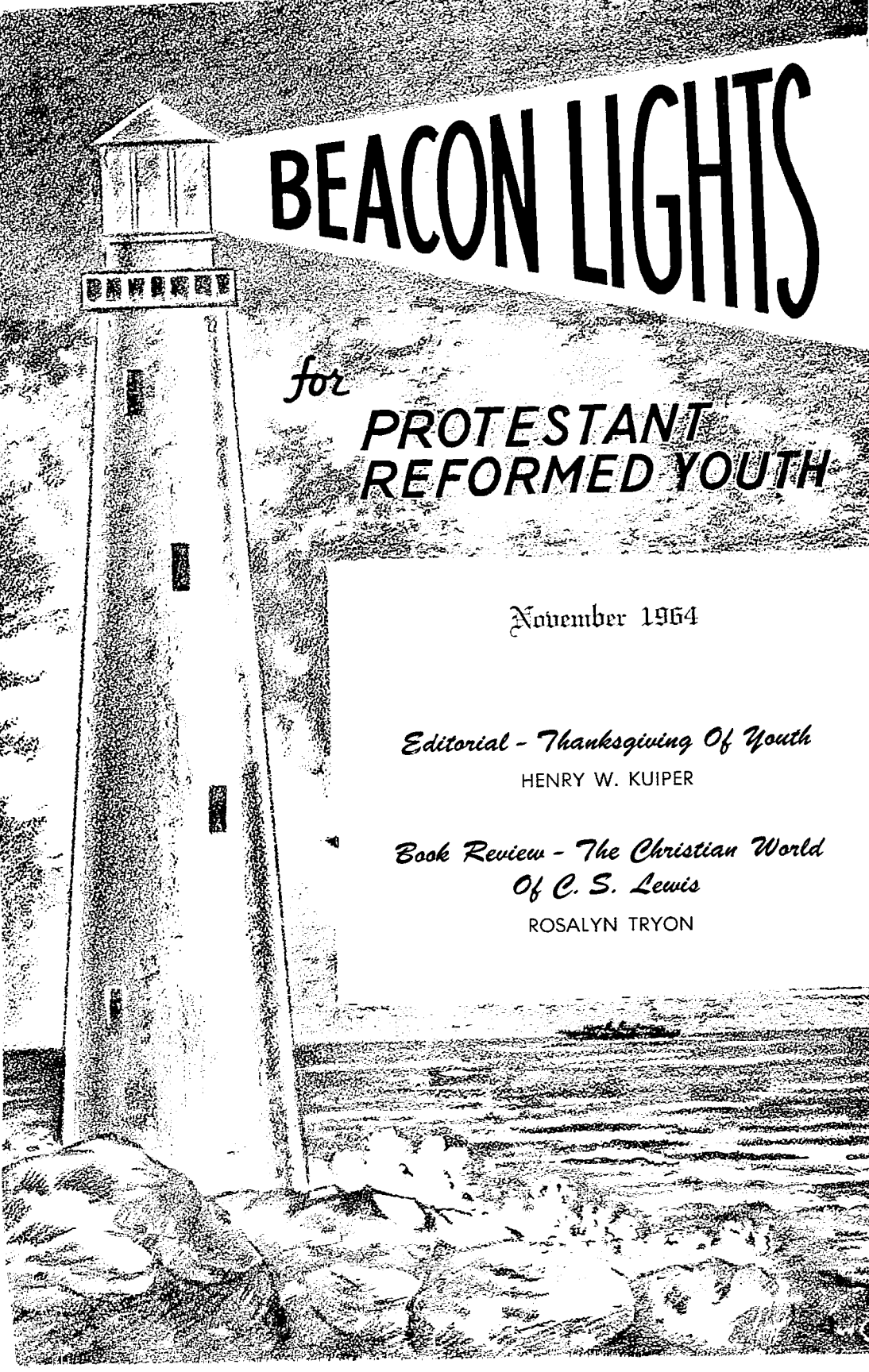


BEACON LIGHTS

for PROTESTANT REFORMED YOUTH

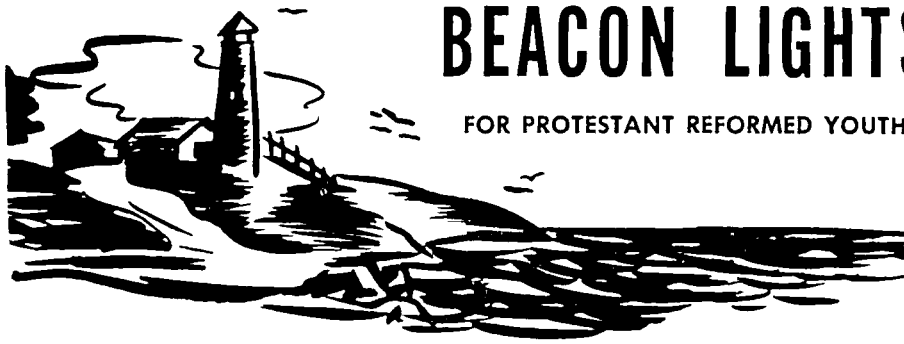
November 1964

Editorial - Thanksgiving Of Youth

HENRY W. KUIPER

Book Review - The Christian World Of C. S. Lewis

ROSALYN TRYON



BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

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Editorial

THANKSGIVING OF YOUTH

Protestant Reformed Young People, have you ever stopped to consider your brethren and sisters in the Lord, who are found in distant lands, and whose circumstances of life differ markedly from your own? We know, of course, that they are there, for we are told plainly in the Word that God continues to gather His chosen ones from every nation and kindred and tribe and tongue. It is not therefore very unreasonable to assume that He also has His youth in these foreign places. And we know too that their lot in life differs from your own, as it pertains to their physical existence; it differs, not only, but it differs rather *radically*.

Perhaps a brief contemplation of this circumstance will be beneficial for us at this season of thanksgiving. Why do you give thanks? Because you have received many blessings in this life, such as copious amounts of food, clothing, shelter, health, physical peace in which to sojourn, etc.? Is that the real essence of the basis for your thanksgiving? Think then for a moment of that brother or sister who in an entirely contrary circumstance in this life also must contemplate the possibility and reason for giving thanks. It doesn't work so well, that way, does it? And yet we know that all of God's children here in this life have reason for continued thanksgiving to their God. It is apparent that thanksgiving does not arise because of *things*.

You and that youthful saint who experiences the opposite of all the luxury which you may here enjoy do not, therefore, have *things* in common. Evidently there is some other matter, some other consideration, some other factor that enables the two of you to both raise shouts and songs of thanks, in this season and throughout the whole year and every year of your life.

Where does thanksgiving arise? Perhaps this question will assist us in our contemplation. Thanksgiving proceeds from the heart. Now we know that the heart of man apart from God is evil and corrupt entirely, and vaunts itself over against others and against God. But we speak here of the heart of the youthful *saints*, and they are not hearts that are apart from God!

Rather, they are the hearts into which has been instilled the fear of the Lord God. Hearts, they are too, which have been given the love of God. This is not just a vague and meaningless statement, covenant youth. Rather, it is pregnant with significance. For it is that love of God which determines the entire *outlook* and *manifestation* of that heart. For example, it also determines what regard that heart will maintain for its brother in the household of faith. If there is no love of God in the Scriptural sense of the word, then there is no love for the brother manifest whatever. Remember that, when you consider the reason for your thanksgiving in this season. And if there is no love of the brother in Christ, it will quite naturally follow that there is no real love of God either, and any semblance of thanksgiving is a mere mockery of man.

Further, whether our hearts are the recipients of the love of God in all its working power also determines the manner in which we view all the earthly and physical circumstances which confront us in our lives here below. Then imagine for a moment the situation in which we would receive not that list of "good things" mentioned before, but their exact opposites. Then what?

IN and WITH those things, the child of God, let me repeat that, *the child of God* will give thanks! God has so worked in and changed his heart that he sees his sojourn (and meaning abounds in *that* term, too) as the *way prescribed* by his God. He sees that in essence *a heritage* is his! To him is committed the unwavering conviction that his God is an absolute Sovereign, who works all things according to His good pleasure.

So too, does he view his own circumstance in this weary world of woes. But more than that, (and here arrives a point which we must all consider carefully as we give thanks) he also renders thanksgiving to the Mighty God even FOR all those things. Yes, FOR them. That will at once rule out all thought simply of being thankful IN them as a sort of "in-spite-of-it-all-response". The saint is given to see that these very things which seemingly work against him are indeed *prescribed for* and *work* (*effect*) his good. The saint sees, confesses, and knows the Sovereignty of our God.

And you, Protestant Reformed Youth, know this too. It is held before you almost at every turn of your way. Give thanks for this heritage which it has pleased that same Sovereign One to reveal confessionally in our midst. Indeed, maintain that confession with all at your command.

And manifest, by all means, *manifest* the renewed character of your heart in all your spheres in a life which is evidently thanksgiving to your Maker.

H.W.K.

FROM Dort TO TODAY

the secession of 1834

(13)

REV. HERMAN HANKO

The Church before 1834 was in deep trouble. Every conceivable kind of heresy was running wild. Worldliness had infected the members to alarming degrees. There were those who protested all this and made efforts to bring about reformation; but these were unsuccessful. The faithful were too few in number; and the State was kindly disposed towards the heretics.

Although the heresies to be found in the Church were of every conceivable sort, the actual issues that finally brought separation were comparatively few, and seemingly rather minor. This was not because the faithful made no issues of the deep doctrinal questions involved, but rather because when the break finally came, the issues that were forced by the State Church and by the State itself were the only points that were seized upon as grounds for discipline of the faithful.

We can do no better than list these issues at the very start.

Although when the secession broke out in various places throughout the Netherlands, the points of dispute varied from place to place, one of the most common points was the matter of singing hymns. Soon after the Netherlands Reformation a book of Psalms, a Dutch Psalter, had been prepared for use in the Reformed Churches. While this was the song book used for many decades, there was a gradual tendency to introduce hymns into the worship services. As is so often the case, this had led to the singing of many hymns that were thoroughly Arminian. Faithful people and ministers protested against this use of hymns and even refused to use them when they were commanded to do so by the Church and State officials.

This seems like a rather minor issue over which to secede from the Church. But, on the one hand, it was symptomatic of a deeper spiritual illness — the illness of Arminianism that had reared its hideous head in the Church so soon again after being officially condemned at Dordt. And, on the other hand, our fathers were not of a mind to split the Church on the "hymn question"; but some of them were disciplined by the State for refusing to allow hymns to be sung.

Secondly, there was the issue of the bap-

tism of infants. There were many Churches where the truth was no longer preached. Yet in these Churches were pious saints who mourned the departure of their ministers from the Reformed faith. They made their protest known when they had to baptize their children, for they refused to answer "Yes" to the question: "Whether you acknowledge the doctrine which is contained in the Old and New Testament, and in the articles of the Christian faith, *and which is taught here in this Christian Church,* to be the true and perfect doctrine of salvation?" They could not in good conscience say that what was taught in their Church was the true and perfect doctrine of salvation. Of course, they were refused permission to baptize their children. So they often went instead to other Churches where the truth was being taught; and they had their children baptized there even though they were not members of that congregation. To this the ministers agreed.

This was a mistake both on the part of the people, and on the part of the ministers that baptized their children. If they could not, before God, answer "Yes" to the second question of the Baptism Form, it was high time they were doing something about the sad state of affairs in their congregation. And no minister has the right to baptize a baby of a family from another congregation.

Yet we must remember that these people were desperate. They did not know which way to turn. They tried to protest the heretical teachings of their ministers, but were stymied by their Consistories. They tried to carry their grievances to higher ecclesiastical assemblies, but these were governed by the State, and the State was very kind to heretics in those days. They could not easily move to a town where there was a Church with a faithful minister, for the faithful (those who later took part in the secession) were of the poor and humble folk who had a struggle to earn their daily bread. Their plight was very sad. And desperation forced them to do this.

Thirdly, there was the much more serious question of the creeds. There were several angles to this question. For one thing, those who were teaching false doctrines in the Church were doing so in open opposition to the creeds. Of course. The creeds of the Reformed Churches in the Netherlands were the same as we have today. And these creeds were specific and to the point on all questions of doctrine. No heresy could be introduced without a man taking issue with the confessions. The liberals within the Church, however, simply ignored the confessions. They acted as if these creeds written in tears and blood, did not even exist. And if their blatant opposition to the creeds was called into question, they merely shrugged the matter off by claiming that the confessions had no authority.

The Reformed ministers appealed to the National Synod to declare the creeds authoritative. This was done as early as 1819. But the National Synod refused to do this. Our fathers did not want to give the creeds an authority above the Scriptures: they merely wanted the Church to maintain what it had always maintained: that the creeds had authority to bind the ministers in their preaching unless they were shown to be in conflict with God's Word.

All ministers really agreed to this binding of the creeds also when they signed the Formula of Subscription.* The trouble was that the National Synod had also revised this Formula so that it excluded the Canons. This was a very obvious attempt to eliminate opposition to the Arminianism that had re-entered the Church.

Another facet of the authority of the creeds was the decision of the National Synod that ministers did not have to use the Liturgical Forms in the Churches such as the Form for Baptism and the Form for the Lord's Supper. Evidently it was rather common practice for some ministers to substitute other forms, forms of their own making, or no forms at all. These Forms are also confessions and contain some very vital doctrines of the Reformed faith. In opposition to these doctrines, the Forms fell into disuse. But the National Synod refused to instruct the Churches to use these Forms, and said only that they were of some use for inexperienced ministers.

This question of the authority of the creeds is very important. If men can ignore the creeds, deny the doctrines of the creeds, teach heresies condemned by the creeds, anarchy and chaos is the result in the Church. Yet much of the same thing is done today even in Reformed Churches in this

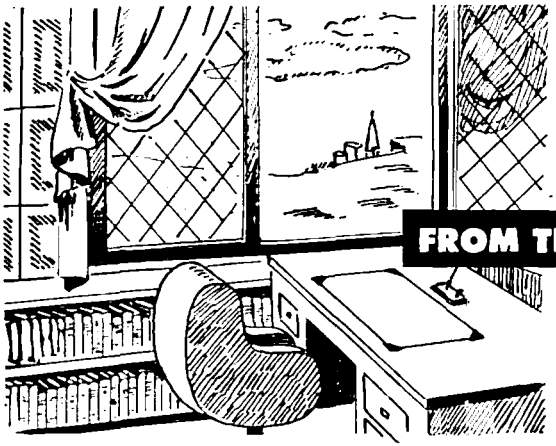
*This Formula is still signed by all ministers and officebearers in our Churches. You can find it in the back of the Psalter. It is suggested that you read this over in connection with this article.

country. Heresies such as God's universal love and Christ's universal atonement are openly taught although specifically condemned by the confessions. And there is no one to stop these heresies. The result is that a loud cry goes up from liberals that the creeds need revision; that they are sadly outdated; that perhaps we can do away with them altogether inasmuch as they are only barriers to Church union.

Finally, (and this became the immediate occasion for secession) there were pamphlets being circulated by the Reformed ministers condemning the evils in the Church. Since they could gain nothing by appealing to ecclesiastical assemblies, they took to the printing presses to try to stem the tide of worldliness and false doctrine. It was these pamphlets which brought matters to a head. When the National Synod was condemned for its protection of heresy; when the ministers defended their position on the "hymn question"; when the loose morals of the clergy were exposed and judged in the light of God's Word; then the liberals rose to action to silence those who wrote them.

De Cock himself, who became the real leader of the secession, was disciplined for writing a pamphlet in which he attacked liberal ministers for denying the trinity and the sinless nature of Christ.

The trouble was the liberals were permitted to write anything that they chose without being reprimanded in any way. But the Reformed were censured for appearing in print with a defense of the historic Reformed faith.



FROM THE PASTOR'S STUDY

REV. G. LUBBERS

"Therefore whosoever heareth these sayings of mine, and doeth, I will liken him unto a wise man, which built his house upon a rock . . ." Matthew 7:24-27

There are two kinds of hearers under the ministry of the Word of reconciliation of Christ. One cannot really tell by their attentiveness as such whether they are wise men or whether they are foolish men. This is a matter which is seen in the fruits which they bring forth: either a walk of faith and godliness or else it is a walk of unbelief and godlessness.

Jesus had spoken a very tremendous sermon; it was the Word of God which he spoke, which is living and sharper than any two-edged sword, and passeth into the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Yes, all things are naked and opened unto the eyes of Him with whom we have to do!

All who that sermon of Christ "on the mount" heard and noticed emphatically that all his teaching, day by day, was not as that of the Scribes and Pharisees, but that he was teaching as one who had authority from God to speak. They recognized in him a real and authentic prophet. They heard God speak before whom all things are naked and opened!

More particularly they heard "these my words" as Jesus designates them. They heard the chief Prophet who came to reveal the secret counsel of God concerning our redemption. Never a man spoke as he spake. They heard a very orderly, constructive, penetrating sermon in which the citizens of the Kingdom of God are portrayed, their chief characteristics, their walk in righteousness, their prayer-life, their humble trust in the heavenly Father, their leaving all judgment in the hands of the Judge of heaven and earth, and in their walking the straight and narrow way which leads to life. Take your Bible in hand, my youth friend, and read the three chapters of Matthew 5, 6 and 7. You will see a wonderful exposition here.

Did you notice that in the so-called "beatitudes", which are seven in number the Lord describes the believers according to their spiritual name and characteristics by grace? Did you notice that the Lord here really gives the "three things" which we must know to enjoy the only comfort in life and in death? Did you notice that these three earmarks are so clear and distinctive, as infallible fruit of election in your life, that the world will certainly hate you and persecute you, and that even this adds to your "blessedness"? And did you notice that the church is placed exactly in the center of the world, in the very heart of history, so that she is compared to a light on the candlestick-holder, and as a city on a hill-top which cannot be hid? And did you observe that this being "light" of the world, and the "salt of the earth" comes to manifestation in that you believe and love the commandments of the Lord, that you give alms to the poor, turn to the Lord in prayer and childlike trust, a thankful Christian who prayerfully walks in the precepts of the Lord? And did you too take note of the fact that we need not fear in the midst of the world as such a people, as the children of God, since our heavenly Father makes our needs His care? You heard all this, you read it, and did not become a forgetful hearer. You will flee from every so-called preacher of the gospel, even though he be an angel from heaven, if he does not teach according to the sound Word of Christ uttered by him on the mount?

Take notice, of "these my words"!

Take them to heart, treasure them as an irreplaceable goodness and riches; view them as the treasure of great price, for which a man will sell his all to obtain and retain! You believe these words? You understand that the word "believe" in medieval English is like the Holland "believen", that is: to put our love and affection upon something or someone?

Thus "believing" these words you attend the worship services on the Sabbath day, diligently come to learn God's Word, use the sacraments, give alms to the poor, publicly call upon the Name of the Lord, and cease from sin all the days of your life, and thus begin the eternal Sabbath in this life? Thus you prepare for and attend the catechism class, the Young People's Society meetings?

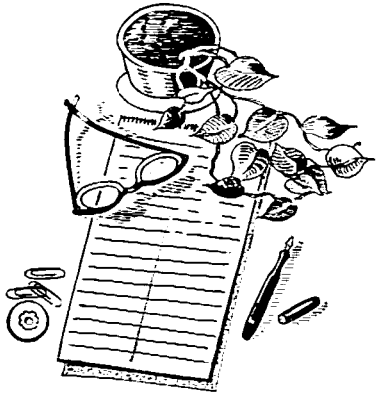
Jesus has something to say to you if you are such a believer, a lover of his words. Then he makes a happy comparison of you. He compares you with a wise man, who builds his house upon the rock. You are one who is wise because you reckon with reality — with the reality of the coming storms that will take the measure of your house. You understand that it all depends on the rock, the foundation. You believe in Him, who is our Rock, the Lord whose work is perfect.

Presently, youthful reader, the storms will break loose over your life, the storms of trials and distress, sickness and pain, death and the grave. As you stand at the side of the open grave you will then need to have "all these my words" in your heart, lest you be drift-wood in the storm, going down into the deep of God's billows and judgments.

Be of such a nature that you are not as the workers of iniquity to whom the Lord will say: I never knew you!

May it be said of your house: the rains descended, the floods came, and the winds blew, and beat upon it. And it stood. For it was, it had been built upon the Rock, the certain and immutable promises of God!

Learn this while you are young, and when you are old you shall not depart therefrom.



CRITIQUE

HILDA GRACE MEELKER

THE CHARISMATIC MOVEMENT

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;" Mark 16:17

In the last three or four years, hundreds of ministers and thousands of laymen in nearly every Protestant denomination in the United States have been taking part in a rapidly growing movement called the Charismatic Renewal, from the word "charism," meaning "a special divine or spiritual gift . . . conferred upon a believer as an evidence of . . . divine grace."

The persons who take part in this movement claim to have experienced a variety of supernatural phenomena, ranging from prophetic visions to miraculous cures for the sick. But the most extreme of such phenomena is the sudden outpouring of prayer in unknown languages. This is known as "glossolalia", or the speaking in tongues.

A Presbyterian minister, for example, claims to have received a divine revelation from God of just three words. Later he claims he was able to break forth into a whole new language. It was nothing he had done, he states, God gave him a divine revelation.

This Charismatic Movement began on a small scale in 1956. Soon it spread rapidly to California, and since 1960 has been gathering velocity, establishing itself in every state and even appearing in England and on the European Continent. College students have been caught up in the advance of this movement. Students at the Theological Seminaries of Yale, Dartmouth, and Princeton are now praying in unknown tongues.

The speaking of tongues is not really a new phenomenon. The advocates of those praying in tongues, years ago were expelled from certain churches, whereupon the Pentecostal churches were established. One of the aspects of the current revival, however, is the way the glossolalia movement has entered into the Methodist, Baptist, Lutheran, Presbyterian, Congregational, as well as many of the so called Reformed Churches. It now includes more than 40 separate denominations.

The adherents of the Charismatic Movement support their beliefs by the Bible — specifically in the second chapter of the Book of Acts: "And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy."

The linguists of today are puzzled by this tongue speaking phenomenon. Often when a charismatic person is called upon to speak in

a tongue, another member of the group will interpret the message. However, the more skeptical members of the group have grave difficulty in making sense out of the glossolalia. Research for a report on the movement reproduced tape recordings among which was a Baptist minister's prayer in an unknown tongue: "Sala ka taiyestsa. Sai chung tung chava dieva zandali . . ." Conclusions to the study of certain recordings were that these gutteral sounds were highly improbable of being a human language.

The charismatics claim that since the central theme of Christianity is that Jesus Christ is alive and is all-powerful, the church must proclaim Him. The leaders of this movement claim in the time of the apostles, the ability to speak in tongues on Pentecost was sent because the early church needed supernatural gifts for the emergency of the Apostolic generation. So, now too, they claim is a time precarious for Christianity. Because they believe the ending of an era is come, all possible effort must be made to bring down the powerful pagan movements and proclaim Jesus Christ.

Surely in the early history of the church the apostles and disciples of Christ received the ability to speak in tongues. "And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. We also know that all things are possible with God and what happened in the times of the early church can also happen again. However, we as Christian young people have one calling. And that one calling is to glorify God. And, antithetically, we thereby are called to reject all that which is repugnant to the glory of our God. in regard to this present matter of speaking in tongues, and in regard to all things contrary to God's glory.

In I John 4:1 and 3 we read, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. . . . And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world." And in Matthew 24:23-24, we find: "Then if any man shall say unto you, Lo, here is Christ, or, there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

One who claims to have received the power from heaven to speak unto men with tongues but who on the other hand speaks of the glory of man and not of God, has not the Spirit of God. For, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesy . . . and have not love, I am nothing." I Corinthians 13:1-2.

To seek the love of God, the cause of His kingdom, and the glory of His name is our calling. And God, who has chosen us as His elect people, keeps us in His care. He has put into our hearts the desire that His name may be glorified, and the desire to pray for strength to discern the way of His truth. He has sent Christ His Son for our salvation and His glory.

Only then through His grace and spirit do we as young people thank God for His love and spirit of guidance. And only through His Spirit can we know our calling: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." I Peter 4:7.

Editor's Note:

This article marks the first contribution of Miss Hilda G. Meelker to *Beacon Lights*. Miss Meelker will be co-editor with Miss Agatha Lubbers of the column "Critique." We welcome her to our staff and pray that God will use her contributions to our edification and blessing so that His may be the glory. Miss Meelker is a member of the Hope Prot. Ref. Church of Redlands, California.

R. D. D.

OPEN FORUM

Dear Editor,

As to whether Rev. VandenBerg's remarks concerning my article are correct, I leave it for the reader to decide.

H.V.

OPEN FORUM

Dear Editor:

May I have a few lines in Beacon Light's Open Forum to comment briefly on two articles appearing in the August-September issue?

The first article is entitled "Sober Discernment", written by Rev. H. Veldman. Without indulging in the discussion of the subject matter of this article and refraining from commenting on the article *in toto*, I direct attention to the final sentence of the article which reads: "We must always be careful, especially when we instruct the youth."

With the statement we have no quarrel. Its truth is axiomatic. For emphasis we would underscore the word "always". And the reader will understand that we do not here contradict the truth of Scripture found in Philippians 4:6 for "carefulness" does not in this writing have the connotation of "anxiety" as it does in the aforementioned text.

Carefulness is a virtue. Its opposite is carelessness, a vice. It denotes "attentiveness to support and protect" (Webster) and involves "watchfulness, cautiousness" (Thorndike). I deplore the lack of appreciable evidence of this carefulness in the article mentioned. In publicly criticizing another's writings, is it carefulness to inject into a brother's writing foreign issues? Is it carefulness to discredit another's writing by setting up straw men and then knocking them down? Is it carefulness to neglect the brother's objective writing and then proceed to attack on the basis of one's own "fears"? (suspicions)

Such practices are not conducive to sound journalism and neither can this be characterized as "sober discernment".

The second article to which I have reference is that of Mr. J. Kalsbeek on "The Convention In Retrospect". I refer particularly to the brother's description on page 6 of that which, in his judgment, caused the 1964 Convention to "sadly miss its goal" and further causes him to question the propriety of future conventions. I believe Mr. Kalsbeek has soberly discerned our youth's behavior in the last convention and is to be commended for the courage of his expression in sounding a much needed warning to the present generation. The brother evinces a sound sense of values that is sorely obscure in our times. What he writes gives cause for alarm and brings a great heaviness and deep sorrow to the heart. However, we cannot escape the pains of that sorrow by ignoring reality.

We must face the facts which briefly are these:

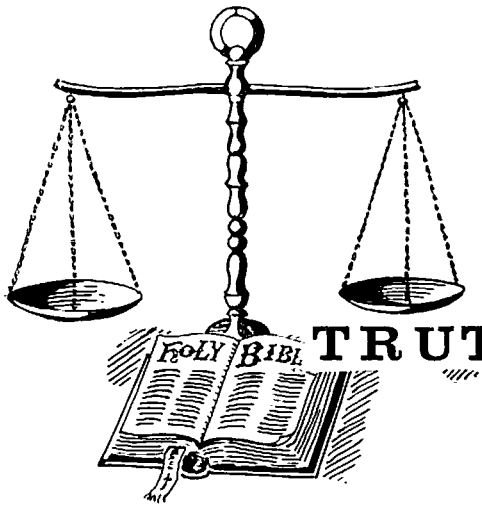
(1) Our doctrine is priceless. Our heritage of truth is glorious. We are unable to limit or define the value of the treasures committed to our trust and embodied in the phrase: "The Sovereignty of God".

(2) History is replete with warnings and examples of the truth that this heritage is unconditionally preserved for us and our generations only in the way of *faithful* adherence in life and confession to the responsibilities endowed upon us by virtue of this trust. Failure marks backsliding and apostacy and is indicative of a lack of grace sorely needed. Faithfulness is the product of grace that evinces true gratitude for and zealous devotion to the Lord's heritage. Its manifestation confirms Divine favor and then all is well, notwithstanding the evidence of temporal things. We cannot then manifest in our living the spirit of "pleasure mindedness, worldly mindedness, materialism, etc." and expect the continuance of THE TRUTH in our midst. We must be sober, watchful, spiritually consecrated and vigilant unto every good work, seeking the things that are above and put God's Cause first, last and all the way between.

(3) Pulpit and periodical must unceasingly not only expound the truths of our heritage for our instruction, but also continuously emit the clarion call to repentance, to turn as Mr. Kalsbeek put it "from all outward appearance, from materialism to spiritualism". And the Word must be implemented with the discipline instituted by Christ Himself for the salvation of His people.

I write these words on Reformation Day. May the spirit of true reformation rekindle our hearts, as parents, as youth and children, dispelling all apathy and reconsecrating us to the untiring service of God's Cause and Kingdom.

Your brother in the Lord
G. Vanden Berg



TRUTH vs. ERROR

REV. ROBERT C. HARBACH

UNPOPULAR BUT RIGHT

The religious and doctrinal outlook of this twentieth century is not that of Calvinism or that of the Reformed Faith. It is rather that of an inclusivistic or syncretistic and non-doctrinal religion. The movement of this religion is not in the direction of "revival," nor of Reformation, but toward a united world(ly) church. The trend is away from the old Protestant Reformation, which led men from the false church to the perfect doctrine of salvation. Now men speak not of a reformation, but of a "new revolution," which is a, perhaps imperceptible, trend back to the Romish church. At the best, the modern religious outlook is that of Arminianism, that influential error which runs with great popularity throughout the majority of American churches.

Arminianism is popular because it is man-centered, flattering to human nature, concerns itself as little as possible with doctrine, avoids controversy, shies debate, sounds pious and so very philanthropical, and presents a popular, geared-to-the-times delivery which furnishes men in sensational language with that they already know, or what they want to hear. Rather rarely now we, who call ourselves Reformed, and want to be thoroughly and strictly Reformed, are charged as we used to be with being "ultra-Calvinistic", with always excoriating Arminians, or with preaching election "in almost every sermon." Consistently Reformed people are, increasingly, finding themselves in a place where, as to the religious and theological world, they go unnoticed. Seldom do they hear the criticism which once was their honor.

If men would only take a good look at the lie in their right hand, and see it to be what it is, the perversion of Arminianism, the worst falsehood on earth, then they would not be deceived by theological liberalism and modernism, nor be enamored with the wild denominational mergers now attracting so much attention. The need for the times is not for more evangelism, but for a return to the truth of the Westminster standards and the Reformed confessions, which, to make it short, we call Calvinism. We indeed need ministers who will do the work of an evangelist, but especially do we need men who will give prominence in their ministry to the truth of God's absolute sovereignty, men who will preach the dynamic power of the gospel without watering down its full strength, without blunting the sharp edges of the Sword of the Spirit, without toning down the clear call of Christ. Salvation must be proclaimed as being not of man's free will, but of God's good will; and conversion, not of man's autonomous act in turning to God, but a turning which is the fruit of God's work of regeneration. The pure Word of God must be fully preached. The church must return to its original purity, must renounce all error and everything repugnant to the Word of God. Until it does, the church will have perhaps popularity, but no power. The church must not say "yes" and "no." It must not one

day preach Calvinism and another day Arminianism. It must never cease from preaching Calvinism. It must not preach the Five Points of Calvinism in the morning worship only to deny them in the evening service; much less preach Calvinism in the first two points of the sermon, only in the conclusion to drag in Arminianism. It must not merge "yes" with "no" and come out with "maybe." It must not attempt to blend Calvinism with Arminianism. It must not try to make the two the equilibrium in "the balance of truth." It must not become Amyraldian. It must have no fellowship with the unfruitful works of darkness. It must not preach a "twilight" gospel, a "gray" gospel, but a gospel of light. If it the truth, the whole truth, and nothing but the truth the church cannot find its usefulness, then it cannot find usefulness in error. If Scripture is not enough for men, philosophy will be of no avail.

Let the liberal church have its god which is no god, which hangs on man's leash, and serves man rather than rules over all. But let the true church proclaim that God is God, that is, God is not only a God, but the only God, the God who is the high and mighty Ruler of the universe, eternal sovereign and King of kings.

Men must be called upon to have done with vague, indefinite expressions of religion, which they seem to think will preserve unity. They must have a distinct, forthright gospel such as Paul, Augustine, Luther, Calvin, Knox and others preached. Unity inheres not in some nebulous conception of "love," nor in a friendly spirit of compromise, but in the faith! Not the anti-intellectual faith of modernism, nor that of a creedless "faith" of Fundamentalism, but in the faith of Holy Writ, the faith of the Reformers.

Professing Christians and professed sound Bible believers must come to the realization that perhaps contemporaneous evangelists do, but the Word of God does not teach that man is merely very far gone from original righteousness, that it is in his power to will to be saved, that men must make themselves willing. They must recognize the truth that man is wholly gone from original righteousness, that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." They must know, certainly, that a universal redemption is a very sad and comfortless idea unless it is based on a universal salvation. For a universal atonement without a universal salvation is like a lead life-preserver, like an anchor imbedded in a marshmallow. They must understand Christ's prayer, "I pray for *them;* I pray *not* for the world, but for them which Thou hast given Me; for *they* are Thine." They must ever hold it in mind that we are chosen in Christ from all eternity, before the foundation of the universe, before having done any good or evil, that the purpose of God according to election might stand.

They must have enough enlightenment to see that Arminianism is not one aspect of indispensable truth, namely the doctrine of man's responsibility. Arminianism is not a truth "emphasis" on human responsibility. Nor are responsibility and free will to be identified. Arminianism and free will are practically synonymous, but not Arminianism and human responsibility. Man is free in his will to act according to his nature. But his nature is fallen in sin, hence man is free only in the direction of sin. He is wise to do evil, but to do good he has no knowledge. He is wholly incapable of doing any good and is inclined to all evil. Yet despite his total depravity and total inability he has responsibility to the law of God and the high standard of the gospel. Ability is not the measure of responsibility. If it were, then the worse man gets the less responsibility he would have. Man is indeed a willing creature. He has an awful power of will, the power to forsake God. It is a fearful thing to fall into the hands of the living God. It is also a fearful thing to be left to your own free will. For then a man will choose sin to the end, and go down with his load of sin to the pit. If there is no eternal plan of redemption which God ordains to save through Christ the elect He has chosen, then no one will be saved.

If God's eternal purpose embraces not only a sure happy end for me, but also all the means necessary to that end, the fulfilment of which is not conditioned on man's acceptance, but the free bestowal of sovereign grace, then I shall without fail be saved. If Christ died for all whom He represented as Substitute, then He shall infallibly lead all His people to glory. If the regenerating work of the Holy Spirit cannot be resisted, then dead sinners shall be made

alive and they shall never perish. If faith and repentance do not result in regeneration, but are the effect and result of regeneration, then God shall have all the glory and men throughout all ages shall believe to the saving of the soul.

This is all so contrary to the thinking of the man on the street and the preaching of Billy Graham, who believe in a salvation which is effected not by grace alone, but by the sinner's activity. Arminianism claims "This love of God that is immeasurable, unmistakable and unending, this love of God that reaches to whatever a man is, can be entirely rejected. God will not force Himself upon any man against his will . . . But if *you* really want it, *you* must believe – *you* must receive the love of God, *you* must take it" (Graham, *Decision*, October, 1962, emphasis RCH). Arminianism teaches that *our* faith saves us, our faith is the *cause* of salvation. *You* can pray, *you* can believe, *you* can accept Christ, *you* are self-sufficient, *you* have a free will that can turn in any direction. This ought to be bad news, not the good news, to the sinner enlightened and savingly convicted of his sins. It is, for he will answer: I am lost and ruined! All that I can ever do cannot equal the work of conversion, let alone that of salvation! I feel that I can do nothing at all! If my eternal life depends upon something I must do, I am lost! If faith is a condition unto my salvation which I must fulfil, if faith must originate with me, then my salvation is by works – and that excludes me – for all my works are filthy rags! Faith must be the gift of God so that I can believe! If I may believe through grace, then, praise God, my deliverance is His work from beginning to end! This is Calvinism. It is unpopular, but it is right. It is despised, but glorious. It can say, Soli Deo gloria!

Book Review by ROSALYN TRYON on

THE CHRISTIAN WORLD OF C. S. LEWIS by Clyde S. Kilby

A "Christian" Author's "Christian" World

Wm. B. Eerdmans, publ.

Today, our world is filled with the half-reformed. Professing to be of reformed persuasion, men take the truth of God and twist it into an evil abstraction. To truly reformed, Christian young people, this is often very confusing; for in all but our grade schools, these men are labeled "Christian authors".

C. S. Lewis is one of these "Christian authors". All over the world he is praised as the "voice of the reformed churches". Yet, he, as he evidences himself in his works, is definitely not reformed. For example, C. S. Lewis believes in the *Sehnsucht*, or the longing which haunts every man and entices him toward God. Obviously, in the light of the reformed, Christian doctrine of election and reprobation, this is wrong.

But, let us take a more specific example. *The Christian World of C. S. Lewis* is divided, more or less, into the various books which Lewis wrote. In other words, it is a book of book reviews. One of these is a review on *The Screwtape Letters*. In this book Lewis uses a satire on Hell itself as a means of presenting his warped ideas. Lewis is subtle in his denial of election and reprobation. He has one of the head devils confess that he was "tempted" into entering Heaven – almost. Of course, when one is reading the book itself, this heresy goes almost unnoticed into the reader's mind. Unfortunately for the unwary reader, this error is one of the most glaring in the book.

In the heresy of C. S. Lewis, and in the subtle presentation of this heresy lies the merit of *The Christian World of C. S. Lewis*. The author, Clyde S. Kilby, in his overwrought fascination with Lewis, is actually pointing out the error of his ways by stating his heresy as "the moral lesson to be learned from the books".

However, to know C. S. Lewis, one cannot simply sit and read Mr. Kilby's book, at least not straight through! The value of the book lies in the instruction it can give before and after reading one of C. S. Lewis' works. This is one of the most effective ways to see a half-reformed "Christian" author in his proper light.

HELPS FOR BIBLE STUDY ON THE Book of GENESIS

Genesis 28 - 30

REV. H. VELDMAN

A. *Isaac blesses Jacob and sends him to Padanaram.*

1. Introduction.
   a. Jacob obtained Isaac's blessing through fraud. We mean that Jacob deceived his father, regardless now of the question whether Isaac was actually deceived or not.
   b. What does this emphasize? It emphasizes that God blessed Jacob in spite of his fraud. It emphasizes Jacob's sinful nature and that God loved him, sovereignly, and not because of any good in him.
2. Isaac blesses Jacob and sends him away.
   a. Why does Isaac do this, seeing that Rebecca had told Jacob the same? —ch. 27:43. Is this because of Isaac's position as the patriarchal head of the family, and thus the authority to do so rests with him?
   b. Was Rebecca only concerned about Jacob's safety? — Ch. 27: 42-46.
   c. Why may Jacob not marry a woman of Canaan? Why a woman of Padanaram? Does this have anything to say to us?
   d. Do verses 1-4 of Ch. 28 establish again Isaac's faith, that he believes the word of God that the "elder would serve the younger," and that "in Isaac shall thy seed be called"?
3. Meaning of the blessing of Abraham.
   a. See Gen. 12:2; 13:16; 15:5; 17:2, 4-6, 16; 18:18; 22:17; 26:4, 24.
   b. Who are the seed of Abraham? — see Gal. 3:16, 22, 28-29.
   c. The blessing of Abraham is the promise of God to give unto him and his seed (all the elect in Christ, of the Old and New Dispensation) the land of Canaan, type of the heavenly Canaan; hence, the promise of God to translate all His elect Church, in and through Christ Jesus, into heavenly glory, the heavenly City, the Father's house with its many mansions.

B. *Esau's reaction* — Verses 6-9.

1. What prompted him to act as he did?
   a. Notice the facts.
      1/ One, he saw that Isaac had blessed Jacob. This refers not only to ch. 27:35, but also to Isaac's renewal of the blessing in ch. 28:1-4.
      2/ Secondly, he saw that Isaac had sent Jacob to Padanaram to take a wife from thence.
      3/ Thirdly, he knew of Isaac's charge to Jacob not to take a wife of the daughters of Canaan.
      4/ Fourthly, he knew that Jacob had obeyed his father.
      5/ Fifthly, he knew that the daughters of Canaan did not please Isaac.
   b. Hence, was he prompted by a carnal hope that the blessing might still become his?
      1/ Did he reason that Jacob was now gone?
      2/ Did he try to appease his father by marrying a daughter of Ishmael, Abraham's son?
      3/ However, he must have known that Jacob went to Padanaram only to get a wife and that he, therefore, would return.
2. How to be explained.
   a. One, Isaac had blessed Jacob. So, that was settled.
   b. Secondly, Jacob had fled and Isaac was still alive. Hence, his resolve to kill Jacob was as of now impossible. Notice what we read in ch. 27:41.
   c. Thirdly, Esau is spiritually wholly carnal and superficial. He does not care for God's covenant. So, he will "smother" his guilt because of having been outwitted by Jacob, and marry another woman. Only, he sympathizes with Isaac, who had always befriended him, and imagines that his father will feel better toward

him by marrying "into the family," a daughter of Ishmael. Of course, this new wife of Esau is just as carnal as he is.

d. In all this, Esau remains wicked and does not repent.

C. *Jacob at Bethel.*

1. The place called "Bethel."
   a. Bethel was approximately 40 miles from Jacob's parental home at Beersheba (ch. 26:23-25).
   b. What do we know of Bethel? see Gen. 12:8, 13:3.
   c. That Jacob meets the Lord at Bethel surely indicates that he is in the covenant way of God's promise to Abraham, meeting the Lord where Jehovah had also blessed Abraham. Abraham had made an altar to call upon the name of the Lord at this place.
   d. This place was a dreary place, according to Edersheim. It was an uneven valley, covered, as with gravestones, by large sheets of bare rock. It was a lonely, weird place, this valley of stones, in which to set up quarters for the night.
2. Jacob called the name of this place Bethel. — verse 18.
   a. The name of the city was called Luz, later changed to Bethel. Jacob called the place where he slept Bethel; he was in the vicinity of Luz. Later the name Bethel was transferred to the city.
   b. What is the meaning of Bethel? Why did Jacob call it Bethel? Such a lonely and weird place Bethel? How can this be?
   c. Churches are often called Bethel. What really makes any church Bethel? Is our church a Bethel church?
3. Jacob's dream.
   a. What is the significance of dreams in the Old Testament? — see Gen. 40, 41:1-7. Are our dreams significant? What are dreams? Dreams in the Bible are Divine media of revelation. In the Old Testament God's revelation was not complete. We have the full Bible.
   b. What was his dream?
   c. See the reference to it in John 1:51.
   d. God reveals Himself to a sleeping Jacob. Jacob is asleep. Hence, this communication is wholly of the Lord, and Jacob is completely passive.
   e. This ladder connects Jacob with the Lord, who stood above the ladder, heaven with earth. The angels, ascending and descending, emphasize the bond uniting God with Jacob.
   f. What does God promise Jacob here?
   g. Can we say that Christ is really this ladder? Is He our fellowship with God? How? Is Christ our fellowship with God, at His birth, on the cross, as the Lord of lords?
4. Verses 16-17.
   a. Why was Jacob afraid? Are God's people always afraid when confronted by God's revelation of Himself? See many passages, such as Luke 1:12, 29-30; 24:5, etc. I know only of one who is not afraid, namely Mary Magdalena, in John 20. Would we be afraid if suddenly confronted by God or His angels? Why? Explain the contrast between God's holiness and us.
   b. The "Lord" of verse 16 is Jehovah. What does this name mean? — see Ex. 3:14. This is God's covenant name. Why? Here Jacob declares that the covenant God, not merely God, had revealed Himself to him.
   c. Why is the "House of God" a dreadful place? How does it become beautiful?
5. Verses 18-22.
   a. In verse 18 Jacob dedicates the stone (his pillow, which had been "Bethel"), and he does so by pouring oil upon the top of it.
   b. Jacob's vow.
      1/ Does Jacob here bargain with the Lord? Doesn't it sound like a bargain? And, if so, it would be a good bargain, wouldn't it? Keep 9/10 and give the Lord 1/10?
      2/ Does Jacob mean that if he would not come back he would no longer serve God, but idols? Isn't this impossible of Jacob? He is surely a child of God. Did he doubt whether he would return?
      3/ Doesn't Jacob rather mean that if the Lord will preserve him and return him to his father's house and Canaan (after all, Canaan

was the promised land in the promise of Abraham), then this will assure him that the Lord Jehovah is his God.

4/ And he vows in verse 22 to return to this place, and give a tenth to God of all he had received. This was fulfilled in Gen. 35: 1-15. A tenth or tithe does not mean that we may keep everything else for ourselves. But it does mean that we recognize all as received of the Lord.

Genesis 29

A. *Jacob's arrival in Padanaram* — verses 1-14.

1. How far, approximately, is it from Beersheba to Haran in Padanaram?
2. What must have lived in Jacob's soul as he journeyed to his uncle's home?
3. Did the Lord guide Jacob on his way? Was it merely accidental that he and these flocks should meet here at the well at this time?
4. What was the custom to which verse 7 refers?
5. How do we explain Jacob's rolling away of the stone from the well's mouth?
   a. Describe a well such as mentioned in this chapter.
   b. Was Jacob as strong as all the shepherds of these flocks; were these "shepherds" mere boys; or, could one man remove the stone, but must wait until the several flocks had gathered?
6. How must we understand verse 11? Was this "love at first sight"? Or, is it more plausible to assume that Jacob felt happy because the Lord had led him to the goal of his flight?
7. What are "all these things" of verse 13? Does Jacob merely refer to the verses 1-12? Did "these things" also include Jacob's full introduction of himself to Laban? Is this latter thought suggested in verse 14? And, wouldn't he explain to Laban his action of verse 11?

B. *Jacob's double marriage* — verses 14-35.

1. How was Jacob related to Laban? — verse 13.
2. What do we know of Laban? — Gen. 24:29-31, 18-19, 26; 30:27; 31:2, 7, 8, 14-15, 19, 22-24, 39-42.
   a. How did he treat Jacob during these 20 years? As an uncle should treat his nephew? Or, as a miser who would use him for material advantage?
   b. Did he fear God?
   c. Did his daughters respect him?
   d. Did he treat Jacob fairly and honestly?
   e. Is he not one of the most miserable, carnal, selfish, miserly characters in Holy Writ?
3. Jacob's marriage with Leah.
   a. What do we read of Leah in verse 17? What does this mean? Of Rachel in verse 17?
   b. What did Laban learn about Jacob the first month of Jacob's stay? — see verse 14. Did Laban watch him closely to ascertain whether he could use Jacob for his advantage?
   c. How must we understand verse 15? Did Laban surmise, after the first month, that Jacob loved Rachel? Could and did he notice this? What do you think Laban expected Jacob to answer to his question of verse 15?
   d. Did Laban sell his daughter to Jacob? It is said that a man was expected to pay a dowry. What is a dowry, its purpose? Did Laban have cause to fear that Jacob could not provide for his daughter? Although Jacob was poor now, would he remain poor?
   e. What must we think of Laban's deception? — verse 25.
      1/ Was Leah guilty also? If we bear in mind that a woman had no choice in the selection of her husband, to what extent was she guilty? Should she have revealed herself to Jacob? Did she agree with Laban's decision to "Marry her off" to Jacob because she loved Jacob for God's sake and the sake of His covenant?
      2/ Is Laban's excuse of verse 26 valid? Why not? — see verses 18-19.
   f. Did Jacob have this deception of Laban "coming to him"? Why?
   g. Why did not Jacob seek annulment of his marriage with Leah? Is it possible that he recognized in the God-fearing Leah God's gift to him?

4. Jacob's marriage with Rachel.
   a. Was this double marriage sin on Jacob's part? Why? Did the result of this sin reveal itself in Jacob's home and family? Can a man love more than one wife? What terrible evil showed up in Jacob's family?
   b. Was it sin for Jacob to marry Rachel only because she was so beautiful? Why had he come to Padanaram? Should he have satisfied himself with a wife of God's choice? Should he have sought such a wife? Was he really interested in God's covenant and promise when he insisted on Rachel?
   c. Presuppose that Jacob had been satisfied with Leah. How long, then, would he have stayed in Padanaram? Does not his sin of marrying Rachel extend his stay, add to his misery, also in his later family life?
   d. Yet, God chose Leah to be the mother of Judah. Jacob wanted Rachel; Laban gave him Leah so that Jacob could work 7 more years for him; God will Leah to be the mother of the covenant line that runs into Christ, through Judah.
   e. When did Jacob marry Rachel, after he worked 7 or 14 years for Laban?
5. Leah's children.
   a. Was the Lord gracious to Leah? — see verse 31. Did He help her in her affliction? By whom was she hated? Why did Godfearing women desire children so intensely?
   b. What is the meaning of the names of Leah's first 4 sons? Why did she call them thus?
   c. What name does she give God in the verses 32-35? What is the meaning of this Name?
   d. Does Leah's mentioning of this Name reveal her faith in the promise and God's faithfulness to maintain His promise? Did Leah here reveal her faith in the truth that God would fulfill His promise in the line of Abraham-Isaac-Jacob?

Genesis 30

A. *Jealousy in Jacob's household.*

1. Is this jealousy to be expected? Why?
2. Rachel's jealousy — verses 1-8.
   a. What is Rachel's complaint against Jacob in verse 1? Was it just?
   b. What is Jacob's answer to this complaint in verse 2? Was it just?
   c. How does Rachel solve her predicament? Does this indicate that she must have acknowledged the fairness of Jacob's reply in verse 2? Is this action of Rachel, giving Jacob, a third wife, justifiable?
   d. Why does Rachel regard Bilhah's children as her own? Was she correct?
   e. What does Rachel say when Dan is born? What is the meaning of the name, Dan? Rachel evidently means that God heard and justified her. Is this correct? Or, is this merely Rachel's own subjective judgment?
   f. What is the meaning of "Naphtali"? To what do these "great wrestlings" refer? Should she have blamed herself for these wrestlings? Is there any indication in these names that Rachel is thinking of God's covenant promise? Or, do these names indicate that Rachel is thinking only of herself? Believing that Rachel was principally a child of God, what does this history reveal of her? Is she petulant, self-centered? How would you compare Leah and Rachel?
   g. Should Jacob have catered to the whims of Rachel and later of Leah?
3. Leah's jealousy — verses 9-13.
   a. Jealousy now also takes hold of Leah. Is this unusual in the life of a child of God? Explain.
   b. Does the name, Jehovah, appear in the name of Leah's fifth and sixth sons as in the case of her first four sons? Does this indicate that Leah has suffered a "spiritual let-down," resorted to carnality? What do the names, Gad and Asher, mean?
4. More bitterness in Jacob's family — verses 14-21.
   a. What are mandrakes? It was generally believed that they were helpful in the bringing forth of children.
   b. Do not the actions of Rachel and Leah here smack of superstition? How is this possible?
   c. What does verse 15 indicate of the relation between Leah and Rachel? Is this understandable in a family when a man has more than one wife?
   d. Notice that Leah uses the name, God,

in the verses 18 and 20. Does this indicate a "spiritual decay" on the part of Leah? We must remember that Jehovah is God's covenant name.

e. In verse 21 we read that Leah bore a daughter. Did Jacob have more daughters? — Gen. 46:7. Why, then, is only the name of Dinah mentioned in Scripture?

B. *God remembers Rachel.* — verses 22-24.

1. In verse 22 we read that God hearkened to Rachel. Does this indicate a spiritual change in Rachel? Does this not indicate that Rachel sought the Lord in prayer rather than continue in bitterness against Leah?

2. In verse 24 Rachel uses the name, Lord (Jehovah). Does this also indicate this spiritual change?

C. *Jacob's prosperity* — verses 25-43.

1. Jacob's arrangement to work for Laban.

a. Notice Jacob's request in verses 25-26. Why does Jacob request this of Laban? Did he not have the right to leave for his father's home if he so desired? Or, does he request this because he wishes to leave Laban on friendly terms? His wives and children were his, were they not?

b. Is Jacob also here "running ahead of the Lord"? We read in ch. 31:3 that the Lord commands Jacob to return. We do not read this in this passage in ch. 30.

c. Laban is reluctant to let him go. Why? What had Laban learned by experience? What does the expression, "that the Lord hath blessed me for thy sake," mean and imply? Does it imply that there is a favour or general love of God upon the wicked? See also Gen. 39:5.

d. Jacob, however, hesitates. — verses 29-30. Of what does he remind Laban in these verses?

e. Notice Jacob's proposition. We must remember that animals raised by Laban were usually of a solid colour, either solid white (sheep) or solid brown (goats). Why did Jacob make this offer, seeing that Laban must have had few off-colour animals? Did he make this modest proposition because he had learned to seek his all from God? But, does this agree with what we read in the rest of this chapter and in chapter 31? Did he make this offer because he knew he would not get much from his avaricious uncle? And, is it possible that he knew what he intended to do (verses 37-42)?

f. Notice that Laban agrees. Do you think that Laban, when agreeing, rejoiced inwardly? Why?

g. Laban, however, does not carry out the agreement fully. His wicked and avaricious nature reveals itself again. Who removes the off-colour animals? Why does Laban do it? How do you think he did it? To whom does Laban give the off-colour animals? Who now takes care of Laban's sheep and goats, of Jacob's? Why does Laban set a three-day journey between his animals and the animals of Jacob? Is it Laban's determination that Jacob's flock remain small? Why must Jacob care for Laban's flock?

2. Jacob's scheme — verses 37-42.

a. Notice what we read in verses 37-40.

1/ I believe we can understand what Jacob did here.

2/ Was this a popular motion in those days? Today?

3/ Hereupon Jacob separated the off-colour young from the rest of the animals. He set the off-colour animals by themselves, as belonging to him according to the agreement with Laban. Then, he set the faces of Laban's flock toward his ringstraked and speckled flock, in the hope that Laban's flock would continue to produce off-colour young.

b. However, Jacob did more — verses 41-42.

1/ He distinguished, we read, between the stronger and weaker animals of Laban's flock. Does this indicate a good understanding and knowledge of animals on Jacob's part?

2/ He placed the stronger animals before the rods whereof we read in verse 38.

3/ And what was the result of this maneuver of Jacob?

3. Verse 43 informs us that Jacob increased exceedingly.

a. Was this maneuver of Jacob wrong?

Taking care of Laban's flock, was he allowed to do this? Did Laban object to it? Did he claim Jacob's off-colour animals to be his own?

b. Why was Jacob blessed so exceedingly? Did he gain his riches by his own ingenuity? If not, did the Lord, then, bless Jacob "in spire" on his cleverness? And, why did the Lord increase Jacob's goods and possessions? Chapter 31 will have more to say about this.

c. Besides, was not Jacob's success a severe condemnation of the Lord upon Laban?

NEWS from, for, and about our churches

KARLENE OOMKES

Rev. J. Kortering declined the call extended him from Isabel, South Dakota.

First Church has placed the following on nomination: For Missionary: Revs. D. Engelsma, G. Van Baren and H. Veldman; For Minister: Revs. J. Heys and B. Woudenberg.

For the Next Census:

A daughter, Anna Mae, born to Mr. and Mrs. B. H. Meelker (Redlands).

A son, George Louis, born to Mr. and Mrs. G. Vroom (Oaklawn).

A son, Richard James, born to Mr. and Mrs. R. Bos (First).

A daughter, Faith Alison, born to Mr. and Mrs. E. Ophoff (First).

A son born to Mr. and Mrs. H. Van Dyke (Hope).

A daughter born to Mr. and Mrs. F. Zandstra (Hope).

A daughter, Mary Lynn, born to Mr. and Mrs. G. Van Meeteren (Redlands).

Congratulations are in order for:

William Post and Henrietta Korhorn (First) who were united in marriage on October 9; Gerald Johnston and Carole Pastoor (First) who were united in marriage on October 10; Mrs. R. De Vries (First) who celebrated her 88th birthday and Mr. P. Minnema who celebrated his 80th birthday.

Membership Changes:

Mr. and Mrs. Wayne Lanning transferred from Hope to Holland; Mr. and Mrs. Homer Teitsma were received as members of Hudsonville from Southeast; Loveland welcomed Miss Beverly Hoekstra from First; Randolph welcomed Jim Huizenga, one of their former members from First; and First Church received the membership papers of Mrs. Marie Poortenga from the Christian Reformed Church in Ontario, California.

Here and There

Highlighting the past month's activities have been several broader gatherings of the various church organizations. The Ladies' League was held on October 22. Rev. G. Lanting spoke on: "The Place of Women in Christian Service." Rev. G. Lubbers addressed the Men's League Meeting on the topic: Must We Pray For All in Authority?" The Young People in the Grand Rapids area met at Southwest Church on October 27. It was a most inspirational evening and many of our young people were there to enjoy it. Rev. J. Heys spoke on the topic "Modern Attitudes towards the Reformation".

Mr. Fred Hanko, a teacher at Adams St. School, recently addressed the Adams St. Mothers' Club on the topic: "Politics, Patri-

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otism and Our Children" and gave a similar speech to First Senior Young Peoples' Society, entitled, "The Christian and Politics".

Rev. Schipper is currently conducting a post-confession catechism class for single and married persons who desire to review our doctrine. They are studying the principles of Reformed faith as is outlined in the Belgic Confession.

Oaklawn's Young Peoples' Society invited all the adults of their congregation to meet with them the evening of November 1. The topic for the after-recess program was "The Future of the Protestant Reformed Churches."

Miss Agatha Lubbers recently addressed the Protestant Reformed Mothers' Club for Secondary Education on the topic: "Classics — Good or Bad?"

Confession of Faith was made by LaJean Klein, Marge Mantel, Marve Mantel and Jay Stellinga of Doon and Jean Fischer of Randolph Church.

At the November Mothers' Club of Adams St. School, Sem. Robert Decker spoke on the topic: "Training Our Children in the Way They Should Go".

Pancakes seem to be a favorite money-making project in our churches. On October 30, the Mr. and Mrs. Society of Hudsonville Church sponsored a pancake supper with the proceeds going for their Kitchen Fund; the Athletic Association of Adams St. School held theirs on October 31; and the Ladies' Circle of Oaklawn sponsored a pancake supper on November 3.

Randolph's Consistory recently purchased their own communion set with individual cups; formerly they had borrowed two large cups from the Waupan Christian Reformed Church.

Hull's Congregation recently met in congregational meeting to approve the sale of the present parsonage and Loveland's congregation was called upon to decide the purchasing of church property.

Don Hoksbergen (Doon) left for the army for a six months period and is presently stationed at Fort Leonard Wood, Mo.