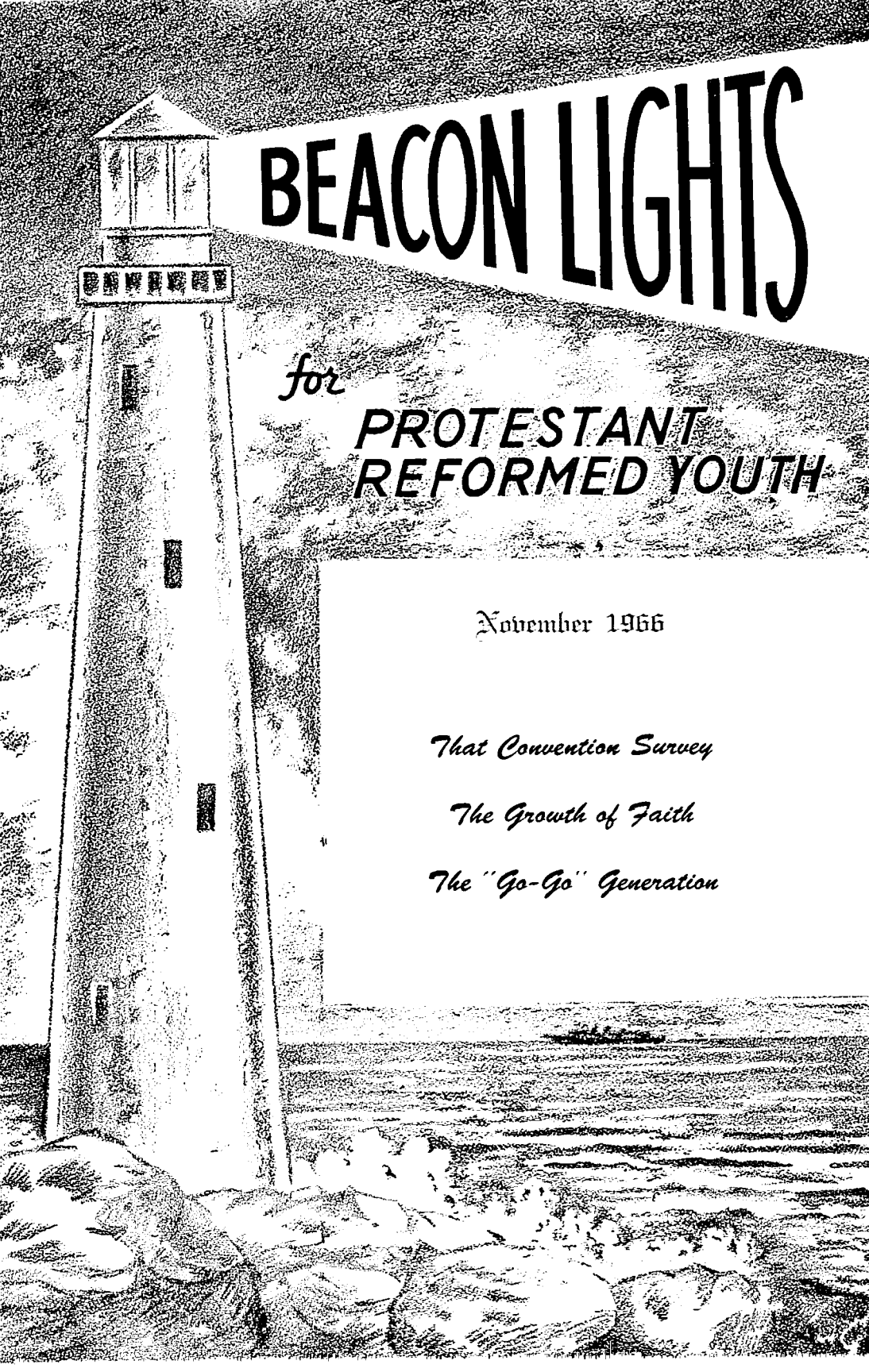


BEACON LIGHTS

for

PROTESTANT REFORMED YOUTH

November 1966

That Convention Survey

The Growth of Faith

The "Go-Go" Generation

BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOLUME XXVI | NOVEMBER 1966 | NUMBER 7

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 Rutgers ..... Treasurer
JoAnn Flikkema ..... Asst. Treasurer
Ruth Kuiper ..... Librarian

EDITORIAL STAFF:

Darrel Huisken ..... 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, Tim Pipe, Sharon Prince ..... Public Relations Staff

Patricia Kamps, Louise Looyenga ..... Subscription Managers

CONTRIBUTING EDITORS:

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

All material for publication should be addressed to MR. DARREL HUISKEN
1022 Koster, Jenison, Mich.

Grand Rapids subscribers please forward subscription dues to PAT KAMPS
2386 O'Brien Rd., S. W., Grand Rapids, Michigan 49504

Subscribers outside of the Grand Rapids area please forward subscription dues to
LOUIS LOOYENGA
2604 Almont, Grand Rapids, Mich. 49507

All undeliverable material (Forms 3579) should be returned to Louise Looyenga, 2604 Almont, Grand Rapids, Mich. 49507

Second Class Postage paid at Grand Rapids, Michigan
Subscription price $3.00

In This Issue

EDITORIAL 1
Thankful to the End
D. Huisken

FEATURE 1
That Convention Survey
Don Jonker

THE GROWTH OF FAITH 4
(Convention Speech)
Rev. David Engelsma

CRITIQUE 7
Protestant Reformed Christian Instruction (IV)
Agatha Lubbers

FROM THE PASTOR'S STUDY 9
The "Go-Go" Generation
Rev. G. Van Baren

TRUTH vs. ERROR 11
18. Thoughts on the Doctrine of Election
Rev. Robert C. Harbach

HELPS FOR BIBLE STUDY 14
Epistle of James (Chapter 2)
Rev. Herman Veldman

CURRENT EVENTS 16
Don Jonker

NEWS FROM, FOR, AND ABOUT OUR CHURCHES 17
Georgia Hendricks

Editorial

THANKFUL TO THE END

by DARREL HUISKEN

Angular rain and sleet fell like little crystals of glass against his already frost-bitten face and neck. After he had heard from a friend that the fierce People's Iron Guard was bent on killing him, he had to flee from his home. Time did not even permit him to get properly dressed for this November weather. Now, however, he forgot his physical state, and began to think, meditate, and pray.

He thought, how strange it is that one should be driven from his warm home on this Thanksgiving Day. Isn't this the day upon which every good American gave thanks for the bounties he enjoyed? Isn't this the day that everyone ate and drank themselves sick giving thanks? Isn't this the time of year to look back with patriotic awe upon those who established this day? And isn't this the time of the year to utter phrases as, "We must be thankful in prosperity and thankful in adversity"?

The sleet turned to snow, and the strong northwesterly wind pierced his scant clothing. Along the road behind tuffs of grass and fence posts, small drifts began to pile up. Through these drifts he plodded although his feet and legs were numb. As long as I walk, he thought, I'll not freeze. Fatigue and dull sleepiness began to pervade his mind and body, but his will drove him on. The intervals between footfalls became less frequent and shuffling. Huge black clouds from the west continued to dump more snow on the bleak land. On he plodded. All he could think about was sleep, but his will turned his thoughts to God. He began to meditate.

Through this experience he was to be brought face-to-face with Almighty God. Immediately he thought back to the days of youth. Portions of God's Word which he had memorized while on his mothers knee came back to him first. He recited "In the beginning God created the heavens and the earth." He meditated upon this. God not only created the heavens and earth, but He created man to live in them, to be persecuted in them, and to die in them. Now sheer exhaustion overcame him, his knees buckled under him, in this position he recited the Twenty-Third Psalm as he had learned it in the local Christian School. God had not forgotten him. Had God not promised, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

As the snow swirled wildly around him in blinding fury, he bowed his head low and thought, "though your sins be as scarlet they shall be as white as snow." He could go no further; he began to pray.

For a few moments he would pray, and then he would sleep. Earnestly, sincerely, believingly he prayed the Lord's Prayer — the first prayer he had learned. His body was now completely numb only his lips moved as he formulated a prayer of his own. Whispering and gasping for breath he prayed: "Father on High, Thanksgiving Day in this world for me is over. All the thanks I give to thee. Precious in thy sight is my death. Glorify thyself through it. Amen."

After the storm had blown itself out, a squadron of the People's Iron Guard continued their search for him. Within a few hours word came back to headquarters that his body had been found buried under a heap of snow. Mission accomplished!

FEATURE

That Convention Survey

DON JONKER

In trying to obtain a fair view with respect to the opinions of our young people, ten confessing and ten non-confessing young people's surveys were chosen at random and this is a sampling of the results.

Seven young people out of twenty said that they have considered entering either the ministry or teaching in Protestant Reformed schools, thirteen said that they haven't. All twenty of the young people

went to society, seventeen enjoyed it, three didn't. In rating their own church attendance, nineteen considered their attendance good, one fair, and no one considered it poor.

The next question, "How do you usually spend Sunday evenings after church," totaled from the entire survey with twenty-four preferring to go visiting, sixteen would rather read, fifteen went on dates, ten stayed at home, three babysat, two took walks, and one preferred to sit in peace and quiet.

Concerning dating; five dated often (three or more times a week), ten dated some (two or less times a week), and five didn't date at all. And in dating non-Protestant Reformed persons; five dated them often, ten dated non-P.R.'s some, and five not at all. In asking whether our young people would rather date one person or several; five stated that they would rather date one, and fifteen preferred several. Out of the twenty questioned, three contemplate marriage in the next year, seventeen did not.

Out of the twenty surveys chosen, fourteen of our young people went to a Protestant Reformed grade school, sixteen out of twenty went to a Christian high school, and only eleven felt that they would have benefited by attending a Protestant Reformed High School. And also only eleven out of twenty would be willing to attend a Protestant Reformed high school or college if possible.

In the question, "Which forms of entertainment do you enjoy most," fifty-five out of eighty-two preferred sports or some sort of sports event. Out of the remaining twenty-seven, six preferred reading, four liked music, three would rather watch T.V., three's favorite form of entertainment was girls, two liked parties, two enjoyed sewing, two liked boys, one listened to the radio, one liked to ride around in cars, one enjoyed painting, and two would rather park.

Another point of interest is the participation in different types of entertainment, the first being amusement parks. Fourteen out of twenty go, eleven of them have parental approval, six do not go and nine are not approved, resulting with three out of fourteen who go without their parents consent. Secondly, there is auto racing. Eight go to the races and four do not have approval. Twelve do not go and sixteen do not have approval. Hence, four of the eight who go are not approved. Thirdly, there are fairs. Nineteen of our young people go to fairs, seventeen have parental permission and two do not. The remaining person neither goes nor has permission to go. And lastly is movies. Six young people go to movies, two of them with approval. Fourteen do not go and eighteen were not approved, resulting with four of the six who went but did not have permission. Also nine of the young people felt that drama was okay whereas eleven thought it was wrong.

Nine of our young people like to spend evenings at home discussing with friends or reading. The remaining eleven would rather ride around with friends. Seventeen discuss church matters with friends, three don't. Fourteen felt that their majority of close friends were members of our Protestant Reformed Church. Six had close friends in other denominations.

For the most enjoyable reading matter, novels topped the list, picture magazines came second, *Beacon Lights* was third, news magazines fourth, *Standard Bearer* fifth, and other theological material was at the bottom.

On the question concerning the young people's view on the main purpose of the convention, fourty-nine felt its purpose was for our spiritual edification and Christian Fellowship. The remaining twenty-four believed that its purpose was to meet new friends, to date, to have fun, and to meet a future husband or wife.

In asking if they felt whether our Protestant Reformed church was growing, eleven said yes, and nine thought it was not. Viewing the future of our churches, forty-four saw trouble, persecution, and splits resulting in a growth of faith. Twelve saw a growth in numbers and a favorable outlook, or they felt it will remain about the same.

Should a Christian avoid a job which would require him to work on Sunday such as medicine is a question facing many young people today. Six believed that we should avoid such jobs and fourteen thought it was okay. Incidentally, this subject will be treated in the December issue of *Beacon Lights*.

From the twenty surveys chosen, eighteen young people felt that we should be participating more in activities concerned with the church. And from the entire survey these are the types of improvements they sug-

gested. Eighteen voted for more parties and social events, twelve saw need for improvement in society discussions, ten were for more mission work, ten liked more sponsored young people activities such as car washes, and two felt that there should be more contributions to *Beacon Lights* by young people.

This rundown on the survey gives some answers on certain problems, exposes others, raises some questions, and shows a healthy outlook in other matters.

First, the problem that is closest to the young people is their active participation in church matters. It would not be the truth if we say that there is a great requirement for more parties and social events, although this may be a minor phase of the problem, the trouble lies in our spiritual involvement in the church. How can society discussions be improved? It is the same old line but it is true nevertheless. Study the lesson. There is an outline of the first chapter of James appearing in the October *Beacon Lights*. Prepare some questions and then raise these in society, this will provide a much more interesting and beneficial discussion, making you enjoy it much more also.

You young people can sponsor programs and have the proceeds go toward useful aid in Jamaica. In the future you can willingly give your time to usher in the Reformation Day Rally or show that you are willing to give your help in any such activity. Also concerning this, you can actively participate in church activities by showing an interest in *Beacon Lights*. Respond to an article if you have an opposing view. Write to the Open Forum and donate your views concerning the question "Should Young People's Society meet on Sunday afternoon or on a week-night." And if you are asked to donate your time in writing an article, do not say you are to busy or lack the ability, you truthfully do not know until you have tried. So if you want to see improvement and a more active participation in church matters the ultimate result is in your willingness to take part in the means which are already before you.

Secondly, there seems to be a rejection and lack of desire for our own Protestant Reformed high school, and college. Those who felt they would have benefited from a Protestant Reformed high school education and those who would have acquired one if they had the choice both showed the same ratio of eleven for a P.R. education, and nine against. Could it possibly be that the parents and teachers have not emphasized strongly enough the importance of our own Protestant Reformed beliefs? Allow me to ask a question. To those young people who do not feel as if they would have benefited or do not want to go to our own Protestant Reformed high school my query is why? Do you feel you have acquired enough knowledge in the first nine grades? Do you feel that other schools have a much more attractive curriculum than our own school could present? This is a serious problem which must be answered before we can hope for a successful secondary educational system.

Also, there is the matter of our entertainment. I previously mentioned amusement parks, auto racing, fairs, and movies. Out of the forty-seven who went to these forms of entertainment, thirteen did not have their parents consent. This may be the period of new morality where the Existentialists philosophy is at its height, what is right in your own eyes is good and proper. But I truly do not feel that this applies to a Christian young person. You may not forget the fifth commandment, "Honor thy father and thy mother." Also the value of these types of entertainment can be questioned. As an aid for after recess programs, it could be suggested that these subjects be discussed and through the Scripture come to a definate conclusion, and then live according to it.

In the matter concerning reading material the results show that *Beacon Lights, Standard Bearer,* and other theological literature stands rather low on the reading list. It is true that this type of reading material is not always the easiest to read, but it should be the most interesting. And if it is not, especially *Beacon Lights,* rest some of the blame upon yourselves.

And lastly, the shortage of ministers and teachers is a very acute need and problem, therefore, it appears encouraging to see that seven out of the twenty have considered these callings. It is also heartening to observe that out of seventy-three, forty-nine young people felt that the purpose of the convention was for spiritual edification and Christian fellowship, while the remaining

twenty-four thought only of having fun.

It is also interesting to note that forty-four out of fifty-six young people see trouble, future persecution, and more splits with the end product as a growth in faith and a stronger though smaller church.

The *Beacon Lights* felt that this would be an informative survey and looking at the results we felt it fullfilled its purpose, although we were sorry that there were not more young people at the business meeting to fill out the questionaires.

So here is one person's opinions, possibly biased, maybe not. But there does seem to be room for improvement. If you do not feel this has been a fair representation of the feelings of our young people let your opinions be known, preferably through *Beacon Lights*, and raise these questions in society. "Ask and ye shall find, knock and it shall be opened to you." So it all terminates in the fact that God's Word is the answer and the only one to our questions and problems.

THE GROWTH OF FAITH

(Convention Speech given by REV. DAVID ENGELSMA on August 20, 1966 at the 26th annual Prot. Reformed Young People's Convention)

Why it is urgent for believing young people in our day to hear a speech on "The Growth of Faith," the entire second epistle of Peter indicates. The Church of today and, therefore, believing youth of today live at that peculiar time called the last days in Scripture. You will find the phrase, "the last days," in chapter three, verse three, of this epistle: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." Peter recognizes that the Church to whom he writes lives at this critically dangerous time and reminds us of it. In fact, he states that he writes the second epistle to the Church because of these days and what they bring (II Peter 3:1).

The "last days" are the time that follows the first coming of Jesus Christ, the time that very quickly will end in Jesus' return on the clouds of heaven. About this time, there is something peculiar and this peculiarity explains why it is urgent that believing youth be told repeatedly what Peter tells us in verses 5-8 of chapter one concerning the growth of faith and concerning our activity with respect to that growth.

In these days, there is an incredible abounding of evil. The gates of hell began to swing open with marked intensity at the moment of Christ's ascension into heaven and have been opening wider and wider ever since. Out of the dark abyss behind these gates the foul brood of demons have swept and are sweeping into the world, bringing with them all the powers and influences of sin. At the very end, the gates of hell will have been opened fully to lead the wicked world to the fullest development and refinement of sin. In sober truth, the moment of our lives is the moment in which this has nearly been realized.

The abounding evil of the last days has as its active agents men, men who are the willing slaves of sin themselves and who labor to make sin the absolute lord in the world. They include in their number those who are confessedly of the world and who work in the world. But they also include men within the nominal church, men who work within the sphere of the church. These are the false prophets and false teachers spoken of by Peter. They bring a two-fold wickedness in their train. On the one hand, they promote heresy and scoffing. On the other hand, they bring corruption and immorality of life, that which Peter describes as a "walking after their own lusts."

Now, the natural purpose of this abounding evil and the avowed intent of the personal agents of the abounding evil is the destruction of your faith. The gates of hell swing out *against the Church*. The heresy and scoffing purpose to undermine the foundation of the faith of the Church so that the Church may topple into the cesspool of moral filth to perish there. To believers, now, in such days and such circumstances, Peter comes with the exhortation, "giving all diligence, add to your faith virtue; and to virtue knowledge." That

is, "Be diligently busy in the growth of your faith." Your faith is under attack; it must, however, *grow*. If it does not grow, it shrivels and goes backward.

The growth of faith presupposes the presence of faith as a gift of God. This is an obvious truth, so obvious, in fact, that it need only be noted and not proved. Faith can grow only if faith is present. And faith is present in no one, naturally, but is, according to Ephesians 2:8 and all Scripture, a gift of God. But Peter does emphasize, in the text and preceding verses, the connection between the *presence* of faith and the growth of faith as an activity in which we are to be busy. Verses 5-8 are one sentence with verses 3 and 4. We ought to read the passage, beginning with verse 3, this way: "According as his divine power hath given unto us all things . . ., add to your faith virtue" etc. In verses 3 and 4, the main thought is that God has done great things for us and in us by uniting us to Christ, by giving us Christ in our hearts and by beginning the work of salvation in us. In other words, according as God has worked in you the power of faith, you add to your faith virtue and the rest. If God had not worked faith in you, you could never add to that faith. And it is plain from verses 3 and 4 that you had nothing to do with that bestowal of faith – it was exclusively a work of God.

Accordingly, Peter does not tell us to add faith to ourselves. Faith is the basic thing to which we are to add the other virtues. But faith itself is furnished by God without any activity of the recipient. It is wholly a work of God, first, in the sense of faith's being the power to receive Jesus Christ, a bond of union between our hearts and the heart of Christ. For God establishes this bond usually when we are infants, knowing nothing about it, and always in one who is a hater of Christ and incapable even of desiring to be united to Christ. Faith is exclusively God's work, secondly, in the sense of faith's being conscious belief in Christ. For it is God Who quickens the power of faith into a lively believing by His Word and Spirit. Faith is *God's* work! As a work of God, the presence of faith in you is the reason why Peter can and does come to you saying: "Work at the growth of that faith. Add to it. Add to it the seven virtues."

You must not misunderstand the idea of the growth of faith. You might suppose that the seven virtues of verses 5-7 are independent of faith. God has given faith and, now, you must add other things to that faith, from outside that faith itself. Faith is like a brick to which you add other bricks. That would not be a *growth* of faith at all. What the apostle has in mind when he says, "Add to faith" and what the idea of the growth of faith is, are indicated in verse 8. There, Peter talks about our not being unfruitful and barren, if "these things be in you, and abound." God's gift of faith is a living seed in our hearts, comparable to the seed of a flower. In that seed itself, all those virtues mentioned in verses 5-8 are contained. As the stem and petals of the flower are really present in the seed, virtue and knowledge and temperence and the rest are contained in the seed of faith, at the moment God plants that seed in our heart. But the seed of a flower must develop, unfold and blossom. So it is with the seed of faith. Faith must develop and unfold into the seven virtues of the theme-text. Thus, faith itself grows!

We are quick to insist that also this growth of faith is God's work. It is not the case that the original planting of faith is God's work and the growth of faith is our work. *God* makes faith grow. If He did not accomplish the growth, there would be no growth. But God infallibly develops the faith He has given. For this reason, someone who lacks the seven virtues of the theme-text manifests that he has no faith or, as James puts it, that he has a dead faith. Out of faith, God elicits the virtues that culminate in the crowning virtue of charity or love. Yet, there is this difference between God's work of giving faith and His work of developing faith that, in the latter work, God works in and through the conscious activity of the believer. He exhorts *us* to be busy adding to faith and enables us by His grace to do so.

At this point, I hope the question has come up in your soul, "How can I do this? How can I add to faith? How am I to be busy in the activity of the growth of faith?" This is an important and practical question. To this question, I want now to suggest an answer. The starting-point of the search for an answer to the question, "How am I to be busy in the growth of my faith" must

be the intimate, yes, inseparable relationship between faith and the Word of God. Without my going into this truth in any detail, let me merely state that the inseparable relationship of faith and the Word of God is a fundamental truth of Scripture, a fundamental truth of the Reformed confession, a fundamental truth of our daily, spiritual existence and life, and a fundamental truth that is savagely attacked in our day. Faith needs the Word. Faith cannot live, much less grow, without the Word. As lungs need air, as a flower needs the sun, as a wretched, empty sinner needs God in Christ, faith needs the Word. This is due to the fact that faith-in-my-heart is always faith-in-Christ Jesus and Christ Jesus is the Word of God. The Word of God is the rain and sunshine, the food and drink, the sustenance and the nutriment of faith. When I said that there was an inseparable relationship between faith and the Word, I specifically meant Scripture, the revelation to us of the Christ in whom we believe.

The basic answer to the question, "How can I add to my faith," is, "By attending to, reading and meditating on the Word of God." The *preaching* of the Word is of special importance for the growth of faith. In addition to the preaching of the Word, a home in which the Word rules, societies in which the Word is discussed, personal reading and studying of the Bible, the reading of books concerned with the Bible, and training in Christian schools are all instrumental in the growth of faith.

Because there are today as in Peter's time false teachers, it must be emphasized that the growth of faith demands the *truth* of the Word. The lie is not rain and sunshine for faith but poison. It does not nourish faith but works at destroying faith. A practical consideration, therefore, is that you cling to the truth, which God has graciously given to our churches. To the extent that anyone chooses the sphere of the lie, his faith must suffer. It cannot grow and flower fully. And the virtues that develop out of faith must shrivel.

The Word of God, the Scriptures, is the means of faith's growth; your conscious motivation for being busy in using that Word to develop faith is also important. The theme-text speaks of this motivation in verses 8 and 9. Verse 9 says that one who lacks these things is blind and hath forgotten that he was purged from his old sins. And verse 8 states that *there is* to be a growth of faith, to the point that the virtues abound in us, so that we are not barren or unfruitful in the knowledge of our Lord Jesus Christ. A man who has faith knows that Jesus Christ died for him and delivered him from death, out of pure grace. Christ becomes beautiful and precious to him. Of that precious Christ, the believer desires more and more knowledge, *experiential* knowledge. He desires Christ's virtue, Christ's patience, Christ's godliness, Christ's love. The growth of faith, the adding to faith of the seven virtues, is the increase in us of the experiential knowledge of our Lord Jesus Christ. This is the incentive Peter holds out to us, which stimulates us to fervent activity in the use of the means by which our faith grows – increase in the knowledge of Christ Jesus! This incentive, given by God with the gift of faith, will be strong enough in God's people to overcome all the opposition to faith's growth, whether that opposition arise within themselves or outside of themselves in the world.

There *is* opposition to your being busy in the spiritual work of adding to faith. There are threats to the growth of your faith. Let me mention several of these threats that come to my mind; you can and should list others that trouble you. On the foreground, as I indicated a few minutes ago, is the lie, the preaching and teaching of false doctrine. We may include in this grave threat the error of disparaging the truth and playing down sound doctrine. This minimizing of the truth may be an open thing so that men boldly state that the truth, the confession, and doctrines are insignificant ("what matters is how you *live!*"). Or it may be subtle, consisting of men's toleration of false doctrine in their churches and refusing to get excited, much less take action, when heresies are plainly gaining the day. By the very fact that men tolerate the lie they pass the verdict upon the truth that it is unimportant, not worth the effort of defending and preserving it. Then, there are the threats of the false doctrines themselves. Every one is an attack upon the growth of faith, apart now from anything else. In connection with the subject of the growth of faith, I may call your attention to the denial of the infallibility of the Bible, the denial, in other words, that

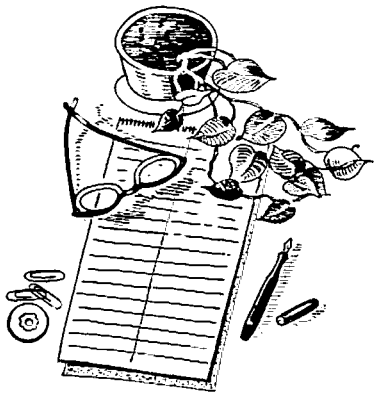
the Bible is the Word of God. The effect of this false doctrine is to destroy the relationship between faith and the Word and to deprive faith of that not only by which faith grows but also of that by which faith endures.

Secondly, the desperately destructive power of doubt and skepticism stands out in my mind as a threat to the growth of faith in young people. Perhaps, it is especially a threat to those in college but, in some respects, it is a threat to all of you. Doubt has always been an enemy of faith. Faith is a certain knowledge; skepticism is the opposite. Faith is a hearty confidence; doubt is the opposite. By the gift of faith, Christ saves you from doubt and skepticism. As your faith grows, you put to death more and more the doubt and skepticism that lurk in the dark corners of your soul like ravenous monsters. Skepticism with regard to the Word of God and the doubt that accompanies it are alien elements in the life of believers and are to be exclusively regarded and dealt with as enemies. Why must this obvious truth be emphasized, you ask? In our day, doubt is glorified and skepticism with regard to Scripture and all things is exalted as the highest goods. Especially in the schools does this perverse and anti-Christian notion prevail. Doubt is the mark of the scholar, also of the Christian scholar. The more skeptical one is, the higher he climbs on the totem pole of intellectual respectability. When you meet this notion, recognize it as a threat to the growth of your faith and as an avowed enemy of the knowledge of the Lord Jesus Christ. And as you begin, in college, perhaps, to feel lonely, as a non-skeptic, you do well to remember that you *do* have company and good company for, as Luther remarked, the Holy Spirit is no skeptic.

To name no others, a deadly threat to the growth of faith is indifference. Perhaps, this threat strikes closer to home than any other. The lie wings its way against faith like a sharp, poisoned arrow; doubt gnaws at faith like cancer; indifference smothers faith. An indifferent attendance of the worship services, an indifferent attitude towards Young People's Society, an indifferent use of the Scriptures are manifestations of a serious threat to the growth of faith.

Do you have the virtues mentioned in the theme-text? Do they *abound* in you? If they do not abound, are you grieved that, to some extent, you are barren and unfruitful in the knowledge of Christ? You are not called to change the world or revamp society. But you are called to conduct this spiritual, prayerful work of adding to your faith. You have faith – the seed is present. You know the means. Use them and use them diligently out of gratitude for Christ.

I thank you.



CRITIQUE

AGATHA LUBBERS

PROTESTANT REFORMED CHRISTIAN INSTRUCTION (IV)

Approximately five months ago you last read something from the pen of this writer concerning Protestant Reformed Christian education or instruction. In that third installment I delineated what I thought were the distinctions between the terms "education" and "instruction." If you have not read these articles I would urge you to spend time looking up the previous three installments of the series so that you may see the continuity of the series.

Shortly after writing the third installment

of the series I discovered a development of the same concept from an opposite point of view in a book entitled *The Great Ideas of Plato* by Eugene Freeman and David Appel. I quote the presentation of this matter by these writers in the present article because I feel that one can see a development of basic philosophic beliefs of those committed to a position other than the historic Biblical position which regulates the Christian instructional program. It is a position which is at variance with one which I defended and developed in my third installment.

> "The principal charm of the "Meno" (a work of Plato, a.l.) for the beginner is found in the vividness of the portrayal of Socrates, the teacher, and in the significance of the lesson that it teaches about the nature and purpose of education.
>
> The very words "education" and "instruction" testify to the fact that Socrates' theory of education has become woven into the fabric of our thought. "Instruction" is derived from the Latin *instruere* which means "to build on." "Education" is derived from the Latin *educare* which means "to lead forth." Instruction then signifies the process whereby the instructor puts his own thoughts into the minds of his pupils by drill and rote mentods.
>
> Education on the contrary refers to the process whereby an educator "leads forth" from the mind of his pupil the thoughts that his own student has created by the activity of his own thinking. The educator then is the teacher who makes his own students think.
>
> Pupils who have been trained by instructors rather than educators do not understand the creative powers of thought. They do not know what it means to make intelligent guesses. The only time they do guess is when they know they should not. This is when they are attempting to reproduce facts which they have forgotten.
>
> A student who has been trained by an educator learns how to make intelligent guesses – not about facts where guessing is stupid – but in evaluating the significance of facts.

Related to the whole "leading out process" which is developed in great detail in the "Meno" of Plato is a quotation taken from *NEA Journal* of 1894. In this periodical Stanley G. Hall wrote an article entitled "Remarks on Rhythm in Education." The following is a quotation from that article.

> Evolution has taught the teacher that he or she is to be the chief agent in the march of progress and if we are to have a higher type of citizenship, of manhood, or of womanhood in the world, it is to be done by conscious agencies, and those agencies culminate in the teacher. In the vision of the superman, if it is ever to be realized, it will be because the school, the college and university will succeed in bringing childhood to more complete maturity physically, mentally and above all morally.

It is evident that the "Messianic" purpose of education is directly related to the "leading out process" developed by Socrates and reiterated here by Stanley G. Hall. It is also evident that the entire approach of these writers is completely out of touch with the development which we made in our last article and which we believe is based upon the Word of God.

We will develop this concept which we have begun to develop in more detail in subsequent articles.

Having taken this slight detour we return once again to the main point of our presentation. We insist that the Christian teacher must be in every sense of the word an instructor. This does not mean that he is not a good pedagogue nor does it mean that he is unaware of the sound approaches to the teaching process (many of which are developed by the secular educator) but it does mean that he is very aware of the fact that he is the master who is in control of the learning situation.

Before we began to discuss some of the divergent views described in this article we were discussing the rightful place of the teacher in the Christian classroom. We do not want to forget that this teacher receives this position by virtue of the fact that he stands in the place of the parent. He does not stand in the place of the state. Christian education is not premised on the belief that children are wards of the state but rather is premised on the fact that children are to be instructed by their parents. Basically, therefore, the instructor is not the teacher but is the parent. To the parent God assigns the task of instruction. A parent cannot shift this responsibility to the school nor can he completely shirk his responsibility by permitting the state to become the instructor of his children but he must assume the responsibility for that in-

struction. The Bible is very explicit in this regard. We quote.

> And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Ephesians 6:4.
>
> And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deuteronomy 6:6-7.

I insist, therefore, that the teacher becomes the instructor of a group of children in a Christian school by consent of the parent. We have demonstrated this as a Scriptural necessity. Nowhere does the Bible say that schools are responsible for the instruction of children.

The type of teacher that is hired to teach in the school is an extremely important matter. In this day when teachers' colleges are sending forth many teachers it is of utmost importance that the teachers which staff Protestant Reformed Christian Schools be well trained. They must have the skills which are equivalent to or exceed the skills of those who are trained to teach in the public schools of our land. We need more than just a mediocre instructor. We need one who can meet the requirements – one who can meet the certification requirements of the state too.

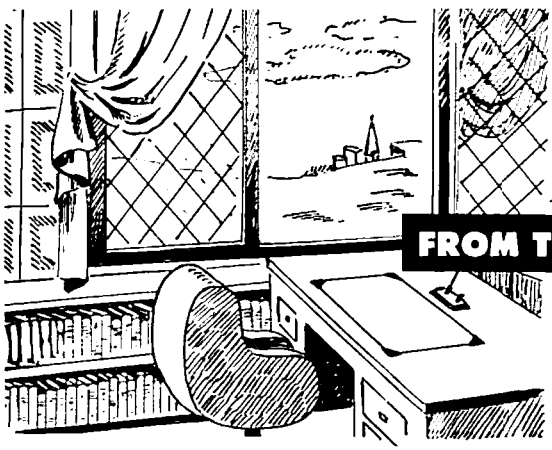
Our schools need more than this, however.

Our Protestant Reformed Christian Schools need teachers who are intellectually mature, and are those who have a thorough knowledge of the truth of the Scriptures. They must, therefore, be students of the Word of God. They must love the Word of God. They must uphold the Word of God in deed and in word. The instruction they give in the classroom must be in complete conformity with the Word of God.

The carnally-minded teacher can not be anything but a detriment to the Christian school.

Our teachers must be those who could, if they were required, sign the formula of subscription which all other office-bearers in the church must sign.

Protestant Reformed Christian Schools are only as strong as the instructors, who teach in these schools.



FROM THE PASTOR'S STUDY

REV. G. VAN BAREN

THE "GO-GO" GENERATION

There has arisen a generation of young people in the world which seek ever more and different activity. They can well be called the "go-go generation."

One reads in the daily papers of the student demonstrations and protests. These burn draft cards. They march with their placards repeating slogans concerning the ending of certain wars, the breaking down of color barriers, the need for greater freedom to experiment with drugs of various sorts.

One sees youth walking with their beards and long hair; with their tight and short

skirts and bare feet. There is imitation of favorite singers, of movie stars.

To have entertainment, fun, is a national craze. The entertainment must be novel, daring, morally questionable. There must be parties involving "wine, women, and song."

Youth begin to have that heady conviction that they have power. They aim to topple governments. They seek to usher in a new order – one which pleases their fancy. Youth will shape the world into that utopia it seeks. In their eyes, nothing is sacred or holy any more.

For youth, those of this world, there is nothing firm or established either. The old laws are outdated. Religion has no place. The Bible is not true. The standards of the past are outmoded. One must establish that which is new and relevant to this age. We must make for ourselves another "morality" than that which was true in the past. We must not be bound by all sorts of rules and regulations: thou shalt not commit adultery; thou shalt not steal; thou shalt not kill. Rather the principle of love must motivate us. With it, all things are possible. There can be adultery, robbery, or even murder.

It's the "go-go generation." It is not new or basically different from that of the past. Generation after generation has seen much of the same thing. But recent years has brought development. Modern communication can link the youth of all nations that they can readily imitate the worst that is manifest in the various areas of the world. Modern inventions can allow for more "fun," more corruption, than has ever been seen in the history of this earth.

And the end is not yet.

We must face it. What is appealing to youth generally in this world, is a great temptation also to the youth of the church of Christ. You are human. You are born also out of Adam. The entertainment of this world does attract. When we seek a good time, the world has many things to offer.

Nor are the temptations the same as they were in the days of your fathers and grandfathers. Then there was far greater division between the world and the church. Then there was not television and radio to present the world within our homes. Then there were not the movie theatres to tempt. Wickedness there was in abundance. But it was not so readily accessible to them. No, your forefathers were not perfect. They too devised many ways to sin against the laws of God. Though they were not as closely connected with the world about them, they carried with them that same old nature which you have.

But we live today in the last times. As it was in the days of Noah, so it is again today. Man continues his mad way to destruction ignoring the fact that judgment is at hand. He has developed much in the ways of sin. He makes use of the many inventions of our time to accomplish his evil desires.

And where do you fit in? You are a normal person. You are filled with vitality. You want things to do and places to go. No one sits home all the time anymore. The ideas of your parents seem obviously out-of-date, particularly so since they did not at all live in times as you do when they were young.

There are two related dangers into which you, as covenant youth, can easily fall. First of all, there is the very real danger that you find time only for the natural. With all the emphasis upon action, upon involvement in this world, there would appear to be no time for anything but this. There is not merely the godless, evil things which can be done, but there is the question of the use of your time. Youth tend to use every available moment for selfish purposes.

On the other hand, there is little or no time for any spiritual activities. That is what this world (and the devil) wants for you too. If you have no time for spiritual activities, you will pass from youth to adulthood without knowing the fundamental truths of Scripture, without knowing the confessions of the church, and you will be a prime target for every wind of false doctrine which blows in our day.

It is not easy to be a Protestant Reformed young person in 1966!

"My son, forget not my law: but let thine heart keep my commandments: for length of days and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck: write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man" (Prov. 3:1-4). Many other words of wisdom are spoken to cov-

enant youth in this book. This fact must be seen there: the children of the church, covenant seed, are to be distinct from those of the world. It is a shame when youth of the church are indistinguishable in dress, action, conversation from the youth of the world. In covenant youth must be evident that fear of the Lord which is the beginning of all wisdom.

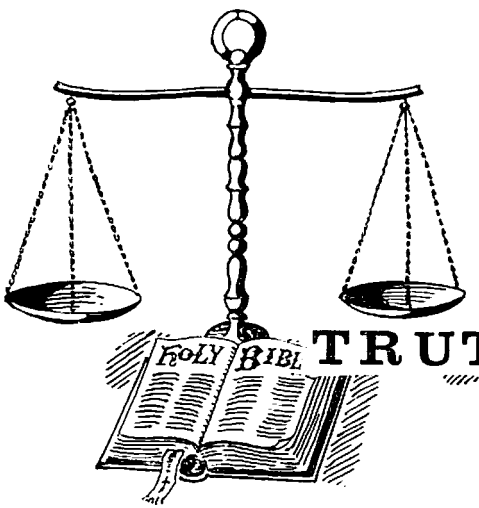
I know, you are filled with the enthusiasm of youth. You do not intend to sit home every night of the week – and your parents do not expect you to do this. You want things to do and places to go.

First, do not be so eager to use every extra moment you have in order to be on the "go." Some young people find no time to study their catechism lessons, no time to prepare for society. This is wrong. God has also given you time to use wisely – and those who find no time for these spiritual activities, are abusing this gift of God to them. You ought to find time to do such things – and do them in that spirited way which seems to fill the youth when engaged in non-spiritual activities. The study of God's Word ought not to be a bore but a blessing and pleasure.

But also youth want their activities. Again I say, don't imitate this "go-go" generation. There must be a greater attempt to seek fellowship with covenant youth. There are many things you can do together which do not involve a fellowship with this world nor a seeking of that corrupt entertainment it has to offer. Find these.

Activities you can find within the church itself. To what extent are your activities purely selfish? Possibly young people can find an outlet for their energies by going to the aged and shut-ins to read to them and speak to them– and pray with them. Does all this sound to you to be boring – even foolish? It may seem that way to us because our standards of judgment are set far too much and too often in harmony with the generation of the youth of this world.

But covenant youth too are a "chosen generation . . . a peculiar people that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."



TRUTH vs. ERROR

by REV. ROBERT C. HARBACH

18. THOUGHTS ON THE DOCTRINE OF ELECTION

15. Its Proclamation, (cont'd)

A further difficulty in the proclamation of this truth which the faithful preacher will encounter is the insistence of some that it is of such a nature, emphasizing God's sovereignty as it does, that it tends to blind them to man's responsibility. They hide behind the former as a cover to excuse themselves from the latter. They excuse their sin by hiding behind "total depravity." They excuse their total depravity by hiding behind God's sovereign ordination of sin. ("Out of the mouth of the Most High proceedeth not evil and good?"– Lam. 3:38). It makes no difference whether they live in carelessness, idleness, wantonness or lawless-

ness, for if they are reprobates, they will go to hell, anyway; and if they are elect, they may live as they please, enjoy sin to the full, and still come to righteousness and salvation. To this we must answer, first, that such reasoning is not that of a Christian. The elect would still prefer a life holy and without blame, even if it could be proved to them "there is no God." In the second place, this is childish thinking. What truth is there that corrupt men will not pervert? They continue living in sin on the ground that God is love. They assume that that is all God is! It is Arminian to contend that this doctrine either does, or has the tendency to, make men careless and profane. For the doctrine itself, as it stands without any Arminian "smear," teaches that the elect were chosen before the creation of the universe in order to their being holy and blameless before God (Eph. 1:4). While any continue in a life of ungodliness, they may conclude only that they are in the way the end of which is the way of death.

Bad men will not only use the counsel of God as a "front" for their indolence and perversity, but, when it suits them, they will also refuse it in the most inimical spirit. It was said of all the elder sons of Jesse "neither hath the Lord chosen them" (I Samuel 16:10), which was finally too much for the eldest, whose "anger was kindled against David" (17:28). When Jesus preached that God made sovereign choice of a Gentile widow in preference to the widows of Israel, and of a Syrian leper in preference to the lepers in Israel, His auditors in the synagogue of Nazareth were so filled with wrath that they attempted to murder Him (Luke 4:25-29). When Jesus taught that all given to Him in the decree of God shall come to Him (John 6:37), and that no man can come to Him except the Father draw him (6:44), many of His former adherents went back and walked no more with Him. They either wrested the Scriptures to their own destruction, or they rejected the counsel of God against themselves.

The Bible is the Book of Election, not a book of Jewish fables, nor a collection of tribal myths, nor a collation of ancient moralisms. It is full of election from Genesis to Revelation. The Book of Beginnings is full of it. The Lord had respect to Abel, but not to Cain. The Lord was called upon among the Sethites, not among the Cainites. The seed of the woman continued in the sons of God, not in the daughters of men. God established His covenant not with the wicked world before the flood, but with Noah and his family. The Lord blessed the sons of Noah, but cursed Canaan. The Lord distinguished between the King of Salem and the King of Sodom, between Lot and the men of Sodom, between Jacob and Esau, and between Joseph and Pharaoh. In Exodus, God distinguished between the Egyptians and the Hebrews. The Passover lamb was for Israel, not for Egypt. The law of God was given to a redeemed people, not to the heathen nations. In Leviticus, the atoning sacrifice was for the people of God, and was not so much as offered to the neighboring heathen. The feasts of the Lord were those to which Israel was commanded, but where the heathen were not invited. In Numbers, the heathen were made to see Israel as "the people who dwell alone" and who were "not reckoned among the nations" (23:9). In Deuteronomy it is said that "the Lord's portion is His people: Jacob is the lot of His inheritance," and although He "will render vengeance to His adversaries," nevertheless He "will be merciful to His land and to His people" (32:9, 43). In Joshua, Israel enters the land while the Canaanites are expelled; the heathen Rahab is chosen and spared while her whole city was ordained to destruction. In Judges, God chose weak and unlikely instruments to gain victory for His people. In Ruth, God continued the covenant line in her, but not in Orpah. In First Samuel, David is chosen to be king, while Saul is rejected from being king. In Second Samuel, the covenant, house, throne and kingdom of David were established. In First Kings, Solomon began his undisputed reign, and Elijah was sent for the salvation of one widow out of many. In Second Kings, God blessed the Shunammite and cursed Jezebel; condemned all the kings of Israel, but saved some of the kings of Judah. First Chronicles depicts the victorious reign of David, with Israel viewed as God's servant and Jacob's children His chosen ones (16:13). Second Chronicles records the glorious reign of Solomon, various reforms, revivals and marvelous grace in the conversion of Manasseh. The remainder of the Old Testament is full of this truth. It is also detailed throughout the Gospels. Especially do we find it in the preaching of the Evan-

gelist Supreme. He was no more disappointed when men did not believe in Him, than He was surprised when they did. He rather attributed either outcome to the sovereignty of God. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and the prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." "For the elect's sake those days shall be shortened." "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world . . . Depart ye cursed . . ." "It is given unto you to know the mysteries of the kingdom of heaven; but unto them that are without (the pale of election), it is not given." "Ye believe not because ye are not of My sheep." "Ye have not chosen Me, but I have chosen you, and ordained you." "I know whom I have chosen." The epistles are full of this truth, especially in those of the greatest of the apostles. He speaks of children of God as "the called according to His purpose." They were foreknown and predestinated conformed to the image of His Son. Men like Jacob are vessels of mercy before prepared unto glory. Men like Esau are vessels of wrath pre-fitted unto destruction. Peter says Christ verily was foreordained before the foundation of the world, but was manifested in these last days for us. He says that we were elect according to the foreknowledge of God the Father, that we are an elect race, and that our calling and election are evidenced by faith, virtue, godliness, love, etc.

From this brief survey it may be seen that the truth of election is the heart of the gospel. It simply is not possible to Scripturally proclaim the gospel without it. The richness of the gospel is lost when it is not presented in the light of this golden sunbeam which shines all throughout the length and breadth of the Word of God. The reason this is not widely understood is because not only the relation of the part to the whole is not understood, but the relation of the heart to the whole is not understood. Very few can see that there is any relation of predestination to the gospel. The majority think that the heart of the gospel is found in John, chapter three, whereas, it is rather found in chapter seventeen. Consequently, in their preaching of the gospel, they never get at the heart of the matter. The best they can do is to present a very thin, man-centered version of the gospel, which amounts to little more than a restating of certain pet texts of Scripture. To hear them, one would think the success of the gospel a matter of chance; or that the power of the atonement depends upon the whim and will of man. The effect of the death of the Son of God is not left undetermined as to the person nor uncertain as to the number of the saved.

The gospel is usually presented today as confined to the sacrifice of Christ. Little or no attention is ever given to why the "gospel of Christ" is also called "the gospel of God." The river of grace is rarely traced to its source in the heart of God, or followed on down to its end in the tabernacle of God. The beginning is made at Calvary, or at Bethlehem, rather than at the eternal counsel of God. The blessings of salvation are not seen as communicated according to the covenant, much less, as purchased for the election of grace only. The preaching of the age is hardly in harmony with even the first chapter of the New Testament, where it is explicitly stated that Jesus "shall save *His people* from their sins," not that He may do this, or that He attempts to do it, or proposes to do it, or hopes to, but *shall* actually save them. Nor is that the simple gospel which so called soul-winners present when they omit the essential truth of election. It is not more than a prattling of language which they themselves do not understand.

A careful study of the doctrine of grace in Scripture will reveal that the grace of God cannot be maintained apart from election. The chosen remnant is saved "according to the election of grace." Arminian preachers think they can exalt the grace of God while they deny sovereign predestination and unconditional election. They conceive of salvation as not actually purchased for any, but provided for all. God wants all men to be partakers of that salvation, and so through the preaching of the gospel He makes an offer of salvation to the free will of all who hear. For He gives men the privilege of accepting or rejecting Christ. This is palmed off on men as pure gospel. But it is neither gospel nor grace.

Between grace and merit there is a whole sky of difference; but not so with the "grace" of the Arminian and the free will

of man. If grace can be offered, and must be accepted before it will do the sinner any good, then the acceptance of it is a commendable act, calling for praise. For if some refuse the offer, and I accept it, then I either have better sense than the others, or am more tender-hearted than others, or less obstinate, or am a better sport to a pleading Saviour. Then the question, "Who maketh thee to differ?" must be answered according to the Arminian boot-strap theology, I made myself to differ. Then I would split the crown on my Saviour's head to wear part.

(To be continued, D.V.)

HELPS FOR BIBLE STUDY ON THE Epistle of JAMES

REV. HERMAN VELDMAN

CHAPTER TWO

I. Verses 1-5

A. *Verses 1-4.*

1. What is this "faith of our Lord Jesus Christ, the Lord of glory? We read literally: the faith of our Lord, Jesus Christ, of glory, or, if you will, the faith of our Lord of glory, Jesus Christ.
   a. We must notice the names: Jesus Christ. What is the meaning of Jesus, of Christ?
   b. This Jesus Christ is called the Lord of glory. Why is He called the "Lord of glory"? This glory refers to His wonderful exaltation, deliverance out of His state of humiliation and above all the earthly, and clothed with heavenly majesty. Besides, He is *Lord* of glory. This means that He was exalted not merely personally, Himself (as, e.g., all the saints before Him), but as the Lord over all, Lord over all and also the King of His Church, the perfect Servant of Jehovah, completely consecrated to the will of His God, able to lead and protect and save His Church.
   c. And He is called: our Lord of glory. Thus the text must be read. That He is our Lord means that He bought us, that we serve Him, and that He is responsible for our welfare (as a master was responsible for his slave and that slave had to serve him). This is implied in His Lordship. Why does James call Him "our Lord of glory"? Read the verses 2-4. How incongruous for a church to believe in such a Lord and then cater to things earthly, to men only because of the ring on their finger and the clothes upon their back!
   d. What is this faith of Jesus Christ, our Lord of glory? What is faith? A condition for salvation? My hand reaching out to accept God's offer of salvation? Faith is God's gift, God's power in me, uniting me with Christ. This faith of our Lord, Jesus Christ, takes hold of Him, embraces Him. Christ is the object and content of our faith.
2. What is respect of persons? What do we read in verses 2-4? In some churches parishioners can buy their seats, pay an annual price for them. The expression means: to accept the face of one. It means that we respect, honor him for his outward appearance.
3. How can we believe on Jesus Christ, our Lord of glory, with, or (literally) in respect of persons?
   a. Do not these two thoughts exclude each other? Do they ever really occur together? Is it not really either-or?
   b. However, James is speaking to the church. In the church, as in the midst of the world, are

carnal, wicked members who appear as and profess to be Christians. In the church are also imperfect saints.

c. These two, of course, really never mix, to believe in the Lord of glory and to have respect of persons. But we often try to maintain both. The result will always be disastrous.

B. *Verse 5.*

1. Notice how James characterizes God's people here.
   a. What does he mean when he speaks of the "poor of this world"? – see verses 2-3. Must we spiritualize this expression or explain in the natural sense of the world?
   b. What does he mean when he speaks of the "rich in faith"? Does he mean a rich, strong faith, as over against a weak faith? Or does he mean a richness in faith, a wonderful wealth, riches that is our's in the faith? And, what a riches! The forgiveness of sin, the consciousness of the love of God, our love of God but, more importantly, God's love of us. Besides, to this richness in faith belongs also that we are heirs of the kingdom.
   c. What does it mean to be "heirs of the kingdom"? What is this kingdom? What is an heir, in the natural sense of the word, and spiritually as in this text?
2. James speaks here of God's election.
   a. What is the doctrine of election?
   b. Did God elect the poor of this world in the sense that of all people He selected them who are poor? Or does it mean that He sovereignly elected a poor people, willed His people to be poor? – see I Cor. 1:25-29. Does this mean that all the people of God are poor and that all the others are rich? Why, then, does Scripture generally picture the people of God as poor, as also in this text? Is this a general description of the people of God, also of the fact that the rich of this world are rich?
   c. Did God elect them who are rich in faith? This is Arminianism. Or, did He elect them to be rich in faith, so that faith is the fruit of election? – see Canons I, 9, 10; also Eph. 1:4. We may also look up other passages in the Word of God that shed light on this.
3. Notice: "Hearken, my beloved brethren."
   a. We read in verse 4: ..... Judging as in verses 1-3, we become partial in ourselves, make our distinctions, set ourselves up as judges, judge according to our standard.
   b. And we become judges of evil thoughts. That which is earthy and carnal prompts us.
   c. "Hearken, my beloved brethren." Attend very closely to this. What a strange conception of values you have! You condemn the people of God who are poor in the earthy sense? Do you completely fail to see how really rich they are?! What strange evaluations you make!

II. Verses 6-7

A. *Notice what we read of these rich here.*

1. They oppress the poor.
   a. The poor and rich are meant here as a class. The poor were oppressed because they were poor. And rich men oppress them. Of course, there are exceptions. All rich men do not oppress. Some of these rich are sincere people of God. Think of Boaz. But this is generally true. Not only in the world, but also in the church. To "oppress" the poor means: to use one's power down upon them. They use their power to "keep them down."
2. They draw them before the judgment seats, drag them into court. Notice: they draw you before the judgment seats. So this happened

to the poor people of God. The Scriptures do not proclaim a social gospel, are not interested merely in social reform. How often this happens in the world, when the rich will drag the poor in to court to exact from them their last penny! It should not be difficult to quote several examples of this. But this also happens in the sphere of the church.

3. They blaspheme that worthy (beautiful) Name by which ye are called, or which has been called upon you. What is this Name? Is it "Christian" of "Christ Jesus"? Fundamentally, no difference. We are Christians because Christ's Name has been called upon us, into us. We prefer to view this name as the name of Jesus. To blaspheme means to speak contemptuously. Why do they blaspheme this worthy name? When the people of the world are oppressed, they curse and try to retaliate. Think of our wicked labor unions today! But when God's people are oppressed they bless them curse them, etc., trust in the Lord and in His Christ, appeal to Jesus to vindicate them. After all, vengeance belongs to God. Then these wicked oppressors will therefore blaspheme the name of Jesus, revile Him and speak contemptuously, reproachfully of Him, mock Him to Whom the people of God appeal.

B. *The terrible sin of the church.*

1. They have despised the poor. The poor were despised because they were poor. This happened in the church. – see verses 1-4. A child of God was condemned because he was poor, regardless of his riches (verse 5).
2. And, of course, they catered to the rich. Fact is, they exercised respect of persons. They condoned the rich, only because he was rich. They gave him a place of honor. They probably elected them elders and deacons. They ignored their wickedness, winked at it. They respected him, only because of his wealth and influence. They could not very well afford to lose such influential members!
3. What a terrible situation in the Church of God! How often this happens in the nominal church of today! Are we also guilty of this? Must and do we have the courage to discipline members even though they are rich? May we ever condone their evil? Should we not always be true in our evaluations? Should we not always exercise our faith in Jesus Christ, our Lord of glory?

(To be continued)

BOOK REVIEW

Apostle to the Illiterates

by David Mason. Published by Zondervan Publishing House, Grand Rapids, Michigan. 92 pages. Paperback price $ .69.

The Apostle is Dr. F. Laubach, missionary, explorer, and teacher. He is definitely an apostle to the illiterates for his Laubach Literacy, Inc. is credited with teaching 60,000,000 to 100,000,000 illiterates to read. By 1965 Dr. Laubach had worked in 103 countries and with 304 languages.

Although Dr. Laubach has done enough work in the field of literacy for three men, his theology makes a Reformed person bristle. He calls himself a Christian mystic, and subsequently believes in brotherhood of all mystics of all religions. It is for this reason, young people, I do not recommend this book.

D.H.

CURRENT EVENTS

DON JONKER

In the paper *Operation Understanding*, a Catholic weekly, there is an article entitled "God's Lonely Ones." The main point of the article is as follows. Divorced Catholics are especially lonely because they have known the joys of marriage but have decided against remarriage because of their dedication to God's way. The idea behind this article is basically okey, but I think the writer started to write a bit too late. No such problem of loneliness would arise if a church member stays in his own denom-

ination. Whether Catholic or Protestant this problem would not have arisen if he had thought of his dedication to God before he considered marrying someone of another faith.

We as Protestant Reformed young people should also think seriously about this subject. Not considering it from a divorcee's view point but as Christian young people, marriage is a lasting thing and may not be broken. Consider then the dangers and sorrow you could meet if you have not taken this matter to God in prayer but marry someone of a different faith. This matter cannot be stressed too much. God and His example of Christ as the groom and the church as the bride must lead you on, not your emotions.

——— 0 ———

Flash headline, "Polled Clergymen against China in the U.N." Out of thirty thousand ministers replying to a questionaire given them, seventy-three per cent of them are against Red China entering the United Nations! So what? What duty is it of the church to bury its nose in the affairs of the state? It is the calling of the church to preach the Word and that only. Once the church busies itself with other than church matters it soon loses its true meaning and becomes a hollow structure with nothing but faint echoes ringing through it.

NEWS

from, for, and about our churches

GEORGIA HENDRICKS

GENERAL

The Y.P.S. of our Hull Church sponsored a Reformation Day Program on Oct. 30. Rev. Heys spoke on "An Ecumenical Approach of the Reformation."

On September 21 Classis West met in our Edgerton Church.

On October 2 Ladies' League met in our Hull Church. Rev. Decker spoke on the subject "Consecrated Conduct" based on Phil. 1:27. For the program there was a panel discussion on the same subject as the speech and a musical number.

Classis East met on October 5 at our Church in Holland.

On September 12 our Holland Church held an annual Pre-society Inspirational meeting in which Rev. C. Lubbers spoke.

On October 13 Ladies' League was held in our Southeast Church. Rev. Schipper was the speaker.

BIRTHS

A son was born to Mr. and Mrs. H. Pastoor. (First)

A son was born to Mr. and Mrs. Peter Faber. (Southeast)

A daughter was born to Prof. and Mrs. H. Hanko. (First)

A daughter was born to Mr. and Mrs. W. Lanning. (Holland)

WEDDING BELLS

On September 17 Mr. J. Snyder and Mrs. P. Van Zweden were united in marriage.

Mr. Gorden Vink and Miss Hermina Vander Wall were united in marriage on September 22.

On September 23 wedding bells rang for Mr. David Korhorn and Miss Diane Helder.

SICK

On September 17 Carole Bylsma (First) submitted to an emergency appendectomy.

Mrs. H. Haltrop (First) was released from the Sunshine Hospital.

Mr. S. Veltman (First) is yet in a deep coma; his condition appears unchanged.

Mrs. Mary Heemstra (Southeast) entered Blodgett Hospital on October 12 to undergo slight surgery.

On October 17 Todd Pastoor son of Mr. and Mrs. J. Pastoor (Southeast) entered Blodgett Hospital to undergo a hernia operation.

Mrs. C. Kregel (First) has been hospitalized at Blodgett Hospital for observation and special treatment.

The eye operation of Mrs. Wm. Mastenbook (First) appeared to have been successful.

MR & MRS JOHN ZANDSTRA JR.
492 GLENWOOD-LANSING RD.
GLENWOOD, ILLINOIS 60425

Miss La Jean Klein (Doon) entered the Mayo Clinic at Rochester on September 15 for extensive tests and examination and has returned with a very good report on her condition.

Mrs. H. Schipper (Holland) experiences considerable relief from her spinal pain and has been sitting up occasionally.

CALLS

Rev. Kortering of our Hull Church has accepted the call to Hope Church.

Rev. R. C. Harbach has declined the call to become missionary.

Rev. D. Engelsma of our Loveland Church has received a call from our Church in Forbes, S.D.

MEMBERSHIP

Our Loveland Church has received the membership papers of Miss Hulda Kuiper from our Oak Lawn Church.

On September 25 Kenneth Haak (Oak Lawn) made public confession of faith.

Mrs. Charles Bult (nee Joanne Flikkema) was received as a member into the First Church from our South Holland Church.

Dismissal papers were sent to Mr. and Mrs. Donald Ezinga upon their request.

BIRTHDAYS

On September 26 Mr. P. Mennema (First) celebrated his 82nd birthday.

On October 4 Mr. J. Schaap (First) celebrated his 91st birthday.

On September 6 Mrs. Peter Schipper (Holland) celebrated her 80th birthday.

SERVICE MEN

A new address (Doon):
Pvt. Jaylen Lee Stellenga
U.S. 55840051
Hq. & Hq. Co., 3rd BN, U.S.A.E.C.B.
Fort Belvior, Virginia 22060

Marvin Mantel (Doon) has sent word that he arrived in Spain safely.

Addresses:
Pvt. Gerb De Jong
1st Plt. Co. C, 4th Bde USATC Bct.
Fort Lewis, Washington

Sp. 4 Andrew A. Brummel
US55810098
Hq. Hq. Co. USMEDTC
Ft. Sam Houston, Texas 78234