BEACON LIGHTS
for
PROTESTANT
REFORMED YOUTH

June - July 1966

Southeast P. R. Church
Site for
P.R.Y.P. Convention
VOLUME XXVI  JUNE - JULY 1966  NUMBER 4

Published monthly, except June and August by the Federation of Protestant Reformed Young People’s Societies.

EXECUTIVE BOARD:
Clare Kuiper ........... President
Jim Huizinga .......... Vice President
Beth Van Baren ....... Secretary
Barbara Reitsma ...... Asst. Secretary
Harry Ruigers ........ Treasurer
Johan Flikkema ...... Asst. Treasurer
Ruth Kuiper .......... Librarian

EDITORIAL STAFF:
Darrel Huiskens ....... Editor-in-Chief
H. W. Kuiper .......... Associate Editor
Don Jonker ............ Finance Manager and Managing Editor

STAFF:
Ruth Kuiper .......... Clerk
Gayle Dykstra ......... Asst. Clerk
Mark Hoeksema ....... Asst. to Man. Ed.
Randy Meyer ...........
Diane Hauck .......... Public Relations Staff
Tim Pipe ..............
Sharon Prince .........
Pamela Kamps ..........
Louise Looyenga .......

CONTRIBUTING EDITORS:
Rev. Robert Harbach ...... Truth vs. Error
Agatha Lubbers .......... Critique
Rosalyn Reitsma ........ News Editor
Rev. H. Hanko .......... Portraits of Church Fathers
Rev. G. Lubbers, Rev. G. Van Baren .... From the Pastor’s Study

In This Issue

EDITORIAL
Life! .......................... 1

FEATURE
“The 1966 Convention”
Dianne Hauck .......................... 1

PORTRAITS OF HEROES OF FAITH
(2) Polycearp
Prof. H. Hanko .......................... 3

CRITIQUE
Protestant Reformed Christian Instruction (III)
Agatha Lubbers .......................... 6

OPEN FORUM
Mark Hoeksema .......................... 7

TRUTH vs. ERROR
15. Thoughts on the Doctrine of Election
Rev. Robert C. Harbach .......................... 8

FROM THE PASTOR’S STUDY
Rev. G. Lubbers .......................... 11

CONTRIBUTION
Eunice Hoeksema .......................... 12

THE PROTESTANT REFORMED SCHOLARSHIP COMMITTEE
Annual Report .......................... 13

NEWS FOR, FROM AND ABOUT OUR CHURCHES
Georgia Hendricks .......................... 16
Editorial

LIFE!

High above the noble cottonwoods, spreading elms, and majestic pines hovered an ominous circle of vultures. Far below was the body of a disemboweled deer, the work of a pack of timber wolves the previous night.

Soon the stench of decaying flesh ascended and permeated the air above the trees. Down spiraled the birds of carrion their black eyes coldly ablaze with the delight of the coming delicacy. This was life for them.

The cold, sweet, honey-scented breezes, the babbling, singing brook, the verdure of the trees and plain was completely unknown to them. They did not see the mother rabbit suckling her young under near-by brush, nor did they see the snow white cumulus clouds, or the sun, the ruler of the day. The squirrel's chatter, the robin's chirp, the snake's hiss, and the meadow lark's song, they did not hear.

Then in the grassy meadow beyond the trees a man appeared. His deep set blue eyes, steel-gray hair, stooped mien, and furrowed brow bespoke his former life. He stopped a moment and surveyed the landscape. Then his eyes met with the sight of the vultures pulling, digging, and malling over the dead body. He shirked, shivered, and turned the other way. Fear gripped his mind, agony his soul. He wept and meditated. He, too, was at one time like those vultures loving, feasting, devouring the dead—things of passing significance— with a gourmet's delight. In fact, he had wasted his precious youth on it. How often had not he sought after dead fleshly endeavors which left him bodily full but spiritually empty. Now he had less fullness but his spirit's cup was overflowing. Now after all his wealth was gone and his youth was spent, the praise of men had ceased. His friends were few, but they were true, solid, and stalwart, firmly resolved to seek for the city which has foundations. They accepted him in spite of his weaknesses and sins, for they knew that they were no better than he. His former friends in their lustful search for earthly gain had forgotten about him. He was glad because their attitude sickened him. He thought on.

His children, too, had left him, but he had not been a good example. However, as long as he lived, he would tell them how wrong he had been. In love he would try to undo his wrong. They probably would not listen, but he would tell them anyway.

Again he turned and faced the birds feasting on the carrion. After meditation he could face death. This time the song of lark and brook, the chatter of squirrel and chipmunk, and the harmonic rustling of the trees caught his ear. The whole vibrancy of life blotted out the raucous cawing of the vultures. In his soul all fears were dispelled by a simple phrase, “O death, where is thy sting? O grave, where is thy victory?”

D.H.

FEATURE

“The 1966 Convention”

DIANNE HAUCK

Well, the 1966 convention is fast approaching and will be here before you know it. Have you made your plans to attend? Hopefully you’ve all heard quite a bit about it already. But through this article we hope to give a more complete and integrated picture of what you can expect August 19-22.

In its instruction to the host society regarding the 1966 convention, the Federation strongly advised that other formats for the convention be considered in addition to those previously used. Following this suggestion without sacrificing the spiritual value of the PRYP Convention became the challenge
facing the Southeast Prot. Ref. Young People's Society.

In several "brainstorming" sessions, suggestions ranged from holding the entire convention at a remote camp available for such events to questioning the value of a convention at all. Several innovations resulting from this "blue sky" research are obvious, others are more subtle: a few are definitely experimental, while others are successful ideas borrowed from business conventions.

Scheduling the convention to span a weekend is one of these innovations. Since weekends are usually less heavily scheduled, this is expected to allow for more local participation on Friday evening, Saturday, Sunday, and even Monday evening activities. Since Sunday is a day in which we busy ourselves with Kingdom matters, this day also is to be used for profitable activities and Sunday evening is to be climaxed with the Convention Signpiration.

Instead of scheduling the traditional keynote address at the very beginning of the convention, this year it is placed at the end of a day of presentations and discussions leading up and preparing for the keynote address. Tighter scheduling throughout the convention should eliminate any "what-are-we-supposed-to-do-now" time.

Strategically scheduled "seven-thinning stretches" will allow for refreshment and a bit of exercise during the otherwise lengthy business sessions.

The host society has found the planning of this convention to be both interesting and challenging, and hopes that you find the convention to be the same.

As you've heard many times before, the host society can plan the convention but unless the young people come and come with the right attitude, it may not live up to expectations. If you come with the attitude that it can be profitable and a good convention, then it will be.

As are all activities, registration is planned for and starts with you. In order that Friday be a day completely devoted to convention activities, registration will be Thursday night, August 18, from 7-10 in Southeast Church at which time fees will be collected and lodging assigned. If you have arranged for your own lodging, please be sure to have the name, address, and telephone number with you at registration.

The convention part of the society dues is paying for half of the convention picture, half of the banquet, and two-thirds of the outing, plus all meals provided, but society members attending the convention will be asked to pay $5.00 at registration (non-members - $7.50). This will cover the other part of the costs of convention activities.

Friday morning will mark the official start of the convention with opening ceremonies beginning at 9:00. Throughout the day business meetings, talks on "Faith of Our Fathers," and intermissions will be spaced to make it a full day leading up to the convention picture and the traditional keynote address which this year will be given by Rev. George Lanting on "Seeds of Faith." Something new has been added to the get-acquainted hour this year which will allow everyone to show his talents. We think it should be a lot of fun.

We're sure you've all heard a lot about Saturday already and trust you're looking forward to spending the day at the Jack and Jill Ranch in Muskegon, Michigan. They provide a tremendous variety of activities which include horseback riding, swimming, boating, archery, and tennis to name only a few. Making the day complete will be the second speech, "Growth of Faith" by Rev. David Engelsma and a picnic supper on the beach.

The convention theme is "Faith" based on the text II Peter 1:5-8, "And beside this, giving all diligence, add to your faith virtue... that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," and carried through in the theme song, Psalter No. 7.

Sunday is the day which we are all awaiting with great eagerness for in addition to the normal two church services, we have scheduled afternoon discussion groups centered around the topics "Education," and "Faith Reflected In Our Walk." The discussions will be held in Adam's Street Protestant Reformed School and will begin at 2:00. That we may sing to God's glory and meditate over the Word which we have
been blessed to hear in that day, the Convention Singspiration will be held on Sunday night, featuring a special number by Da-Vonna Miersma of Doon, Iowa.

Final days of conventions should be memorable ones so we've planned activities to make it so, beginning with the traditional pancake breakfast, and the business meeting in the morning, to finish all the business and elect officers. You should be thinking now of whom you would like to elect to posts on the Federation Board, for there are quite a number of them to be filled. An unusual event awaits you Monday afternoon in the form of a debate on the topic, “Resolved: that PRYP should take an active part in missions.”

The crowning event will be as always the Banquet whose committee has been guarding the theme well. From what the society has been able to uncover, you will be hearing Marilyn and Phyllis Schwartz from Loveland, Colorado and Rev. Jason Kortering on “Fruits of Faith.” It should prove to be a fine end to another PRYP convention and as we part again singing “God Be With You ’Till We Meet Again,” we all once again go our separate ways but only in body, for the spirit of God and His people lives on in all our hearts.

PORTraits of heroes of Faith

(2)

polyCarP

by prof. h. HANKo

Shortly before His death on the cross, the Lord Jesus had said: "In the world ye shall have tribulation; but fear not: I have overcome the world.”

Not too many years later these words were fulfilled. Shortly after Pentecost persecution broke out in Jerusalem with the martyrdom of Stephen and under the leadership of him who was later to become Paul the apostle. It continued sporadically in Jerusalem not only, but also in other parts of the Roman Empire where the Church had been established. Paul himself was often to feel its sting.

But this early persecution was usually instigated by the Jews who proved to be the bitterest enemies of the gospel.

In the year 64 A.D., six years before the destruction of Jerusalem, persecution took an ominous turn. The Church had by this time, spread throughout the entire Roman Empire. The Church had even been established in the capital of the Empire, Rome, where it had grown rapidly. In this year (64 A.D.) the Roman emperor began persecution as a means to curb the growing influence of the Church and destroy it if possible. Nero, that beast of iniquity, whose name has become synonymous with evil, made persecution of the Christians official imperial policy. It was shortly after the burning of Rome that Nero blamed this catastrophe to the Christians and began systematic extermination of the Church. Some Christians were fed to wild beasts in Rome’s arena; some were burned on crosses to light Nero’s gardens while he banqueted in their eerie, flickering shadows; some were boiled in oil. Yet his persecution was but the beginning of a long period of persecution which did not finally come to an end until the year 323 when Constantine the Great came to the throne of the Roman Empire.

Hence, for better than 250 years the people of God were officially condemned as enemies of the state, destroyers of the true religion and worthy objects of torture and murder.

The early part of this period of persecution was the age of the earliest of the church fathers. There were some seven or eight of these men whose names have come down to us and who, outside the apostolic age, were the first of the New Testament heroes of faith. These men, whose names we know, were not by any means the only ones who died for their faith. They were but representatives of thousands who bravely and courageously faced the fiery tortures and exquisite sufferings of persecution for the cause of Christ.

These men were men who themselves
had known the apostles. They had been taught at the feet of the apostles and had taken over the leadership of the Church as the apostolic era came to its close. They were men who carried on the tradition of the apostles in the Churches when the Holy Scriptures were not yet generally circulated and in the possession of only very few.

They were not men who made large contributions to the development of the truth. This was not their place in the Church. In fact, from what is known of them, they did very little to develop the truth in any systematic form. But they were men of extraordinary piety and strong spiritual strength. They were fearless in the face of death, given to the Church to strengthen the saints so that they could face with courage of peace the persecution: hurled against them. Their own lives were shining examples of such courage.

These early fathers are the ones who tell us that Paul was martyred by Nero; that soon after Nero Domitian ascended the throne of Rome – Domitian who was responsible for the exiling of the apostle John to the island of Patmos; who killed the apostle Andrew, John Mark, Onesimus the slave of Philemon and Dionysius a convert from Athens.

It is to Polycarp however, that we turn in this article.

Of his early life we are told nothing. He was born, most likely, in the year 69 and suffered martyrdom in 155 A.D. He was converted to faith in Christ early in life according to his own word; but we do not meet him until he became presbyter (elder) in the Church of Smyrna. He was well acquainted with the apostles, but particularly with John who spent many years in Ephesus for Smyrna was near to Ephesus in the Western part of Asia Minor. Already when John, from Patmos, wrote the letter recorded in Revelation to Smyrna, the Church there was being persecuted.

There are only a few things about the life of Polycarp which are preserved from these ancient times.

He became the teaching elder in Smyrna, her pastor, called already at this time “Bishop.” He made one trip to Rome on a matter of ecclesiastical business. There was some dispute in the church (a dispute later to break out into bitter controversy) about the time of the celebration of Christ’s death. The Churches in Asia Minor commemorated this day on the 14th of Nisan, the same day as the Jewish Passover and, according to these early fathers, the day of the Lord’s crucifixion. This day could fall on any day of the week. The Church in Rome however, commemorated the Lord’s death on Friday – the first Friday after the March full moon, insisting that the day of commemoration should be the same as the day being commemorated – although the date then varied. Because this was a point of dispute in the church, Polycarp travelled to Rome to meet with Anicetus, bishop of Rome, to try to resolve the matter. His efforts were unsuccessful, although the two parted as friends. Only after the bishop of Rome began to seize greater authority than other bishops in the Church many years later was the issue finally resolved in favor of Rome’s position.

Polycarp also wrote a letter to the church at Philippi which is striking in that, in it, he insists that his position in the church (and consequently also his letter) is not to be considered on a par with the apostles. This was clear evidence of the fact that already this early the Church recognized that the writings of the apostles were inspired Scriptures.

But it is Polycarp’s martyrdom which is of chief interest to us, for we have chosen him as an example of the faithfulness of the Church in persecution.

Antonius Pius was emperor of Rome; the proconsul of Asia Minor was not himself very hostile towards the Christians. But the heathen people, incited often by Jews, were constantly rioting and calling upon the magistrates to do away with the Christians.

Under the pressures of these mobs, Asia’s proconsul sought also to suppress Christianity within his province. Persecution began. But the Church endured these sufferings patiently. In agonizing torments they were composed and tranquil so that their enemies often marvelled. We have this amazing confession given us from their fellow saints:

They made it evident to us all that in the midst of those sufferings, they were absent from the body; or rather that the Lord stood by them and walked in the midst of them; and, staying themselves on the grace of Christ, they bid defiance to the torments of the world.

Polycarp was 90 years old when these
persecutions broke loose. Most of his life was now behind him. But the crowds who were thirsting for the blood of the Christians soon began also to shout for his blood and force the authorities to turn their attention to Smyrna’s aged pastor. He was advised by the Church to flee for safety; and, although he was not inclined to do this preferring to await the will of God, nevertheless, the saints prevailed upon him to take refuge in a neighboring villa. Here he spent a few days, mostly in prayer; but this hiding place was not long safe. He moved to another villa, but this place of refuge was revealed by men whose confidence he had trusted and who had feigned loyalty to him. However, by the time the police arrived, Polycarp was hidden upon the roof of another villa. The police only learned of this hiding place by torturing some slaves whom they caught. Still Polycarp could have fled over the roofs of the houses and most probably escaped; but he knew he was too old to be hunted indefinitely, and he chose to surrender. He entered the room where the officers had gathered and ordered food and drink to be set before them while he requested permission to retire for an hour to pray.

When he was at last taken to the court of the proconsul, he rode in the chariot with the chief officer of the police. This officer tried to persuade him to escape death by asking him in a kindly manner where there was really so much harm in saying “the emperor, our Lord” and in sacrificing to him. Polycarp remained silent until he was urged to answer: his answer was short: “I shall not do as you advise me.” The officer soon saw that he could not move this aged man, and, in anger, hurled him from the chariot so that Polycarp’s leg was injured. But he was content to walk cheerfully towards his destination under the guard of the police.

Arriving at the proconsul, he was once again put under pressure to renounce his faith. The proconsul, thinking to scare him, reminded him of the shouts of the people who had gathered outside the court and who were thirsting for his blood. He described the tortures of death and begged Polycarp to remember his old age and the infirmities of his years. He pleaded with Polycarp to curse Christ and gain his freedom. But the answer he received was simply: “Six and eighty years have I served him, and he has done me nothing but good; and how could I curse him, my Lord and Savior?” When the proconsul persisted, Polycarp answered: “Well, if you would know what I am, I tell you frankly, I am a Christian. Would you know what the doctrine of Christianity is, appoint me an hour and hear me.”

At last, in exasperation and growing anger, the proconsul announced to the shouting throng that Polycarp had declared himself to be a Christian and had been sentenced to die at the stake. The populace, by now beyond patience, scattered to gather wood from nearby shops to aid the officers assigned to his execution.

The devilish work was soon done. When the officers were about to nail Smyrna’s aged and beloved pastor to the stake he told them: “Leave me thus; he who has strengthened me to encounter the flames, will also enable me to stand firm at the stake.” Before the flames were lit, he prayed: “Lord, Almighty God, Father of thy beloved Son, Jesus Christ, God of angels, and of the whole creation; of the human race and of the just that live in thy presence; I praise thee that thou hast judged me worthy of this day and of this hour, to take part in the number of thy witnesses, in the cup of thy Christ.”

With that, the fires were lit and this venerable and faithful father perished in the leaping flames.

He was but one of many. Martyrs for their faith who stood fast in the face of the fiercest tortures known then to man. In the strength of their Lord, with the conviction of faith, in the hope of being presently in the company of saints made perfect, with prayers and psalms on their lips, they died shedding their blood for the cause of the gospel.

But it was true, as one of these fathers said: “The blood of the martyrs is the seed of the Church.”

Persecution continued, but the fury of the world could not destroy the Church of Christ. The entire might of the Roman empire was hurled against the Church; the gates of hell rushed to defeat the cause of Christ. But the Church was built upon Christ. And, in spite of all this fiery persecution, the Church grew and spread. And at last, when the fires of persecution died
and the Roman Empire crumbled into dust, the Church remained standing towering above the ruins of time.

These men are also our spiritual fathers. Again, presently, persecution shall break forth upon the Church. The Lord Himself assures us of this. May their fearlessness, devotion and faithfulness make us too faithful unto death, for no one can take our crown.

CRITIQUE

by A. LUBBERS

Protestant Reformed Christian Instruction (III)

In order for Protestant Reformed Christian instruction to be distinctive it must be recognized by the Protestant Reformed instructor that there are at least two distinct points of view that can be held and that one of these must be correct and the other must be incorrect. Those educators who maintain the lie are in the wrong and their position is untenable from a Scriptural point of view and therefore cannot be followed by the Christian instructor.

It is also true that the non-Christian teacher is a robber. He is a usurper in the sense that he assumes to himself a position which he may not have. Dr. C. Van Til in a little pamphlet entitled the Dilemma of Education writes:

"... the non-Christian needs the truth of the Christian religion in order to attack it. As a child needs to sit on the lap of its father in order to slap the father's face, so the unbeliever, as a creature needs God the Creator and providential controller of the universe in order to oppose this God. Without this God the place on which he stands does not exist. He cannot stand in a vacuum."

For the Christian this is entirely different. His motivating principle is not one of antipathy toward God but of worship and adoration. He recognizes and serves a sovereign God who has created all things and constantly provides a medium of existence for both the righteous and the wicked. He sees the Scriptures as infallible and authoritative—the interpretive rule for all of life. He is a co-worker with the parent—assuming in his sphere the covenant responsibility confessed at baptism by the parent.

Protestant Reformed Christian instruction is therefore grounded upon the truth that the Word of God is authoritative and is interpreted correctly in the Confessions, the Three Forms of Unity.

Protestant Reformed Christian instruction is fundamentally Calvinistic and maintains that:

a. man is totally depraved and cannot do any good apart from the saving grace of God, which works in us to will and to do of his good pleasure.

b. the child of God is unconditionally elected unto life everlasting apart from any work of his.

c. atonement is limited only to those
who have been sovereignly predestinated unto life everlasting.

d. the child of God is irresistibly called from darkness into life.

e. the saints shall be preserved and persevere in the faith by the grace of God.

Protestant Reformed Christian instruction is founded on the basic principle that the children of the covenant are not simply citizens of an earthly country but that their citizenship is in heaven: they seek a country which is a heavenly fatherland.

Protestant Reformed Christian instruction operates on the premise of instructing those who are saved and have been called from darkness unto life. It is not in any sense of the word “mission activity” as is presupposed by some proponents of Christian education.

Protestant Reformed Christian instruction is parental instruction and is a means whereby covenant seed are prepared to take their places as pilgrims and strangers in a world of sin.

II. The Instructor

It should have been noticed that the terms instruct, instruction, and instructor have been used throughout this article rather than the term educate and its derivatives. This is done because the words educate, educator, and education are not part of the vocabulary of the Scriptures. One never finds the word educate or its derivatives in the translation of the Scriptures (King James Version). The word “educate” is derived from the Latin word educere which means “to lead forth” or “lead out” — i.e. “to draw forth something which is latent in the individual.”

The words instruct, instruction, instructor, and instructed are words which are to be found in the translation of the Scriptures. In fact if one takes the time to search the Scriptures, he will find that some form of the word “instruct” is found in the Bible at least 63 times. This word “instruct” which is the root word for all of the other derivatives is derived from the Latin word instruere which means “to furnish,” “to provide,” or “to build on.” Webster’s dictionary adds to the definition the general definitions “to impart knowledge,” “to inform,” and “to furnish with direction.”

In view of the fact that the Scriptures abound with the word “instruct” and its derivatives and the fact that secular writers favor the term “educate” and its derivatives, I am convinced that we must not let go of this concept and must think of the teacher as an instructor and not an educator.

I am convinced that the Christian teacher is not one who leads out that which is latent in the individual but imparts to the students that which he needs. Only instruction can be constructive. That which is latent in the individual (apart from the work of grace in the heart of the child) is nothing but sin and depravity. To lead out that which is latent in the individual is to cultivate the basic depravity of the individual.

The term “educator” fits much better with those teachers and that philosophy which thinks of man in terms of an evolving and becoming creature; a creature that is gradually becoming better and better from a very primitive beginning. I submit that in order to have a distinctive philosophy of “education” one must cling to terms which impart ideas that are indicative of the whole thrust of the philosophy toward the school program.

The teacher is not simply a manager of activities but is an extremely important cog in the machinery of the instructional program. The teacher must be equipped therefore with the tools that will make him an instructor. Not just anyone will do.

“. . . when the wise is instructed, he receiveth knowledge.”

Proverbs 21:11

“Take fast hold of instruction; let her not go: Keep her; for she is thy life.”

Proverbs 4:13

OPEN FORUM

MARK HOEKSEMA

In former years, when our parents were young people, the Young People’s Societies of the Grand Rapids area met on weekday evenings. Gradually one after the other, these societies began holding Sunday afternoon meetings. Since this change has taken place, we have heard many comments, some favorable and some unfavorable. One person may say, “Isn’t it in keeping with Sunday? It’s a good Sun-
day afternoon activity.” Others say, “Aren’t we raising a generation of Sunday Christians? Are secular activities such as basketball games and other social events so important that we have no time for Young People’s Society?” Such have been typical responses provoked by this change.

The purpose of this article is not to express my own opinions, although I have them, but to elicit reader opinion. Young People, this is our magazine, and let’s use it for the purpose for which it was intended! I’m sure that most of our readers have opinions on this, and since this would add a little needed spark to Beacon Lights, now is your chance to voice them. YOU write in, and produce a lively and interesting discussion.

Should Young People’s Society meet on Sunday afternoon or on a weeknight: What do you say?

15. THOUGHTS ON THE DOCTRINE OF ELECTION

14. ITS RESISTANCE, cont’d

In our last installment we considered how the enemies of this truth rage against it and regard the proclaimers of it as downright wicked. When such ire and epithet fall upon you for the truth’s sake, take it as an indicator that you are on the right track. Modern election-doubters are Diabolonomians who know how to misrepresent the truth, but are unable to disprove it with evidence and argument. They can caricaturize the truth; they are unable to debate it. We also showed that for years there has been an underground movement in the Presbyterian, Reformed and Calvinistic churches to subvert this truth. Arminianism in the churches has always led underhandedly to Modernism. Now, today, we see openly how Modernism leads to socialism, and, it should be equally plain, to communism.

More and more, the opposition comes out into the open. Read Ernest Gordon’s “The Leaven of the Saducees” where you will see how Modernism and Socialism ruined the originally Christian colleges and universities by infiltration. But now these evils scream at us more openly. We need not go very far afield to prove this. Take, for example, the publication put out by students of Calvin College, Grand Rapids, Michigan, known as The Chimes, as in the April 22, 1966 issue. There it is stated, “The faith of our fathers . . . is plainly out of date.” This means that the faith of Abraham, Isaac and Jacob is out of date. The implication is that the God of Abraham, Isaac and Jacob is not the God of the living, but of the dead. hence that God, too, is out of date. The meaning is also that the Reformed fathers of Dordrecht are long out of date. Their doctrine belongs under glass in the museum. To go on: “If archaic theological methods still dominate the Seminary, that is too bad – too bad for the Seminary and
too bad for the denomination.” If anything, this means that Calvin, Calvinism and the Reformed Confessions are passé, defunct and “too bad” to be maintained in this enlightened (?) age. With such a modernist spirit in the seminary, it will soon pervade the churches. As goes the seminary, so goes the church.

“Perhaps systematic theology was meaningful once; and perhaps it will be meaningful again some day. But now it is harmful. We Christian Reformed people are so used to thinking in terms of election and reprobation, predestination and free will, redemption, justification, providence, and all the rest that our religion has been reduced to theological fence-tending.” In the Belgic Confession we have what we may call systematic theology. But it is all meaningless now, and detrimental. It is a positive threat to the existence of the church — it is dangerous. This is the Dewey-philosophy, inimical to divine authority: an alien standard (as in dogmatics or theology) and “organized religion.” This is also a deliberate attack upon what the Reformed have always called Cor Eclesiae, the heart of the church, which is the central dogma of predestination in its positive and negative aspects of election and reprobation. Here is a slur against the heart of the Gospel, namely, redemption and the foundation truth of justification by faith. Here also is insult against all Reformed ministers and office-bearers who sign the Formula of Subscription and so swear in the name of God that they will preach, teach and defend these doctrines against every lie repugnant to them. Such oath-bound men are branded “harmful.” But the brainless, anti-intellectual striplings go on: “With our thought gone sterile, strait-jacketed by remote abstractions, each with its own parcel of proof-texts, our moral behavior has become legalistic and fundamentalistic . . .” Years ago, Arminians and liberals accused believers in the three great Reformed Confessions as being hyper-Calvinist. Now the liberals are saying that such a Christian is legalistic. Theological thinking in the Christian Reformed churches, according to these adolescent experts, is sterile and strait-jacketed. Why? because there is a lack of fresh presentation in the preaching? or because of failure to develop the Reformed truth? You know that’s not their meaning. They mean that there are a faithful few who still hold to the faith of the Reformed fathers as exemplified in the Canons of Dort. Creeds are sterilizing factors in the church, you know. So the enemies of creeds and Reformed symbols have always ranted.

What do these youthful wonders recommend to the churches? “To begin with, chuck every theological abstraction — the entire symmetrical system — and start theologizing all over again.” Here is proof that there is an element in the younger generation that wants to rid of the Reformed confessions. They would jettison the Calvinistic cargo, sail under a false flag, and turn the church into a “peace corps.” It is insult to the Spirit of grace, who throughout the ages led the church into all the truth, to do away with the Reformed Faith and to start from scratch. It is subterfuge to speak of “theologizing all over again.” They do not mean to theologize. For theology they despise. They mean to philosophize! they mean theorize, romanticize, to hallucinate. They would turn the church into a dreamery.

“Second, learn to read the Scripture like any other book.” If we did, we would not continue daily with it, as the Christian does and plans to do throughout his life. This inept recommendation is deep-dyed Modernism. The Christian cannot read the Scripture like any other book simply because the Scripture is not like any other book. Any other book is a natural book. The Scripture is the only book that is a supernatural book. You cannot read a supernatural book like a natural book, for that would be to deny the supernatural, and treat it like a mere natural book. You cannot read the infallible Word of God like any fallible word of man. You’ve got to read it as it is — the very unique, incomparable, verbally inspired Word of God. Nor can the Christian read the Scripture like any other book simply because he cannot deny his own faith. As a Christian, he presupposes that the Scripture is God-breathed. It is an article of his heart-centered faith to believe that they are “holy and divine Scriptures . . . they are from God . . . the doctrine thereof is most perfect and complete in all respects. Neither do we consider of equal value any writing of men . . . with those divine Scriptures.” They alone are “the truth of God,” and “the truth is above all; for all men are of them.
selves liars, and more vain than vanity itself. Therefore we reject with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us, saying, "Try the spirits whether they are of God” . . .” (Belgic Confession). The Christian cannot read the Scripture as any other book simply because he cannot read it as the natural man; he cannot confess, “Inspired it is” and at the same time treat it as something purely human.

“If the Old Testament picture of God shows a marked change from Genesis to Psalms to Malachi, we ought to admit that, rather than trying (sic) to reconcile the variant concepts . . .” This insinuates the evolutionary philosophy of God, the German rationalistic theory of God. In Genesis God is conceived according to man’s early ignorance as a bestial boor who demanded human sacrifice (chap. 22). In the Psalms He is conceived but little better, as a vindictive imprecating tyrant. Whereas in Malachi we come closest to that advanced concept that the one God is the universal father of all men (2:10). So runs the old Modernism, now taken up by the “new” generation. Their folly continues when they aver, “There is no such thing as heresy.” Then they add, “There are only Christians and non-Christians.” Are not non-Christians heretics? Here they deny the antithesis. So doing, they deny there is such a thing as truth. They might just as well have said, There is no such thing as truth. For heresy is always antithetically posed to the truth. They might just as well have said, There is no such thing as Reformed Truth. For it is Reformed to call the false church heretical (Belgic, Art. 29). It is Reformed to call Pelagianism a poisonous proud heresy (Canons I.B. IV; II.B. III, IV; III-IV; 10; V.B. VII, IX; Belgic XV, XXXVI). Socinianism wicked (C.I.H.IV), Anabaptism a heresy (BC XVIII), and Epicureanism and Manicheism error (ibid., XII, XIII). It is Reformed to put down as heretics the Jews, Mohammedans, Marcionites, Sabellians and Arians (ibid., IX). It is not only un-Reformed, it is anti-Reformed, in fact it is devilish to paint the Reformed doctrine of predestination as an opiate of Satan, or as Stoicism, Manicheism, Libertinism and Turcism (Canons, Conclusion). But the contention, “There is no such thing as heresy” is, on the part of “insolent sophists a pretext for violently assailing and vilifying the doctrine of the Reformed churches” (ibid.).

This they do in the remark, “When one sees how Christian Reformed people multiply the Ten Commandments into thousands, proscribing everything from a glass of whiskey to a Sabbath swim, one wonders what has become of the truth that was to have made us free.” Here lurks a latent hatred for the Ten Commandments which springs out of a secret longing to be free to sin undisciplined and uncondemned, a secret longing for the “new morality” (the old immorality in sophisticated disguise) and the “God-is-dead” fad. Vocation doubters insult the Reformed churches which confess “the liberty wherewith Christ hath made us free.”

“We say we believe the Spirit in us, but we close the canon with Paul. Did the outpouring of God’s grace end with Paul, or are we afraid of what the Spirit might say in the Twentieth century?” More vilification of Reformed doctrine! But we do not close the canon with Paul; we close it with John. As for the canonical Scriptures, “we receive all these books, and these only as a sufficient and only rule of faith and life,” (Belgic Conf., V, VII). We are not afraid of what the Spirit might say in the twentieth century, for we know that He “witnesseth in our hearts that the canonical Scriptures and they only are from God, that the evidence of this they carry in themselves, and that the very blind can perceive that the things foretold in them are fulfilling” (ibid., V).

With deep chagrin this snippety editorial hopes an infinite chasm will be added to the already vast gap between yesterday’s Christian and today’s. There must be not only no living in the past, but neither any living from the past. Here is a “gap theory” toto coelo different from the bizarre “gap theory” of dispensationalism. Modernism reveals its underlying severance from the true church. The false church hates anything that smacks of “orthodoxy,” as if that were a sort of “spiritual virginity” hardly worth protecting. The false church is the harlot church which wants to be free to commit physical and spiritual fornication with the daughters of men and the sons of Belial. Isn’t there a real danger at this late hour that the Reformed churches become false churches? (To be continued. D.V.)
"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine that he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."  
Daniel 1:8

Did it ever occur to you, my youthful reader, what it means to be as wise as a serpent, and to be as harmless as a dove? What the significance of such conduct is in the midst of an evil world? What is implied to be such when one is thrown as sheep amongst the wolves? What it means not to deny the faith nor the testimony of God in Israel, the testimony of Jesus?

One must know the intent of the enemy of God and of His people. Although Daniel was a very young man he understood the issue at stake for the people of God in Babylon. He understood the wiles of the king, Nebuchadnezzar. He understood that the purpose of the king was that Daniel and his three friends should lose their identity in Babylon, and that the church of Christ should too be swallowed up in the great Babylonian empire to be remembered no more. Such is ever the intent of Satan and his angels as they make war with the saints through the powers of the world, the throne of the beast!

Oh, it would seem that Daniel and his three friends "have it made." And, if they would only have been willing to become good Babylonians in heart and mind, they would have no problem. Think of the great success of these young men! They were offered a great "future." The king desired to have them to stand in his palace as counselors. They must be thoroughly educated in the teaching and knowledge of the Babylonians. They must take a three-year course of study. Groomed for a special purpose they will be. Could they not have congratulated themselves on their fine fortune and turn of events as is done in the world of men?

Ah, but there was a fly in the ointment! The king of Babylon was not interested in the well-being of Daniel and that of his friends at all. He is only interested in his great Babylon that he is building; he is a master strategist who knows the art of politics and practical psychology of the world diplomacy. He plays it to the hilt. He does not merely give them government support for their education, a nice scholarship at the university of Babylon, but he even promises them a position upon graduation from the school. Meanwhile they do not simply eat in a dormitory but they can eat from the king's table, the wine and the best of meat. He will flatter them into submission.

However, the king forgot one thing. He forgot or rather did not understand the mystery of that faith which is the substance of things hoped for, the evidence of things not seen. With this force of God's grace in the heart of Daniel and his friends he had not reckoned. It was here the purpose of Daniel in his heart. Was he a mere stubborn Jew, a nationalistic zealot, a "right-winger" for the Jewish cause in Babylon, who for political reasons would not drink of
the king’s wine, even though it were kosher? Certainly there was no ceremonial law at stake in their drinking wine. Or to eat meat? Perhaps this was wine and meat which had been defiled by being offered to the Babylonian state gods. But Daniel purposed in his heart that he would not be defiled with this wine and meat. He would eat the simple food of his own common people; he will only eat pulse which is a form of vegetable stew.

There must have been so much in Babylon which was bitter. Daniel knew it to be the will of the Lord that Israel should dwell in Babylon for a long time according to the word of the Lord to Jeremiah. But, in the meantime, he will retain his spiritual identity. He will be in the world — Babylon, yet he will not be of this pan-Asiatic kingdom of Babylon. Yes, they had changed his beautiful Christian name. They had given him a thoroughly Babylonian name: Belteshazzar. This must have been a source of great sorrow and concern to him. For the name Daniel had been given him by his parents at the time of his circumcision. His god-fearing parents had confessed in faith and hope: God will judge. Therefore they named the little child; Daniel. God would judge his people righteously and would deliver them. Similarly the parents of Hananiah. These had said in their hearts: Jehovah is gracious and merciful, and they called their little son: Hananiah. His name had become the meaningless: Shadrach. And also the parents of Mishael had confessed in the darkest hours of Israel’s history: what God commands. They would adhere to the law and the prophets and thus they would await the dawn of the fulfilment of God’s promise in Christ. And, finally, there was Azariah. His parents said in faith and hope: Jehovah is the keeper. The Lord will help. These young covenant men were not ashamed of their names called upon them in faith. They were not flattered by their new names: Shadrach, Meshach and Abednego. They would never deny the good name which had been called upon them!

Yes, they will receive the education and instruction of Babylon. They really had no other choice. They were drafted into the king’s service. God had gifted them greatly. They were young, strong, beautiful, and wise and able to learn. They were the “brain-boys” of Babylon’s University. They graduated cum laude, or even better. They stood far above the others in their class in learning. But they understood the king’s evil intent and purpose. They knew that he was interested in them to fit them in the “great society” and not in them as individuals. The state is never interested in the individual; nor today either when it hands out the free scholarships. Nor is the state interested in our schools to support them but to gain control! Let us not be hood-winked into that net!

But Daniel purposed in his heart that he would not be blinded by so much advancement and delicacies from the king’s table. He will be in the king’s court and there he will, by God’s grace, be the prophet who prophesies of the coming of the Kingdom of Christ which will lay low all the kingdoms of this world. We too, young people, must thus be in the world, and live by the world of prophecy, as a beacon light in the darkness, till the day dawn and the day-star arise in our hearts.

CONTRIBUTION

Dear Editor of the Beacon Lights:

It was with mixed feelings that I read the article entitled “Sport and Glory Day” by Mr. N. Dykstra in the May issue of the Beacon Lights, and I ask for a little space to reply.

I was especially unhappy with the tone — it was negative and sarcastic. It doesn’t do any good to hold Mr. Bykerk up for ridicule. We are sad that he left our churches, but we certainly do not hope to get him back by throwing sarcastic articles at him or by providing him with a superior Protestant Reformed basketball team to coach. And whether or not Rev. Schipper allowed his daughter to belong to the basketball team has no connection at all. It is a private affair.

I most definitely disagree with this statement: “We must dump all the sports, which is nothing but idolatry, or we must throw our religion away, the two don’t mix.” The author forgets two facts. First, evil is not in things. Neither is good in things. Evil
comes from misuse, from imitating the world! Evil in sports comes from making it our chief interest in life. Secondly, Scripture says that good gifts come from above. And what are some of those good gifts? Our bodies, our energies, and our sports are good gifts. We can serve the Lord through them and through our play and amusement. This proves that sports are not necessarily idolatry, but that in all spheres of life a consecrated Christian youth can and must serve the Lord consciously, in catechism, in school, in church, in the home, in work, and in organized play. But sports can become an idolatry. We can get carried away and go sports-crazy as East Christian High did. They went as far as to take a day off for Glory Day!

Although we must not go all out for sports, we may participate in some sports. 1 Timothy 4:8 says, “For bodily exercise profiteth little: but godliness is profitable unto all things.” In other words we have to have some bodily exercise, but spiritual exercise is far more important. We, as God’s children, must take care of our bodies as well as our minds because they are the temples of God. But at the same time we must not over-exert ourselves or endanger our lives in our sports.

I see nothing wrong with a friendly competition if we don’t go sports-crazy and seek fame and honor. And we tend to do just that when we compete with worldly schools and follow after them. Better yet would be an intramural program where we all could compete in a Christian atmosphere among ourselves.

But these are earthly competitions and races in which we receive a corruptible reward that fades away. But we are also, as the Apostle Paul says, more importantly running a spiritual race and striving for an incorruptible crown—a reward that fadeth not away!

EUNICE HOEKSEMA

THE PROTESTANT REFORMED SCHOLARSHIP COMMITTEE

ANNUAL REPORT

June 1, 1965 thru
May 31, 1966

Balance forward, May 31, 1965 .................................................. $3,641.69

INCOME —

Bank Interest — June 1, 1965 .................................................... $36.00
Sept. 1, 1965 .......... 40.67
Dec. 1, 1965 .......... 41.08
Mar. 1, 1966 .......... 41.49

Federation Assessments — June 2, 1965 .......... 390.00
Gift — First Church Ladies’ Aid, Grand Rapids .......... 25.00
Gift — Hope Heralds ........................................ 25.00
Gift — Hope Prot. Ref. Christian School .......... 86.23
Collection — PRYP Mass Meeting — Christmas 1965 28.30

TOTAL INCOME .............................................................. $713.77

NO DISBURSEMENTS .................................................. $713.77

Balance May 31, 1966 .................................................. $4,355.46

Attested:
Donald J. Faber, Treas.
(a) They would be in Egypt only temporarily. Canaan was their dwelling place. Jacob desired to rest in Canaan.

(b) Even in burial, he would reside with his fathers. This was a picture of the abiding friendship with God and His people that even death could not sever.

(3) Questions: is the burial of the body after death the only proper means of disposing the body? What about cremation? Why are people buried with the face looking eastward?

(c) Joseph swears an oath.

(1) This request was serious in Jacob’s mind. He demanded that Joseph take an oath that he would fulfill the request. Didn’t he trust Joseph? Why did he worship afterwards (vs. 31)?

(2) Is there a place for such oaths today? What about Matt. 5:34? What about making a “will” is that similar?

2. Blessing Joseph’s two sons

a. The motivation.

(1) Jacob had now become sick; he was dying.

(2) Joseph learns of this and quickly goes to his father, taking his 2 sons with him. They were about 18-20 years old.

(3) Jacob desires to bless these 2 sons of Joseph, his reasons,

(a) They were born outside the land of Canaan, in Egypt. By this act Jacob incorporated them into the covenant family.

(b) Jacob desired to give the double portion of the inheritance to Joseph. The birthright included 3 things: the princely rule, the priestly benediction, and the double portion of the inheritance. Joseph was to receive this later part. He was the first-born of Rachel, his beloved wife.

(c) Even then, this is not favoritism of the flesh. Rachel desired covenant seed and Jacob with her, desired that the seed of the covenant be as the stars of the heaven as God had promised (vs. 14). By placing Ephraim and Manasseh within the nation of Israel, the godly desire was fulfilled. The content of the blessing makes this plain.

b. The blessing.

(1) Ephraim and Manasseh would be the continuation of Joseph’s place in Israel.

(a) In blessing his sons, Joseph was blessed (vs. 15). Instead of a tribe of Joseph, there were 2 tribes, Ephraim and Manasseh.

(b) Joseph’s other sons would be included, only they would not have a special place, but as comprehended in Ephraim and Manasseh (vs. 6).

(2) The placing of his hands upon their heads.

(a) Jacob was not acting simply as a grandfather, but as the Patriarch father, the servant of God. He is Israel (vs. 2).

(b) God revealed directly to Jacob the place each son would have in the genera-
It is there anything like this in the church today?

3. Jacob blesses his 12 sons

a. The character of the blessing.
(1) This is not to be compared to certain wishes a father may be moved to express on behalf of his children.
(2) Neither are these personal sentiments based upon observation of their lives. A parent is want to mark certain traits in their children and say e.g. "he's aggressive, he'll really get places." These blessings are nothing like that. It is true Jacob reacts to some of their deeds, or reflects on the meaning of their names, but essentially the moving significance of these blessings is the revelation God gave to Jacob concerning each son.
(3) These blessings are pronouncements of faith, revealed to Jacob by God Himself, dealing with the future nation of Israel and to the place each son will have in that nation.
(a) Things that will befall thee in the later day (49:1) refers to the whole O.T. centrally in the birth of Christ. With the coming of Christ we enter into the "last days."
(b) The sons of Jacob must harken unto Israel. What special significance is there in that name in this context?
(4) They were principally spiritual blessings.
(a) They often assumed a material or visible form, either much or less.
(b) Natural prosperity in Canaan was a token of God’s favor.
(c) Therefore the measure of prosperity was indicative of the degree of God’s favor. This is true today?
(d) In the heart of the promises was the promise to Judah, Shiloh would come. Christ would be born, King of the Jews.

b. The content.

(1) Reuben, the firstborn, guilty of incest (Gen. 35:21, 22). As such he could not be leader in Israel. This was a warning to all the brethren. Dathan and Abiram were from Reuben’s tribe.
(2) Simeon and Levi, guilty of murder (Gen. 14:25-31). Again they were to be divided and scattered in Israel. Simeon had a place in Judah (Josh. 19:1-9). Levi it would seem, repented for the Priesthood was given to him and his inheritance resided in Levitical cities (Joshua 21:1-40).
(3) Judah “praised,” received promise of material blessings (vines, wine, milk, vs. 11, 12), assured that he would be strong (as a lion and subject his enemies under him) thus pointing us to the rule of David and Solomon as typical manifestations of Christ, the King of Kings and Lord of Lords. The Kingly rule would abide in Judah till He would be born. (Sceptre and rulers staff were symbols of Kingly office.) Christ is called here Shiloh “Man of rest.”
(4) Zebulun “dwelling” he would make his habitation in the northern boarder of Canaan, Joshua 19:10-16.
(5) Issachar “wages” he will have work to do and be fruitful. Jacob saw that Issachar would be hesitant to fight, so much that he would rather pay tribute than war.

(To be continued, D.V.)

EDITORIAL NOTES

1) April and May issues of Beacon Lights were late because our publisher was late.
2) It is the editorial policy of Beacon Lights not to publish anonymous letters.

LOST

The film “This Is Your Beacon Lights” was borrowed and not returned. Will the borrower please return it to:
Miss Sharon Prince
915 Alexander, S.E.
Grand Rapids, Michigan

NEWS

from, for, and about our churches

GEORGIA HENDRICKS

Mrs. John Decker is well, though can not walk around too easily.
Mrs. S. Veltman remains in an unconscious state at Pine Rest Hospital.
Mr. E. Harkema was hospitalized after falling and injuring his hip.
Cornelius Lubbers submitted to surgery at the Furgeson Hospital on April 14.
Mr. J. Van Uffelen has shown marked improvement.
Mr. John Pfau has returned home from the hospital.

BIRTHDAYS

Mrs. Fred Pine Sr. celebrated her 80th birthday on May 16, 1966. (First)
Mr. Cornelius Woudwijk celebrated his 93rd birthday on May 1, 1966.

SICK

Mrs. John Velthouse submitted to surgery on May 8.
Mr. Henry Meulenberg continues to regain strength from his heart attack.

Sixteen
MEMBERSHIP

Dismissal papers were sent to the home of Mrs. Sieger Heys, at her request.

The membership papers of Mr. and Mrs. John Van Baren with one baptized child were transferred from our South Holland Church to First Church.

On May 1 James Bruinsma of our South Holland Church made public confession of his faith.

Our South Holland Church has received the membership papers of Mrs. Egbert Holkeman Jr. from the First Christian Reformed Church of Highland, Indiana.

The membership papers of Miss Marilyn Sawyer of our Redlands Church were sent to her upon her request.

DEATHS

Mr. Elze Harkema passed away on May 9, 1966. (First)  
Mr. Jacob VanDen Top passed away on April 16, 1966. (Hull)

CALLS

Rev. D. Engelsma has declined the call extended to him from Randolph.

Rev. M. Schipper has received a call from our Hudsonville Church.

Rev. Heys has declined the call extended to him from our church in Edgerton.

SERVICEMEN

Pvt. E-1 David Bol, NG27111305  
A-6-2 1st Platoon  
Fort Gordon, Georgia

PFC Robert Ekema US56384072  
362nd Sig. Co. Dtt 2 APO S.F.  
98314 (A.T. 34)

PFC Aaron Schwarz  
M Co. 3rd Bn 9 Mar.  
San Francisco, California 96601

Pvt. Andrew A. Brummel US 55810098  
11q. Hq. Co. USMEDTC  
 Ft. Sam Houston, Texas 78234

Pvt. Kenneth W. Hoksbergen US 55839907  
C-5-2, 3rd Platoon  
Fort Leonard Wood, Missouri 65473

A 3/c Vogel Norman AF26827042  
3344th School Sq., Box 871  
Amarillo A.F.B., Texas 79111

GENERAL

The Hope Heralds rendered a program on May 15 in the Southeast Church.

The League of Men's Societies held their membership meeting on April 18 at First Church. Rev. G. Van Baren spoke on the topic "The Second Coming of Christ."

The Mr. and Mrs. Society Banquet of the Hudsonville Church was held on April 28 at Jack's Restaurant in Holland, Mich.

In our Hope Church of Redlands, Cal., Rev. Heys gave a report of his visit to Jamaica and also showed many slides taken during his stay on the island.

On April 10 the Young People's Society of our Oak Lawn Church held an Easter Singspiration.

Ken Haan has returned after two years in the service, part of which was spent in Viet Nam. (Oak Lawn)

On April 14 the men of the congregation of our South Holland Church were requested to come to the new church building for general cleaning up work on the building.

The annual P.R.Y.P. Spring Banquet was held on May 10 in the Hope Church. Prof. H. Hanks spoke on the New Morality as it exists in the colleges and universities today. It was a very enjoyable evening for all.

Our Church in Loveland has joined in with Edgerton, Doon, and Hull in sending out the Reformed Witness pamphlets.

The Choral Society (Edgerton, Doon, and Hull) directed by Jerry Kuiper presented their program in Edgerton on April 24.

The Loveland Chr. School gave a program on May 17 with Rev. Engelsma speaking. Those leaving the school are Patty Dotson and David and Dennis Griss.

BIRTHS

A daughter was born to Mr. and Mrs. L. Van Putten. (First)  
A daughter was born to Mr. and Mrs. Ken Vink. (First)

A son was born to Mr. and Mrs. G. Flikerma. (South Holland)  
A daughter was born to Mr. and Mrs. Alvin Bleyenberg. (Hull)

A son was born to Mr. and Mrs. John Kamps. (Hudsonville)

ADDIION TO CONVENTION AGENDA

The Federation Board proposes that each year it set up and contact a slate of nominees before the convention. At the convention all offices will be reopened for nomination.

Beth Van Baren  
Secretary of the Federation Board
1966 P.R.Y.P. Convention

An opportunity to enjoy Christian fellowship while experiencing spiritual development.

Sunday afternoon, August 21, discussion groups will be held at Adams St. School.

Topics:

EDUCATION

FAITH IN OUR WALK

Bring a Bible to write in.