BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

JEHOVAH IS OUR LIGHT AND OUR SALVATION

FEBRUARY - 1948

BEACON LIGHTS

Beacon Lights is published Monthly except July and September.

Entered as Second Class Mail at Grand Rapids, Michigan.

(Subscription Price $1.50 Per Year)

Beacon Lights is published by the Protestant Reformed Young People's Federation, 354 Diamond Ave., S. E., Grand Rapids.

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Beacon Lights

For Protestant Reformed Youth

VOLUME VIII FEBRUARY — 1948 NUMBER 5

The Word Of God

By Ralph H. De Young, Jr.—Grand Haven, Michigan

Perhaps as you look at the heading of this article, you will say to yourself, "There is no need of my reading this article as it will probably only contain some dry history of how the Bible came into existence, how we must use it, why it was given to us, etc.—things which we all know already anyway. But, young people, (and older folks too) do you really know how to use the Word of God and do you know why it was given to you? Read on and see!

Let me then begin by asking you a few questions. Do you, dear reader, know:

"That the Bible is the best loved and yet the most hated book?

"That the Bible is the most used and at the same time the most abused book?

"That the Bible is the best known and still the least known book?

"That the Bible has been denied a place in the world and yet it is found everywhere?

"That many have turned against the Bible and that the number of critics and doubters of the Bible is very large; but that at the same time the Bible is making history for itself today among men more than ever before?

"That there are approximately 35,000 copies of the Bible printed every year!"

All these statements may seem a bit strange to you but read them over again, for if you have really understood them you will also see the distinct place that this Book, of which I am writing, has amongst all the literature of this world. The Bible is a *unique* Book.

The Bible is unique because it is *the Word of God.* No other literary product of all centuries can lay hold on this claim. That belongs exclusively to the Bible, the Word of God. It alone was given unto us directly by God and although it

contains sixty-six separate books, written and gathered through different centuries, it is really ONE GREAT BOOK. The Bible is a Unity! And because of all this, this book deserves our wholehearted attention.

The Bible is God's revelation of Himself to us concerning the salvation of man. Hence, it follows that the central message of the Bible is the revelation of Christ as our Redeemer. If we do not recognize Christ as our Saviour, the Word of God will always remain a closed book for us. This revelation as preserved for us is very clear, concise and complete because it is the inspired Word of God. But, you might ask, "What does that mean—what is inspiration?" And, of course, we cannot discuss that subject here for that would require a separate article, but we may say very briefly that it means that the holy men of God who wrote the books of the Bible did not just write down their thoughts but they were guided by the Holy Spirit so that every word that was written was of God. Once again then do you begin to see what a wonderful book our Bible really is?

God gave us the Bible so that through it we might attain unto a knowledge of Him. You may say, "But God shows Himself to us in nature—in all the works of His hand and so the Bible is not really necessary." And that is true, but nature does not tell us who God is and though we can see and adore many works of our God in creation, we never learn to know Him as our Saviour in this way. For this we need His Word. Therefore we ought not forget to study the Bible and show our thankfulness for this great gift of God by making proper use of it.

All of us have Bibles in our homes but how much use is actually made of them? How many of them lie idle upon the book-shelf while others come into use only for a few moments at meal-time? Is that making use of the Bible? Of course it isn't. Others, perhaps, take time to read the Bible and through reading learn many things, but is just reading enough? Reading is not the same as searching and the Lord said, "Search the Scriptures." Only then shall they make us wise unto salvation.

Our Bible should be studied as eagerly as a hungry man seeks for bread and it also will be provided if we are spiritually hungry. "Man cannot live by bread alone but by every word which proceedeth out of the mouth of God." (Matt. 4:4) It makes a lot of difference whether we come to the table with an appetite or not. In the one case we will eat, while in the other we may snub our nose and grumble at

the presence of food. It is really too bad that you see so many of these grumblers who snub at the good food of God's Word. Therefore, we must always approach the Bible in a reverent attitude of mind regarding it as the Word of God and desirous to obtain full nourishment from its study. Everyday Bible reading may be of some value as a religious exercise but in order to receive full benefit from the truth of the Word, we must study hard to fill our personal need. That means we should do this systematically. Do all of you have a regular time you devote to the study of Scripture? Remember that in order to live and enjoy a healthy life on this earth, you must eat, sleep and work at regular intervals (no one forgets this) for there must be system to our daily life and how much more then to get the most enjoyment out of our spiritual life we ought to study Scripture systematically and have our daily manna at set times. Do all of you, when you are busy with the Word, work systematically or do you just sit down and study in one part of the Bible and then skip about half and start somewhere else? What if you tried to live that way? And above all it is essential that we approach the Scriptures prayerfully, for it is only in the praying, seeking heart that the Holy Spirit is pleased to dwell. And only that soul is guided and enlightened and made wise unto salvation. Therefore, study the Word "reverently, systematically, thoughtfully, prayerfully and believingly" and you will never be put to shame.

For the Lord rewards the faithful according to His promise. And although we cannot begin to enumerate the benefits you may receive from this Bible study nor can we in human language explain how rich these blessings are, we will attempt to say a few things here nevertheless.

Bible study increases our knowledge of the Word of God and accompanied with faith our knowledge of God Himself. Now all wisdom in this world, the Bible teaches us, is foolishness and therefore, to be despised but the knowledge of God in Jesus Christ His Son is ETERNAL LIFE. That is the greatest blessing and of course all other blessings are really implied in that. No knowledge can make us so truly wise as this.

Then, too, in this there is joy. The Word of God brings us joy in the midst of our present lot of sorrow and misery. That joy finds entrance into the heart where it lodges and abides forever and there is no power or foe in heaven or earth that can take it from us. The Gospel alone brings us the real

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(Cont. on page 20)

Is That So?

By Homer Kuiper, Kalamazoo, Michigan

The January 19, 1948 edition of *Time Magazine* has just arrived in my mail box and glancing thru its columns I noticed an item in the Religion section that certainly is a challenge to every thoughtful believing Christian. This particular news item tells us that the famed Dr. Gallup has taken a poll of public opinion on religious matters.

One of the questions asked by the Dr. Gallup poll concerned the belief in the after-life or life after death. Many views were given and there was also a group who expressed their conviction by saying that they believed in the hereafter "as described in the Bible". The religion editor of Time apparently regards such an answer as a subterfuge and a dodging of the real issue for in a foot-note he comments on that statement by stating, "The Bible contains no clear, undisputed picture of an after life". To that statement we say: "Is that so?"

There is a challenge involved here and we intend to show you, youthful fellow-christians, that the wisdom of this world is foolishness with God and vice-versa. Because the Time editor appeals to his knowledge of the Bible, we also shall go to the Bible and carefully examine the basis of our confession. These are the facts:

I. Christ taught His disciples in John 14:2 that "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Bible commentators may differ on many other points but they agree that this unquestionably speaks of the life of the saints in the heavenly manifestation of the kingdom of God.

II. Paul wrote to the Corinthian church in his 2nd epistle, chapter five. "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The picture here is clear. The heavenly mansions are distinguished there by the fact that God is present in this sense that he is forever bless-

ing His chosen saints with His fellowship.

III. Abraham, father of all the faithful, is described in Hebrews 11:10 as looking "for a city which hath foundations, whose builder and maker is God." He was a stranger and pilgrim in the earth. He never found it here below but Christ tells us in the parable of the rich man and Lazarus that Abraham did indeed arrive there in the city of God, the object of his hope.

IV. We have an eye-witness account of one of heaven's citizens as he is about to enter. The renowned martyr, Stephen, his body being crushed by the stones of the mob, saw the heavens and the glory of God, and Jesus standing on the right hand of God, and in Acts 7:56 he tells us, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

V. Finally the Holy Scriptures close in Revelations 22:14 with the promise that those who keep the commandments of God are distinguished by having the privilege of entrance into the city and "the right to the tree of life and may enter in through the gates into the city."

The Bible therefore, teaches us that for the faithful there is a blessed life, eternal life, characterized by perfect fellowship with God. The curse of sin shall be gone and the saints shall live an endless life on a highly exalted plane. This applies only to His saints. There are others, not His saints however, who attain to something else, eternal death, that state of men when they are banished from the presence of God to languish forever in the depths of hell. This is also a fact that must be acknowledged for it is taught thruout Scripture even as the promise of eternal life.

How is it that many men who are characterized by great intellectual ability fail to understand the plain language of the Scriptures? We are reminded of what Isaiah said of such men in his day: "it is because there is no light in them", Isaiah 8:20. For that reason intellectual integrity, much less faith in the promise of God, is a quality not found in the modern man.

Thy Word, O Lord, is a Lamp
unto my feet,

A Light to my path alway;

To guide and to save me from
sin,

And to show me the heavenly
way.

Giving To God's Kingdom

By Lois Kregel — Grand Rapids, Mich.

We hear much, nowadays, about the high cost of living. It is a phrase which is found on the lips of nearly everyone at some time or other. Housewives find it increasingly difficult to "make ends meet" on there old budgets, and must from time to time widen their budgets to buy the necessary food and clothing for their families, as prices continue to skyrocket. The cost of necessities and luxuries alike keep spiraling upward.

Wages, however, are also at an all-time high, and so we find very little hardship worked by this high cost of living. The number of poverty-stricken people in our churches is low today. In general, these are prosperous times. Everyone is working: there is very little want.

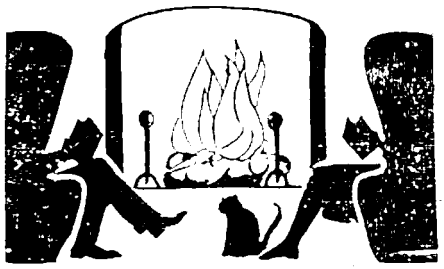
And what is the result for the needs of God's kingdom? Are they met? On the contrary, and shame on us that the subject must even be broached! It seems that when God's people are prospered they begin looking around at the things in the world that they would like to possess. Like the rich man of the parable who decided to build bigger barns so that he could hold on to everything his field produced, they begin looking for places to invest their money, so that they can save it for themselves. And so, when the pay envelope is opened, they dole themselves various amounts: so much for food, rent, clothing, miscellaneous items—and see! we can pay off a good deal toward that house this month. And the purse-strings are tightened before so much as a thought is given to the church. It receives what is left, and, worse yet, often with the excuse that—well, we aren't in favor of all these things that cost the church so much money anyhow.

You say, perhaps, "But what does this all have to do with our youth? How does it affect me?" And I answer just this: you can begin now to give generously, as you are able. You can learn the meaning of giving, and the folly of laying up treasures here below. Then when you are ready to take a more responsible position in the church and the world, giving will have become just as much a part of you as eating and drinking. And you will certainly experience the blessedness of God's love, for "The Lord loveth a cheerful giver".

* * * *

"He ever gives in gracious ways,
Whose life true charity displays."

Christian Living. . .



By REV. R. VELDMAN — Grand Rapids, Mich.

Debtors to God's Spirit.

May I call your attention just once again to those words of the Apostle Paul, so directly connected with our subject of "Christian Living", that we find in Romans 8:12 and 13: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall lie: but if ye through the Spirit do mortify the deeds of the body, ye shall live"?

In our previous discussion (it must have been before Thanksgiving Day) we considered the negative aspect of the obligation and calling of the child of God. What is NOT the calling of the Christian? The Bible tells us: "We are debtors, NOT TO THE FLESH." That is simple, unambiguous, intelligible language. We owe that old, sinful nature of ours nothing. To be sure, we are debtors to some one, we are solemnly obliged to consecrate ourselves to some one, but—"NOT to the flesh, to live after the flesh." They that do the latter and seek only the satisfaction of their sinful lusts in the things of this world have no right, therefore, to call themselves Christians and speak of the hope of eternal life. If such is truly your desire and life you belong to the world, even though you were born of Christian parents and baptized in a Christian church, and unless you repent from the heart and turn from your evil way you will perish forever and be utterly consumed by the Holy One of Israel. "For if ye live after the flesh, YE SHALL DIE".

Let us now consider the positive aspect of this same question. What, then, IS our calling and to whom ARE we debtors?

You may notice that in the passage quoted above Paul answers the second question by not answering it at all. Not directly, at least. He merely says: "not to the flesh". It is obvious, however, that he is thinking of the Holy Spirit. Does he not say in this same passage: "But if ye through the Spirit do mortify the deeds of the body ye shall live"? This method of expressing oneself, known as a li-

totes, is a very effective one. In a litotes one says less than one intends to say for the purpose of saying more. One stresses the point by understating it, or by denying the opposite. Thus a person might emphasize that it is very cold by saying: It's NOT hot. The psychology of this method is, that you can often say more by implication than by direct speech. Such a litotes, such an understatement for the sake of greater emphasis, we have here: "We are debtors, NOT to the flesh." The obvious meaning is: We are debtors to the Spirit, of course!

What the Apostle really says is this: You know very well to whom you are debtors. I don't have to tell you.

* * *

Naturally, if we are debtors to the Spirit of God it is our solemn obligation to live "after that Spirit."

Living "after the Spirit" means, on the one hand, that "we must mortify the deeds of the body." Instead of catering to them, cherishing them, delighting in them, excusing them, etc., we must mortify, down them. That is Christian Living. "Body" and "flesh" are synonomous in this passage. Paul is speaking of the body as it stands in the service of sin, is in bondage to the law of sin and death, is the instrument of sin. After all, all our sinning is through the instrumentality of the body. Without the latter we can do nothing, we cannot think or desire, see or hear, speak or sing, write or work. In this life all these things are thru the body. "The deeds of the body" are the sinful practices, the workings of sin in and thru that body, the seeking of self and laboring for the things of this present world that are so characteristic of the old nature.

Those deeds (sinful, carnal practices of the body) must be "mortified", that is: killed, put down, subdued, crushed. Young people, that applies to you also. Many among the younger generation seem to have the idea that they have license to do what older folks are forbidden to do. Somehow it's not so bad if youth does it, or if we have not yet made confession of our faith. That's the time for sowing our wild oats and indulging in the pleasures of the world. Of course, when one is older and has made confession of faith, his walk must be more circumspect. But, how is this possible? The condition for eternal life is the same for young and old, and the apostle knows of no other condition than the one stipulated here: "If ye through the Spirit do mortify the deeds of the body ye shall live."

Mortifying the deeds of the body means two things. On the one

hand, we must be truly sorry for these sinful deeds, hate them, confess them daily and humbly seek forgiveness for them in Calvary's blood. This true humility constitutes a large part of a Christian's life, because our sins are so many, and so great. In this way of genuine contrition, hearty confession and earnest prayer for forgiveness, we mortify, kill, subdue, put away, denounce, renounce the deeds of the body, and that way is pleasing to our God. Of course, we must also fight against these sinful practices, seek to overcome them and to walk in a new and holy life. We do, too, by the grace of God, though this be only in principle. The older we become and the farther we advance on the way of sanctification, the clearer we see how small this new principle really is in the best of the saints, and the more we feel the need of confessing our sins constantly and living our lives always "beneath the cross of Jesus."

It is exactly because of this that the apostle expresses himself as he does. He might have said: "But if ye live after the Spirit ye shall live." However, he is thinking of our actual condition here. He knows so well, that in this life the deeds of the body are always present with us, that Christian living is predominantly a struggle against sin and that complete deliverance from sin cannot and will not come until we die. Therefore he expresses himself as he does: "But if ye through the Spirit do mortify the deeds of the body ye shall live."

Of course, that does not mean that it must not be our desire and striving to walk in the way of the Spirit and to pattern our entire lives after Him. We must certainly seek the things of the Spirit, the holy things, the heavenly things, the things of God's covenant and church and truth. On these we must set our hearts. To these we must consecrate our lives. In them our affections must be wrapped up. We must heed the voice of the Spirit in God's Word, go where He wants us to go, do what He wants us to do, say what He wants us to say.

That is Christian Living.

* * *

And that will lead to life eternal, life with God in heaven.

"If ye through the Spirit do mortify the deeds of the body, ye shall LIVE."

This also means that you can have the assurance and consciousness of eternal life only in this way. To say that you possess the latter while you actually live "after the flesh" is a lie. Even while you're telling yourself that you're going to heaven you're actually on the way to hell.

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SCIENCE

Attitude Toward Science?

By Mr. C. De Boer — Kalamazoo, Mich.

Another erroneous belief was regarding a bone at the end of the spine called the coccyx which was termed the 'resurrection bone' because it was believed to be the nucleus for the restoration of the body. Jews, Christians, and Mohammedons believed this. They based their belief on the fact that this bone wouldn't soften in water, burn in fire, be crushed by two millstones, nor be destroyed by hammer and anvil—hence, apparently indestructible.

It took bold, observant men as Leonardo da Venie Vesalius, Servetus, Capernicus, and others to disprove these misconceptions with the result, that they, too, like the reformers, were violently persecuted.

Vesalius stole the bodies of criminals from the gallows and carefully dissected them to disprove and correct much of Galen's work; for example, he showed that the current idea of man having one less rib than the woman was false. He performed major operations and observed the heart in action. Servetus, a student of Vesalius, described the circulation of the blood through the lungs. Capernicus discovered the rotation of the earth and its revolution around the sun.

These discoveries and observations greatly weakened the unquestioned authority of the Church and resulted in the ushering in the age of Humanism wherein man is the measure of all things.

At this same time the Reformers were aware of the errors of the Church in matters of religion and state, but not truths pertaining to science; consequently, they, too, opposed the adoption of many of these new discoveries and observations. Thus the sphere of science and religion were further alienated.

Since the early part of the nineteenth century rapid strides have been made in all fields of science. Mankind as a whole has become "science-minded" and adopted the philosophy that certain unbelieving scientists have propounded, namely, the theory of evolution. Although one hears much less of this philosophy today than 25-50 years ago, it still occupies a very predominant place in the teach-

ing and interpretation of discoveries and investigations.

It is a pitiful fact, that most of the so-called large protestant denominations have altered their beliefs to make them plausible to the modern scientific generation. Thus, miracles are impossible, Christ is merely a unique and exemplary man and fine teacher, Scripture is little more than a piece of literature. There is no conflict between the modernist and the rationalistic philosophy of science. The ministry was influenced to such an extent that the Bible lost its power and infallibility, and the Social Gospel has taken its place.

How about Orthodoxy and Science, you ask? We must be careful to differentiate between science as such and philosophies arising therefrom. According to the New Century Dictionary, science is defined as knowledge of facts and principles; as knowledge gained by systematic study—hence, *science* is simply *systematized knowledge*. Certainly, there can be no objection to seeking knowledge of plants, animals, the human body, heavenly bodies, chemicals, etc., and organizing the same. Theology, mathematics, law, are all sciences.

Certainly we should seek the truth in all things. Can we discover the beauty of nature and its principles if we merely passively look at it? May we not use scientific instruments as the microscope and various other inventions to investigate the greatness of creation, the wonders of the universe, the riches of the world round about us? Both Grecian philosophy and Roman Catholic hierarchy stagnated the spirit of scientific investigation. Protestant reformers ignored it and criticized the new discoveries. What attitude should we take?

Certainly, there is no comparison as to the knowledge, method of treatment and approach to most diseases today with that used by the physician two hundred years ago. Let us be reminded of anaesthetics, insulen, blood plasma, sulfa drugs, anti-malarials and antibiotecs, and the important role they play in medicine today. All of these appeared in season according to the providence of God and must be understood and appreciated in that light.

Of course, the sinful scientist is prompted by selfish or humanistic motives and vainly strives for a Utopia on this earth, where eventually disease, pain and sorrow will vanish. We cannot agree with his philosophy and objectives, but we must view them as instruments in God's hand whereby the facts and wonders of God's creation are revealed thruout the ages. We should not encourage ignorance

(Cont. on page 30)

Current Comments

by REV. L. DOEZEMA

Bellflower, California

American Religion.

Dr. Alec Vidler, editor of the Anglo-Catholic British monthly, *Theology*, makes a pertinent criticism of American religion while visiting in this country. I found his comments in *Time*, January 5, page 40, and consider them worthwhile for us to consider.

He writes, "The first thing that has struck me is that America is now much more religious than Britain. People here go to church much more, and I am told that church attendance has tended to increase since the end of the war. Your churches appear to be flourishing institutions, and they strike me, even if they do not strike you, as fabulously opulent."

Time's editor remarks that Vidler found the comparative prosperity of U. S. religion "curiously depressing" and compares it to 19th century Britain of which he writes, "All that business and efficiency in orgainizing religious services and activities served, I am sure, as a cushion against the hard impact of the living God. Our churches were like comfortable and well-managed clubs, in which we felt nicely at home, in which we felt good, in which we even wanted to be better, at least on Sunday evenings when singing particularly lush hymns. . . ."

Vidler writes about the change in modern Britain. "While our churches are metaphorically if not literally falling into ruin, the disturbing and restoring presence of the living God is becoming an experienced reality amid the ruins. In the U.S.A., it seems to me, the cushion of religious efficiency and prosperity is still doing its comfortable, but fatal work. . . . But what shocks me most of all is the character of the preaching that seems to prevail in your churches . . . . So far as I can ascertain, the paradigm of American preaching is: "Let me suggest that you try to be good." Moralistic homilies are still the order of the day.

"Who preaches sermons that are genuine expositions of the text and sense of Scripture, bringing of God's judgment and mercy upon men who are dead in their com-

to bear the great Biblical themes

placency, self-confidence or pride? Your preachers. . . . are still advocating justification by works of one kind or another (maybe very orthodox or very 'Catholic' good works); they are not proclaiming the Gospel of salvation by faith in Jesus Christ. . . . You are still preaching the Law, and a pretty easy going or romantic Law at that."

Rumor of War.

In Matthew 24:6 Jesus tells us, "And ye shall hear of wars and rumors of war."

Very definitely that characterizes many of the news items and the subjects and the concern of commentators. Marshall Tito at a very dangerous spot, the Yogoslav border, boasts that he has all the necessary weapons, even the atom bomb, to carry on a war. The question in Palestine is unsettled. U. S. Marines embarb for the Mediterranean. The future of Germany plays an important role in the rumor of war. Trouble in China is getting worse.

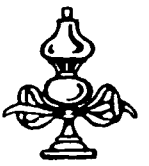
Bevin says, according to an L.A. headline, that war with Russia is inevitable if. . . . Russia continues her present attitude. Bernard Baruch has a plan to mobilize for peace, which plan Mrs. Roosevelt considers the best ever under consideration. The old adviser Baruch seems to appear in times of crises.

These rumors of war make every statement of hope naive. Some Christians, nevertheless, believe in a certain inherent idealism and intelligence of a sufficient number of mankind to prevent war. At least it is hoped that there is a common desire to survive which will prevent a war which by its very nature will end war.

War, however, is an indication of an inherent and fundamental hatred and greed. Men hate war and will plan and work to prevent war. War is the scourge of God, as He causes the greed of mankind to receive its wages. Science, art, philosophy, and "Christianity" cannot prevent God from executing His sentence upon His judgment, "the wages of sin is death."

It is forgotten that Jesus' words as we quoted them are not to be compared to a prophecy like unto the prophecies of men. They must be viewed in the light of Revelation, that the red horse follows the white horse upon which rides the Christ, and as it is the second seal, the will of God opened. It is forgotten in the naive efforts at peace that Jesus says also in Matthew 24:6: "for all these things must come to pass."

Let us hear this: "see that ye be not troubled."



BIBLE OUTLINES

By REV. M. GRITTERS

Oak Lawn, Illinois

The Book Of Judges

OUTLINE XVIII

(Judges 10:10-16)

"Cry Unto Your Gods".

Introducton:—The first part of this chapter tells us three things: 1. Vs. 1-5, forty-five years of rest and prosperity under two judges. Vs. 4 is a pastoral scene, one of prosperity and quiet. 2. Vs. 6, that, partly as abuse of this period, partly as result of this prosperity, Israel sins more grievously than ever before. This time it attaches itself to seven gods. 3. Vs. 7-10 God sells them into the hands of the Ammonites—Philistine confederacy. This confederacy pushes across the Jordan and Judah is threatened. Eighteen years they are oppressed.

I. Israel Once Again Cries Unto the Lord. (vs. 10)

Evidently Israel was hard pressed. Vs. 8 says they were vexed and oppressed and judging from the last part of vs. 15 it seems they were threatened with extinction. After eighteen years of such oppression they end in hopeless perplexity. In their extremity they turn to God. NOTE: Some explain this to mean that it took eighteen years before Israel finally became convinced of its hopeless ambition to live apart from God. At their wit's end they say: well, there is nothing left now but to call upon God. Others explain it this way, that as well as during prosperity another generation (an ungodly) arose, so now, during oppression another, that is, a godly generation arises. This generation slowly on becomes a majority and so, finally we hear their voice. What do you think? Or are there other explanations possible?

Israel confesses its sin. We usually read that they cried to the Lord, but this time we are told what their cry implied. They made confession of sin.

II. A Hard Answer. (vss. 11-14)

The Lord's answer in brief is: I have delivered you repeatedly, you only add sin to sin. Cry to your gods, let them deliver you since you worship them continually. I will deliver you no more.

RECALL: once before God had answered their cry by simply sending them a prophet, who reminded them of their sin and left them (Judges 6:7-10). Now there is an answer of the same quality, only much more pregnant with threatening. Israel is dangerously close to being cast away.

Now they are much closer to the brink of destruction. God lets them feel (when He speaks to them in a Man's language) that His patience is exhausted. God impresses upon them that they are not worthy of deliverance. Israel has come close to that point where the measure of iniquity is full, and God will give them over to their wickedness.

Questions: Why remind them of the many times He delivered them? Why does God refer them to their gods? In the lives of nations, individuals or families today, do you think God refers men to their gods? How?

III. A Gracious God. (vss. 15-16)

They realize that their gods are dead. They cleave to God, confessing their sins, as evidence of their earnestness they actually put away their gods and serve the Lord. At the sight of this repentance God's Soul is moved with pity, and God signified that He would save them?

Observe: God is not a man that He can repent or change His mind, but God can reveal Himself so that the most simple can understand. God lets them know that wherever there is repentance there will be salvation. God will not destroy the righteous. If there be only one Lot in Sodom, he must be saved before Sodom can be destroyed.

I cannot explain this passage except thus: By the grace of election there is a remnant here, it is God's good pleasure to save this remnant. This remnant comes to the fore by means of the terrible Word of judgment which God has uttered, and exactly thereby God brings them to repentance, and, having brought them to repentance God saves them, and thus realizes His election.

Questions: When the Canons in Head III and IV art. 8 say that God calls unfeignedly, seriously and earnestly, what does this mean? Why does God save the penitent. . . . is there something about penitence which pleases Him. . . . or what? Is God's soul grieved at the destruction of the wicked?

OUTLINE XIX

(Judges 11:1-11)

"Israel Selects A Judge"

Introduction: Two things at once draw our attention in this passage: (1) first that Israel selects a judge. They choose Jephthah and request him to be their captain. This time it is not merely: The Lord sent them a judge, but, they ask Jephthah to be their judge. (2) Jephthah was the son of an harlot, son of a strange woman. Israel's saviour claims a base ancestry. He was rejected and despised. Indeed in this latter he was a type of Christ. I should want to write above this lesson and have it woven all through this passage that Jephthah is a hero of faith. When you would least expect it, and from a most unexpected corner, there arises a saviour. Truly, God has not forgotten His people. He raises them a judge and saviour.

I. Jephthah's Expulsion. (vss. 1-3)

Jephthah's pedigree: not very attractive. Being born out of wedlock, an illegitimate child.

NOTE: Gilead, Jephthah's father, evidently never took her to be his actual wife. She bore Jephthah and Gilead

claimed his son, but dismissed the harlot and she disappears from the scene (vs. 2 makes this plain, don't you think?). What a background!

Questions: (1) By later elevating Jephthah modernism says that Jehovah put His stamp of approval upon this illegitimacy. What would you answer? (2) Was the harlot Gilead's wife (or both). Jesus one time told the Samaritan woman that the man she had now was not her husband. What would Jesus tell Gilead, do you think? If the harlot was his wife, how about the wife by which he had his other children?

The sons of Gilead's second wife hated and despised Jephthah and drove him out so that he has to flee for his life. Proud and greedy men they were. Three heirs, they figure, get each a greater share than would four of them, hence, let Jephthah be put out of the way.

Note: As type of Christ Jephthah ranks along with Moses, Joseph and David.... all were hated and expelled and despised.

II. Jephthah's Recall. (Vss. 4-6).

Note, the greater part of Jephthah's life is spent in exile. He comes out long enough to deliver Israel, remains six years and then drops away. What a peculiar saviour Israel has.

During his exile Jephthah had a group of men following him and Jephthah had evidently shown himself to be a valiant man in fighting the Lord's battles in the obscure. Hearing of this the oppressed Israelites call upon Jephthah to deliver them and be their captain. They do not ask him to be their king, but they want leadership in battle (cf. 10:18).

Observe: Jephthah was likely expelled before the Ammonite invasion (vs. 5 seems to suggest that). When the oppression came they called upon the Lord vs. 10:10-16) and thereafter turned to Jephthah. And the Lord, whose heart was grieved for His peoples' sake prepared them to seek the God-chosen saviour, Jephthah. That evidently is the order here.

Israel discovers to its chagrin that it has expelled exactly the ONE they need.

Note: Don't you think that on Pentecost many thousands of Israelites suddenly realize that they had crucified exactly the ONE they needed for their salvation?

In trouble they have use for Jephthah: even in such a thing the Lord holds before them the folly of their way.

III. Jephthah Accedes. (vs. 7-11)

Jephthah is not proud. If the Cause of the Lord requires it he will be Israel's captain. The church has done him a great injustice, but he loves the church too much than to stumble over a personal offence.

Question: Could you and do you conduct yourself that way in the midst of the church of Christ?

But in vs. 9 Jephthah makes them to vow a promise. Look at that promise carefully. Why do you think he exacts it? And in vs. 11 it is recorded that he uttered his words before the Lord at Mizpeh. Why? Does Jephthah want to be assured of a worthwhile reward if he will now take his life in his hands? Is that it? In answering this question remember that Israel had called Jephthah,

but Jephthah had not yet been publicly called of God. And what hero of faith would plunge into battle without orders from his God?

OUTLINE XX.
(Judges 11:29-40)

"Jephthah's Sacrifice"

Introduction: The last public word from God to Israel had been: cry unto your gods, I will deliver you no more. And shall Jephthah attempt to deliver Israel when God will not deliver them? If God be FOR us, who can be against us? But, if God be AGAINST us, who can be for us? Jephthah, man of faith that he was, knows this right well.

Now you may disagree, but I believe that his correspondence with the king of Ammon (Cf. chap. 11:12-28....and how this man Jephthah knew his covenant history) assured Jephthah that the Lord had determined to save Israel by his hand. Immediately after this correspondence therefore we read that the Spirit of the Lord came upon him and he went out to fight the Lord's battles. God called him, now he was ready to go forth to the battle.

I. Jephthah's Vow. (vss. 30, 31)

In respect to it notice the following: a. It was very probably made in connection with what we read in 12:3. Ephraim left him in the lurch, in the critical moment, and Jephthah hesitated not to take his life in his hands if it proved necessary for the victory of the Lord's cause. Thus he neither hesitated at that same moment to vow unto the Lord his joy of life, his daughter, his one and only. b. Jephthah knew right well what he was doing. He counted nothing precious, not even his only daughter, if only the Lord's cause and people might triumph over the uncircumcised.

Question: Do you think his daughter knew what vow her father had made? Had they arranged it together, do you think?

c. Jephthah keeps his vow. A man of faith he is. No rash vow, but a case of "hating father and mother, or daughter for the sake of Jesus". Jephthah and his daughter point us to the Christ who sacrificed Himself in a complete burnt offering for the Cause of His God.

II. Executes His Vow. (vss. 32-40)

The Lord delivers Ammon into Jephthah's hands in a complete and signal victory. He abides by his vow, although he lets his daughter regulate how it will be carried out.

Questions: Why does he say in vs. 35 "Alas my daughter, thou hast brought me low?" Is he not wanting to retract his vow....wishing she had not made her appearance?

The vow is carried out herein that "she knew no man" vs. 39. She is isolated to the life of a hermit.

Note: A Nazarite among women.

Discussion: (1) What sermon is being preached to Israel by Jephthah's daughter, and by the fact that every year the daughters of Israel went to lament her four days? (2) In Luke 14:26 Jesus states that a requirement for discipleship is: to hate wife and children, brothers and sisters for His sake...how does that apply today? (3) In what respect

then do we detect the Spirit of Christ in Jephthah?

OUTLINE XXI.
(Judges 13:1-14)

"Samson—The Announcement"

Introduction: We come now to Samson, and almost the entire chapter deals with the announcement of his coming, and his birth, etc. Things seem to move very slowly and mysteriously. Scripture is not in a hurry; God moves slowly. Whereas with the other judges we meet them when they are full grown and in battle attire, ready to deliver. Samson is presented to us before he is born. His birth is described in detail, and his parents are introduced to us....it reminds us of the birth of Moses, Samuel and Jesus.

I. Israel Needs Deliverance Again. vs. 1

Computing the years which passed during the time of the three judges mentioned in 12:11-15, we get twenty fire years. Adding the forty years of new oppression under the Philistines, it appears that about sixty five years have elapsed since the days of Jephthah. It is some time during this last period of forty five years that Samson appears. Hence it is also during this period that Samson is born and all the while that Israel is oppressed Scripture only tells us that Samson is growing up.

a The children of Israel did evil again. Evidently they worshipped the gods of their northern neighbors. God brought them under the heel of the Philistines, a strong, barbaric nation. b. Note, however, that there is a remarkable variation here. We read nothing of Israel crying unto the Lord for deliverance. The Lord raises them up a judge, but Israel does not ask for one.

Question: (1) What reason can you give for this peculiar fact? Were they impenitent and does the Lord deliver them none the less? Were they too feeble to cry to the Lord or didn't they desire deliverance, or what? (2) If they did not cry to be delivered, why did the Lord deliver them, or didn't He deliver them?

II. The Angel Announces the Coming of Samson. (vss. 2-5)

Observe: a. That it is not AN angel, but THE angel again. THE angel Who comes in the interest of the Covenant. b. That he appears to a godly, but barren woman, while her husband is absent, assuring her that she shall have a son. c. That this son shall be a Nazarite, a separated one, a priest unto God, therefore she herself also shall be a Nazarite. d. And that by this Nazarite God shall bring deliverance.

Discuss: Why is it that the Lord so frequently has His messengers and deliverers brought forth from barren women? That Samson shall be a Nazarite unto God from the womb, could we prove from this that God often regenerates His children already before they are born (cf. also Jer. 1:15). Why does God purpose to save Israel through a Nazarite instead of just a Judge as heretofore?

III. A Great Interest Which the Parents Show. (vss. 6-14)

The mother first receives instructions. Then Manoah expresses his great desire to know "what we shall do unto the child

that shall be born" and "how shall we order the child?" The Lord repeats for Manoah what He had first told the woman.

Discussion: Notice that both times even after Manoah requests an interview, the appearance is to the woman, why is this? Manoah and his wife were surely a remnant of a godly, elect seed in an apostate Israel. If there were these, you may be sure there were more. It is not at all unlikely that the anticipation which there was in many a godly covenant keeper to bring forth the Great Son of the Promise (Christ) intensified their interest to ask what they ask in vs. 8, 12, what do you think?

Note: A beautiful attitude of faith and covenant mindedness we witness in their concern about the child that is to be born. And how such an attitude naturally leads us to give our children christian instruction.

OUTLINE XXII.

(Judges 14:1-7)

"Israel's Judge Marries a Wife of the Enemies"

Introduction: Certainly Samson is a riddle, and his life is a riddle. He was a riddle to his parents, to the Philistines, to Judah. The theme above our outline is a riddle. If we didn't have Hebrews 11 he would be and would remain to be a riddle for us also.

He was a hero of faith, yet unable to be the Nazarite which God was seeking in His Israel. Hero of faith, but piece of an apostate Israel. That he was a hero of faith does not mean that every move he made was purely of faith, but it does mean that you will not understand him except you conceive of him as a man of faith. And let's not overlook the fact that you repeatedly read that the Spirit of the Lord was upon him.

I. Engages a Wife of the Uncircumcised. (vss. 1-3)

The opening verse tells us that Samson went to Timnath, a Philistine city, and thus an enemy outpost. The question at once arises: why did he go there?

Question: Did he go there in the interest of waging war against the Lord's enemies (cf. 13:25) and while there did he "happen" to see this woman and become entangled; or, did he go there simply looking for a woman among the uncircumcised? On your answer to this question depends to a great extent whether you will understand the riddle which is Samson.

When his father and mother hear about this they are beside themselves in covenant concern. And is this the Nazarite? Is this the one for whose coming they had so painstakingly prepared themselves? A Nazarite, doing what no one, surely a Nazarite might never do, marry one that is unclean. They point their son to the covenant rule for marriage. But Samson answers: get her for me, for she pleaseth me well. What a riddle.

II. Marries a Wife of the Uncircumcized. (vss. 4-7)

Samson seems to have prevailed over his parents, at least his father and mother journey with him to Timnath, and this Philistine becomes his wife.

On the way to Timnath we read in vs. 5-6 that he slays a young lion, evidence

of the great power which he possessed. Important it is to notice that while he is on the way to consummate this evidently unclean marriage, he is full of the Spirit of the Lord. This act of superhuman (divine) power is not exhibited for the benefit of the parents, friends or enemies, for he hides it from them all. Why then?

The riddle. In approaching an explanation of this difficult passage, observe:

That if Samson's visit to Timnath was prompted by mere adulterous designs.... remember, Israel was full of adultery and he would not need to journey to Timnath for such relationships, he could find it a-plenty in Israel.

That Samson goes to Timnath because it is enemy country (cf. vs. 4) Scripture itself says that this whole thing was "of the Lord", something the parents did not understand at first. Samson evidently sought occasion against the enemies of the Lord. There were no pitched battles. Israel was too paralyzed to engage the enemies in open warfare, and if Samson did not start proceedings, how would he ever engage the enemy and how destroy them?

While on this, in itself good mission, he sees the Philistine woman and desires her for his wife...I believe he did even this in the interest of starting an open warfare with the wily Philistines. But this is his error. One cannot do evil with the hope that good can come out of it. Samson is attempting to use carnal weapons in what is, and for a Nazarite should surely be spiritual warfare. Samson should use spiritual weapons. The Spirit does not leave him, but the logical outcome of using carnal weapons in a spiritual warfare is that eventually he is cast in with Delilah and the Lord displays the folly of such a course.

Discussion: Perhaps there is enough here with which you agree or disagree to evoke discussion a plenty. Nevertheless it might be well to ask ourselves: What made his parents give in to this request of their son, when at first they were so opposed? Where is the hero of faith, the type of Christ in all this, has he vanished and do we see a mere carnal Samson? How may we sometimes attempt to wage a spiritual warfare with carnal weapons?

The Word Of God

(Cont. from page 3)

tidings of joy. And this joy brings comfort which is derived from the praises of God. We may trust and believe the promise even though we see them is it were afar off. God is sure and faithful.

Personal and faithful Bible study gives daily strength to the struggler, battling the war of faith. In the evil day it makes him strong and with the Word he puts to flight his enemies. And in that battle he enters into personal fellowship with the Captain of his faith who is declared through all the Scriptures. Walking and talking with Him, we may ascribe praise, honor and glory to His Name, which for us is blessed.

A Few Observations

By George Ten Elshof
Grand Rapids, Michigan

If it be permitted for a mouse to squeak about an elephant, then I too shall make bold to record a few observations and remarks about the eminent theologian, Dr. Schilder, whom we were privileged to have in our midst and who has spoken and preached in our churches during the past few months.

This is by no means written by the undersigned because he feels himself so well qualified to make these observations, but rather, because we feel that our young people, due to the language question, have been deprived of much spiritual and intellectual enjoyment and some of these observations may serve as a stimulant and form the basis for discussion in your various societies.

We shall limit ourselves to one lecture, namely "The Antithesis" which was delivered for the League of Men's Societies at the Second Protestant Reformed Church of Grand Rapids. And, since we took no notes but are relying solely upon memory, we shall of course, as always, be open for criticism should those of you who heard him find that we have misunderstood or misconstrued the thought.

First of all, the professor made clear that the definition of antithesis is something quite different from "distinction". Distinction we find everywhere and in many things. Distinction has been created e.g. between man and beast, fish and fowl, etc. But that does not yet presuppose antithesis. For the word antithesis carries within itself enmity. Things may be distinct yet not at enmity one with another but if they be antithetical they are necessarily at enmity. See Gen. 3:15.

Let us see how the professor would have us live this antithetical life. We were due for some surprise and thought-stimulating remarks. Some things we seldom hear and which tend to make one wonder whether or not we should accept them in full or with reservations.

First of all we were chided a bit that we do nothing in the various spheres outside our small church circle. We were told upon the basis "the earth is the Lord's and the fulness thereof" that we should get out in the world and make ourselves known. Not, he immediately added, that we might ever expect to become a powerful influence nor of course that we would presume to be able to reform the world but rather and primarily as a witness. We must become so vigorous that ultimately we shall be persecuted and slain. If we are tolerated it is because we have kept

still. We have remained active only in our small sphere or circle of the church. I suppose he had reference to Rev. 11:8 as he noted that the two witnesses were slain *in the street!* They were not in their prayer chambers. They were, as he put it, down-town on the main street! There they testified and there were they slain!

And, how shall we translate this injunction into action? There are many ways by which this may be done. First of all we should have our own Christian daily newspaper. He called our American Press—terrible! We should have our own labor unions. We should have our own political party and nominate our own candidates. Perhaps we will never succeed in placing a man in office but, the point is, we have laid down our testimony. While on the subject of politics, the professor referred to the fact that we should pray for the officers of the state and government. See I Tim. 2:1-3. Not, he added for individuals of the government but praying for them as office bearers. See also Romans 13.

There are some, he said, who adopt the attitude that politics are all corrupt and who say "touch not, taste not, handle not." This is not a Scriptural position upon the basis of Romans 13.

Does the task seem an impossible one? Where and how shall we start? Well, he suggested, we could at least do some studying and investigating. Our societies could very profitably devote part of their time thereto instead of arguing all night about a verse from the Bible!

How do these thoughts strike you, young people? Are we guilty if the professor is entirely correct? Have we been, as it were, leaning over backwards? Have we been distinct without being antithetical?

It was our privilege to make some private interrogations concerning these things and we found the professor to be an amiable conversationalist adept at dismissing an argument with a single remark.

We contended that if we are to consider ourselves as pilgrims and strangers whose citizenship is in heaven and who are advised not to drive their tent stakes too deeply, for we tarry but for a night, we could not become very greatly interested in the temporal. This was countered by the remark that he who does many things sometimes commits an error but he who does nothing commits *the* error!

Someone else observed that he felt that it had exactly been Kuyper's downfall when he became active in politics and that his later writings bore testimony to that fact. In other words, so the interrogator summed it up: isn't it dangerous? "Dangerous? Yes, per-

haps," answered the professor, "but it's also dangerous to lie in bed!"

Just one more observation which comes to me now. The professor made mention of the fact that they cooperate with others for definite causes. For instance, they cooperate with the Roman Catholics in their opposition to Communism and Socialism. Whereas in the public libraries one may find books advocating these "isms", in the Catholic libraries one may find the arguments against them. He made clear that although they cooperated they did not compromise on their religious principles. Think this over. Can we do these things? Should we do them? When shall we start? If not, why not?

CHRISTIAN LIVING

(Cont. from page 9)

What an incentive this should be for us!

Therefore, heed the Scriptures, which alone can make wise unto salvation: strive to walk in that new and holy life: and not the least, take your sins daily to Him Who alone is able to forgive.

And yours, too, is the promise: YE SHALL LIVE.

Living after the flesh ye shall die! You may have pleasure for a moment, after a fashion. Your end will be eternal grief. Dying as far as the flesh is concerned ye shall live! You may suffer for a moment: joy cometh in the morning.

Young People Rally To The Cause

of Protestant Reformed Education. You undoubtedly have heard that the School Society in Grand Rapids had adopted a plan for an eight-room school, and has decided to begin building. This movement needs the support and wholehearted backing of all our Young People. Become excited and enthusiastic about this cause! Dig down into your pockets and give *freely!* Rally to this movement, Young People! It is worthy of all your efforts.

Book Review

MRS. H. C. HOEKSEMA

Grand Rapids, Michigan

Together. . .

by Catherine Tupper Marshall.

This book is a biography of General George C. Marshall, written by his wife. Their marriage in 1930 was the second for both, each having lost his first spouse.

Mrs. Marshall describes the unsettled life of an army officer. All through their married life in the late thirties, Gen. and Mrs. Marshall lived in Washington, where the General eventually took up his work as Chief of Staff of the U. S. Army.

The story is an excellent summary of contemporary history, before, during, and after the war, from a commander's wife's viewpoint. Although some historical stories may be dull, this one surely isn't. Mrs. Marshall has a keen sense of humor, and her descriptions of amusing or embarrassing incidents evidence an aptitude for grasping the funny side of life, and injecting it into the thread of the story.

The book gives one a better knowledge of Gen. Marshall and the mountain of work he accomplished in behalf of the army. It gives an interesting historical picture, but evaluated from a religious aspect, it has negative worth.

The General and his wife were "good, clean people" in the world. He worked hard for the American people. . . . . on Sundays, too. Church-going on Easter Sunday only is mentioned in the book, and a prayer offered by the General one Easter morning has no mention of Christ and His resurrection, but speaks of soldiers shedding *their* blood. When we read this book, we constantly see by the way these people live, that "there is no fear of God before their eyes."

* * * *

"My words fly up, my thoughts
remain below;
Words without thoughts never
to heaven go."

—SHAKSPEARE.

Society Activities

Talitha and Young Men's Combine

The Talitha and the Young Men's Societies of the Fuller Ave. Church have decided to meet as a combined Young People's Society for one month before determining whether the two societies should consolidate permanently.

The meetings have been unusually lively and interesting. The Bible discussion from the book of Judges has been led by the Young Men's Society's president, Mr. W. Rottschafer.

At the January 13 meeting an affirmative team composed of Art Wyma and Carl Reitsma vehemently upheld the proposition: Resolved, that theatre attendance is good entertainment for Protestant Reformed Young People. Frances Dykstra and Josie Lanting, with equal vehemence, upheld the negative by showing that from an intellectual, moral, and spiritual aspect, the present day movies are on the whole corrupt.

Another debate is being planned for the February 3 meeting on the subject of abstaining from all intoxicating drinks.

* * *

Have Any Ideas?

Ideas for after recess programs are very much in demand. If you have enjoyed an especially good program in your society recently, write it up and send it in. It is interesting to know what other societies are doing. And your ideas may be just the stimulus which another society needs in planning its after recess program.

Mass Meeting

Feb. 24, 1948
Hudsonville Church

of all the Young Peoples' Societies in Grand Rapids and vicinity.

Something different has been planned so you'll want to be there.

Sponsored by the Board of the Young People's Federation.

EARLY CHURCH HISTORY

The Christological Controversy

By Rev. J. Heys — Grand Rapids, Mich.

In the last instalment of this department we introduced somewhat to you the Christological controversy. As the name suggests it deals directly with the doctrines pertaining to Christ. The heretical view of Apolinaris was briefly stated at that time. The chief characteristic of his view is that he denies that Christ has a complete human nature. His view together with the danger of this false doctrine we will consider at this time.

That Christ had a human and a divine nature Apollinaris would not deny. He believed that Christ did have these two natures, and he sught to find an organic unity between them. The thing that troubled Apollinaris was this, that he could not see how there could be a complete human nature prepared for the Son of God in Mary and how the eternal Son of God could then come into that complete human nature without the Christ having two persons. Apollinaris reasoned that there would then be the person of the Son of God, the Eternal Logos of John 1:1 and the human person which was developed in the virgin Mary.

According to Apollinaris a man consisted of body, animal soul and rational soul which is his spirit. With Christ, he maintained, a body and animal soul were prepared in Mary but no human spirit. Thus Christ had not a completely human nature. Part of that which belongs to a human nature was denied Him by Apollinaris. He maintained that Christ could not be made up of a perfect, complete human nature and still be united with the Eternal Son of God. He also maintained that Christ could be without sin if He had a complete human nature.

Now on the surface this doctrine of Apollinaris does not seem so serious. He taught that Christ had a human nature. He simply denied that a part of that nature could be found in Christ. However that seemingly harmless denial means a great deal. It means all the difference between our salvation and damnation. The simple fact is that if Christ did not have a complete human nature, He cannot save this human nature which has fallen into sin. If the nature

He assumed does not have all the characteristics of a human nature, it is not a human nature but some new, never-before-existing nature. His ability to save a real human nature is then gone. He cannot represent the real human nature on the cross, and He has nothing to bestow upon the real human nature. Besides, that which he called the human spirit also must be belivered from the power and dominion of sin, not simply the body and what Apollinaris called the animal soul. We must have a Saviour who has a complete human nature so that He may completely deliver our human nature which is completely under the power of sin.

In a way we can understand that Apollinaris had a problem wherewith to struggle. The coming of Christ into our flesh is a mystery and will always remain a mystery. How the eternal Son of God could assume a complete human nature, we shall never be able to understand. But that does not mean that we cannot know the fact and even certain details about that fact. We cannot understand our own birth either. Yet we can know some very definite facts about that birth. We know that children are born with two lungs, one liver, etc. even though we cannot see them. And though we cannot understand their birth, we can understand that a child must be born with these organs. So it is here. We cannot understand how the Son of God came into a complete human nature, but we can understand the need of it. We can understand that in Christ there was but one person, the person of the Son of God. Who was the subject of all that Christ did and said. And when Christ spoke or performed any deed, it was the Eternal Son of God performing that deed thru a COMPLETE human nature. Then we have the Scriptural view of Hebrews 2:17 that it behooved him to be made like unto His brethren and of Hebrews 4:15 that He was in all points tempted like as we are, yet without sin. Unless He had a complete human nature this completely similar temptation could not be possible. That He was yet without sin is not due to the fact that He could not have a complete human nature, as Apollinaris maintained, but to the fact that the person who assumed that complete human nature is the Eternal Son of God.

The view of Apollinaris was condemned by the Second Ecumenical Synod in the year 381 A. D. and Apolinaris and his party were expelled from the church. Other attacks upon the truth of Christ were to follow, which we hope to discuss next time.

About Mixed Marriages

An Important Subject

Much has been written already about the subject of "Mixed Marriages". And in spite of all that has been written, all the warnings that have been given, all the agonies that have been suffered, they are still quite a common occurence. However, Schuiler was asked what he thought about mixed marriages and if he would write a little about it in Beacon Lights. As usual, Schuiler said: "I'll try".

With respect to the first question (for we really deal with a twofold question) I can be very brief and very much to the point. I definitely do not approve of mixed marriages . But I realize you are not quite satisfied with this answer and for that reason I will write more than just a condemnatory statement or a brief opinion.

Before we go any further with our subject it might be well to define it a little more, so that we know what it is all about and what we can expect. In the first place, my writing does not deal with people who are married and whose marriage is a mixed marriage. This is no Dorothy Dix column to advise married people who have a host of domestic problems due to their mixed marriage. (And usually such couples have any number of problems). But we can conveniently skip their problems because we are not primarily dealing with married people. In my writing about the above subject I have in mind our young people who are not yet married, many are not even contemplating marrying yet. Others may be seriously thinking about it and are perhaps trying to find a home, an apartment, fix the date of the great event, etc. There even may be a few readers who are seriously contemplating a mixed marriage. I have all these young people in mind as I pen down a few thoughts about the above mentioned subject. And I may just as well state now that also with respect to the subject we are dealing with it is true that: "An ounce of prevention is better than a pound of cure." Hence, don't quit reading now but be kind enough to listen till I am finished with my subject. It may be that some of you will still change your mind (I hope you do).

But what do we really mean by a mixed marriage? From the sound of the words you might get the impression that we have in mind a marriage that is all mixed up. Well, you are not so far out of the way, except we don't mean that things are mixed up on the day of marriage so that the groom forgets the license and the bride her bouquet, etc. No, we mean a mar-

riage that is really mixed in the sense that two young people who do not belong together are after all united by the holy bond of matrimony. I am thinking first of all now of two young people of which the one is a believer and the other an unbeliever. They marry together, and thereby are united into the closest union which is possible between two human beings of the opposite sex. For, says the Bible, "These two are one". And from the day of marriage unto the day of death they travel together, side by side, along life's pathway. *No Christian ever has the right to seek such a union.* That is forbidden by Scripture. Which calls such a union 'unequally yoked together with unbelievers'. Perhaps some of you would like to try to convince me with Bible texts that such a union is possible or permissible. Well, I am certain you will not succeed. Perhaps you will try to make plain to me from practical life that such a union works, or, still better, that during the course of marriage the unbelieving party became a believer. I would not deny the latter things like that have happened. But overagainst your one case that it 'worked', I'll call ten to your attention that it didn't work. Besides, the exception is no rule but Scripture is our criterion. And when I say that a believer has no business, *may* not marry an unbeliever, I am in harmony with Scripture and you can not argue against Scripture.

However, when in this connection I speak about mixed marriages I have first of all and primarily in mind the marriage of two *believers* that belong to two churches of a different denomination. For example a Protestant Reformed young man and a Baptist girl, or a Protestant Reformed girl and a Christian Reformed young man. That brings our subject quite close to home for especially the latter happens rather frequently. It is no exception that our Prot. Ref. young people marry with those who are members of the Reformed-, Christian Reformed-, or Nederland Reformed church. That, too, is a mixed marriage, mixed because even though both are believers, children of God (we'll take that for granted from the start to make the issue at stake as clear as possible) each nevertheless is a member of a different church institute.

What must we think about this? Perhaps some of my readers are confronted with this very problem of the church. Is it worth while to talk about it, to make an issue of it, to 'straighten it out' before we marry? Or will love and the conviction that after all we are both children of God take care of the whole matter?—Maybe after all you are more interested in our subject than you thought at first. It may be that you are ready to

take 'the step'. It may be that you will face this problem later.

Don't you agree with me already that we are dealing with an important subject, and that for various reasons? Important because if everything goes its normal course we'll marry sooner or later. Important because it may be that one cannot see the possibility of marrying someone from our own church circles. What then? Important is the subject because we must walk along life's pathway together in the marriage covenant, and the most intimate union of faith is very desirable. We all realize that. So what? Important is the subject because if all goes normal children will be born to us. Where must they be baptized, where must they go to church? And thus I might continue stating the vital importance of our subject.

Well, my dear young friends, we are not quite finished and next time D.V., I'll tell you first of all a little about the subject: "Tena Quit Him".

SCHUILER.

SCIENCE

(Cont. from page 11)

and foster antipathy on the part of our youth by making sweeping criticisms against true science. Let us acquaint ourselves with the complexities of medicine, chemistry, nature and other phases of science, praising God that He hath seen fit to reveal to us these intricacies.

Let us consider not only the privileges but also thet obligations that our present scientific age presents to our Christian youth. Also let us take heed that the humanism and rationalism of our present day doesn't seep in to corrupt our philosophy of life.

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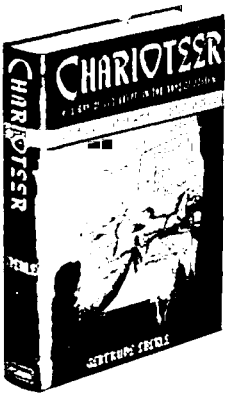
"That New Look!"

We have all had the occasion to see someone walking up the street, well-groomed, full of vim and vigor. It is then that we take a second look and say, "He has something—that New Look!" Perhaps he has some new clothes. Well, that's nothing. We are entirely new creatures. In Christ all things are new! You can be sure that this person we saw going up the street takes much time every day to look at himself in the mirror. Any objections to you and I doing the same thing? We must look into God's mirror daily. We must keep our garments clean.

Men took note that the disciples had been with Jesus. Can they see it in us? Do we have that New Look? —J. K.

CHARIOTEER



A Story of Old Egypt in the Days of Joseph

By GERTRUDE EBERLE

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Grand Rapids, Michigan

MISFORTUNE

"Oh, Calah, I dare not think. I am well nigh distracted."

"That is easy to see, but here comes Obal with a scribe, and he carries a scroll."

Raanah quickly stepped forward to meet the scribe. "Tell me quickly, have you any word for me?"

"Aye, if you are Raanah. A young lady sent you word." He unrolled the parchment and cleared his throat.

"To Raanah, a charioteer of the Basilisk Guard." He glanced at Raanah inquiringly. The young man nodded.

"I do not know where we are going, but will send you word. You must not follow me, for you would get into trouble, and some day I shall come back to you."

* * *

More than ever Raanah longed for Bashia. "Oh, my heart's desire, send me some word," his soul cried to her.

Then one day Joseph did not come. There were grim lines around Calah's mouth that evening and Raanah knew that something was wrong.

"Tell me what has happened to Joseph" he demanded, "or I shall jump out of my skin from worry."

"I believe you would do that," Calah responded dryly. Then he broke the incredible news that turned Raanah white and hot with surprise. "Gossips say that Joseph got into trouble, and was sent to prison."

"No!" Raanah cried. "Why, he would never do a wrong!"

"It is buzzed about the stables," Calah returned grimly, "that while Potiphar was away, Joseph made advances to his wife, Aneel."

The next day Joseph's disgrace was confirmed. He sent word merely that he was in prison and that he had been falsely accused. Raanah knew that Joseph was too wise to trust a messenger with any words that might be twisted to do him harm.

Joseph had received word that he was coming and waited for him beside the gate.

Joseph explained that he had found

favor with the keeper of the prison, who availed himself of Joseph's experience at Potiphar's house to ease his own responsibility. Joseph admitted that his lot was irksome, and there seemed no chance of ever getting out.

"But Potiphar is a just man," declared Raanah. "Did he not give you a hearing?"

"One of sorts," Joseph replied soberly.

Joseph's handsome olive face was graver than Raanah had ever seen it. "I can say these things only to you. Although Aneel is my master's wife and occupies a high position at court, in her heart she is...." he paused. "Not once, but several times I have had to repulse her. When such a woman is scorned she plots revenge."

"Was there no time set on your sentence?"

"No." Joseph raised his head and gave Raanah a serious but illuminating smile. "Yet I have not lost hope. God will not forget me."

Looking into Joseph's eyes, Raanah wondered how he could sustain such faith in the face of all this trouble.

* * *

The one thing that sustained Raanah was his love for horses, a passion that aided his management of them.

Not being contented with standard forms of racing, Raanah discarded saddle and sandals and stood on the bare back of a horse and rode it at fast pace. The soldiers and officers of the Guard watching him on the practice fields, marveled at his skill. When he first rode in public he created a sensation. Yet to Raanah, topping—as he called this way of riding—was merely an old dream come true. Once launched on the public, topping became a great sport and other racers took it up. Then Raanah went his rivals one better by riding atop two horses after training them in concerted action.

But it was after Raanah had lifted the Gittish Stone and had become a member of the Basilisk Guard that his affairs took a rapid upward turn. He was admitted to the palace circle of young gallants.

As Raanah turned one night from the tree-lined avenue into the palace courtyard, lights flared from a hundred windows. A party was at its peak. Conviviality flowed with the wine, but it was time he arrived. Pharaoh was a jovial soul, yet his good humor could not always be sustained with his drinking.

A passage was cleared to the throne, and with swift, graceful dignity he walked its length, looking straight before him to the supposedly god-blessed but certainly man-feared Pharaoh who sat upon a dais at one side of the room, surrounded by his favorite courtiers.

Raanah bowed, and leaving Pharaoh stepped before his chief, Potiphar, to pay his respects. Potiphar had been laughing with Pharaoh, but stiffened instantly and returned the young officer's salute.

As Raanah turned, Asenath—looking more beautiful than in her girlhood days was standing nearby. She tapped him lightly with her fan. "Now have some wine, my captain, and when you are warmed inside, I will tell you a secret."

(Cont. in next issue)