. Nevertheless, that is the case. When God regenerates, God immediately gives faith so that a small child who is incapable of ever manifesting or exercising active belief already has faith. When God regenerates, He very really justifies and sanctifies and preserves and glorifies. That all takes place at the moment of regeneration. Essentially salvation is completed in regeneration.

But that salvation must grow. It must develop and come to manifestation and fruition. And that is exactly what happens in the life of the child of God. As he lives in the midst of this world that salvation becomes evermore richer in his life. He increases in it; he develops in it; he grows in all its riches. The older he gets the more that faith and sanctification and justification and glorification become the important part of his life. Not so that he becomes perfect here on earth. No, he continues to live with his old sinful nature. And he is never completely free from it, but nevertheless it continues to increase in all his way, until at last when he reaches that eternal shore, the body of his sin is put off forever, and his faith is perfected. His sanctification is then completed, his perseverance is made perfect and he is glorified.

And it is important to remember that that actually does take place in regeneration, because it is only by denying that that certain ones have said that we must fulfill conditions for the next installment of salvation. They split up salvation into all kinds of different parts. And the fulfillment of one condition mades it possible for the next part of salvation to be completed. Over against that we maintain that salvation is really completed already at the moment of regeneration. The elect is saved. He is saved in every respect. Principally and esentially he is saved. Just as principally and essentially an oak

is present in an acorn, so principally and essentially the child of God is saved at the moment of his regeneration. The acorn can never develop into anything else but an oak tree. Neither can the regenerated child of God ever become anything else but a perfect child of God in heaven when his salvation is complete in all its glory. Just as nothing is added essentially to the acorn to make the oak, so nothing is added essentially to regeneration to make the perfect elect who lives in the glories of the new creation. That is salvation, It can never be separated, it can never be divided into installments, and it is really complete already in a child that has just been changed by the power of God even though that child does not know it yet.

Now, good works are a fruit of that salvation. Because we are saved we do good works. We do not do good works in order to be saved, but it is just the other way around. Because we are saved we do good works. And that means that good works flow naturally and inevitably from that salvation. That means that a person who is saved cannot help but do good works. It is only natural that he should. It is inevitable that he should do good works. And the opposite is true, no person that has not been saved can possibly do good works.

It might be well that we now ask the question; What are good works? We must understand that if we are to understand that they flow from our salvation. Good works says the Heidelberg Catechism are "only those which proceed from a true faith, are performed according to the law of God, and to his glory; and not such as are founded on our imaginations, or the institutions of men." Lord's Day 33, Q. and A. 91. We may say that probably the essence of a good work is that it is done to the glory of God. That is the criterion of all the works which a man may perform whether they are good or bad. A reprobate may zealously keep the law of the magistrate, he may give alms to the poor, he may be a beneficiary of many worthy causes, he may help his neighbor who is in dire poverty and ill health, but all these things are only abominations in the sight of God. And the reason is that he does them to his own glory and advancement. He is working for the cause of the Evil One and has not the glory of God in his heart. A child of God may, on the other hand, go about his daily duties whether that be in the shop, in school, in the armed forces or whatever and do his common menial tasks as good works. His motive and reason for doing them is the glory of God. He is seeking not his own glory but God's. And therefore whether he has a shovel or hammer in his hand or whether he is only seeking relaxation and recreation he does it to God's glory and performs a good work.

This is the plain teaching of Paul in Ephesians 2:10. This text reads: "For we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is evident first of all that Paul is speaking of regeneration. He says "Ye are God's workmanship, created . . . ." Workmanship means the result of the "labor" of God's hands. That is our regeneration. By the work of regeneration we become God's workmanship. And he is speaking of the good works of a Christian in their relationship to that regeneration. And he has several things to say about that.

1) You notice first of all that he speaks of regeneration as complete salvation. He implies that all of our salvation is included in this work of creation.

2) That relation between good works and regeneration is expressed in the words "created unto good works . . ." And that means two things: a) that the

purpose of our creation or regeneration is good works. God regenerates us so that we may show forth His glory or do good works which is the same thing. That is the reason that He creates us. That is why He makes us new creatures. We are made alive in order that we may do good works. b) In the second place it means that good works therefore flow from that regeneration. The natural fruit of regeneration is good works. Even stronger than that, the **inevitable** fruit of regeneration is good works.

3) And that is true because as Paul says we are one with Christ, that we are members of His body, that we are an organic unity with Christ Jesus. Scripture often uses the illustration of the church as the body of Christ. It says that Christ is the Head of that body and the church comprises the various members. That is the teaching of Paul in I Cor. 12:27: "Now ye are the body of Christ, and members in particular." The idea is that Christ is the Head of the body which is His church. Now the life of the body is in the Head. I may cut off my hand or arm or leg and not affect the life of the body. If my head is cut off, my body dies. So the life of the church is in Christ. If Christ is separated from the church, the church dies. But as long as Christ is united with the church it lives. And that life becomes manifest in the body. Life is always manifest. It cannot be hid. You can immediately tell a dead person. But even if a person is sleeping, you can see immediately that he is alive. You can't hide life. Neither can the life of Christ in the church be hid. And that life as it becomes manifest is good works. That is Paul's idea. The members of the body can do nothing to merit that life. It flows into them and becomes manifest in good works which they perform.

4) But Paul has something more to say about those good works. Those good works are before ordained by God. Every single good work which the child of God performs is prepared by God in His eternal counsel before He is ever born. And that is an amazing thing. He does no good work which God has not decreed that He should do.

5) Not only that but God has also foreordained that He should walk in those good works. It is not as though there is any ultimate doubt about whether we do finally walk in those good works or not. No, even that is foreordained by God. And no man would dare deny that that regeneration in which is our whole salvation is of God. So you see, it is all of God and nothing of man.

The **"christian** living" of the child of God is the fruit of the work of God within his heart, prepared by God as to its minutest details for His children to perform.

Herman Hanko

THE EASY YOKE

(Continued from page 4)

May we together treasure the more the sustaning power of the Lord Christ whose yoke is easy and whose burden is light and let us all grow in the knowledge of Him and His mighty works in us and return praise and glory unto His glorious Name. How can life's problems be burdensome then? Our faithful service to Him is obedience to His commandments with thanksgiving of heart and mind. "For this is the love of God, that we keep His commandments; and His commandments are not grievous." I John 5:3.

Al Heemstra

TRUTH VS. ERROR

Combatting Error

Our calling as faithful children of God is to maintain the truth in all of our confession and walk in the midst of this world. To do this necessitates more than a passivist attitude toward the various forms of error we unavoidably encounter along life's pathway. We cannot simply tell ourselves that we will scrupulously avoid all error and leave it go at that. We are called as soldiers of Jesus Christ to fight the battles of faith and that means that we are to openly combat every form of error that besets us.

It would not be difficult to show that such a battle has been fought by the saints throughout the ages. The Lord Himself was continually met in the preaching of His Gospel by the hostility of the Scribes and Pharisees whose hypocricies He thoroughly exposed. The ministry of the Apostles was a continual experience of opposition and persecution in which they ably withstood the assaults of the exponents of error. In the early centuries sceptical and subtle pagans focused their attack upon the truth when they wrote numerous clever and witty satires impugning the faith. It was a century of strenuous conflict for the truth, marked not only by the outward martyr conflict with paganism, but by the all pervading influences of a subtle oriental theosophy which, had it prevailed, would speedily have dissipated historical Christianity into empty phantasies. The controversy with Gnosticism was largely a conflict about Scritpure. The Scriptures were the direct object of attack. Such was the test of the church when she was yet young and feeble and her Canon of Holy Writ was still in the process of formation. Yet she could not be crushed. Manfully she overcame sin, the devil and his dominion and the truth emerged once again victoriously.

The Middle Ages witness that gruesome attempt by the Romish Church to suppress the reading and circulation of the Bible among the laity. Ignorance was regarded as a virtue. During the fifteenth century a renaissance of paganism literally honeycombed Europe with new forms of unbelief while the church, which should have resisted it with vigor, appeared to have sunk into deadliest corruption. It looked like a day of triumph for the forces of evil. Error appeared to be on the throne. Truly these were dark ages. Yet, in pious circles the study of God's Word never wholly died out and translations into the speech of the people were made and circulated, mostly secretly, in the chief European countries. Thus was prepared the way for the grand revival of the Reformation, flinging open once more the gates of the knowledge of Holy Scripture, and great was the joy with which the enfranchised church entered on its inheritance. Once more the church stood as the citadel of truth in the midst of the world surrounded on every side by bitter foes.

It was not for long however. Soon the sky was again clouded. Philosophy and science, especially in the eighteenth century, made rapid advances and ere long the seeds of a new rationalism began to be sown in the very bosom of the church. A rampart Deism in England, a Voltareism in France, and a superficial rationalism known as the "Illumination" in Ger-

many ate into the very vitals of the church and for a time made Christianity almost a name of mockery in cultivated circles. In spite of this, however, the defenders of the faith would not be overcome. This formidable foe must be destroyed and the only effective weapon with which she could be combatted was the Sword of the Spirit. With it the faithful remnant went on conquoring and still to conquor.

To all of this history our present era is no exception. New and mightier weapons than ever before have been devised by unbelief to lead in the assault upon the truth. Our conflict today is far keener and more deadly than in any previous time. This time the entire so-called "free world" is literally honeycombed by a renaissance of dissipated religion promulgated by religious fanatics and deluded evangelists. And the church, which ought to resist it with vigor, has either been lulled into spiritual slumber or has been wooed by this devilish paramour. She actually prays for and blesses the very work that purposes to destroy her. What will the end of such apostacy be?

As Protestant Reformed Young People we must tenaciously cling to the truth and keep careful vigil against this foe. The call comes to the faithful band of Gideon, who are not afraid of the battle, to don the armour of God and engage this enemy in open combat. Let's not be passivists toward error. Let's not try to simply avoid him. Let's sharpen the weapons of truth and meet him in open warfare. It's the call to spiritual duty

In heeding this call we do well to take note of the words of one, Mr. L. Read, a noted economist who, writing on certain social and economic questions, gave expression to a theological truth. We quote his words: "There is no limit to the forms error can take. Fighting error alone is an endless, futile undertaking. Knock down one error and new errors are always on hand to take its place. Error fighting by itself is phantom-fighting for the simple reason that it omits — indeed, it precludes — the presentation of what is right. Mere error fighting by itself, without a positive approach, leaves this problem: Even after convincing a person of his mistake you have given him no place to turn except to some other error among countless errors."

Error fighting reminds one of the current war being fought in the orient. Thousands of the orientals are literally mowed down with mighty weapons of destruction but again there are thousands upon thousands more to take their place and suffer the same disaster. The leaders of our country have often said that victory in the far east can never be attained through mass slaughter but, to use the oft-heard phrase, "we must sell democracy to these people." In the spiritual battle of the church there is no end to the massacre of errors. It is like endless slaughter without ever coming to the last ranks until God Himself wipes them all away with fire. They multiply faster than we can wipe them out. Our victory, therefore, is not in phantom-fighting but in "buying and holding forth the Word of Life . . . the Truth that men throught it may be brought to the knowledge of God in Jesus Christ our Lord. Doing this faithfully the Lord Himself will add daily unto His church such as should be saved. And it is He that puts down all our enemies. Confessing, walking and living the truth we **shall** emerge from this battle victoriously.

Hold fast, therefore, that which thou hast that no one take thy crown. (Rev. 3:11)

G. Vanden Berg

Young People's News

NORTHWEST IOWA AND MINNESOTA

A very pleasant evening of Christian Fellowship was enjoyed by all those who were present when the Young People's Societies of Edgerton and Hull met with our Doon Young People's Society in a combined meeting at our Doon church, on the evening of Feb. 28.

The meeting was opened with a song service. Rev. H. Veldman opened with prayer and led us in Bible discussion on John 13:1 and 2. The special numbers on the program were as follows: A double duet by a group of girls from our Doon Society, a piano solo from our Edgerton Society, and an essay from our Hull Society. Mr. G. Van Baren gave a talk concerning the Federation and also closed with prayer.

The Doon Society served us delicious refreshments at the home of Miss Margery Stellinga, immediately after the meeting.

The annual Prayer Day and Good Friday Services of our Hull congregation were held combined with our Doon congregation at our Doon church. Rev. H. C. Hoeksema had charge of both services.

Since our Hull congregation does not have a pastor, Mr. B. Woudenberg is laboring in our midst at the present time.

On the evening of April 23 the Board of the Society for Protestant Reformed action sponsored a lecture entitled "Our Present Struggle in the Light of the History of the Church of All Ages" by the Rev. H. Hoeksema, from Grand Rapids, Michigan. This inspiring lecture was very well attended. The lecture was held in the Auditorium of the Doon Public School.

The people of Northwest Iowa and Minnesota enjoy hearing the Reformed Witness hour every Sunday morning over radio station KELO.

Beverly Hoekstra

MICHIGAN

The Choral Society of our First church sponsored its annual Spring Program, May 2, in the auditorium of the Grand Rapids Christian High School. Our Choral society has members in it from our neighboring churches, and is capably directed by Roland Peterson. The choir is small but well balanced and has good harmony.

They favored us with several numbers, and there was an organ solo by Jim Jonker. This was the second special program rendered by the Choral society. I'm sure I am speaking for everyone who was present when I say that we certainly enjoy our Choral societies programs and always look forward to the next.

The Young People of our churches in Grand Rapids, Hudsonville, Holland, and Grand Haven enjoyed their annual Spring Banquet, May 11, in our Fourth Church. We had a Beef Roast supper with all the trimmings. Couples from the Mr. and Mrs. Society of our First church served and various mothers cooked the meal. The theme chosen for the occasion was: "The Love of God" based on Rom. 8:38 and 39.

After supper there was a short recess with program in the auditorium afterwards. We sang a few numbers from our psalter directed by Mr. A. Heemstra.

There was an instrumental duet by Marge Korhorn and Fran Flikkema, and a vocal duet by Theressa and Nancy Miedema, from our Hudsonville church, accompanied by Nancy Bult. Then Rev. H. Hoeksema gave us an inspirational speech on "The Inseparable tie of the Love of God." In his speech Rev. Hoeksema pointed out the following:

When ever we speak of the Love of God we must always emphasize that last phrase. It is the Love of God when it is the love of God through Christ in us; it is the love of God when it is the love of God through Christ in us to God; it is the love of God even if it is the love of God through Christ in us to others. True love has its origin in God; even when that love of God is working in us through the Spirit, it has its origin in God; even when it is a love we have for one another, it has its origin in God.

In the final place we know that God loves. That love of God in himself operates because God is triune. The trinity: Father, Son, and Holy Ghost is the personal tie of that love. The Father loves the Son with an infinitely perfect love, eternally. The Holy Ghost loves the Father with an infinitely perfect love, eternally; and the Son loves the Father with an infinitely perfect love, eternally. That love is of the Father through the Son and in the Holy Ghost, that is the love of God.

That love of God is directed through Christ in us. God the triune God, the Father of the Son, loves us. When we speak of the love of God to us we mean it has its origin only in God, never in us. We in God love one another. The love of God is always one sided. As he ordained Christ from before the foundation of the earth.

God has shed abroad his love in our hearts. Even that does not mean our love to God, but God's love to us. Through his Spirit he causes us to taste that he loves us. When God pours his love in our hearts, the fruit is that we love God. If we love God as the fruit of the love he has toward us we can love one another. We love God perfectly forever. In Rom. 8 we read that we can never be separated from that love of God. It is simply impossible that we could ever be separated from his love. In God the tie of love is, of course, entirely unbreakable. The love of God to Christ rooted in God can never be separable. The love of God rests in his eternal decree.

Oh, if it were ever true that the love of God was depended at all on what we are, do, or how we love, it would not stand a moment; because, it is rooted in God. It is absolutely impossible too, that we could ever be permanently seperated from the love of God, but it is possible that for a time we could lose the consciousness that God still loves us. When we fall into sin the experience of that consciousness that God still loves us is in the prayer "oh God be merciful to me a sinner," Even in our sin, when we fall, when we transgress the law of God, principally we cannot be separated from that love. We love him in and through that prayer.

Nothing can separate us from the love of God, not the enemy, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, because that love is not

rooted in us, but in God alone. Perhaps you will say if that is the case we can fall into sin, if that is the case than we have no responsibility, if that is true we can live like we want to. On the contrary, this is true; responsibility presupposes freedom, true freedom, freedom in the since that we can, and will, that we may, and that we do love God and keep his commandments. That is the highest form of responsibility. Oh it is true by nature even the sinner is responsible to God in that he must love God; but he cannot, and will not, and cannot will to do what he must; therefore, the scriptural concept of the love of God is not condusive to a life of sin and carelessness. When God pours out his love in Christ to his own, than we will never say I won't but I will, we will never say I can't, but we can, Thanks be to God.

Finally that, of course, is our only comfort, that love is of God and not of us, that we can never be separated from the love of God; because, it is of God. We know nothing shall happen, we shall persevere until He takes us to his tabernacle.

Following the speech John Haan, from our Fourth Church, favored us with an organ solo — "The Love of God" which fitted into the theme of our banquet perfectly and drew our evening of Christian fellowship to a close. Rev. Hanko appointed a committee for our annual midsummer Young People's outing, which consisted of: Tom Newhof, Don Faber, Herm Woudenberg, John Haan, Gret Lubbers, Joyce Doezema, Thelma Pastoor, and Marge Korhorn. He then closed with prayer.

Ruth Dykstra

We Gratefully acknowledge:

Redlands First P. R. Church	$ 19.70
Mr. and Mrs. Society, First P. R. Church of Grand Rapids	175.13
Hope P. R. Church	29.85
Doon and Hull P. R. Churches	31.20
A Friend	10.00
	$265.88

INTERESTING STATISTICS

Since 1900, the population of the United States has doubled, but the number of persons 45 to 64 has tripled, while the number 65 and older has quadrupled. In 1952 there were more than thirteen million men and women 65 years and over and the number is increasing at the rate of 400,000 a year.

JUST FOR TODAY

Lord, for tomorrow and its needs,
I do not pray;
Keep me, my God, from stain of sin
Just for today.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for today.

Let me be slow to do my will,
Prompt to obey;
Let me faithful to Thy Grace,
Just for today.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips,
Just for today.

So, for tomorrow and its need
I do not pray;
But guide me, guard me, keep me, Lord,
Just for today.

NATURE STUDY

THE WITNESS OF GEOLOGY . . . THE DELUGE

We have taken note in foregoing articles that evolutionistic theories have been seriously questioned. Not only do Bible scholars, who have always battled against these worldly views; but also some of their own colleagues have raised doubts. Many among them have discovered that all too often the results of their gropings have led them to conclusions which coincide remarkably with many of the historical facts which are recorded in the Bible.

The histories of ancient peoples bear a striking similarity to the first chapters of Genesis. The Chinese, for instance, record the history of the patriarchs; but put special emphasis on their immediate predecessors. They may call them by different names and have an erroneous interpretation of that early history, but it is still striking that most of the main facts are remarkably similar to those in Scripture.

There is no fact in the world's history that is better substantiated than that which is recorded for us in the book of Genesis concerning the Flood. Yet, nowhere do men show their ignorance and their folly more conspicuously than when they attempt to forget it, for they cannot consistantly deny it. The first great proof of the Deluge is the Bible itself. This is a conspicuous authority because of its unchanging characteristic, its age, and its universal acceptance. Dropping from the press at the rate of 70,000 volumes per day in 500 different languages, it is the world's alltime best seller.

Those who attempt to relegate the early chapters of Genesis to the realm of mythology are overwhelmingly contradicted by the other Bible writers who believed and testified of this world catastrophy. Isaiah 54:9, Ezekiel 14:14, Hebrews 11:7, I Peter 3:20, II Peter 2:5, all confirm the account of Moses. Jesus also testifies of the veracity of Genesis and the fact of the Flood in Luke 17:27. Certainly those who want to acclaim the prophets of Scripture and especially the modernists who still worship Jesus as the epitome of manhood, would not accuse them of wilful prevarication or wanton gullability. Christ speaks of the Flood in connection with his second coming. Certainly Christ would not use a myth to substantiate his second coming to his already doubting disciples. If we doubt the fact of the flood, we have lost the assurance which is so integral with Scripture.

But why should any man doubt the Flood? Only because he does not want to arrive, after much study and investigation, at the same conclusions as are presented to him in Scripture! There is truly more evidence in the world about us, which speaks loudly to us of this age-old deluge, than there is for such recent recorded history as the Battle of Hastings or that of Waterloo.

As we saw last time, such ancient men as Shem and his brother lived very long lives and their youthful experiences were passed by faithful tradition, and possibly personally to Abraham and Isaac. Isaac had lived for fifty years before Shem died. Now, it's not unreasonable to believe that other national patriarchs, comparable to Abraham, passed these same stories to their generations. That is certainly the only explanation which is

creditable for the similarity of the most ancient history recorded by far distant peoples.

Let's look at just one of these stories. It is one of the most remarkable and was found by the Spaniards in Mexico and is preserved in written form. "The first age of the world, called Atonatiuh or Sun of the Water, was terminated by a universal deluge. A man named Coxcox and his wife with their children and animals and seeds were saved on a raft of cypress wood" (supposed to be identical with the gopher wood of the Bible). "When the Great Spirit, Tezcatlicopa, ordered the waters to subside, Coxcox sent out a vulture, which did not return, but stayed to feed upon the dead bodies scattered on the earth. He then sent out a humming bird, which returned holding a branch in its mouth with green leaves upon it." How could the Aztecs have such a remarkable story if their ancestors had not transmitted it through the ages that followed the flood? Similar accounts have been unearthed in Nineveh which were written before Abraham's time.

If we look at the Genesis account, we read that in the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. We may find it quite a task to explain just where and how the water came "from the great deep." And many people do balk at just this point in the Scriptural account. However, did you ever stop to think where the waters "from above" came from? We all know, don't we, that rain falls from oversaturated clouds which in turn are formed when water is picked up from the sea and the earth? And we know too, that this is an ever-occuring cycle. So, it's strange too, that such an amount of water could fall from above. We know that God uses natural phenomona — the same regular system which he created — to execute his designs. However, he also disregards his own ordinances when it pleases him. Thus, he raised and lowered a super-abundance of water upon the surface of the earth.

Now we are to distinguish the fountains of the deep from the sea itself, however. Scripture reveals three types of water or water storage about the earth. In Proverbs 8:28 we read, "When he established the clouds above; when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his command: then was I by him."

Undoubtedly, all three of these storehouses of water contributed to the deluge. It is not unreasonable to believe that the great underground reservoir was unleashed by the tremendous upheaval caused by the tipping of the earth on its axis. We know that in many places water bubbles out of the ground quite freely even now. Imagine once, if great crevises opened up and water rushed up; if rocks were torn assunder and the great pent up storage house of the dark earth were broken into; it must have occured with tremendous force and at great speeds in order to effect the havoc which is visible deep into the earth's crust.

We may rightly say that much of the volumes of water were supplied in this way. Remember too, that the water rose to a height of at least 28,000 feet in fourty days. Thus, the water must have risen at the amazing rate of 700 feet per day. Many students maintain that the rise was even more phenomonal during the first week or two of the flood. Can you imagine the scene in Noah's day? The people were literally overcome and those who were near hills or mountains must have found it next to impossible to gain even a foot of ground. There must have been a swift current of water two or three feet high plunging from all high places, and what animal or human could combat that against even a rising tide? The dwellers in the plains were engulfed

by eight to ten feet of water before an hour was up. We only marvel that Noah's ark was not dashed to pieces. But the careful, painstaking, and Godly work of a hundred and twenty years was rewarded by the almighty hand of God.

After all the turmoil, a great calm and the receding of the waters took hold of the earth. A greatly changed earth appeared, but it was no concern of Noah and probably was not even very evident to him since he had landed in a strange place. He simply gave thanks to God — he was not concerned with the upheaval of the earth because he accepted it as a fact and had witnessed this mighty work of God himself.

On the basis of our Biblical knowledge, we can seriously question modern geological theories. When we begin to realize what really took place at the time of the Flood, we can even proffer logical explainations for present geological phenomona. It might be profitable to consider some of the discoveries and theories which the geoligist offers.

He has found that in certain strata or layers of the earth, there are definite characteristics which 'date' these various strata. However, he is also confronted by discoveries which conflict with his pet theories. For instance, there are many places in which we may find recent as well as old fossils. How these got mixed up he doesn't konw. Also, in many parts of the world, we can find old layers which are above new layers. As an illustration we could look at the discoveries on the plains of Shinar where there are found cross sections of advanced cities under the covered ruins of very primative civilizations. Of course, they say that something must have happened to civilization between these two layers. Besides, similar layers over the whole world do not fit into the same system of levels. We often find hard rock strata above soft sand stone and that certainly does not fit well into the evolutionistic scheme of things. However, in many places, it is entirely possible that the first sands of the Flood settled fast and thus did not harden and that the later waters did not recede so fast and thus formed harder rocks.

Another question is this, Why do we not find human fossils along with the remains of other animals? Evidently, we do not find a great deposit of human bones because there were not nearly as many humans living then as there were animals. Remember, that human civilization was still fairly centralized and was not yet subject to the dispersion at Babel. Animals roamed around much more than man and thus were living under ideal conditions. Rich coal and mineral beds speak to us of the fact that the earth before the flood super-abounded with rich vegetation too. Besides, man was limited to the strictly arid and warm regions. There, on the surface, his remains were subject to the decaying elements — and this is as it should be because God willed to destroy man for his sin.

Just to end our study for this time, we might well look at one other striking fact. We have all seen fossil remains of small sea animals or even plants. The worldly scientist claims that the ocean has covered the land at many periods and can do so again in millions of years. However, why doesn't he admit the fact of the Flood? Isn't it plain that such a conglomeration of former living matter is not just an accident? If we examine some of the findings of such fossils, it will surprise us that many of these things really put the worldly theory to shame. For instance, some of the fish fossils are so intact, that there is evidence of pigmentation in the stone which engulfed them. There have been Squids that were found with their 'ink bag' full yet. Now this is proof of only one thing. You see, the Squid uses this ink bag as a pro-

(Continued on page 21)

MILITARY MAIL BAG

Hello Fellows,

Again it is time to bring something for the Military Mail Bag section in the Beacon Lights. We have a letter for you to read and enjoy. May they keep coming in, so that it can be better for me to fill these pages, and bring something interesting for our readers to read.

Here is the letter that we have for our section in the Beacon Lights. It is from Gerald Cnossen.

* * *

March 18, 1954
Chorwon, Korea

Dear Friends,

I just received my first edition of the Beacon Lights. And was very happy to get it. I looked at the Military Mail bag and see it is rather empty, so I thought now I'm going to sit down and write a line and help get that thing filled up.

I have been in Korea now for ten months, a couple of more weeks and I will be away from home for one year, but I am thankful the time has gone as fast as it did and now I'm looking forward to that day I can go home again, and if the Lord willing I will go home next month. I'm really counting the days now, and looking forward to seeing my wife and loved ones again. The 40th division is suppose to leave Korea in Mid May, at first I thought I would go home with the division but a new list came down, and they have me down for April, so I will go before the division goes. I'm glad of that because I will get home so much faster.

I'm down in a place called Chorwon now. The city of Chorwon isn't far from here, but it's all bombed out and there is no one living there. Just beyond the city is Joe Chimp and he seems to be pretty quiet now too. I have been in the front lines ever since I've been in Korea. But it isn't bad at all as long as Joe stays over there. I don't think it would be healthy here if he started something, because this is the Gateway to Seoul.

We have it good here now, we have a quonset hut for a mess hall, and we live in squad tents with a floor and two stoves. We also have a quonset hut for a day room. I attend service every Sunday I can, but there are times I'm on duty and can't make it.

I have a pretty good job now, I was in a rifle platoon at first. I carried a B.A.R. but I got this deal in communications while we were up on Sand Bag Castle, and I really like it. I operate the switch and radios and run the generator for our electric lights. We keep busy, but don't have much to do lately, because we plan on moving out of here soon. We have to have a parade by Seoul. We're going to move off line, and I hope to leave from there.

I sure can't kick about the weather we had this winter, it only got around zero a few times and we had 4 inches of snow at the most, the days are getting warmer now, but the nights are cold.

I guess that's it for now, I hope I can soon return to the good old U.S.A., but at the Lord's appointed time only.

Your Christian Friend,
Cpl. Jerry Cnossen.

(Continued on page 21)

Lifting the Lid . . .

Communism

Part VII

(Continued)

Yes, although the secret controlling powers of Communism may wish to have Christ and His Church cast forever into eternal Hell (this is an actual modified statement of our present day secret Jewish Masonic rulers of the world. The original statement is of such an extremely diabolical nature that it is unprintable); although they may be deaf to the cries of the countless victims of modern world wide wars and depressions, and although the Communists themselves will stop their ears at the shrieks of the dying victims of slave labor and starvation and to the screams that issue forth from the Soviet torture chambers, some day these infidels as well as all of the rest of the haters of God in this world from the time of Cain to the end of the world shall not only hear screams, but shall SCREAM themselves for the rocks and the hills to fall upon them in order to hide them from the wrath of Him that sitteth upon the throne, and from the wrath of the Lamb. But in that day their cries shall not be heard because the earth and the heavens shall also have fled away from before the face of the judgment seat of the Lamb. And then they shall be cast into the Lake of Fire where there shall be weeping and gnashing of teeth, where the smoke of their torment ascendeth up forever and ever, where the worm dieth not and the fire is unquenchable. This is the ultimate failure of Communism and its secret controlling powers forever.

But this same judgment of God upon the wicked will be a cause for rejoicing for you and me as well as all of the elect, who are always being killed all day long for the sake of Christ by wicked men. And only by God's unfailing grace are we able "to be killed." By nature we true Christians are also haters of God. By nature we also fall under God's wrath and condemnation. And don't think dear reader, that we of ourselves can fight the battle of faith — no, not even the least particle of it. Remember that Peter once tried this too, but failed miserably. But thanks be to Christ Jesus who fought and overcame the Devil and all his powers and who has redeemed us unto Himself forever by his blood. And only by His sovereign grace and absolutely nothing on our part, we are not only able to but will want to fight the devil and his whole dominion — not just a part of it. "If God be for us, who then can be against us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things, present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:38-39)

Yes, dear friends we by faith may have to have trials of torture, cruel mockings, and scourgings, and even of bonds and imprisonments. Oh that is not all. We may even be stoned, be sawed asunder, or be shot to death. Oh, dear reader, I plead with you, don't think that this cannot happen here in America. The enemies of our Lord are constantly working day and night to overthrow His Church right here in the United States. They cannot rest. (Psalm 64:1-6; 73:1-16) We are living in serious times — much too serious to be bitter and hateful against those who were formerly one with us, but now have departed from the truth of God's Word. But rather let us pray for them, that they may repent of their error and consequently may be one with us again. The time has ap-

proached in many foreign lands and is rapidly approaching in the U. S. when we will not be able to enjoy the privilege of attending Church services, society, catechism, the Christian schools, etc. (I am afraid that we people take these things too much for granted); but will be wandering about in filthy rags, starving and freezing to death, in the deserts, and in the mountains, and in the caves and dens of the earth (of whom the world is not worthy). Does God do this to us in His anger? Oh no, He does this in His mercy and love in order to make us better equipped to serve Him in His Kingdom. He does this in order to purge away the old man of sin that still reigns within our mortal bodies. And this can mean nothing but love that shows our Lord to us. For we know that all things work together for good to them that fear God, to them that are the called according to His purpose (Rom. 8:28). For the sufferings of this present time are not worthy to be compared to the glory that awaits us. Because in heaven God shall wipe away all tears from our eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things will have been passed away. And best of all there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie. — WHY? Because the Lord God, our friend, whom we shall see face to face, omnipotent reigneth. And He shall reign forever and ever as King of kings and Lord of lords. Hallelujah!

Seymour Beiboer

NATURE STUDY

(Continued from page 18)

tective mechanism and the moment it becomes alarmed, empties this sack to provide a 'smoke screen.' Now, the cataclysm of the flood overtook some of these animals so quickly, that they did not even have time to discharge this fluid and the bags have been found intact.

Just look at much of the natural beauty around you and consider how it was made. Truly, it is too wonderful for us, but we can understand somewhat, just how it has been formed. Especially out West, in Zion, Yellowstone, and Grand Canyon National Parks we can see the wonderful hand of our Creator. We stand in terror of his judgments which brought much of this beauty about, but we can give thanks just as Noah did. Through the Flood, God gave us rich natural resources, rich and fertile land, continents and seas, seasons, beauty in rock and hills, but especially a warning to trust him implicitly, flee from sin, and seek him in faith.

Dwight Monsma

MILITARY MAIL BAG

(Continued from page 19)

Cpl. Gerald Cnossen, US 55317040
Co. C, 224 Inf. Reg., 40th Div.
APO 6, c/o P.M. San Francisco, Calif.

Thank you Jerry for your letter. I hope you are home by the time you see this article in the Beacon Lights. The last place that I was in Korea was close to Chorwon, so I was close to the same area that you were, and know a little about the country where you were.

In the last Beacon Light I wrote about a city and I notice that the name of the city was misspelled. It should have been Nara instead of Nora. This is the close of another month's servicemen section, and we hope you fellows will write us a letter as soon as possible, so this page can be good and full next time.

Military Mail Bag
Everett Buiter
R. R. 2, Box 120
Tinley Park, Illinois.

The Federation Board Speaks

Dear Federation Members and Young People,

Two months have gone by since your Board has been heard from. During that time we have been busy with our work in connection with the coming convention, the 14th Annual Convention to be held at South Holland, Illinois. The Board anticipates a splendid Convention for we know that the Host Committee has been and will be working hard to make this prediction a reality. The Board, in name of the undersigned, comes to you at this time with the urgent request that we make this the best Convention ever. We know that these are troublesome days, but let us go on in faith and trust that our God is always near, ready to save.

How can we make this the best Convention ever? In the first place we urge all the societies to send, if at all possible, the total allotment of four delegates so that the business necessary to the successful running of our Federation may be efficiently and representatively executed. In the second place let's all come prepared to discuss the proposals which the Board hopes to have in your hands because this is **Your** Federation and we're working for **You.**

Visitors are always a necessary part of every covention and the Board takes this opportunity to urge everyone to begin planning now for a delightful, inspirational, and edifying three days in the company of Covenant Young People at South Holland. See you all at South Holland then, D.V.

Two meetings have been held by the Board since our last report, which appeared in the March Issue of Beacon Lights. Our meetings have been routine in that we have taken care of all necessary and usual business which occurs. However, a few other matters have occupied our attention, one which we have already mentioned, namely the coming Convention. The Board also is engaged in looking for a new Editor-in-Chief because the present Acting Editor, Mr. A. Heemstra, consented only on a temporary basis. Joan Rutgers from our Oak Lawn Church has been appointed by the Board to keep us supplied with news from the Illinois-Wisconsin area. Come on Staff-Writers "let's keep on the ball." We want to hear from you.

By this time you have all undoubtedly had opportunity to see the report of the Business of last year's Covention and the new copies of the Federation Constitution. Watch for material concerning our convention and once again, Let's make it a good one.

Yours in His service,
THE FEDERATION BOARD
Agatha Lubbers, Ass't. Secy.

CHRIST THE SMITTEN ROCK

Behold the Rock, which was smitten, and the waters of life gushed forth. Behold the fountain, that is set open to the house of David, for sin and for uncleanness: a fountain, not of water only, but of blood, too. O Saviour, by Thy water we are washed; by Thy blood we are redeemed. Those two sacraments, which Thou didst institute alive, flow also from Thee dead, as the last memorials of Thy love to Thy Church: the water of baptism; the blood of the New Testament shed for remission of sins: and these, together with the Spirit that gives life to them both, are the three witnesses on earth, whose attestation cannot fail us. O precious and sovereign wound, by which our souls are healed! Into this cleft of the Rock, let my dove fly and enter; and there safely hide herself from the talons of all the birds of prey.

Mr. Gise Van Baren
1132 Bates St. SE
Grand Rapids, Mich.

Oct

Don't forget . . . . .

THE 1954 P.R.Y.P. CONVENTION

August 17, 18, 19

at South Holland, Ill.

The Theme . . . . .

THE ANTITHESIS

a. The idea
b. The danger of losing it
c. Our calling to live it

PLAN TO ATTEND!!