

BEACON LIGHTS

PROTESTANT
REFORMED YOUTH

October 1962

Philip Melanckthon

DAVID ENGELSMAN

New Literary Contest Rules

Managing Editor Resigns



BEACON LIGHTS

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Philip Melanchthon

DAVID ENGELSMAN

(1)

The only uncontested statements about the life of Philip Melanchthon (also Melancthon) are those of his dates and places. As soon as one steps beyond the limits of his birth date and dwelling places, he steps into an arena of bitter dispute. Many condemn Philip so vehemently as to be unable to say any good of him; many laud the theologian so fervently as to be blind to any defects. The only other point on which all are agreed is that which ascribes to Melanchthon a gigantic role in the Reformation, one which approximates or equals the role of Luther.

Basis for the dissension among estimators of Melanchthon is to be found precisely in the man himself. He was a paradoxical, in fact, a contradictory person. On every fundamental issue, he either changed his view, uttered contradictory remarks, or differed in declaration and deed. This need not prove him to have been a sniveling and hypocritical sycophant. Of the many charges levelled against him, seldom if ever has he been accused of courting the favor of those who were in a position to advance his own personal cause. The character of the man combined with his awareness of conflicting considerations to produce a life of ambiguity. As soon as we have surveyed the pertinent facts of his life and death, it may be well to compare some estimations of Melanchthon, in the light of which our own judgment must be made.

The child who was to be the second greatest figure in the Lutheran Reformation was born in Bretten on February 16, 1497. His original name was Philip Schwarzerd, literally, Philip Black Earth. One indication of the influence which his great uncle, the famed humanist Reuchlin, had upon him is Philip's quick change of the name into the

Greek equivalent, Melanchthon. A precocious lad, he obtained a master's degree in the arts in 1513. By that time he either was schooled or schooled himself in philosophy, rhetoric, astronomy, Greek, grammar, dialectic, ancient poets and historians, jurisprudence, mathematics, and medicine. He entered Pforzheim in 1507, the University of Heidelberg in 1509, and Tübingen in 1512. After 1516, Philip concentrated upon theological study. From Tübingen he was called to Wittenberg as Greek professor. This position he took up in 1518. This date also marks the meeting of the two who headed one of the greatest movements in the history of the Church, Luther and Melanchthon. Of their relationship there are opposite opinions. Rev. Herman Hoeksema, who takes an extremely dim view of Melanchthon in general, maintains that Luther stood under Philip's influence.¹ The historian, Philip Schaff, who generally regards Melanchthon very highly, states that Philip Melanchthon was "carried away and controlled (sometimes against his better judgment) by the fiery genius of the Protestant Elijah."² There can be little doubt but that the dominating figure was the "fiery Elijah," Luther. That Luther was cajoled by Philip into weak positions on predestination, as is Rev. Hoeksema's contention, is highly probable, however.

Overwhelmed by the enormity of the movement which centered in Wittenberg, Melanchthon flung himself and his valuable talents into the Reformation. Whatever of his humanistic youth he retained, the naturally irenic scholar never again experienced the easy and peaceful life of the typical humanist. With a passion scarcely equalled by any of his contemporaries, with the exception of John Calvin, Philip labored with body and mind, with mouth and pen in the cause of the Reformation. He was attacked and vilified by Catholic and Lutheran. At

times, his life was imperiled and he was forced to flee. So intense was Philip in his studying that Luther once roared at him to cease or be excommunicated. The entire burden of composing confessional statements and conducting "negotiations" with the Catholics and the Zwinglians fell upon Melancthon. The unanimous verdict upon this tireless and reproach-racked labor was that it was done out of sincere concern for the cause of God's Church. Maurice, Elector of Saxony, remarked that "he had never seen nor experienced any thing like Melancthon's conduct, who was not only too disinterested to ask for any thing but would not even accept it when offered."³ And Luther, whose inaction in the confrontation with the Catholics was due to his odiousness in Catholic eyes, heaped praise upon his close friend, "He (Melancthon) is doing more than all the rest. He is the Atlas who sustains heaven and earth."⁴

Already at the Leipzig debate, Melancthon made his presence felt. With typical modesty, he called himself an idle spectator to the conflict between the Catholic, Eck, and Martin Luther. But he supplied Luther with so many arguments both before and during the speeches that the irritated Eck cried out, "*Tace tu Philippe, ac tua studia cura, nec me perturba* (Keep silence, Philip, mind your own studies and don't disturb me)."⁵ Melancthon was always less than fond of Eck and subjected him to rare but cutting animadversion, "no pious person could listen without disgust to the sophisms and vain subtleties of that talking mountebank."⁶ Between the Leipzig debate and Philip's death in 1560, Philip lectured to as many as 1500 students at a time, wrote theological treatises and confessions, headed Lutheran delegations at frequent colloquies, and attempted to live some kind of family life with Katharine Krapp, whom he married on November 25, 1520. One area into which he stoutly refused to enter was the ministry. He remained a layman until his death, although Luther urged him repeatedly to take up preaching.

After the death of Luther, Philip became the disputed head of the Reformation movement. He was the natural choice but his acceptance of the Romish stipulations contained in the Leipzig Interim, the "adiaphora," alienated a large segment of the

Lutheran party. Under the leadership of Flacius, the Gnesiolutherans (the "real Lutherans") separated themselves from the "Philippists," who aligned themselves with Melancthon. The discord existent between these two factions was the cause of Philip's greatest misery. He died on April 19, 1560 at Wittenberg and was buried next to Luther in the Schlosskirche. His death-bed confession was firm, hopeful, and strikingly typical, "Thou shalt be delivered from sins, and be freed from the acrimony and fury of the theologians (*rabies theologorum*). Thou shalt go to the light, see God, look upon His Son, learn those wonderful mysteries which thou hast not been able to understand in this life."⁷

To subject a person of such great influence as Melancthon to critique demands that the sentimental not be allowed to color the correct evaluation of his teachings. The nicest and the sincerest person may promulgate the most pestiferous heresy. The child of God of every age has the calling to try the spirits, even if the spirits are angels. An understanding of *why* Melancthon thought and acted as he did can never replace, nor may it, a cold, hard look at *what* he believed and did. And the final judgment upon the man is God's to make. Yet, at the end of this brief sketch of Melancthon's life, more details of which will come later, it is appropriate to quote the beautiful and stirring response of Calvin to the death of his friend and co-worker: "O Philip Melancthon! I appeal to thee who now livest with Christ in the bosom of God . . . I have a thousand times wished that it had been granted to us to live together: for certainly thou wouldst thus have had more courage for the inevitable contest, and been stronger to despise envy, and to count as nothing all accusations. In this manner, also, the malice of many would have been restrained who, from thy gentleness which they call weakness gathered audacity for their attack."⁸

1. Hoeksema, Rev. H., Soteriology notes, p. 3.
2. Schaff, P., *History of the Christian Church*, 1910, Vol. VII, p. 192.
3. Quoted by Francis Cox, *The Life of Philip Melancthon*, p. 114.
4. Man-cheek, C. L., *Melancthon: The Quiet Reformer*, p. 273.
5. Cox, *op. cit.*, p. 99.
6. Schaff, *op. cit.*, Vol. VIII, p. 382.
7. *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. VII, p. 282.
8. Calvin, *Opera* IX 461, quoted by Schaff, *op. cit.*, Vol. VIII, p. 398.

Editorials . . .

YOUR SOCIETY MEETINGS — A GIFT

Dear Covenant Young People,

By this time you have undoubtedly well entered upon another new year of Young People's Society work in your church. You probably have elected officers, decided upon the book for your Bible study, and determined the type of after-recess program which you hope to have. All these preliminaries are past. Now, the bulk of the society year lies before you. And what, let it be asked, is really before you?

Is the central thought and idea behind your affiliation with this society a desire to grow in the grace and the knowledge of God and His Word? To speak of matters that concern you as the seed of the covenant in this world of today? And to have companionship with others who so desire?

We may assume, if matters stand as they should, that these things are so for you. And if this is true, let the question be repeated, what is before you now?

Week after week of what may, in a certain sense, be termed "routine" stretches before you until you have summer recess next May, at least in certain localities. What is your regard for this season of society life that stretches week after week, meeting after meeting, into the future? You must answer this, for it is the answer to this question that will determine the nature of the answers to the initial questions asked above.

First, there is a matter that is often overlooked, especially by us as young people who do not possess as great a store of experience and understanding as our parents, which ought to be called to our attention. That matter is this: It is a wondrous fact,

which ought to be a subject for our daily thanksgiving, that the aged and the youth of the Church of God MAY at this present time in history, study the Word, as often as we desire, in our homes, schools, churches and societies; and that, **unhindered** by the powers of darkness that rage about us, We MAY; there are no laws to the contrary, as yet. Isn't it amazing that we still may have that glorious Word to study, discuss and enjoy at will, without any interference from those that hate God, His Christ and His Church? Scripture indicates that these things shall not always be. This in itself, then, ought to be a very spiritually sobering thought, a warning, and admonition to diligence, even as it pertains to our evaluation and use of the time and opportunity that is given us in our society life of this year, shouldn't it?

Secondly, with that idea in mind, we likely will not clamor that our society meetings must amuse or entertain us, or simply be a tedious rendezvous, prior to the evening's "real" purpose and enjoyment! Oh, no! With an attitude that is spiritually sober, we will have a very active joy in these meetings, each week and again, because there it is that we may, as the inquiring and learning youth of the Church of Christ, delve into the beauties of His Truth, especially as they have a meaning for us as youth, now. That you have certain questions, as maturing youth, concerning various aspects of amusements, dating, profession in life, and the scorn and ridicule that even now already you bear as those called by Christ's name, there is no doubt. What place could be more appropriate than in

your society meeting, where, after you have been busy in the study of the Word, you may with others discuss these things in the light of that Word? And what a glorious privilege!

This regard for the society comes into focus once more. Will this year, for YOU now, be one of leisure, idleness, inactivity and "let the other fellow do it"? Will it be thus: I have just taken my turn at this or that, and now I can "coast" again 'til my name comes up? Wait a moment! Bible study. Study. But that really means activity, doesn't it? Reading, thinking, searching, questioning and affirming! They are all bound up in bible study and discussion. All this God provides for YOU to enjoy through PARTICIPATION. You will do so, when God lays these things before your mind, through prayer, to seek His blessing on your efforts and those of the society. You will do so by preparing yourself for the study and topics of each meeting. You will participate by faithful attendance, and also encouraging to attend those who are negligent in this endeavor of our youth. You will also participate by doing "your part" to fill the hours with speech and discussion that are rooted in the love of God. And, by His grace, you shall also participate in the fruit of these labors that were all called forth by our God, by expecting and also receiving the assurance and experience that you are His, and that He has sent that particular activity to equip you for the future days, and to prepare you for the eternal reward of grace.

Dear young people, prepare yourselves, enter into the discussions, and clutch and use the words of the Word, especially as you recall them from Ephesians 6:10-18. The privilege, this gift of society life in the church, will much avail that covenant child who uses it in preparation against the evil days before him.

You may, through study, discussion and song, glorify your Maker. You may be built up, through that means, in the knowledge of the Truth. And you may, through that way, be fortified to be able to stand in the battle that shall surely be upon you, and to know that you shall stand. God has given this society season for your use. And you will use it. How will you use it?

H. W. Kuiper



LUBBERS RESIGNS

Long time staff member and, of late, managing editor of *Beacon Lights*, Lam Lubbers has resigned, effective October 1.

Lubbers was kingpin in the face lifting of *Beacon Lights* back in 1959 and in subsequent changes of appearance and composition. Besides, he handled the tedious monthly task of "setting up" the articles of *Beacon Lights* with dispatch and skill. To Lubbers, a final thanks in the form of deserved recognition. The old guard moves on, but it's missed.

The Harried Board, kept busy re-stocking *Beacon Lights*, picked John Kalsbeek Jr. to replace Lam. Kalsbeek will be assisted by Clarice Newhof and Lois Schipper.

— Ed.



POSTAL PROBLEMS

The recent changeover in Grand Rapids to a new post office has had adverse effects upon *Beacon Lights*. The August-September issue was delayed in the mails long enough to make the back page spread on Mission Emphasis Night "untimely born." In addition, some copies have disappeared altogether. All who have not received the August-September issue should write Helen Flikkema, 1201 Underwood, Grand Rapids, Michigan, for a copy.

— Ed.

BOOKS



Christ and Crisis

CHARLES MALIK — Eerdmans — 101 pp. — \$3.00

"There is a vast *separating*, a profound *crisis*, going on, both in individual lives — above all in the lives of Christians — and in the world at large." This is both the opening thought and the dominant theme of *Christ and Crisis*, giving unity to the seven meditations on the state of the world.

Charles Malik's authority on the subject derives from his having been president of the General Assembly of the United Nations, in which position he was intensely involved in the crisis. He speaks to the Church as a layman in fresh, contemporary language, noticeably and effectively free from cliché. That branch of the Church in which Malik has his place also has its effect on his writing. A member of the Orthodox Church, he sounds forth a mystical tone throughout. This constitutes the book's uniqueness and its greatest attraction both in style and content. Occasionally, this becomes dubious speculation, as when Malik contends that men die many "actual physical death(s)" from which Christ revives them without their knowing it, but the main impression is one of rare grandeur — Christ of the Church

sifts the world in powerful judgment.

In his two central observations of and charges to the Church, the author rises to lofty heights in the one case, and falls into dismal depths in the other. With a courage infrequently displayed in our time, he demands a "Churchly" isolation. "The Church cannot compromise her integrity by assuming responsibility for the fortunes or misfortunes of the world." "The Church should never meddle in political affairs" nor make "the truth of the Gospel dependent upon the fortunes . . . of systems and regimes and persons."

In regard to that movement, however, which Dr. Malik views as important "above every other contemporary excitement," the ecumenical movement, he errs quite grievously in analysis. He sees the various mergers and Church Councils to be the greatest source of hope for Christians in our time and the clearest evidence of the operation of the Holy Spirit. If Malik would take seriously — and a life-and-death matter is serious — his own final verdict that "unity (is) above every other consideration, except the consideration of the truth," he must see the ecumenical frenzy to be just the opposite.

D.J.E.

Question 7

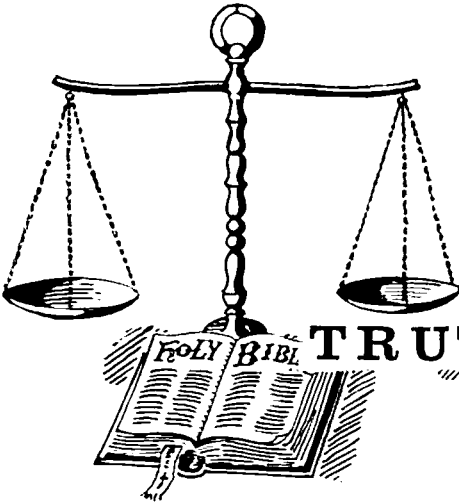
ROBERT E. A. LEE — Eerdmans — 133 pp.
\$2.95

The usual order of events is that a successful novel becomes a movie. *Question 7* is a reversal of ordinary procedure, having first been produced as a movie, commissioned by the Lutheran Church.

As a novel, *Question 7* suffers from an almost inevitable malady. The author felt duty bound to compress in words the power and tension which, according to report, the movie demonstrated in speech and sight. In the book, the result is an incongruity between the actual feeling communicated and the feeling which the author obviously intends to convey. Rapid-fire switching from one brief scene to another may build up to legitimate climax in a film but the same device in a novel leaves the reader cold and, perhaps, irritated.

The tale, supposedly taken from "real life," unfolds in Communist East Germany, just prior to the building of the infamous Wall. Pastor Gottfried takes his wife and son, Peter, into the troubled town of Osterstadt to replace an imprisoned minister. The Communist Party, dominant also in the school, confronts Peter with a questionnaire, on the answers to which depends the future of the student. Especially, question 7 is vital, "What have been the predominant influences on my social development?" Around Peter's answer to this question, the main action revolves. Does he conciliate the powers that be for sake of self-advancement or speak the Christian truth as his father pleads?

The point is well, although heavily, made: life among the Communists is demanding and stringent for the Christian who is as he ought to be.
D.J.E.



TRUTH vs. ERROR

REV. R. C. HARBACH

UNITARIAN RELIGIOUS COUNCILS AND THEIR BIBLE (concluded)

The one great religious council of today noted for its radicalism, modernism and apostasy is the National Council of

Churches. The aim of this council is to merge all Protestant denominations into one national church in this country, and then to unite all the other denominations

throughout all nations to form one world church. Some of the denominations already holding formal membership in the NCC are: Baptists of the American Baptist Convention (ABC), National Baptist Convention of America, and the NBC, U. S. A., the Evangelical United Brethren, American Evangelical Lutheran, Augustana Evangelical Lutheran and the United Lutheran, The Methodist Church (with its over 9,000,000 membership), the Polish National Catholic Church of America, Protestant Episcopal Church, Presbyterian Church, U. S. (So.), United Presbyterian Church, U. S. A., Reformed Church in America, Evangelical and Reformed Church and the Congregational Churches. There are other denominations which in their churches, boards or agencies have an unofficial, associate membership in one or more NCC units or area committees. Some of these are: Assemblies of God, Church of the Nazarene, Free Methodist, Mennonite Church, Mennonite Church, Gen. Conf., Presbyterian Church in Canada, United Church of Canada, Salvation Army and the Seventh Day Adventists. This will indicate to you where Pelagianism and Modernism lurks and where its strength is centering.

To appreciate something further of the power and influence of the NCC, take note of the fact that in 1950 the American Bible Society became part of the NCCA, and is in the Council's Department of Foreign Missions. The American Bible Society was originally founded to print the Bible "without note or comment." But now it has amended its charter to publish portions of the new RSV Bible. "Multiplied thousands of dollars in legacies through the years have been left to the American Bible Societies to print the King James Version." Now it is a tool of the radical NCC.

Some of the men who worked on the committees which translated this Bible are: Luther A. Weigle, of the unitarian Yale University, and former president of the old Federal Council of Churches; Harry M. Orlinsky of the N. Y. Jewish Institute of Religion, a Jew and therefore naturally a unitarian; Edgar J. Goodspeed, author of a modernist new testament; James Moffatt, of unitarian Union Theological Seminary, N. Y., and author of a modernist new translation of the Bible; and Walter R. Bowie,

Union Theol. Seminary, once vice-chairman of the FCCC Commission on Worship, later connected with NCCC's Commission on Worship and Art. This latter individual (as the Congressional Record of May 1962 reveals) was one of 322 who requested the repeal of the Internal Security Act. and the abolition of the House Committee on Un-American Activities.

A favorite target of attack of these enemies of the Christian Faith is that of the virgin birth of the Lord Jesus Christ. Bishop James A. Pike of the Protestant Episcopal Church, does not believe the virgin birth. Dr. Theodore A. Gill, president of the San Francisco Theological Seminary of the United Presbyterian Church, refused to confess the virgin birth of Christ. Dr. Henry P. Van Dusen, President of Union Theological Seminary, refused to affirm that he believed the virgin birth. Rev. John H. Hicks, professor at Princeton Theological Seminary, was ousted from the New Brunswick Presbytery for refusing to affirm his belief in the virgin birth of Christ. Christian Science teaches that the virgin birth is Mary's mental self-conscious conception of and communion with God. Modernists have always attacked or belittled the doctrine of the virgin birth. "Fundamentalists" have made it their one great watchword. There cannot be any Christianity without it.

This truth is put in a bad light in the RSV Bible. The front flap of the paper cover on this book claims that the version "contains no changes in doctrine or fundamental concepts." We have shown that this is not true, and now offer further proof.

The doctrine of the virgin birth in Scripture really hinges upon one word, the word for "virgin," which, first of all, in Hebrew, is "almah." What does this word mean? For the meaning of words in the original language we must turn to the lexicons. This means that we are largely dependent upon the word of a modern liberal destructive critic, for the best lexicons have been produced by such. One of mine is by Gesenius, translated by Robinson of Union Theological Seminary, which in turn means that one unitarian translated the work of another unitarian. But this is what Gesenius says is the meaning of *almah*. "A girl, a maiden, a young woman (of marriageable age). The primary idea of this word is

not that of unspotted virginity, for which the Hebrews have the special word *bethulah*."

Now there are three things glaringly wrong with this assertion. First, the denial that "almah" primarily means "unspotted virginity." We shall prove that this denial flies in the face of the facts. It is a lie. The word does denote unspotted virginity. Second, the Hebrew has a special word for girl, or young woman, and it is not "almah," but "naarah," a word which suggests nothing as to chastity or virginity. Third, "bethulah" is not THE special, unmistakable word for unspotted virginity. For this word could mean "a girl, a virgin betrothed to a man" (Dt. 22:23ff), and therefore a woman practically married, as engagements in Israel were as binding as marriage; and if you will read the Deuteronomy context you will find that "bethulah" does not connote a pure virgin. The word could also mean "a young widow," and so one who had known a man. (Joel 1:8).

This being so, unitarian Gesenius is not only incorrect, but dishonest when he says that in the Septuagint (LXX) of Isaiah 7:14, "almah" is incorrectly rendered *parthenos*, "virgin." For the Greek LXX at this point is absolutely correct and accurate, being confirmed by the verbally, plerarily inspired Greek text of Matthew 1:23, where the Isaianic's "almah," virgin, is said to mean "parthenos," pure virgin! In 2 Cor. 11:2 the word "parthenos," virgin, means one who has never had sexual intercourse.

Well; is this meaning borne out in the Old Testament? In the seven times that "almah" is used there we shall see that it is. It appears in Gen. 24:43, Ex. 2:8, Prov. 30:19, Ps. 68:25, Song 1:3; 6:8; and Isa. 7:14, the culminating passage. Let us examine a table which will show at a glance how this word (*almah*) is translated in these passages consecutively. In our beloved AV we have "virgin," "maid," "maid," "damsels," "virgins," "virgins," and "virgin" consecutively. In the ASV we have "maiden," "maiden," "damsels," "virgins," "virgins," and "virgin." In the RSV we have "young woman," "girl," "maiden," then in the next three instances "maidens," and finally, where it really hurts (Isa. 7:14) "young woman." The RSV claims for itself that "critics agree that it is more accurate

than any previous translation." The above shows that the opposite is the case with respect to the translation of "almah." The AV is the most accurate, the ASV is next and the RSV is the least accurate of the three. In fact, it is definitely inaccurate, as "almah" never means a married woman, and always means a true virgin, a virtuous woman, a pure, attractive girl.

According to Gen. 24:16 Rebekah was not only a "naarah," but also a "bethulah," a virgin. To make it perfectly plain that Rebekah was an unmarried, pure virgin, it is immediately added after the words "girl" and "virgin," that "neither had any man known her." This last clause definitely affirms her virginity, as the term *bethulah* does not have sufficient definiteness to do that. Neither do "naara" (girl) nor "bethulah" unquestionably indicate virginity, so that the words "neither had any man known her" were necessarily added, and are no mere redundancy. It is clear then that Moses, the writer of this passage, did not intend the broad sense of "bethulah," which includes betrothed maidens and widows, but the narrow sense originally limited to the term "virgin." Thus the noun "bethulah" in this passage is so qualified as to mean virgin in the strictest sense of the word. This is further confirmed by the fact that in 24:43 Rebekah is called *the almah*, the virgin!

In Ex. 2:8 it is rather plain that "almah" means a young single girl of the baby-sitting, or perhaps even marriageable age. So that the word certainly means a virgin.

Reference is made to Prov. 30:18, 19 in support of the idea that "almah" may mean a married woman. "There are three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a *maid* (virgin)." The way of an eagle in the air — who can foretell the direction of the eagle? or the change of course he may take? The serpent on a rock is just as free to turn in any direction. No man can know the precise path it shall take. The same thought continues in the ship in the midst of the sea. The ship leaves a wake the exact lines of which are not to be foreknown. Carrying out this parallel thought, it applies also

to the way of a man with a maiden (*almah*). What is the way of a man with a virgin? Sometimes of an immoral or sinful relation. In such a case "almah" would not mean a woman married, neither to this man nor to any other. For it may be said of a woman associated with her husband, or even with a man not her husband, that we know what she in either case would probably do. No, nor can we regard this woman as a harlot; for everyone knows how such a woman would act. But who can fortell whether a young virgin in her relations with a man will keep her virginity? Many a strong-principled maiden has succumbed to the more dominating male personality. The point then is that "almah" means only a *virgin*.

In Ps. 68:25 the damsels (*virgins*) went in the religious procession playing the timbrels. If they were married women, then a different word from *almah* would have been used.

In the Song of Songs the word *virgins* refers to young unmarried women who have a "crush" on, or are in love with the young bridegroom-to-be. That they are truly unmarried virgins is plain from the fact that they stand in contrast to concubines and to queens, who are married to kings.

Therefore, when we read in Isa. 7:14, "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel," the word is indeed VIRGIN, and not "young woman." This is conclusive when we understand that this word is the sign that God gave, not to wicked King Ahaz, but to believing Israel. What sign would it be for a young woman to conceive? But for a virgin to conceive a Son who is really Immanuel, God With Us, is a stupendous sign! But modernism mistranslates Scripture, destroys the sign and deliberately loses the virgin birth of Christ, to say nothing of understanding the incarnation of the eternal God!

In the N. T. the Revised Standard Version is also at fault. For example, in John 3:13 the clause "who is in heaven" is omitted, and appears only in a footnote. This is a denial of the omnipresence of Christ. Verse 15 reads, "that whoever believes in him may have eternal life," and not, "may not perish, but have eternal life." Here is the denial of eternal punishment. Modernist

destructive criticism has removed it from the text, but does not even include it in the margin as the modernist Nestle's Greek N. T. does. The familiar John 3:16 reads in part, "For God so loved the world that he gave his only Son." Notice it is not "only begotten Son"—simply "only Son." This is a denial of the eternal generation of the Son of God. In 1:14, we read "glory as the only Son from the Father." The word Son is not at all in the text; it is *only begotten*. Here is a change in doctrine and fundamental concept! The eternal generation of the ontological Son is denied and dropped.

In Rom. 9:5 we read, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." The ASV follows the Gk. N. T.: "of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." But there is a note in the ASV which puts a semicolon after "flesh" and begins anew with the thought, "He who is over all, God, be blessed for ever." This excludes Christ from this reference; it is not He who is over all, but the one who is, namely, God, is the one who is blessed for ever. This marginal note is another concession to modernism which removes the deity of Christ. Still, the RSV, the NCC Bible, is worse. It puts a period after Christ, and reads, "to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen." A footnote reads, "Or 'Christ, who is God over all, blessed for ever.'" The absolute Godhood of Christ is emptied from the text of the inspired Word of God and relegated to a footnote as the opinion of certain emenders of the past. This is only more proof that the ever popular King James Version has never been topped. Nor is there any danger that it ever will be, in spite of the efforts of unitarian destroyers of Scripture. Actually they cannot destroy God's Word! "The Scripture cannot be broken!" Man "can do nothing against the truth, but for the truth" (2 Co. 13:8).

Do not hesitate to make use of this Bible for purposes of comparison and critical study. But be alert to the fact that it is a product of those who are enemies to the Christian faith!

Book of GENESIS

by REV. R. C. HARBACH

CREATION

Genesis 2

2. Creation of Man

The three opening verses of this chapter are a continuation of the line of thought in chapter one, which therefore does not really end at 1:31, but at the end of 2:3. Chapter two should begin at 2:4.

It should be understood precisely here that there is no contradiction between the account of man's creation in chapter one, and the account in chapter two. Chapter one is chronological; chapter two is summarial and supplementary.

Chapter two, verse four is a superscription to all that follows, and not a subscription to 1:1-2:3. This is plain from the appearance of the word "generations" which ten times introduces a division of the book: 5:1; 6:9; 10:1, 32; 11:10, 27; 25:12, 19; 36:1; 37:2. "Generations" in Genesis refers not to what precedes, but to what follows. "The generations of Noah" (6:9) are not the list of his ancestors, but the register of his posterity. So "the generations of the heavens and of the earth" refer not to their origin, but to their continuance and productivity onward to the end. For the meaning of the word "generations" (tholedhoth) is not "beginning" as there is a word for that (reshith). But it means genealogies, or more properly posterity, history. Cf. Mt. 1:1. "The generations (history) of the heavens and the earth" (2:4-4:26), "the generations of Adam" (5:1-6:8), of Noah (6:9-9:29), of the sons of Noah (10:1-

11:9), of Shem (11:10-26), of Terah (11:27-25:11), of Ishmael (25:12-18), of Isaac (25:19-35:29), of Esau (36:1-37:1), and of Jacob (37:2-50:26).

Since the concept "rest" appears in this chapter, the meaning of Rest in Scripture is (1) Cessation from work. However, the "it" of 2:3 is not absolute, for true rest is not total inaction, or doing nothing. God is active every moment in His work of Providence: "My Father worketh hitherto (Jn. 5:17). Even the human mind finds rest, not in unconsciousness, nor in sleep, but in change of occupation. So that in His rest, God became occupied with (2) Delight in a finished work. Rest, for God, was His satisfaction in His completed work.

Since Gen. 2 is the inspired Word of God, as much as any other Scripture, why do we observe the *first* day of the week as our Sabbath? In general, because this is the day on which Christ arose from the dead, the early church observing this day as the Sabbath (1 Cor. 16:2). More particularly, the creation Sabbath was failed. It is therefore impossible to keep it. Adam never entered into the rest of it. He failed. So God ordained a change in the Sabbath day. In strictest accuracy we notice that the decalogue does not say, "Remember the *seventh* day to keep it holy," but "the *sabbath* day." We do not read there that the Lord blessed the *seventh* day, but that

He "blessed the *sabbath* day." There is not the slightest intimation that we are to keep the seventh day of the *wreck*; but we are to keep the day which follows six working days. In this connection you should have the advantage of a good exposition of Hebrews 4.

Verse 7 is most central in this chapter. Cf. Rev. Hoeksema's notes on this. Consult the volume, "The Bible Doctrine of Man," by John Laidlaw.

The tree of life is also very prominent. What was the tree of life? It was centralized in the garden, the "garden of God," which signifies that the garden is not so much a dwelling for man as it is a reception-room in God's habitation where He receives man into fellowship with Himself. Paradise is the habitation of God where He dwells in order to bring man to dwell with Him. Thus the tree of life, together with the water of life flowing out of Eden to water the garden, teach that life comes from God, and that for man life consists in living with God. This tree is also a type of "the tree of life which is in the paradise of God" (Rev. 2:7). The species borders both sides of the River of Life, which flows down the middle of the main street in the New Jerusalem. It bears twelve crops of fruit each month, and the leaves are used for sustaining the eternal life of the saints. They alone "have the right to the tree of life" (Rev. 22:2, 14).

In connection with this tree of life and the tree of the knowledge of good and evil, search through the volumes of The Standard Bearer and study the doctrine of the anti-thesis. The command not to eat of the forbidden tree, and the threat of death for disobedience shows that to God the Fall of man was no accident, nor disappointment, but was His own purpose to bring about the entrance of Christ into the world to redeem the elect.

Verse 18 introduces the record of the creation of the woman. Cf. 1:26. "Jehovah Elohim made a woman" (v.22), lit., "built into a woman." The figure of the woman is referred to as her build. She is a building — of God, "like the tower of David builded for an armoury" (Song 4:4); like an ivory tower (7:4). Adam was like a building only begun, not yet finished, until Eve was formed.

"It is not good that man should be alone." This means that without the woman man (1) could not express his social and covenant nature (friendship), (2) could not execute God's command to propagate the race (1:28), nor (3) begin the generation of the elect church, nor (4) be God's means to the production of the seed of the woman. He was in need intellectually, physically and psychically of a human being like himself, corresponding to him as his counterpart and complement. Marriage was necessary for Adam for his real development as a covenant and social being. The woman would make the man complete. She had all the rights and privileges of a free personality, but was not created *with* Adam as an exact equal to him, nor was she created last to be an improved edition of man, but to be the glory of the man (1 Cor. 11:7). God made Eve for Adam, Adam for Eve, and both for each other. He that made them both made them one. Matthew Henry well puts it: The woman was "not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be beloved."

My wife once did me one of the greatest favors of my life and presented me with a copy of the Works of John Milton. Out of that treasury I copy the following:
"Under His forming hands a creature grew,
Manlike, but different sex; so lovely, fair,
That what seemed fair in all the world,
seemed now
Mean, or in her summed up, in her contained.
And in her looks, which from that time
infused
Sweetness into my heart, unfelt before . . .
The spirit of love . . .
Grace was in her step, heaven in her eye,
In every gesture and love."

Paradise Lost, VIII

Here is set down, (1) the foundation of marriage, (2) the eventual departure of the children from the home for the purpose of marriage and family of their own, (3) the determination of a life's companion by free, conscious, intelligent choice, (4) the monogamous life, the two becoming one flesh in

the sexual union, and in man as man-and-wife.

Man was originally arrayed in garments of light, created as he was in the image of God (Ps. 104:2). Solomon in all his glory was not arrayed like one of these. There was then no shame. Only the introduction of sin and guilt, which robbed them of their garments of light, offset their nakedness with shame, and made their tender consciences blush with shame. Blushing is now the color of virtue, but it was not the color of original righteousness.

Questions for further study in this chapter: What Scripture proof is there that neither the creation Sabbath nor the Jewish Sabbath is of force any more? What is the meaning of the name Jehovah? What is the meaning of other names of God compounded with Jehovah, such as Jehovah-

jireh (22:13f), Jehovah-rapha (Ex. 15:26), Jehovah-nissi (17:8-15), Jehovah-shalom (Jud. 6:24), J'-raah (Ps. 23:1), J'-tsidkenu (Jer. 23:6), J'-shammah (Ezek. 48:35)? Does v. 7 mean that God created man a bipartite being? Consult in a textbook on Reformed dogmatics the subjects of pre-existentialism, traducianism, creationism. What was the garden of Eden? Where was Eden? What is meant by the fact that God put man in the garden? What does "to dress it and keep it" (2:15) mean? Did man die in the very day he ate of the forbidden tree? Was the command of v. 16f given to Adam individually, or to both Adam and Eve? What is implied in Adam's naming of the animals? When did Adam name the animals? What was the purpose of the deep sleep upon Adam? Have you studied Rev. H. Hoeksema's mimeographed notes on this chapter?

Secular Music - Good or Bad?

MISS H. J. KUIPER

What does secular music mean to you? Does it refer to popular songs only? Or would it include that which is known as folk, classic and non-religious music? According to Webster, anything secular refers to that which pertains "to this world or the present life; worldly; earthly; not religious or spiritual." This definition then certainly makes clear that which we may term either secular or religious. It is either, or. It is either singing and playing God's praises or it is not. And if our calling is to walk before Him and be *perfect* (Genesis 17:1), if we are to come out and walk separately, if we are to walk antithetically before our God — all else is of the world and therefore, sin.

The questions arise therefore (and perhaps could be used as basis for more detailed articles) in the Christian's mind: is classical music necessarily secular music? can a Christian hear classical music to God's glory? can one, knowing the composer to have been a wicked individual, listen to his music and be spiritually edified? is there right or wrong in the music *per se*? or is listening to music purely a question of relativity: what may be edifying to one may leave another person cold and unresponsive?

Classical music, that which is generally accepted as being a standard of excellence, was not originally rooted in the love of God or His Word. Based on Greek and Roman ideas of philosophy, classical music was cer-

tainly man-centered and pagan-worshipping. Without the use of words, this music stirred men to excitement, bravery and expressions of lust and joy. And when words were later added, they only increased to serve the idol of Mammon.

Throughout the years, however, other music has become classic. With the inspired words of Scripture, men were used as instruments of God in setting forth in song the beautiful truth of the Word. With words, of course, one can more closely identify music and praise to God. Think of the beautiful words of Balaam who wished to curse Israel and instead, blessed them. Against his will he proclaimed, “. . . Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them” (Num. 23:20-21). With the instrument alone, God has used music to accomplish His purpose. The same music which soothed and inspired David, filled King Saul with misgiving and hatred for the young musician. Placing words and music together then, the church has a powerful, wonderful medium to glorify God, whether it be by singing or listening. Whether or not the composer was wicked or not, God has used him as an instrument in providing a means of joyous expression for His Church. Who of us have not thrilled to Handel’s *Messiah*? to the *Elijah* or *Creation*? Certainly these composers were used in order that the Church might use the legacy of their talent today. And now as before – to some it is a blessing, and to others, condemnation.

A good many oratorios, one may observe, have orchestral parts. Can they, and purely orchestral pieces, be used by themselves as means of adoration? Perhaps one may say that this is purely a matter of relativity regardless of the composer’s intent in writing the composition. Smetana, when writing THE MOLDAU, had undoubtedly the honor of his native Bohemia in his heart in exalting her rivers and thus brought out the theme that he did. A listener, however, may study the program notes and through the music see and hear God’s creation as pic-

tured in musical rivers, rapids, and forests. To another, the music may be a mere jumble of instruments and consequently have no meaning at all. On the other hand, if a composer so writes a piece of music with the corresponding text with the sole purpose of dishonoring God’s name and Word, we must have none of it. Witness the majority of songs and so-called music on radio, television, records – what percentage would YOU claim to be worthy of Christian listening? – and singing?

To answer then the question whether secular music is good or bad, we affirm this: all that which speaks outright of anything but the praise of God is wrong. Anything which does not serve God, militates against Him. From out of that worldimindedness (and let us confess it – aside from God’s grace, we would crave the world’s songs, court her bawdy imitations of good music and lust after all forms of entertainment) – from out of this, I say, our God has brought us “and he hath put a new song in my mouth, even praise unto our God” (Psalm 40:3). *We have been redeemed by Christ* “and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isaiah 35:10). The song given is for the church and for her alone – the precious one hundred forty-four thousand, having our Father’s name written in our foreheads. For as part of the great throng, we may view and say with John on Patmos: “And I heard a voice from heaven, as the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth” (Revelation 14:2, 3).

LITERARY CONTEST RULES

Due Date – February 1, 1962

1. Any *Beacon Lights* reader who is either a baptized or confessing member of the Protestant Reformed Churches may enter.
2. Entries may be submitted in the three following categories: poetry, prose fic-

- tion and prose non-fiction, which include essays, stories, drama. There is no limit to the number of entries which may be submitted by any one person.
3. There will be a special category for grade school children alone, kindergarten through the ninth grade. Entrants may submit prose or poetry, and again there is no limit to the number of entries which may be submitted by any one person.
 4. Entries must be in the following form: all entries must be typewritten; the title, but *not* the name of the entrant, should appear on the entry. On a separate sheet should appear the name of the entrant, the type of entry, and the title of entry.
 5. All entries will be judged on the basis of artistic quality and truth content.
 6. A prize of \$10 will be awarded for the first place entry in each of the three categories. A prize of \$5 will be awarded for the first place entry in the grade school category.
 7. No entries will be returned. *Beacon Lights* reserves the right to publish any or all entries.
 8. All entries must be mailed to Nancy Heemstra, 6405 Cascade Rd., S. E., Grand Rapids 6, Michigan, by February 1, 1963.
 9. No previously published articles will be eligible.
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Loveland P. R. Y. P. S.

"JUDGE NOT . . ."

Perhaps one of the most abused and ignored aspects of a Christian's walk is his attitude and behavior toward his fellow Christians. We have noticed, and we are sure you have also, that members of our churches have a tendency to treat each other with less consideration, respect and love than they show towards members of the world with whom they have contact. This seems to us a most lamentable situation.

The Holy Bible amply testifies that those of the church should live in harmony, unity and love, bearing each other's burdens and sorrows. Paul urges the Ephesians to walk with longsuffering, "forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Christians' attitudes toward each other should suggest amity, not contention. Jesus instructs Peter to forgive his brother not seven times, but seventy times seven. Patience is the rule here, not intolerance.

Psalm 15 asks, "Lord, who shall abide in thy tabernacle?" The answer is found in the same Psalm - "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." So we can see that those who slander, backbite and gossip are considered undesirable and unfit for dwelling with the Lord. Perhaps we should think of this verse and many similar ones lest we engage in these spiritually unhealthy activities.

Nor does our obligation end with a mere tolerance of our neighbor. Our being Christians demands that we *actively* and willingly strive for the betterment and advantage, not only of self, but of our sisters and brothers in Christ. In Matthew 22:39, Jesus summarizes the second table of the Decalogue, "Thou shalt love thy neighbor as thyself."

Viewing our walk in this light should not lead us in ways of neutrality and pacifism. We need to take definite stands on current issues. We need to uphold our creeds and preserve the Truth. Scripture also calls us

pilgrims and soldiers, instructing us in the battle of this life. Surely we must never let principle slip, in order to appear loving and "Christian." We must never avoid disputes at the expense of losing the purity of the Word. But, even in these valid disagreements, we should remember to attack issues, actions and statements, not individuals themselves.

We think the words of admonition found in Matthew 7:1-5 should be applied practically today, as always. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Usually when a person tends to the shortcomings of his own nature, he lacks both the time and the audacity to attack the imperfections in others.

CONTRIBUTIONS

HOW TO MAKE THE SEMINARY AN EVER CONSTANT WITNESS

1. Establish assistance funds for our own Protestant Reformed married as well as single students.
2. Help secure where needed part time work for students.
3. Prepare a seminary descriptive brochure and send copies to our churches to be distributed and displayed in our church tract racks.
4. Advertise the seminary in the Standard Bearer and Beacon Lights.
5. By our brochures and magazines, send out a call for students from all Protestant denominations. Emphasize that we preach the infallible Word of God, and the great Reformation theology; that we separate from the modernist, liberalist ecumenical movement; that we preach

and contend for the faith once-for-all delivered to the saints.

6. Have the lofty Christian aim to make the seminary a real missionary endeavor, a center of biblical-theological learning for students from any denomination, who are willing to study under our God-centered curriculum, earn the diploma then go, after graduation, to wherever the Lord may lead them throughout Christendom.

One hundred students may be taught as well as one!!

7. In this way, interest our own, and the young men of Protestantism in general in a true biblical consistently Reformed ministry of the Word of God.

As the Seminary goes, so goes the church! Make the Seminary a seminary filled with students from the Protestant churches, who are willing to be instructed and our own young men will be attracted to the school and our churches will have ministers.

Keep the Seminary a one-student institution and our churches and our ministers will soon fade away.

Done in Consistory of Hope
Protestant Reformed Church
Isabel, So. Dak. Oct. 2nd, 1962
Milton H. Collmann Clerk

NEWS

FROM, FOR AND ABOUT OUR CHURCHES LOIS E. KREGEL

Lynden's pastor, Rev. R. C. Harbach, recently received and accepted two invitations to speak outside of the circle of his own congregation. On October 11 he spoke at the Christian High chapel on one of Calvin's great themes "God Uses the Agency of the Wicked, Inclining Their Minds to Do His Will, Yet Without the Least Stain to His Perfect Purity." On Sunday, October 14, at 5:30 p.m. he spoke over KPUG on

"Lynden Time"; his topic was "Christian Joy."

Mission Emphasis Night at First Church, sponsored by "Beacon Lights" was enjoyed by a large and appreciative audience. Our church in Randolph, Wisconsin enjoyed Mission Night on October 12. Rev. Lubbers told of his labors and Mr. H. Meulenberg and Mr. H. Zwak described their experiences in Jamaica.

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The Radio Committee of the Reformed Witness Hour has passed along to us the following bit of news which we know will interest our readers. For the past few years the mailing address of the Reformed Witness Hour has been Post Office Box 8. But upon completion of the new main Post Office Building here in Grand Rapids the postal authorities have decided that all boxes rented in the main Post Office must use boxes numbered above the number 1,000. Consequently Box No. 8 was no longer available to the Committee. The new address of the Reformed Witness Hour is now Post Office Box 1230, Grand Rapids 1, Michigan.

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Our future church grew by three members:

A son born to Mr. and Mrs. D. Huizinga (Hope).

A son adopted by Mr. and Mrs. Charles Doezema (First).

A son born to Mr. and Mrs. A. Dykstra (Hope).

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This is the time of the year that our societies usually enjoy League Meetings.

Western Ladies' League met at Edgerton on October 12; Rev. Kortering spoke on "Contentment Linked with Godliness." Rev. B. Woudenberg conducted the Question Hour.

Eastern Ladies' League met on Thursday, October 18 in our Hudsonville Church. Rev. J. Heys spoke on "The Number of Man."

Mr. and Mrs. League meeting is sched-

uled for November 2 in Southwest Church. The topic for the evening is "Communism."

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Called Home:

Mr. John Van Baren, of South Holland, at the age of 53 years.

Mr. Isaac Korhorn, of Hope, at the age of 74 years.

Mr. Clarence Vriesenga, of Southeast, at the age of 53 years.

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Duane Mensch's address is 1914 Aley Road, Memphis, Tennessee.

Harvey Holstege of our Hudsonville church left for service on October 8.

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Congratulations to Mr. and Mrs. Harry Zwak of Hudsonville, who celebrated their 40th wedding anniversary on September 9.

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Wedding bells rang on Sept. 26 for Homer Teitsma and Kathleen Timmer (Southeast); for Robert Scott and Jane Kuiper (Hudsonville) on Oct. 12; on Sept. 14 for Duane Howard and Sandra Bartelds (First); and on Sept. 27 for Robert James Hoven and Jane Margaret Miedema (Hudsonville).

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Membership transfers:

Mr. Dan Meulenberg joined Southeast Church; he had been a member of First.

Miss W. Koole, and Mrs. C. A. Orme and son Timothy transferred to Hope from First.

Mr. and Mrs. Vernon Graeser and two baptized children were welcomed as members by Hope Church. They came from Tucson, Arizona.

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Calls extended, accepted, and declined:

Doon has called Rev. H. Veldman.

Rev. R. Harbach declined the call from Isabel-Forbes.

Rev. G. Vandenberg declined the call from Loveland.

Rev. H. Hanko declined the call from Kalamazoo.

Rev. M. Schipper accepted the call from Southeast.

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Miscellaneous:

The Young People's Societies, Junior and Senior, of First Church held their fall outing at Pinery Park on October 9.

The Athletic Club of Adams St. School

plans a Pancake Supper at Adams St. School Gym on Oct. 27.

Hope School Circle has invited all in the vicinity to attend its Fall Festival on October 26.

Grand Haven and Creston have decided to disband; its members are joining neighboring churches.

Rev. H. Hocksema lectured in Oaklawn on Oct. 11; his topic was "The Perseverance of the Saints."

Southeast received a "thank you" from the Free Christian School of Edgerton for its gifts earlier in the year.

FALL MASS MEETING

Date — Tuesday, November 6

Time — 8:00 P. M.

Place — Hope Church

Speaker — Mr. David Engelsma

Topic — THE REFORMATION IN SPITE OF
PHILIP MELANCHTHON

SPECIAL INTEREST —

Convention pictures by Don Doezema

JOHN SANDSTRA
11, BOX 206-B
CHICAGO HEIGHTS, ILL. 60641

