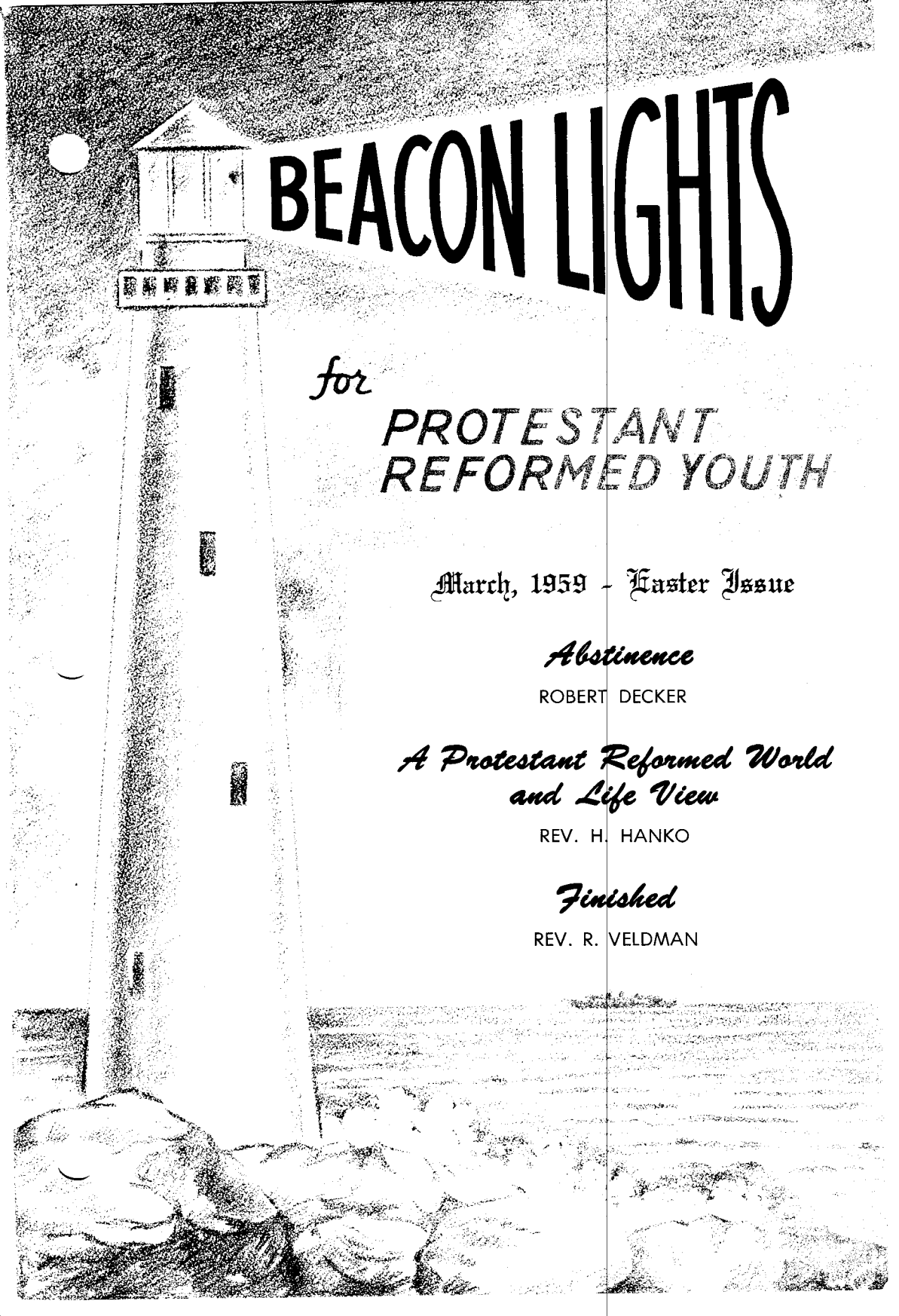


BEACON LIGHTS

for

PROTESTANT REFORMED YOUTH

March, 1959 - Easter Issue

Abstinence

ROBERT DECKER

A Protestant Reformed World and Life View

REV. H. HANKO

Finished

REV. R. VELDMAN

BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOLUME XIX **MARCH — 1959** **NUMBER 2**

Published monthly, except July and September, by the Federation of Protestant Reformed Young People's Societies.

Charles Westra ..... Editor-in-Chief
Jay Kortering ..... Associate Editor
Lam Lubbers ..... Managing Editor
Garretta Lubbers ..... Finance Manager

STAFF:

Marcia Newhof ..... Clerk
Karlene Oomkes ..... Asst. Clerk

Jim Jonker, Chairman
Mary Pastoor
Marian Kunz
Harry Langerak } Public Relations Staff

Jim Jonker ..... Proof Reader

Seymour Beibour
Bob Decker } Photo and Art

Marilyn Wiersema, Christine Faber ..... Subscription Managers

CONTRIBUTING EDITORS:

Rev. Herman Hanko ..... Christian Living
Rev. Gerald Vanden Berg ..... Truth vs. Error
Rev. H. C. Hoeksema ..... Bible Outlines
Miss Agatha Lubbers
Mr. John Buiter } Nature Study
Alice Reitsma ..... News Editor

REGIONAL STAFF WRITERS:

Roger King ..... Michigan
Ruth Poortinga ..... Illinois
Darrel Huisken ..... Minnesota

All material for publication should be addressed to MR. CHARLES WESTRA, 845 Alexander, S. E., Grand Rapids 7, Michigan. Grand Rapids subscribers please forward subscription dues to CHRISTINE FABER, 1028 Temple S. E., Grand Rapids 7, Michigan.

Subscribers outside of the Grand Rapids area please forward subscription dues to MARILYN WIERSEMA 1149 Orville St., S. E., Grand Rapids, Michigan.

Subscription price: $3.00
Entered as Second Class Mail at Grand Rapids, Michigan

NEXT STAFF MEETING MARCH 5

In This Issue

FINISHED 1
Rev. R. Veldman
TWO BUILDERS: ONE WISE, ONE FOOLISH 3
Jason Kortering
A PROTESTANT REFORMED WORLD AND LIFE VIEW 4
Rev. H. Hanko
CONVENTIONS . . . GOOD OR BAD 6
Rev. G. Vanden Berg
PAUL'S THIRD MISSIONARY JOURNEY, Acts 18:22 - 23:30 (cont.)
PAUL AT CAESAREA, Acts 23:31 - 26:32 8
Rev. H. C. Hoeksema
1959 CONVENTION HOSTS 10
The Oaklawn Society
GRAVITY 11
John Buiter
A PROPOSITION ..... 1[illegible]
John Buiter
NEWS FROM, FOR, AND ABOUT OUR CHURCHES ..... [illegible]
Alice Reitsma
ABSTINENCE 16
Robert Decker

Finished

REV. R. VELDMAN

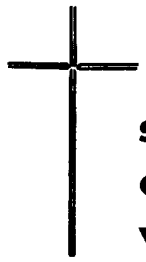
The Lenten season is with us once again, that blessed time wherein we commemorate in a special way the vicarious sufferings and death of our Lord Jesus Christ. Can you think about these things without thinking instantly of those wonderful Seven Words which our Savior uttered while on the cross? They are divided into groups of three and four. The first were uttered before that Stygian darkness that enveloped Golgotha from noon till three o'clock; the last four were spoken in rapid succession, almost as one, just moments before He died. The first concerned others, them of His own who did Him the violence and nailed Him to the cross, the penitent malefactor who found his soul's salvation on the very brink of death, His mother and the disciple whom He loved; the last four concerned only Himself, His agony of soul, His physical suffering, His finished work and His voluntary death. And can you think of these wonderful Cross-words without being reminded, particularly, of that majestic shout of complete triumph: "Finished"?

"My God, My God, why hast Thou forsaken Me?" THOU-ME-FORSAKEN-WHY? — MY GOD! That was the most terrible of them all, the middle one of the seven, uttered in the darkest moment of the darkest hour the world has ever known. That was the moment, if we may point to one moment infinitely worse than any other, when Jesus reached the bottom of hell, endured in all its intensity the frightful agonies of the damned. That is the word, more than any other, that reminds us of those well-known lines:

"None of the ransomed ever knew,
How deep were the waters crossed,
Nor how dark was the night that the
Lord passed through
Ere He found His sheep that were lost."

However, with that fourth crossword His sufferings had been borne, His redemptive work accomplished, and the word may follow which heads this article. Holding the cup upside down, as it were, to show that not one drop remained, He cried with a loud voice: FINISHED!

It was a cry of complete victory! Of relief too, no doubt, that the hellish agony was over at last, but especially of triumph. He cried with a loud voice! That was not the whisper of one defeated; it was the shout of the Conqueror.



seven cross words

Father, forgive them; for they know not what they do.

Today shalt thou be with me in paradise.

Woman, behold thy son! Behold thy mother.

I thirst.

Father, into thy hands I commend my spirit.

My God, my God, why hast thou forsaken me.

It is finished.

It was also a word of most extensive significance for Himself and His own. A very short crossword, this sixth one — just one word in the Greek. Yet a word that embraces all — all His labors — all His sufferings — the whole counsel of the Father — the entire history of the world — the complete redemption of His church — past, present and future — time and eternity.

"Finished!" What was finished? The translation says: "It." That's quite indefinite; in a way it says nothing. Still, for that very reason it says so much. How could this utterance possibly be pinned down to any one thing? Everything was finished that Christ came to do. The Father is satisfied; the law fulfilled; perfect obedience rendered; sin crucified forever! The ransom is paid; sin expiated; the sacrifice brought; the battle fought; victory achieved; curse and death removed; Satan dethroned; wrath appeased; redemption assured! Is there still more? That, too, must be included. It is the announcement that a great, world-saving task is now accomplished. Eternal righteousness merited; the enemy crushed; the snare broken and we are escaped. Could any word be more pleasing to the Father, sweeter to the angels, more blessed for God's elect, or more terrible for the devil and the wicked?

"Finished!" Just what is the meaning? The end? I cannot go on? It's all over now? Germany and Japan were also finished. Is that what Jesus means? Of course not! "Finished" means: completed, fulfilled, accomplished. He carried out the mandate of the Father in every detail. No loose ends were left; no unfinished tasks dropped from His hands to be completed by others. That does not mean that nothing more remained to be done. He still must die, be buried, arise, ascend and sit on the right hand of the Father. He still must gather His church, protest and preserve, sanctify, and glorify her. He still must come again, judge all creatures, and create the new heaven and the new earth. But, the foundation is laid, all is merited, atonement and victory are accomplished, and we can now say: "When we were enemies we were reconciled to God by the death of His Son." Wherefore: "being reconciled, we shall be saved by His life." Heaven, for all His own, will never be more certain than it is now.

Now read the context of this 19th verse of John: "After this, Jesus knowing that all things were now accomplished . . . ." All things!

Mission performed! That's the meaning. Accomplished was the entire counsel of God concerning the work of redemption! Accomplished all the types, shadows, symbols, offices, prophesies of the Old Dispensation! Accomplished His preaching, His miracles, His active obedience to the law, not the least the bearing of the amazing wrath of God! Accomplished our atonement, reconciliation, justification, salvation, heaven! Indeed, mission accomplished!

Isn't it wonderful? Doesn't that necessarily imply all that follows in the way of salvation? Doesn't it mean, that the same mighty power and grace that accomplished all this in the fulness of time will also finish the work IN us; that also the application of salvation must be just as unconditional and unquestionable; and that nothing could be more unthinkable than that our mighty Conqueror and Deliverer would now say: I finished my part, salvation is ready and waiting for you; now it is for you to accept it and be saved, or reject it, and be lost?

"Finished!" Was ever a shout of triumph more warranted? The victory is ours! The crown of life is ready for us! All glory to His mighty grace!

"This is all my hope and peace —
Nothing but the blood of Jesus;
This is all my righteousness, —
Nothing but the blood of Jesus."

RUTH

Ruth was a heathen, a Moabitess
Who left her country of wickedness
She went with Naomi, her mother-in-law
To Israel where the people received them with awe.

Ruth gleaned for Naomi in Boaz's field
From morning to dusk and great was her yield
She took home some grain for Naomi and her.
When it was gone she gleaned for some more.

Ruth married Boaz and became his wife
Because Mahlon, her husband, had died earlier in life.
Ruth and Boaz begot Obed, their son,
Which made Ruth an ancestor of Christ, the Holy One.

CAROL PETROELJE
Hope P. R. Church

EDITORIAL

Two Builders

ONE WISE — ONE FOOLISH

JASON KORTERING

Our Lord Jesus Christ told, while on earth, a story to a great multitude of people. That story had a moral which echoes throughout the annals of history. It concerned itself with two builders. One built a house on the sand near the shore of a stream, another built near the same stream, but dug deep so that its foundation was on the bed of rock far below. A storm arose and completely destroyed the house which was built on the sand, but the house built on the rock easily withstood the devastating blow. The moral obviously concerns itself with the question, on what do you build? What is your foundation?

This moral can be applied to various aspects of life. It can deal with a vocation, marriage, friendships, recreation, etc. In fact everything in life stands related to the question on what do you build? We always build. All our experiences are additions to the mighty structure of life. Basic is the foundation. We must build on something and everything we do contributes to our building. Thus the all important question, what then is your foundation?

We would relate this question to a specific aspect in this article. That aspect is the field of scientific ingenuity. We need not proceed to define for you what science is. We consider it in the common usage as pertaining to physics and chemistry, in fine all the skillful application of the laws God has placed in nature to the end that men produce great wonders e.g. medicines, electronics, yes even rockets and satellites.

Such science has a great place in the lives of men today. We cannot escape its impact. One reads it in the daily newspaper and magazines, hears it on the radio, sees it on television, discusses it at places of work, converses on the subject, and even not infrequently has to hear it from the pulpit. Men stay awake half the night to get a glimpse of Atlas, congressional committees interview leaders to see if we are gaining on Russia, children have directed their attention by some mysterious means from guns to rockets. So, the scientific craze has hit the U.S. Men stand in awe at the great power displayed.

We do not seek to be a prophet of doom. We care not to take a place with those who foretell great victory or defeat. Rather we are content to leave the future to our God. Nonetheless, there is a great danger lifting its vicious head above the laudable advances of science. That danger is inescapable. It always appears when great things happen. It is the danger of worshipping the creature. When Pharaoh's magicians could reproduce the plagues, he trusted in them. Whenever a king could lead to victory, the nation would inevitably grow by leaps and bounds. People want to join the progressive. They want to associate themselves with achievement. During the middle ages and even today, if something great occurs in the life of some individual in the Roman Catholic church that individual is canonized, thereby becoming an object of worship. Great artists, authors, philosophers, inventors, and composers are all declared "heroes of men," and if only one can be associated or connected in some way with them, that is real living.

Today is no different. The "bandwagon" of 1959 is science. The aim of men today is to be associated with its advances. Science goes forth. It has the answers. It demonstrates its intellectual prowess. It will determine our future. If we advance fast enough, we will win over Russia, if not,?. Science literally is the god of the masses. Teach more science in our schools. Get children interested in its future. Train up a child in the way of science.

This is not true merely in the world of godless men. Sad to say that same spirit creeps into the church, and not merely modernistic churches, but also churches of Reformed persuasion. Science has done such wonders, has solved so many mysteries, accomplished such achievement, that science

knows what it talks about, and in that way is worthy of great recognition. The danger is so real that men allow science to influence their interpretation of Holy Writ. That is obvious in the recent discussions on the length of creation days. Do we simply take the Bible, and in the light of its own interpretation, understanding that the Bible is the infallibly inspired Word of God, conclude that God created the world in six days? We must. Science says, no. Science has given its theory in evolution which teaches the gradual development of all things from a single living substance. Are we going to compromise now and say God created by means of evolution? God forbid. Men go to Scripture with the preconceived ideas of science and with the assurance that science knows what it is doing, interpret Scripture to harmonize with the findings of science.

That indeed is sad. What authority or power of existence has science, but that it derives it from the Word of God. Science as it exists in most schools today, completely isolates itself from that Word. As such it is foolishness. It bases itself on a weak foundation. It shall fall. Only science that subjects itself to the Word of God can ever endure in truth. In such a way, science has a place also in the lives of our young people. Never apart from, but under the authority of the infallibly inspired Word of God. You may ask, is the Bible then a textbook on which to base our knowledge of science? It is not a textbook, but all the facts of Scripture must determine the content of our conception in the scientific field. Scripture clearly indicates creation in 6 days, and such a fact brought to us by the power of the Holy Spirit, may never be denied no matter what science may say to the contrary. Science must harmonize with the Bible, not the Bible with science. The Bible is the only foundation for wisdom. The Bible is first and last, the sole authority of all truth.

Thus the application of Christ's story. On which foundation do you build your life? Is the Word of God your only guide, or has the influence of modern science touched your life? The wise man builds his life and conception of truth on the Word of God which reveals Christ in all His glory; the fool rests confident in the laurels of science. The Word of God abideth for ever, the foolishness of science apart from that Word shall come to naught. Be ye wise builder.

CHRISTIAN LIVING

A Protestant Reformed World and Life View

REV. H. HANKO

III.

In our last article, we were making a few quotations from certain writers who are addicted to the view of "Common grace" to show what was meant by those who adopted the view in the Three Points of the Synod of 1924 which spoke of a general operation of the Holy Spirit upon all men which restrains sin in man; and when in the third point, they spoke of good which the unconverted man can do as a result of this general operation of the Holy Spirit. There are a few more quotations to which I would like to call your attention.

Berkhof, in his "Manual of Reformed Doctrine" treats the subject of original pollution. When, however, he characterizes this orginal pollution as "Total inability," he writes, "Here, again, it is necessary to distinguish. Reformed theologians generally maintain that the sinner is still able to perform (a) natural good; (b) civil good or civil righteousness; and (c) externally religious good. He may perform acts and manifest sentiments that deserve the sincere approval and gratitude of their fellow-men and that even meet in a measure with the approval of God," p. 146. Here, obviously,

Berkhof teaches that the wicked man, apart from saving grace, can do good – good in fact, which meets with God's approval be it ut in a measure.

On pages 227 and 228 of this same book, Berkhof is discussing the effects of common grace. The first effect of common grace is that the sentence of God that man would surely die is stayed. And then he writes, "Restraint of sin. Through the operation of common grace sin is restrained in the lives of individuals and society. The element of corruption that entered the life of the human race is not permitted, for the present, to accomplish its disintegrating work." He goes on to say that other fruits of common grace are "c. Sense of Truth, Morality, and Religion. In virtue of common grace man still has some sense of the true, the good, and the beautiful, appreciates these in a measure, and reveals a desire for truth, for external morality, and even for certain forms of religion. d. Civil righteousness. Common grace enables man to perform what is generally called civil righteousness or natural good, works that are outwardly in harmony with the law of God, though entirely destitute of any real spiritual quality."

These various effects of common grace are more fully developed by Berkhof in his "Systematic Theology," although the idea expressed is essentially the same.

This same position is also strongly maintained by Dr. H. Henry Meeter in his book entitled "Calvinism." On page 69 he writes, "As we study human life particularly as it is lived amongst pagans and unbelievers, it presents to us a most serious problem. On the one hand we have statements in the Bible which describe pagans and unbelievers as haters of God and of one another, unable and unwilling to do any good and inclined to all wickedness, totally depraved. On the other hand we observe a type of life among these pagans and unbelievers which seems to give the lie to the description which the Bible presents to them." It is quite striking to note here that the doctrine of total depravity, Meeter admits, is a doctrine taken from the Bible; while the good life of the pagans which seems to give the lie to the Bible is an idea which is based merely on observation. Meeter then faces his problem by formulating it in the following words, "How shall we solve the problem of the bad which the Bible ascribes to unregenerate men and those 'excellent' deeds performed by these same unregenerate and pagan men? We cannot say of these excellent deeds that they are splendid vices. We cannot call them the products of sin. Sin will not produce such good results . . . How then can we account for these laudable deeds found among the pagans and unregenerate?" p. 70. The answer is, of course, that this is due to common grace. He writes, "But can this influence of God whereby he restrains evil passions and prompts to outward good, truly be called grace?" Then after answering the question as to the meaning of grace, he writes, "Does God show any grace, *any attitude of favor,* any good-will, any love, to unregenerate, specifically to such that are non-elect or reprobate sinners?" The answer is first of all that God is always filled with wrath against them. But then he also states, "Nevertheless, that same Bible does express an attitude of favor, even of love of God to non-elect sinners," p. 74. This is the reason for excellent deeds which pagans perform!

To quote but one more paragraph from this book: "If, then, sin tends to break down culture, must we conclude that no culture is possible in heathen lands, where that redemptive work of Christ is not found? Not at all. That would be true, if sin were the only force still at work in these circles. For sin would destroy and ruin all. But as we learned in our study of common grace, even in the far away pagan lands God still causes forces to work which counteract the destructive force of sin; and He brings to pass much good in a cultural way, despite sin. You need only to look at the high degree of civilization found in several pagan lands of antiquity, notably ancient Greece and Rome, in order to realize that sin has not been able to ruin all. Instead of the wilderness which sin would make of this pagan world, culture is often highly developed. What lofty ideas are at times found in Plato, in Aristotle, in the writings of the ancient dramatists, what admirable works of art, especially of architecture, what great logicians and mathematicians among them!" p. 86. Evidently the doctor is carried away as he contemplates these "lofty" and "magnificent" products of pagan culture.

This view of Common Grace was first developed in detail by Dr. Abraham Kuyper. He did this about the turn of the century

especially in a three volume work known as "De Gemeene Gratie" or simply "Common Grace." However, these views are also clearly expounded in a series of lectures which Dr. Kuyper delivered at Princeton, New Jersey on the L.P. Stone Foundation, and are known as the Stone Lectures. One could quote almost anywhere in this book to find that the view of Common Grace spoken in the Three Points was also the view of Dr. Kuyper. However one or two quotations ought to be sufficient. On pages 29-31 of this book, the doctor notices that "Of paganism it can be said in general, that it places *too high* an estimate upon the world, and therefore to some extent it both stands in fear of, and loses itself in it. On the other hand Islamism places *too low* an estimate upon the world, makes sport of it and triumphs over it in reaching after the visionary world of a sensual paradise." Calvinism however makes neither of these mistakes. "Thus making its appearance in a dualistic social state, Calvinism has wrought an entire change in the world of thoughts and conceptions. In this also, placing itself before the face of God, it has not only honored *man* for the sake of his likeness to the Divin image, but also *the world* as a Divine creation, and has at once placed to the front the great principle that there is a *particular grace* which works salvation, and also a *common grace* by which God, maintaining the life of the world, relaxes the curse which rests upon it, arrests its process of corruption, and thus allows the untrammelled development of our life in which to glorify Himself as Creator . . . And for our relation *to the world*: the recognition that in the whole world the curse is restrained by grace, that the life of the world is to be honored in its independence, and that we must, in every domain, discover the treasures and develop the potencies hidden by God in nature and in human life."

There is one more quotation I would like to make next time before we summarize all of these thoughts.

TRUTH VS. ERROR

Conventions . . . Good or Bad

REV. G. VANDEN BERG

(Continued)

Misconduct and misbehavior are convention evils! No sign of them is to be found in a convention of *Protestant Reformed* young people. It must be the aim of every conventioner to uproot every appearance of these evils and to strive *"to be holy and without blame before Him in love."* That's a Protestant Reformed objective and to attain it, the convention of Protestant Reformed youth is but one various means. Use it, therefore, unto that end and remember in 1959 our theme is: *Christ Our Life!*

MORE THAN FUN

However, we hasten to add that the aforementioned evils are not the only things that disparage convention activity. Another evil is rooted in the error that conventions are *just for fun!* We do not say that there is no place for wholesome recreation during the days we are together in convention or that it isn't and shouldn't be fun to spend three days annually in convention with the young people of our churches from California to Michigan. A good ball game with Rev. Vos as umpire is exciting to watch and if you're one of the participants, make sure the ump is on your side or else *watch out!* I remember from last summer. He called me out every time and I think he had delight in doing it. And when I made an error, he was elated! What's more refreshing on a hot summer afternoon than a dip in the lake — at least for those who have aquatic blood Then there's volley-ball, treasure hunting shuffle-board and many more ways for youth to expend some of its irrepressible energy.

Convention time is allowed for these things and they are properly figured in the schedule of activities.

ERRORS

Error creeps in when these activities are construed to be the *main purpose* in convention. We then lose the proper balance. The emphasis is placed upon the physical rather than the spiritual. We seem to lose sight of the fact that *"bodily exercise profiteth little but godliness is profitable unto all things having promise of the life that now is and of that which is to come."* (I Tim. 4:8) We commit, therefore, a serious error when enthusiastically we participate in the recreational part of the convention but manifest boredom, indifference and even absenteeism during the business meetings and the programs that are designed for our instruction and spiritual edification. Likewise we do wrong when we have no other interest in convention than to see that our bellies are filled at the banquet. Such errors are a blemish upon the convention. When we practice them we derogate the convention to a mere waste of time and xpense. We do not have to travel hundreds of miles to take a swim or to play ball or to fill our belly. Although, as was said, there is and should be a place for the recreational in convention, that place is secondary. *"To every thing there is a season, and a time to every purpose under heaven,"* (Eccles. 3:1).

MORE ERRORS

Another error that threatens the success of a good convention is the lack of proper programming. By this I do not mean that the host society is guilty of failing to provide adequate programs that are conducive to the spiritual objective of the convention. Neither do I have in mind now the failure of the selected speakers to explain the truth with concision, clarity and inspiration for the young people. These also may be termed *possible errors* but we have in mind the failure of all the societies represented in convention to cooperate in the preparation and presentation of assigned numbers for the various programs that are to be rendered. It ; understood that arranging programs in which various societies are represented is not always easy, especially because of the uncertainty as to who is actually coming to the convention, but this necessitates, first of all, that care be exercised in the appointment of delegates so that as much as possible those members of the society are chosen who: (1) are reasonably certain of attending, (2) are interested in the convention for its spiritual values, and, (3) are most capable of representing the society and contributing toward the good of the convention. A lack of society-participation in the conventions is a defect. This error is of such magnitude that it not only reflects individual laxity but what is still worse, when it is practiced, it indicates a defect in the society itself. What I mean to say is that when a society has certain members who are periodically unprepared or who concoct something in haste the last minute without putting forth a serious and thorough effort so that the number given is unworthy of presentation or a mere mechanical reproduction of another's work, and these members are delegated to the convention to reflect the same spirit there, the convention not only suffers but the impression is left that this society is capable of nothing better. And when all the members of a society are of such a caliber, it is evident that such a society is not going to make any worthy contribution to the convention. Hence, the point here is that successful conventions have their origin in good societies and these in turn are the societies whose members assume their responsibilities seriously. Convention planning must begin on the home base and where this is neglected, it is evident that errors will become manifest in the finished product.

ON GUARD

These then are just a few more of the element that threaten to mar our conventions. Against them we must guard and this is a task, not alone for the Federation Board or host society, but of every member in the Federation of Protestant Reformed Young People's Societies!

Will you then help to promote the good in conventions? Or will you be one who at home and abroad stimulates and encourages the practice of errors? Your conduct in your own society will tell! You need not give an answer!

The Book of Acts

PAUL'S THIRD MISSIONARY JOURNEY

REV. H. C. HOEKSEMA

IV. At Jerusalem (continued)

E. The Lord Appears to Paul by Night, 23:11

1. Who appeared to Paul at this time?
   a. How must this appearance be understood?
      1) Was it an appearance like the appearances to the disciples during the 40 days after the resurrection?
      2) Or was it a vision or dream in which the Lord appeared?
      3) Does the fact that it was during the night prove anything as to the kind of appearance?
   b. Was it important that the Lord **appeared** and not merely spoke to Paul? Why?
2. What was the occasion of the appearance?
   a. Why at this particular time did Paul have need of it?
   b. Was the appearance necessary with a view to events just past, or with a view to events that were still to come, or both?
3. What message did Paul receive from the Lord?
   a. Why does the Lord emphasize that Paul will **testify** of Him?
   b. Does this indicate anything as to the possible reason for discouragement on Paul's part? Was it fear for his person or disappointment and discouragement with a view to his ministry?
   c. What does this message teach us concerning the way in which we are to view suffering for Christ's sake?
   d. Did this word from the Lord have any effect on Paul during the next two years of his imprisonment at Caesarea?

F. The Plot against Paul's Life Foiled, 23:12-30

1. What plot was hatched against Paul?
   a. Who were the conspirators, vs. 12? How many were there, vs. 13? Can anything more be said as to who these men were?
   b. What was their oath? What does it mean that they "bound themselves under a curse"? Did they keep this vow?
   c. What does this incident reveal of their attitude toward Paul?
      1) Had the Jews assumed a similar attitude toward anyone else before? Against whom?
      2) Is there any connection between the two?
   d. Who were the co-conspirators? Whose was the greater guilt?
   e. What was the nature of the plot against Paul this time? Did they plan on getting rid of him by any method that had the appearance of being legal, or merely to assassinate him? Could they have succeeded in this without loss of their own lives, in view of the fact that Paul would be guarded as a Roman citizen by Roman soldiers?
2. How was the plot discovered?
   a. Who heard first of the plan?
      1) Do we know anything more about this young man or about his mother?
      2) What prompted him to expose the plot?
   b. To whom was the plot exposed finally?
      1) What accounts for it that Paul, a prisoner, could so easily get a hearing for his nephew with the chief captain or tribune?

2) Why did the tribune so readily accept the young man's report? Could he be certain that it was not a plot on the part of Paul and his nephew to bring friction between the tribune and the Jewish leaders?

c. Was this merely a "fortunate" turn of events for Paul, or must we connect this directly with the Lord's promise to him in vs. 11?

3. What was the effect of this expose upon the chief captain? 22, 23
   a. Why did he not want the young man to tell anyone of his report?
   b. What plan did the chief captain devise?
      1) Where was Paul to be taken? Why?
      2) How large a force was to carry out this plan? Why so large?
      3) Why was the captain so concerned for Paul's safety?
   c. The letter from Lysias to Felix, 25-30:
      1) What does the captain's name reveal to us?
      2) Is the report of events in the letter accurate? What is changed? Why?
      3) Was this the proper way to treat Paul on the basis of the captain's own testimony?
      4) Was this the proper way to treat Paul's accusers?

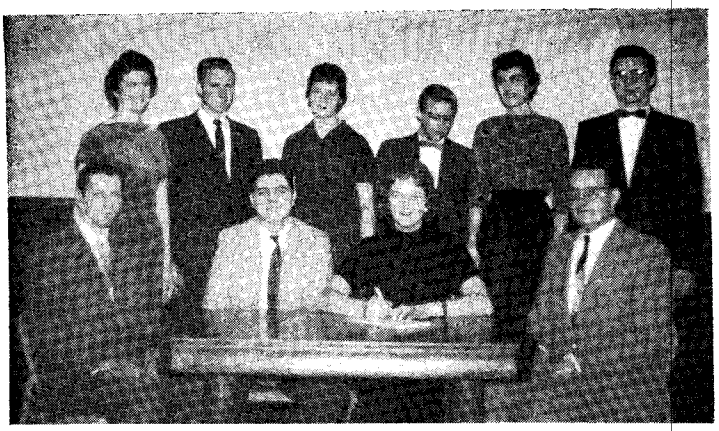
* * * *

PAUL AT CAESAREA

Acts 23:31 to 26:32

I. Taken to Caesarea, 23:31-35
   A. The Journey
      1. At what time of night did the journey begin?
      2. Where did they Paul bring by night?
         a. Where was Antipatris?
         b. Where did it get its name?
      3. Why did the infantry return to Jerusalem after this, and allow the horsemen to take Paul on to Caesarea?
   B. Arrival:
      1. To whom was Paul brought immediately upon his arrival?
         a. Who was governor at this time?
         b. What are the dates of his governorship? What is the time therefore of Paul's imprisonment at Caesarea?
         c. Why did Felix inquire as to what province Paul came from? Did this have anything to do with his jurisdiction over Paul?
      2. Where was Paul kept in the meantime?

II. Paul's hearing before Felix, 24:1-27
   A. Accused by the Jews, 24:1-9
      1. Who came to accuse Paul?
         a. Who was engaged by the Jews as their lawyer?
         b. Is anything known of this man?
         c. Why did not the Jews take care of their own case?
      2. How does Tertullus begin his speech of accusation? 2-4
         a. What was the purpose of this introduction?
         b. Was it according to truth or was it vain flattery?
         c. What does this reveal concerning the ethics of the Jews?
      3. What accusations are brought against Paul?
         a. Why did they accuse him of sedition?
         b. What is the meaning of "ringleader of the sect of the Nazarenes"?
         c. Was the charge in vs. 6 at all according to fact?
         d. How do these charges agree with the earlier narrative of Paul's capture?
         e. How does Tertullus present the action of the Jews at the time of the capture?
            1) Did they merely "take" Paul in orderly fashion?
            2) Had they any intention of judging him according to their law, judging by the account of the mob violence?
            3) Is the action of Lysias presented correctly here?



1959 PYPC HOSTS

Standing: Anna Buiter, Albert Buiter, Grace Johanna Ipema, William John Rutgers, Emma Rutgers, Robert Carl Rutgers.
Seated: Rev. G. Vanden Berg, President; Kenneth Haak, Treasurer; Patheresa Jane Ipema, Secretary; Donald Haak, Assistant Secretary-Treasurer.
Absent: Robert Haak, who at present is serving in the Armed Forces.

Oak Lawn Protestant Reformed Young People's Society

The Young People's Society of the Oak Lawn Protestant Reformed Church, according to a custom of long-standing, holds its meetings on Sunday evenings during twelve months of the year. At present we are studying the Book of Acts, following the Bible Outlines of **Beacon Lights.** For our after-recess programming, each member of the society is requested to submit in writing their suggestions for programs for two weeks. With nine members this provides programs for eighteen weeks or approximately five months since during that time we have combined meetings with South Holland every other month and an occasional Sunday off for Singspirations, etc. The advantage of this is that every member can have on the program just what they want. These suggestions are then arranged and assigned by the president of the society to the various members and a complete list is given to each member so that there can be no excuse for unprepared numbers and yet, strange, isn't it? – the inexcusable does happen.

The Oak Lawn Society is attempting to serve as host for the coming Young People's Convention. We are doing what every host society in the past has tried to do, namely, attempting to make this convention the best yet. We have selected the theme: "Christ, Our Life" and we have asked Revs. H. Hoeksema, A. Mulder, and H. Hanko to instruct us with inspiring speeches on as many aspects of this theme. It is still a bit too early to disclose our other plans since we are not sure yet whether these will materialize. If they do, we know that you will have an enjoyable time at this year's convention and, if they do not, we'll figure something else out so that you won't be disappointed. Because of this we cannot tell you yet just what the dates of this year's convention will be but just as soon as we know, we'll send the word around so that you can plan your vacation for tha time and be part of the nineteenth annual convention of Protestant Reformed Young People's Societies.

Gravity

J. BUITER

In the last article on weight an attempt was made to treat this law or principle of gravity from a more practical approach. In this article I would like to state some of its theoretical aspects that are of concern in the study of the universe about us. In that article the distinction between mass and weight was discussed, in this article I would like to set forth some of the facts about the operation of that force that gives rise to what we describe as weight. A force this is, for as was stated, it is not a characteristic of material but a phenomenon of the created universe that gives this quality to material.

The real nature of this force is not known to the scientists of today who would like to explain all things in a sort of so-called scientific explanation, the goal being able to control it at will after the basic "cause" is determined. The scientists have learned much about it so that they are able to compute the force to an exact degree. An example of this is the recent work in rocket propulsion. Rockets are developed so that just the right amount of force is exerted to lift the missile against the pull of gravity and take it to its predetermined point of return to the earth, or to escape this return and circle about the earth as a satellite. The nature or cause of the force is unknown to the scientists.

The discovery of what causes this force has been the object of scientific enquiry for many years. The goal being that of being freed of this force to hold us in our places, preventing our escape into space at will. If this force could only be negated, think of all the things that could be done that are now impossible to accomplish. This dream has even found expression in various fictional and fantastic accounts. Witness such things as the stories of supermen and machines that can travel and move about with a freedom impossible to man. "Magicians" have capitalized on this ever-present force of gravity by awing their audiences with tricks that seem to disregard its effects.

To those to whom all things are revealed and can see in the world about us the creative word of God the basis of this force is not a mystery to be sought after with diligence. It is very obviously a created characteristic of the created universe; without it the world about us is incomplete. That man will ever be able to control it at his will is impossible since its very essence is a force that God has given to the universe to regulate it and direct it according to His plan. In fact the only incidents of its being restrained is at the hand of God in the performance of some miracle.

The influence of the force of gravity is much in evidence when we study our solar system. In our solar system there is the sun in the center with nine planets revolving about it at various distances and velocities. This force of gravity is a force that tends to pull these huge bodies together. That is the nature of the force. This force of course is opposed by another that comes into play when a moving body travels in a circular path, called a centrifugal force. The bodies in our solar system were so created and so placed in relation to each other as to speed and space that the whole system is in a perfectly balanced state, these two forces being so constant that they are at all times balanced so that our whole system operates smoothly century after century. A study of the discovery of the various planets in the solar system reveals a good example of the operation of the force of gravity. Before the discovery of the last planet in our system it was noted by astrologists that the planets were not traveling in the orbits determined according to the known forces operating. Either the forces were miscalculated or there must be another planet forcing the planets to travel in that manner because of its influence on them. Two scientists assuming that there was another planet set about to figure its location on the basis of the known value of the force of gravity. These two men announced their results about the same time but unknown to each other. Astrologists using their com-

putations looked for this unknown planet and in a short time as had been predicted discovered another planet.

A more down to earth example of this unending operation of this force is evident to those living on the oceans of the world. The tides of the oceans rise and fall with such regularity that they have become by-words for the inevitable certainty of the earth's operation from day to day. This phenomenon is caused by the gravitational pull of the moon upon the earth. The solid ground of the earth is firm and does not yield to this force. The water being fluid yields to this force and is pulled toward the moon. As regularly as clockwork the water level of the oceans, changes each day as the moon passes by, the water rising and then receding as the moon moves further on in its circuit.

Of course there are many practical uses made of this force, running water being a good example. As water constantly flows to a lower level as the result of gravity's force it is harnessed to give us energy to help us in our work. By the use of balances we make use of the unchanging character of this force to measure the things we nee This same force that has so many practical uses for us has some drawbacks also. Because of it we must exert an equal force to move objects about. In fact all our movements are restrained by this gravity. Unless we oppose it to a great enough degree we are unable to move ourselves or other objects. Especially today we can see its great force when we witness the attempts of scientists to break free from its grip in space travel. One marvels at the tremendous forces necessary for this.

What the results of man's efforts to overcome this force will be is hard to predict. Whether he will be able to free himself from the force that holds him on the earth can be debated at great length. One thing is certain though, he will not do it by being able to dispel the force of gravity as long as the creation and the Creator stand.

PENCILS AND CHALK

A Proposition

JOHN BUITER

When casting about for an appropriate subject for this article a chance remark of one of my students came to my mind and set me on the plan to this article. The incident was that of a student being corrected for some use of incorrect grammar outside of the classroom. The student remarked that it was not a grammar class and therefore reasoned that the use of correct grammar was not of much importance. This is not a typical remark and my idea is not to write a long lists of woes about not applying our learning, rather this set me to thinking about our education and its use in our daily life, not only in the present time but also in some future time.

The purpose of this article is the presentation of a proposition to the readers as young people as to the future use of their education. You will be the parents of the future, concerned with the education of your children, concerned with its effectivness and their reception and use of what they learn.

The trend in modern education is away from the learning of the content of the subject matter and a mastery of that content for the sake of a reservoir of knowledge. Instead the modern educator is more concerned with the practical problem of a so-called preparation for life by many and varied experiences of the educated, to prepare the student for life experiences. The idea is not to aid the process of learning by means of interesting and practical experiences but instead, that out of these experiences education should arise. As an example, to teach the ideas and principles of democratic government the practice is fo the pupil to participate in some form of practical experience by governing their own

plans as a class through the means of democratic process in order to determine what they shall do. The role of the teacher to advise them and guide them in the experience so that an acceptable end result is achieved. Over against this idea of learning is the idea that the subject has an objective content that can be taught from an authoritarian point of view, that a mastery of the subject involves a thorough knowledge of the content to reach this goal of learning. Practical experience may be used to gain the mastery but never take the place of the content.

This may be an over simplification of the two ideas on education and not totally applicable in the whole range of the curriculum. It is offered as a general picture of two ideas of education. The point is if we are to choose between two ideas of this nature there is no question but that we agree with the latter. Certainly we would all agree that there must be an objective content to education, a content to be mastered and used by the student in real situations.

The object of this short discussion of education is this, to establish the principle that in educating a child there is material that is taught and that that material is meaningful and necessary. Otherwise there is no object in teaching it. It really is a waste of time and effort if such is not the case.

Now my proposition that I mentioned earlier in the article depends on this idea of education. Since there is this content to education that is important to the goal of the educated person it also follows that it is important that this content be retained by the learner and used by him throughout his life. If this were not the case there would be no reason to spend much time and energy to make sure that our children receive this education. If it is something that is to be forgotten or not used at all then all our time, energy, and money are ill spent. The question is then how are we going to keep this content in full use and in our consciousness.

I don't have in mind such subjects as arithmetic, grammar, penmanship, spelling, and such subjects that once are truly mastered are not lost because they become a part of our daily thinking and working. What I have in mind are such subjects as history, geography, civics, and literature, which have a great deal of content that is forgotten and not used much in our daily lives. This is the proposition I had in mind, in order to keep this vast store of knowledge and information fresh in your minds in these fields of learning just mentioned, a plan should be followed to accomplish this end. When your children go through the process of learning these things in their school life you too should follow along with them keeping up with the material they are studying to refresh your memory or to keep it fresh.

This may seem like quite a task that I am proposing but you must remember the principle that was set forth earlier in this article, that there is a content to the subject that is necessary and important to the learner. If it is important to the learner it is also just as important to the one that has learned years ago. Aside from that there are other important factors that will give added value to the proposition. Think of how you can help your children in their education by showing that what they are learning is important and you think so. Not that it is important in school, but afterwards is not so important anymore. Not to say anything of the fact that if you are conscious and aware of the geography, history, and literature you have learned it will aid you in your knowledge and awareness of present day history and news of the world you live in.

In this way it will also be possible for you to learn subjects that your children may be taking that you never had the opportunity to study because of some circumstances. Above all this plan will make what you have learned of greater usefulness to you because it is something that you are more aware of, aware to its usefulness not only in relation to it as a school subject but as something practical in daily life. The greatest of all benefits is that your children can receive help from you in these subjects, develop the right attitude to learning which is an important cornerstone in education. That's the proposition, the rest is up to you.

HAS YOUR SOCIETY DISCUSSED THE POSSIBILITY OF BEING HOST TO THE 1960 YOUNG PEOPLE'S CONVENTION?

News From, For, and About Our Churches

by ALICE REITSMA

This is an Up-To-The-Minute report from Oaklawn regarding Convention Patrons.

Churches	No. of Patrons
Hope	2
Holland	1
Creston	2
Grand Haven	1
First, G. R.	15
Southeast	2
Southwest	3
Hudsonville	0
Kalamazoo	0
Oaklawn	7
South Holland	7
Randolph	1
Hull	0
Doon	0
Lynden	0
Redlands	0
Loveland	0
Pella	1
Edgerton	1

That makes 43 patrons and totals $135.00. Last year's covnention booklet listed 95 patrons! So we have a long way to go! Send your name and your church and your contribution to:

Convention Fund
9402 S. 53rd Court
Oaklawn, Illinois.

SOCIETY ACTIVITIES

South Holland Y. P. had a combined meeting with Oaklawn during the past month. With Rev. Hoeksema as chairman, they studied Acts 20. After recess they enjoyed vocal duets, an essay, and a Bible quiz.

They also had a singspiration in South Holland, February 8, with special vocal and instrumental numbers. A collection was taken for the Oaklawn convention fund amounting to $29.07.

Randolph Y. P. are studying the Book of Acts, chapter 14. Combined meetings for them are an impossibility. Their after-recess programs consist of the study of **Our Protestant Reformed Churches in America.** Bernard Huizenga is president of the society since Rev. Emanuel's recent resignation.

Loveland's Y. P. formed a society recently. They chose Wm. Huber to be president; Ileen Griess, Vice-President; Ruth Kuiper, Secretary; and Joe Griess, Treasurer. Rev. Kuiper will lead the Bible discussion from the Book of Acts.

Creston Y. P. met with First Senior Society this past month. After recess a paper was given on the subject: "Was Jephthah's Vow Rash?"

They also enjoyed a toboggan party at Echo Valley with the Kalamazoo Society.

NEWS FLASHES

Edgerton — Mr. J. Van Nieuwenhuizen, one of the oldest members of the church, and the oldest elder in the consistory, became ill about three months ago, and since that time has submitted to major surgery twice. He is now feeling fine and is able to attend church Sunday mornings.

Hope — Sunday, January 25, John Kalsbeek, Gerald Kuiper, Harry Langerak, Wayne Lanning, and Merle Veenstra made confession of their faith in Christ as their Savior. Wayne is a freshman at Calvin College this year. The others all attend Unity High.

Southeast — Rev. and Mrs. R. Veldman were on hand Wednesday evening, Feb. 4, to welcome all those of their congregation who wished to see the new parsonage.

Lynden — The Reformed Witness Hour, is heard in Lynden at 1:00 p. m. Sunday afternoons over KPUG. The church at Lynden has been notified that KPUG is considering the possible removal of all religious programs from their weekly roster. Reason? The public shows little or no interest in religious broadcasts. Rev. Harbach foresees that the next step will be removal of the Sunday programs. Interested Christians in that area were urged to inform the radio station by letter that they do desire religious radio broadcasting.

Hope School — P.T.A. met this past month and a very interesting meeting it was. Pictures taken by Miss A. Borduin during her recent travels in the Far East were shown by her.

Also, the achievement tests taken recently by pupils in grades three through nine were discussed by the teachers for the benefit of the parents. Each parent was given a chart showing where his child stands in the various basic skills in relation to the rest of the class and also in relation to the national standard.

Adams School — Mothers' Club met Thursday, February 5. S. Beiboer showed pictures on Colorado. The Mothers' Club is also planning a Smorgasbord February 26 for the benefit of the school.

Redlands — Our hearts go out to you as you continue to call a minister. We know how isolated you are and how great your need. We pray that the Lord will send you a **good shepherd** to lead your flock.

Rev. G. Van Baren from Doon has filled the Redland's pulpit for three Sundays and Rev. Kuiper has also recently left his new charge in Loveland to fill a classical appointment here.

Hull — Rev. J. Heys recently preached an afternoon sermon on the topic: "Sleepers, Wake Up!" I wonder if he brought out any connection between sleeping, with your eyes closed, and sleeping as referred to in Ephesians. (This has nothing to do with Hull, but why do so many people sleep in church! Unless it is a spiritual sleep, it is easily remedied. **No-Doz** are available at any drug store.)

Rev. Heys has been drilling his catechumens. They have been having reviews and written tests.

Sorry about the small, pocket-size Psalters you had on order! Hope School bought up the entire supply. If you need only a few, however, we'll be glad to help you out.

Kalamazoo — In the evening service, January 25, Harold and Frank Triezenberg made public profession of their faith. Rev. Mulder chose a fitting test: "Thou shalt guide me with thy counsel and afterward receive me to glory." Ps. 73.

I wish to compliment the editor on calling the readers' attention in last month's issue of B.L. to corruptions that creep in by means of songs. Sensitivity to the error in songs is extremely important just because, as he pointed out, it comes in so unnoticed.

It might make our editor feel better to know that at Hope School we have sung "Joy to the World" REVISED for many years, and come next Christmas we will be glad to pas our Reformed version of this old carol on to anyone interested, **uncopywrited.**

WE HAVE THIS TO TELL ABOUT OUR SERVICEMEN

South Holland has two servicemen, Bernard Zandstra stationed at Fort Sill, Oklahoma, and John Haak with an overseas address.

Dale Mensch, Hope Church, is back in the States, stationed at Great Lakes. He was sent back, however, because of illness. After being in the hospital in Germany for four weeks he was transferred to the army hospital in Chicago.

Randolph also has two servicemen, P.F.C. Donald De Vries and P.F.C. James De Vries. Both are stationed at Fort Lewis, Washington. They will be discharged in the latter part of March.

Pvt. Ben P. Hendriks, S.E. Church, is stationed in California. He is in the Army for a six month period.

Homer Teitsma, also from S. E. Church, enlisted for four years in the Navy. He has served approximately one year.

John Brands, Edgerton, was discharged from the Army in January after serving two years.

Jim Lanning is back in Grand Rapids with his wife and baby after nearly four years in the Marines. He is now attending Calvin College.

Most Church bulletin reveal that someone in the congregation is expected to write the servicemen each week. This is a fine practice. It is up to us to keep the boys in touch with church life at home. Your letter may serve as: "a word spoken in due season, how good is it." Prov. 15:23.

Summing it up — Hope has 4 servicemen, Hudsonville — 2, First G. R. — 2, Doon — 2, Oaklawn — 1, South Holland — 2, Randolph — 2, South East — 2.

How about sending a snapshot of your servicemen with your next batch of bulletins? Don't forget now, because I'm banking on it. Write his name on the back of the picture.

WE EXTEND OUR CONGRATULATION

to **Mrs. H. Doctor**, Southeast Church, who celebrated her 88th birthday.

to **Mrs. L. VandenBerge,** First Church, who celebrated her 80th birthday.

to **Jeanne Verhey** and **Jake Jabaay** of Rock Rapids, Iowa, who were married in January. They attend our Church in Edgerton.

LET'S PIN A ROSE

on **Miss Betty Vanden Engel** who has been confined to her home for a few weeks with a broken ankle. She is a member of Creston Church.

on **Miss Gertrude Van Putten, Miss Jo Van Harn,** and **Mr. Neil Jonker** who have been confined to Pine Rest Hospital for many years. They are all members of First Church.

on **Ruth Moelker** who returned home from the hospital without surgery and apparently in better health. It is hoped that the cause of her ill health has been found. She is a member of Southeast Church.

on **Rev. G. M. Ophoff** who is gaining in strength and is looking forward to spring when he will be better able to walk out-of-doors and enjoy the sunshine.

Recent Contributions Gratefully Acknowledged

Mr. Hollis D. Heemstra	$ 2.00
Redlands Prot. Ref. Church	24.86
Randolph Prot. Ref. Church	9.90
Hudsonville Prot. Ref. Church	49.80
Hull Prot. Ref. Church	16.75
Doon Prot. Ref. Church	11.50
Doon Prot. Ref. Church Singspiration	13.60

$ $

Beacon Lights' financial reports continue to read like the batting average of a third string substitute on a Little League Baseball team. (Last reported figure $145 to take care of an approximate $180 printing bill.) But this fails to bother us, because it seems that just when we are about to be engulfed into the maelstrom of insolvency, a donation arrive by mail to put us back in the black for a few more days.

The hard fact of the publishing business is, that subscription fees cover only a small part of the expenses incurred in the printing and distribution of a publication. For example: since August some 66% of our bills have been paid for with funds received from society collections, Singspiration collections, and gifts from congregations and individuals. Subscription fees accounted for the remainder.

Were it not for the generosity of these organizations and individuals, most of whom also contribute to our support as subscribers, we would soon cease to publish **Beacon Lights.**

This hand to mouth existence has not been without its compensations, however, for it has made this publication a work of faith. In the past, the staff of **Beacon Lights** has often met together, during one of these 'lean' periods, to plan, in a business-like way, the financial future of the paper. Immediately, we would be hit squarely in the face, as it were, by the sheer frustration of planning any income with which to meet the pending publication expenses and the meetings would end in a note of hopelessness.

A day or two later, a gift or collection would be handed to us which would meet the emergency situation and all our planning and conniving to raise funds would suddenly become just so much foolishness. We have been shown time and again that God works in many diverse ways to accomplish His purpose. It has actually been a blessing to your editor and to the staff of **Beacon Lights** that we are not "blessed" with copious funds for I firmly believe that our faith has been strengthened through this most material aspect of this Kingdom work.

We pass this little side-light on to you in an effort to share the experience and also to assure you that your gifts and collections ARE very much appreciated and ARE very vital to the continuance of this publication.

Picture, if you will, our finance manager, faced with a printing invoice that totals more than the entire assets of the publication, as she eagerly opens each envelope addressed to **Beacon Lights** that has arrived at her home during the day. Each donation brings the "balance on hand" closer to that much-sought goal – the break-even point! In good Dutch tradition, each envelope is closely examined more than once to be sure it is absolutely empty.

Do we look forward to receiving donations? Do we appreciate them once we receive them? Wouldn't you?

$ $

Abstinence

ROBERT DECKER

The Roman Catholic believes that he must perform certain good works. He does these good works in order to help pay for his sins. Two ways by which a Catholic performs good works are by observing the laws of fast and abstinence. The following quotation is a list of regulations for observance of fast and abstinence.

REGULATIONS ON FAST AND ABSTINENCE

To foster the spirit of penance and or reparation for sin, to encourage self-denial and mortification, and to guide her children in the footsteps of Our Divine Lord, **Holy Mother Church** imposes **by law** the observance of fast and abstinence.

In accordance with the provisions of Canon Law, as modified through the use of special faculties granted by the **Holy See,** we herewith publish the following regulations:

ON ABSTINENCE

Everyone over 7 years of age is bound to observe the law of abstinence.

COMPLETE ABSTINENCE, is to be observed on FRIDAYS, ASH WEDNESDAY, and the VIGIL OF CHRISTMAS. On days of complete abstinence, meat and soup or gravy made from meat may not be used at all.

PARTIAL ABSTINENCE is to be observed on EMBER WEDNESDAYS and SATURDAYS and on the VIGIL OF PENTECOST. On days of partial abstinence meat and soup or gravy made from meat may be taken **only once** a day at the principal meal.

ON FAST

Everyone over 21 and under 59 years of age is also bound to observe the law of fast. The days of fast are the WEEKDAYS OF LENT, including Holy Saturday, EMBER DAYS, and the VIGILS OF PENTECOST AND CHRISTMAS.

On the days of fast only ONE FULL MEAL allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal.

Meat may be taken at the principal meal on a day of fast except on FRIDAYS, ASH WEDNESDAY, and the VIGIL OF CHRISTMAS.

Eating between meals is not permitted; but liquids including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a Parish Priest or Confessor should be consulted.

* * * *

We earnestly exhort the faithful during the periods of fast and abstinence to attend daily Mass; to receive Holy Communion often; to take part more frequently in exercises of piety; to give generously to works of religion and charity; to perform acts of kindness toward the sick, the aged, and the poor, to practice voluntary self-denial especially regarding alcoholic drink and worldly amusements; and to pray more fervently, particularly for the intentions of the Holy Father.

THESE REGULATIONS ARE FOR THE DIOCESE OF GRAND RAPIDS FOR THE YEAR 1958

According to the above quotation, the purpose of observing these laws is to pay for sins, to make right what was done amiss (reparation).

This is impossible for man. Man, apart from God, is corrupt and only sins continually. All of scripture testifies to that.

By saying that man must perform good works in payment for sins, the Catholic really says that Christ's death on the cross was not sufficient for the sins of His people. What a far cry this is from scripture which tells us that the beginning, continuance, and end of our salvation is in God. **Christ fully paid** for **all** the sins of His people. It is a finished work, all of God and nothing of man. What comfort and blessed assurance is ours by the grace of God. We **are** saved!

Attention!!!

STUART J. BYLSMA
1123 WORDEN ST., SE
CITY 7

FEB.

Young People in the Grand Rapids Area

BE ON THE LOOKOUT FOR A

YOUNG PEOPLE'S NITE

watch for further details

OOD

ILM

EATURE NUMBERS

UN