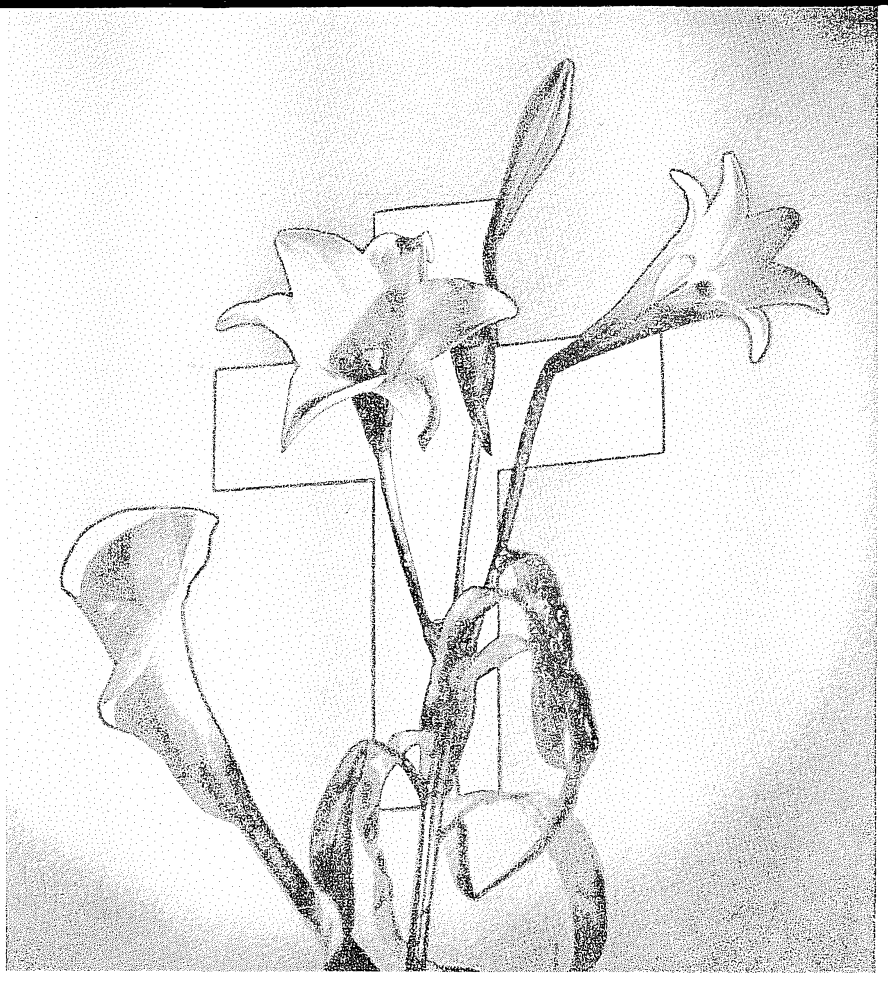
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



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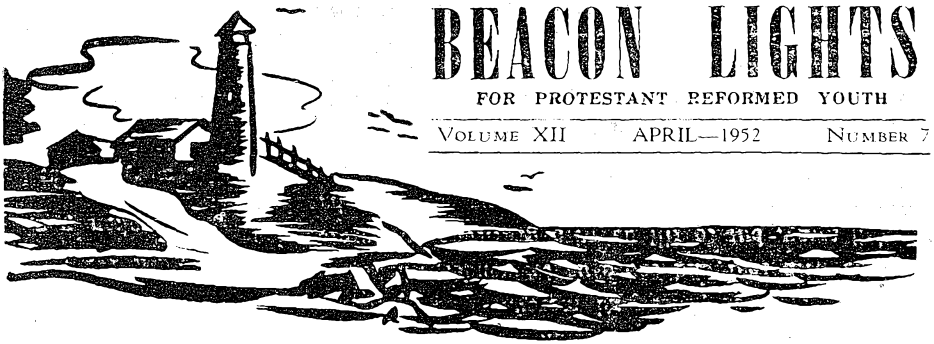

BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOLUME XII APRIL—1952 NUMBER 7

DO YOU FAST?

REV. JOHN BLANKESPOOR
Grand Rapids, Michigan

IT IS A WELL known fact that the Roman Catholics often fast, especially during the Lenten season. But why do they do this? Why don't we practice such things? To first of all know what the Roman Catholics believe and practice I will give you part of an announcement found in the February 28, 1952 issue of the Western Michigan Catholic Magazine.

Regulations on Fast and Abstinence

To foster the spirit of penance and of reparation for sin, to encourage self-denial and mortification and to guide her children in the footsteps of our Divine Savior, Holy Mother Church imposes by law the observance of fast and abstinence.

In accordance with the provisions of Canon Law, as modified through the use of special faculties granted by the Holy See, we herewith publish the following regulations:

On Abstinence

Everyone over 7 years of age is bound to observe the law of abstinence.

Complete abstinence is to be observed on Fridays, Ash Wednesday (first Wednesday of the Lenten Season, J.B.), the Vigils of the Assumption and Christmas (the eve of August 14 and December 25, J.B.), and on Holy Saturday morning. On days of complete abstinence meat and soup or gravy made from meat may not be used at all.

Partial abstinence is to be observed on Ember Wednesdays and Saturdays (the Wednesday and Saturday preceding each new season of the year, J.B.), and on the Vigils of Pentecost and All Saints (November 1, J.B.). On days of partial abstinence meat and soup or gravy made from meat may be taken only *once* a day at the principal meal.

On Fast

Every one over 21 and under 59 years of age is also bound to observe the law of fast.

The days of fast are week days of Lent, Ember Days, the Vigils of Pentecost, the Assumption, All Saints and Christmas.

On days of fast only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal.

Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday and the Vigils of Assumption and Christmas.

Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

From other sources I can add the following information. This one full meal per 24 hours should be eaten at noon, surely not before 11 o'clock in the morning. There should be no interruptions during the meal because then they would have two meals. If interruptions are necessary a duration of two hours is considered immoderate. Grave penalties are meted out for transgression of the laws, even to the extent of excommunication. When fasting becomes extremely burdensome or irksome people may be exempt, but only by permission of the priest, etc., as mentioned in the announcement. Therefore the sick, infirm, those who lose sleep through fasting, others who get severe headaches as a result of it, or wives whose fasting incurs their husbands' indignation, and children whose fasting arouses their parents' wrath may be excused.

All these things certainly strike us who are of Reformed persuasion and children of the Reformation as being very peculiar. The reasons for such forms of religion are found in the Old Testament. The Roman Catholic Church is of the opinion that we should still literally keep these commandments and customs. And they abstain from meat because meat is the principal food of the American diet.

When we take notice of the various fastings mentioned in Scripture, especially in the O.T. we come to the conclusion that the purpose was really three-fold. 1. In connection with the death of someone. Think of the history of Jacob, Saul and David. 2. To confess sin and express contrition and humiliation before Jehovah. Samuel called a fast when Israel had sinned and the Philistines came upon them. 3. To obtain from the Lord special help, guidance and protection. Ezra did so when upon return to Jerusalem, Israel was opposed by an enemy.

Today people in general fast either because of some ailment or to get a "slim figure." But with Israel the purpose surely was spiritual. The question however is, what does fasting have to do with mourning, sinning, in respect to praying and leading a godly life and the death of someone? We would suppose these to be two entirely different entities. The one has to do with the body, the other with the soul.

Its Spiritual Significance

In some of the records of their fastings we read that they afflicted the soul. And if we peruse some of the others it becomes evident that the soul there too receives the foremost attention. They would thus refrain from eating in order that their souls would be brought into a right relationship towards God. Their body, the physical life, did not receive the first emphasis, but the soul, the spiritual. And because man is so earthy and inclined to seek the earthy first of all they would refrain from food. The whole principle of fasting, to my mind, is that the physical would be sacrificed for the spiritual. When they had sinned they were called upon to fast (and that often meant hunger) in order that the mind and soul might be busy with the spiritual and thus be brought into the proper relationship towards God.

But why don't we fast in the New Testament? In brief we can answer that Christ has fulfilled all the types and shadows and that the redeemed must therefore not just live by the letter of the law, which in itself means nothing, but by its spirit. In the real sense of the word Christ is the only one who really ever fasted. Sinful Israel would never sacrifice the physical for the spiritual. Man by nature, due to sin, is always self-centered and seeking self in all things. With the natural man

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the only concern is the physical. Does not Asaph say of himself that he had been like a beast before the Lord. And what do animals think about besides the physical, especially eating and drinking? Nothing. Well, this is the way the natural man also lives. Christ, however, as our Savior came to fast. He did this literally in the wilderness, but in a spiritual sense He did this in all His life. His one aim in life was to sacrifice the physical things for the spiritual to be obedient unto His Father. He sacrificed, regardless how "hungry" He became. Finally He died of "hunger" on the cross, sacrificing all of His life for the spiritual. In respect to fasting the essence of the cross of Christ is that there, perfect fasting was accomplished. But, being the Head of His people and having taken on our nature He there killed that nature which refuses to sacrifice the physical for the spiritual. This He further works out through His Word and Spirit. Hence, Romans 8:13: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live".

In this light it becomes plain why we don't believe in the necessity of literal fasting. To be sure, in some instances it can still be of great value and benefit. Partial fasting on the Lord's Day is beneficial for the congregation as well as the minister. A full stomach is not conducive to good attention. The glutton is always a sinner as well as the drunkard. But in the N.T. the church is not called upon to live by all kinds of external laws; she must live by the Spirit, through the Word. The N.T. church does not have a catalogue, listing things that she may do and that she may not do. Our whole life must be one of fasting, also literal fasting when that is necessary. This we must learn al-

(continued on page 5)

EDITORIALS

PEACE

WHERE IS THAT elusive thing called Peace and what is it?

Surely it is not in Korea riding the rumbling, fire-spurting tanks which spew destruction against the Red positions.

Not in the sub-zero wilds of Alaska on torturous 30-40 below manuevers?

Or in the breast of him who lies pain-racked, emaciated and wan; cancer ebbing away the last flickerings of life?

Could it be in the soul of her from whose arm an only dear child has been torn by the grim specter of death?

But yes, it's there in Korea and under just such circumstances.

Yes, and in Alaska too, under just such gruelling hardships and on that sick and death bed, and also in the soul of her whose only child is snatched away.

Always?—Everyone?

No, for my Lord saith—"there is no peace, unto the wicked."

So it's to the righteous?

Yes, to the righteous the Lord saith—"Peace through Jesus Christ our Lord who died for you and Rose again."

Rose again, you say, what has His resurrection to do with Peace?

Everything!

He took upon Himself our flesh, humbling Himself and suffering in it.

He was despised and rejected of men, a man of sorrows and acquainted with grief.

He died under God's terrible wrath against our sin, upon Calvary's cruel tree.

He suffered and endured all of Hell's agony and curse.

But because He endured and was perfectly obedient, tasting the last degree of God's judgment and perfectly righteous wrath against sin He could be held by death's bands and hell's bonds no longer. By that same perfect righteousness of God He had to be pronounced guiltless and the wrath of God against sin wholly satisfied.

So, to us, therefore, who are in Him are also credited (or imputed) these same benefits of guiltlessness and satisfaction.

When Jesus had fully satisfied all the demands of God's righteous law the grave could hold its victim no longer.

The grave was the symbol of victory for the enemy, the devil.

A hollow victory it was however, for although the strongest natural barriers prevented Him and Rome's choicest soldier-guard stood watch, yet the rocky cavern and the mighty boulder availed nothing and Rome's most courageous, fled, before the might and awe of the Victorious One.

The resurrection is to us the symbol of His victory.

At the very moment when the prince of this world seemed completely victorious, when he not only had seen the hoped and longed-for One, crucified and dead, but even safely laid away and buried in the tomb, the victory and triumph slipped and vanished from his grasp and complete rout and defeat were his.

For Christ arose! He quitted the

tomb, the enemy's victory symbol—and assumed His own triumph—the glorious resurrection.

This victory spells peace.

If a soldier riding the tanks could be completely certain of victory he would have peace.

So also him who suffers hardships and pain and loss. If the victory is sure then, and then only, can we have perfect peace.

Now in Jesus Christ, our Lord, we have the certain victory and peace—peace like a river—peace beyond compare.

The world seeks peace. It seeks frantically with all the powers of science, ingenuity and might at its command. For proof read the newspapers and magazines Listen to the speeches and radio utterances which daily plead in various ways for your cooperation to make this world a place of peace. What is and has been the result? Simply more and greater confusion. Why? "There is no peace," said my Lord, "unto the wicked." They deny and reject and cast out the Prince of Peace Who rose again. The most they can ever attain unto is a sham victory and a camouflage peace which will terminate in final destruction and desolation.

To you who seek peace— the peace that passeth understanding—where ever you are and under whatever circumstances you may find yourselves, take courage and rejoice greatly, for Christ is risen indeed and because He is victorious you shall not only inherit the everlasting peace with Him, but even now, while in the midst of death you have peace—peace of heart—peace of mind and peace in your soul.

All is well! Christ is risen!

Peace!

S.D.Y.

FEATURE

(continued from page 3)

ready when we are young. As young people in the church of Jesus Christ we certainly are called upon to make many sacrifices, and often great ones. Fast we must, in respect to all the things that are dear to the flesh, the pleasures and treasures of life, with all that the world affords. O yes, often we must fast to the extent that it hurts. Fact is that he who does not know the word sacrifice by experience does not know the word Christian.

If any man will be my disciple, let him deny himself, take up his cross and follow me.

Pray for grace to fast.

By request of the Talitha Society, this poem has been printed in loving memory of

HARRIET FLIKKEMA

a former member, who was suddenly taken by death, March 22, 1952

There was a young maiden who was loved by all,
She went without warning, when the Master did call;
On a Saturday in March, we received the sad news,
But the memories of her, we never shall lose.

Without a good-bye to family or friend,
Her short life on earth did come to an end;
Many tears have fallen, since the news came that day
And for grace to bear this burden, to God we now pray.

Although we shall miss her, we know it was best,
For the Savior in glory, hath laid her to rest
In heaven above, where all pains and sorrows cease,
May our God give those left behind, His comfort and peace.

Rev. C. Hanko, *President*
Thea Bylsma, *Author*

CHRISTIAN LIVING

REV. G. VAN DEN BERG
Oak Lawn, Illinois

SUCCESSFUL OR FAITHFUL

IT IS INTERESTING to observe how in conversation or writing many words are misused or abused in such a way that two of them which have an entirely different meaning are made to mean the same thing. This is especially true of the two words that we have chosen as a title to our present writing. We are, however, not so much concerned at present with the misuse of these two words in general as we are in their specific application to the church in the world and the Christian Living of believers. Often the faithfulness of the church or the believer is measured by the achievement of worldly success and this is not only a "mistake" but it is very deceptive. The "faithful church" (or believer) may not be at all successful in the world while the "successful church" (or believer) is frequently very unfaithful.

We were reminded of this when recently we read an article in a well-known magazine under the caption, "What Makes This Church Successful?" The author of this article points to several factors which in his opinion makes the First Presbyterian Church of Hollywood, California "more than a successful church". If our Youth gauge the success of their church by the same standards they must thoroughly revise the practices and teachings of our Protestant Reformed Churches because by these measurements we are a far cry from "success". I trust though that we have learned to measure by much better standards and that to us all "faithfulness" is a richer virtue than "success". In fact, it goes without saying that the faithful are always successful and that any achievement, however great it may be, is really no success at all if it is unfaithfully attained. A business man who by fraud and withholding of just wages succeeds in amassing a million dollars is by no means truly "successful". On the other hand the business man that succeeds in honestly maintaining himself and his family with a little left for charity is indeed a "success". By the same standard do we correctly gauge the Church if we are to arrive at a right understanding of her virtues . . . "Successful" or "Faithful"!

One of the first factors mentioned of the church referred to above is the fact that "she has an amazing hold on the lives of six thousands members". Now this by itself is neither a sign of success or faithfulness though in the eyes of the world it is usually considered the former. The first question that is generally asked of the church is, "How many families are there?" That, however, is not the important thing. The few names in Sardis (Rev. 3:4) and the little strength in Philadelphia (Rev. 3:8) are more successful and have greater faithfulness than these six thousand. Let us never evaluate the church by its numerical size. God does not do that and we should not either.

More important is the question, "What kind of families are there in the

church?" In Presbyterian, Hollywood we find, "purchasing agents of airplane companies, sales managers, floor walkers, university students, city firemen, army pilots and pretty young movie actresses. The church is not rich in money—it has few outstandingly wealthy members, though there are some high-salaried movie stars." Here we see a positive mark of unfaithfulness for "she has those who hold the doctrine of the Nicolaitanes which the Lord hates (Rev. 2:15) and she suffers that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication . . . which the Lord holds against her." (Rev. 2:20).

Another factor: "They have some brand new ideas in ministering . . . . and the programs are built to the interests of the kids and not to any theory." That is quite revealing. In the ministry they do not build upon the foundation laid by the apostles (I Cor. 3:9ff.) but have something "brand new" whatever that may be. Perhaps its something sensational which our modern sensual world likes. In the government of the church, the "kids" rule in the place of the elders who are wax noses catering to the whims and wishes of the "hoi polloi". And they call all that success but God says: "Repent, or else I will come unto thee quickly . . . and will kill your children with death and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto everyone of you according to your works." (Rev. 2:16, 23).

The marks of the church that is "successful" in the eyes of the world are: "abundant community work, social and recreational activities, sports and pleasures, coffee and cake, etc." And the more of all of these, the greater the attraction and the more people and the bigger the "success".

What a far cry from that which we know to be the "successful church". As our Reformed fathers put it, the church is successful that "FAITHFULLY MINISTERS THE PURE WORD OF GOD; THAT FAITHFULLY ADMINISTERS THE HOLY SACRAMENTS AS CHRIST INSTITUTED THEM; AND THAT EXERCISES CHRISTIAN DISCIPLINE BY THE PROPER USE OF THE KEYS OF THE KINGDOM OF HEAVEN". Modernism brands the church a success that "gets the masses in" but the Reformers consider that church a success, that with christian discipline which is the Word of God "can keep them out". Here are some earmarks of success in the church which are taken from God's Word itself:

> "I know thy works, labor, patience and how thou canst not bear with them that are evil . . . I know thy tribulation and proverty (but thou art rich) . . . Thou holdest fast my name and hast not denied my faith . . . Thou hast a few which have not defiled their garments . . ."

The church that practices these things is FAITHFUL. Faithfulness is the forerunner of SUCCESS. As a closing observation it may be well to remember that our individual Christian Living is influenced much by the faithfulness and success of the Church. We cannot be FAITHFUL in an UNFAITHFUL Church; and we cannot live SUCCESSFUL Christian Living in an UNSUCCESSFUL Church. Thus we are confronted with the duty to strive always to make the church in which we are members faithful unto the standards of God's Word for then she will be successful, not according to world's standards, but according to God's Judgment.

Hold fast what thou hast!

(continued on page 21)

TRUTH vs. ERROR

REV. ANDREW PETTER
Grand Rapids, Michigan

CURSING AND ITS ANTIDOTE

THE OBSERVATION is often made that cursing or using the sacred names of God in vain is a growing evil. An evil that is growing, that is becoming more prevalent. By this is meant that more *people* are becoming habitual swearers, and that the evil is becoming more public, more taken for granted.

For the Christian the impact of this evil is felt in two forms especially. The christian whose daily calling brings him into contact with the stark sinfulness of profane language it is a daily "vexation of his righteous soul." He must ask, why does man delight in, and relish the abandoned use of the Holy name of God before whom the most holy of creatures stand in awe, and cover their faces? And as this evil grows apace the christian realizes that the isolation in which the little children of the kingdom live becomes ever more impossible. Not only outspoken atheists but also conventional professors of Christianity commonly use profane language. Little children of the church hear their parents and friends use the Holy names and terms of the Bible in vain and profanely.

When we hear all this profanity the question naturally arises, Whence this habit? what is the motive? why do people use just these holy names and expressions to punctuate their conversation and vocal expression?

As we reflect on this we are struck by the fact that it is somehow related to Scriptural precedent. That is, in the Bible we find the passionate invoking of God's name, and we also find the use of the curse or the execration.

In fact it is only out of the revelation of God that men could learn such things.

The Bible indeed teaches us that the name of God must be called upon, that He must be invoked. It also teaches us that He curses, He speaks His word of dissolution, and desolation by which the greatest evil consumes the creature.

And He also teaches His people to take up this curse on their own lips. They are led by His Holy Spirit to say: "God set thee as Sodom and Gomorrah," or again: "Let no wicked man be established, Let them be a hissing and a by-word." Thus also in the New Testament the Apostle says: "If any man love not the Lord Jesus let him be accursed," or "If any man preach another Gospel let him be accursed."

So it is very natural that as the New Testament church lives out of Scripture, its speech should reveal this same impulse. Its membership both in its formal worship and also in its daily life would invoke and breathe the name of God, and also would take the curse upon its lips.

But now we have the strange development that this use loses its spiritual sensitiveness and also becomes extravagant.

We need only think of the Romanizing Church with its facile invocation of God, of Jesus, of the Holy Spirit, and then of angels, and of many saints—Mary, Peter, James, John, etc.

And the same is true of the easy use

of the curse, the ban, the imprecation, the anathema.

It is easy to see that this essentially Biblical action and function would find a following, an unconscious imitation in the life of the people even after the spiritual seriousness of it becomes vague and lost.

In fact it is wellnigh impossible to explain the cursing and swearing and profaning of the holy terms and expressions except by tracing the origin back along this line.

The profane expression of astonishment and awe in a playful manner by calling upon God, saying, O my God, derives its meaning thus. The prevalent astonished calling on God recognizes unconsciously that He is ultimately the One to whom we lay it all bare, on whom we look for light, for explanation, for help.

The profane and playful or bitter calling for God's curse on men or things expresses unconsciously that ultimately He alone can utterly frustrate and make desolate, an undesirable person or object.

So it is, once more, with swearing by the Holy name. It recognizes that He is the final judge and avenger of right and truth.

Now what must be the reaction of the Christian against this? What is the antidote?

We often see the feeble reaction of God's people.

Sometimes this is done by turning away, by closing the ears, by giving the attention to something else.

Often it is done by placards or printed matters, which refer to the rudeness, the ignorance displayed by swearing.

This is undoubtedly because of the sensitive spirit of the christian which cannot bear the constant profanity.

And indeed such signs usually do silence most blatant swearing and cursing.

Yet it cannot be regarded as the answer, simply because it is not a returning to the fundamental principle. It does not rectify, it does not restore.

And this last is possible only by returning to the proper use of the name of God.

This we must observe in our life with our children who hear profanity constantly, or even begin to imitate it as something brave and rugged. Then the antidote is that we teach them by our own example that this God and Father and His Holy presence and Name is very real to us.

And likewise against the profanity of the world, set his faith and confession.

It is probably our error to think that we need much learning for this, theological sharpness, gift of speech, tact, etc. And yet that cannot be, for that would leave very many christians without a testimony.

Rather it is the simple, artless testimony, spoken from a thankful heart, that this God is our God, this Christ is our Savior and our hope. And that this curse that we constantly hear has no sense or meaning for anyone unless we also believe and realize that this curse expresses His power and His wrath over all who are not reconciled to Him. It is no empty phrase but will indeed strike all and find its fulfillment in all who do not go to Him in humble contrition.

The Bible needs no defense. Study the Bible and you will find out why no defense is needed.

CURRENT COMMENTS

REV. L. DOEZEMA
Bellflower, California

A BIG DAY IN THE LIFE OF YOUNG ISRAEL

THE DAY THAT this heading of an editorial referred to was March 9. And the importance of that day was in the fact that thousands of trained volunteers entered into the Jewish homes of United States to sell bonds for Israel. In 1951 the Jewish people of the United States had bought 101 million dollars worth of bonds for aid to the young democracy, Israel. Their hopes were to raise 200 million for 1952.

The editor who commented upon this pointed out that Israel has emerged from World War II, as a vital democratic force in the Middle East. The young democracy is surrounded by nations who are still suffering from the blight of ancient feudalism, he points out, and Israel will serve as a dynamic example to show how that democracy must come to the Middle East as a whole. For these reasons it is pointed out all of us in the United States should be vitally interested in aid to Israel.

This brings to our attention the phenomenon that Israel is rising as a nation in our day. That very fact is noteworthy for the student of the Bible. Since the destruction of Jerusalem it has never been the homeland of the Jews. After the persecution of the Jews by Hitler and the events of World War II, Palestine has become the home of the Jews and it has risen as an independent nation.

The question is whether this is material for the contention of the Pre-millenialist? The Chiliast contends that the Scripture prophesies that in the end of time there shall be a restitution of the old kingdom of Israel.

In this rise of the democracy of Israel we can see that it is not yet near to the position where we can say that it shall be a strong nation at all like the supposed fulfillment of prophecy.

Further, it is evident that this movement of a return to Israel is not a return to the religious principles of the Kingdom of Israel which is prophesied in Scripture. These religious principles are fulfilled in Christ. The real fulfillment of prophecy regarding the Kingdom of Israel is only possible in and through Jesus Christ. That is lacking altogether in the present movement.

Nevertheless, it is a striking phenomenon. God provides that even the Jew according to the flesh is a problem for the nations, and reappears ever again on the stage of history.

WAR IN ASIA

Time magazine carries this sentence about the Korean was, which is not at all according to plan when the war began.

"It is now apparent that the U.S. is not going to win the Korean war. Washington has not the will to win it. During the eight months of truce negotiations, U.S. forces have grown weaker, the enemy stronger. There is no will to achieve anything more than a stale-

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OPEN FORUM

Dear Readers:

AS I READ the Open Forum of the February issue of Beacon Lights I was struck by the one thing that most of the contributors and the undersigned have in common, namely, that all material which appears in print is not necessarily valid. I feel constrained, therefore, to write more extensively concerning the policy I urge future delegates to endorse at our next F.P.R.Y.P.S. convention. For I am not in an embarassing position but am ready to defend that policy until it is removed; since it is the policy that has always been with Beacon Lights. Let me urge you not to be disturbed by my opponents, (who are also my friends) who disgracefully misrepresent (unintentionally, I trust) the position other than their own. Yours truly, as he shall explain, certainly does not endorse a policy which would make a "tape recorder" out of its editor or other regular contributors. This the opposition can readily comprehend but consistently expresses itself otherwise. I am further amused by some of the writers, who allege that I am concerned with attacking personalities and then denounce it, but consider the practice a suitable one in which to indulge for themselves.

Notice, first of all, that the writer in his previous article was only attempting to give information to the Oaklawn Society which he felt it needed and desired for further discussion. Admittedly, but also necessarily, this was done in a terse manner. (Note Mr. Heemstra's assertion that there is more than meets the eye). Now under the pretense of revealing the falseness of my account, Mr. Heemstra proceeds to do nothing more than add a few selected items which he deems desirable. This in itself is desirable but he should not have denied the validity of my report. The matter of the report, however, is not as pressing as the procedures and policies involved. I expect the actual history of what took place will grow out of the discussion which is at present developing. I should not mind writing a detailed account of the history, but I feel the writing I am at present concerned with, shall consume more space than I consider wise to request.

In my previous writing I refer to Mr. Heemstra as an aggressive individual. This I consider to be neither complimentary nor uncomplimentary in itself. Further, something I am confident very few who know Mr. Heemstra will deny. Once more, however I must assert that the procedure, policy, and action which he endorsed would result in his usurping control from the Federation Board. (I trust Mrs. Kregel and Mr. Heemstra will understand the distinction. I am sorry a man cannot be separated from his actions. I consider my previous account a proper brief summation.)

Mr. Heemstra claims that I "divert the attention of the reader from the point in question." He should reread the first paragraph of my article and then consider that I took the greater portion of Oaklawn's article as a revelation that they d e s i r e d information concerning what took place. (The resources are not available to me here in Ann Arbor to verify whether this impression was correct. The reader can determine for himself in the November issue of Beacon Lights.) Miss Lubbers should also reread my first paragraph to discover that we do not write in an entirely different vein.

Mr. Heemstra also questions my statement "that the Board lost confidence in the editor to handle the issue in a constructive fashion." Notice that he fails to consider that I speak of a particular issue. He generalizes when I am particular. On top of this, although he is attacking a dead issue, he appeals to an action of a newly constituted Board which tells us nothing. I was particular in my first writing for a very definite reason and I go into this now because I wish to have Beacon Lights readers understand what took place as accurately as possible. The Board did continue to have confidence in Mr. Heemstra and urged him to withdraw his resignation. After informing the Board that he now more clearly understood (much discussion had taken place) the relationship between the editor and the Board than at the time of his appointment, he withdrew his resignation. In the light of this information I later took positive action, as I had also done before to gain his withdrawal—to gain his reappointment. This was done because the Board, as well as myself, was appreciative of the many commendable things Mr. Heemstra had been responsible for. (Mrs. Eerdmans and Miss Schipper should be more mindful of the fact that a few well chosen words can sometimes say more than a wordy volume.) Remember that at this time our request was still effective and the editor now accepted his reappointment. Later, after the convention, Mr. Heemstra again handed in his resignation to the new Board. He now informed the Board that his previous action had taken place in the hopes of invoking a change at the convention. This he had never told the previous Board and I think it is an unethical procedure.

Let me divert my attention to the proper procedure so that my readers may support me in maintaining the sound operating system they at present have. If Mr. Heemstra had had principle objections toward honoring the request made of him, he should have had the courage of his convictions and stayed with these convictions, written about the burdens of his heart, failed to honor the request of his appointing Board and informed them of his principle objections, and finally forgot about the security of his position which he would also lose by resigning. His procedure permitted his principles to fly with the wind without his offensive or defensive support, (he has not been able to write editorially about them since that time and I don't believe he has done so otherwise). To follow the procedure I endorse, would have permitted at least another editorial before the Board could take action, and also place full responsibility of guilt upon the Board if it should have discharged Mr. Heemstra against his principles. If it had been a matter of principle with the Board and they discharged him, his final appeal could have been made to the convention delegates. This is not dictatorialism but truly representative freedom. The former contributors (Mrs. Eerdmans and Miss Schipper) should become informed that they are supporting dictatorialism by making their editor a monarch. I endorse their description of an editor but add that he must perform these functions to the satisfaction of his appointing body. Common sense demands this. He performs these duties with a free hand until there is conflict of opinion. In the case of conflict over indifferent things the editor must submit and generally will be willing to do so. In the case of principle he cannot submit and is discharged with the final decision made by the convention delegates.

Mr. Heemstra relates his "efforts to

maintain the traditions of the fathers" to my statement that his actions indicated an attempted confiscation of the Federation paper. This is nothing but a ridiculous concoction of his to gain support. The former editor is apparently again exercising the undesirable practices of which he, immediately following, accuses the undersigned. Mr. Heemstra should be informed that I would have felt less complimented had he referred to my writing as "amateurish" rather than by "slick innuendo and obvious implication." The undersigned doesn't feel he has sufficiently mastered the art of written expression to indulge in such undesirable skills even if he would so desire. Mr. Heemstra's cunning depreciatory allusions to "Schilderism" and "sympathy toward patterns of conditionality" were also unnecessary. He knows that he was told personally by me, and I believe by a majority of the Board, that we had no objection to his writing on "conditions" nor on his view toward them, but to the practices that accompanied his writings as I have explained in my first article. Those who doubt the charges (Mrs. Eerdmans and Miss Schipper), need but reread his articles in the light of the strength our churches have displayed and the minister which he attacks in his last editorial on "conditions". No, you won't find any name mentioned but he alludes to him by describing him with the phrases from his own writing. This we considered a pitiful practice, and let me remind you that he did not deny it at the first Board meeting following his article. For the benefit of Mr. Heemstra this is also what is referred to "by placing individuals in a commonly accepted undesirable class." Mr. Heemstra should have been more sensible and recognized the fact that in referring to his attempted confiscation of Beacon Lights control; I had in mind the policy which he endorsed, that the editor should be a monarch whose decisions remain unquestionable. (Mr. Heemstra may have been endorsing the policy that the editor establishes editorial policy unquestionably, without realizing that it leads to usurping Board power. Therefore, I do not feel I have been attacking his person nor judging his motives. See Open Forum, Feb. 1952. It is my contention that this is true of his policy.) Unfortunately Mr. Heemstra is apparently gaining a little support for his view. Do not lend your support by thinking this incident is establishing a precedent as Miss Dykstra, Mrs. Eerdmans, and Miss Schipper contend. I do not believe that for a moment, but rather I believe that the difficulty which has developed and which goes down on record for the first time with such impact, is due to the precedent established by Mr. Heemstra of serving as editor and member of the Board simultaneously and thus having the **legal right** to be present at all Board meetings. Here again I would differ with the policy endorsed by Mr. Heemstra's action. I consider it proper for a person to excuse himself from meetings while his position is being discussed, even though in this case he was not in the way of anyone involved. If a principle was involved as he claimed, time for dispute and defense would have presented itself after the Board had made its decision.

For the benefit of our readers, that they may properly understand the situation concerned in Miss Dykstra's request; I must yet write a little more. With a little logical reasoning and intellectual perception applied to what I wrote, "It is shocking . . . dismiss those whom it appoints." it is evident that the following is true. The person (I used the plural before because I still

had to trace certain information. I have been unable to do so as yet but have reason to believe it was not true. At any rate not having done so before I should have used the singular. I am sorry for this error.) involved refused to write because (1) he now realized that the appointing body could dismiss those whom it appoints. This I eradicated assuming that he knew this before. (2) The other reason I suggested remained. It should be obvious that I was inviting an intelligible reason. Miss Dykstra's writing has served to inspire me to think of a third. Namely, the minister also endorses the policy of an editorial monarch. If this be the case and it is admittedly **more** reasonable, what I have stated before in my opinion must remain. The other requests I have satisfactorially answered except the one dealing with Mr. Heemstra's motion at the convention. This I could do from memory but prefer to wait until next month hoping resources will be made available during the ensuing period. If not I promise to do the best I can from what I remember of the motions.

This article is enclosed with a letter to the editor with an apology for its length which could not be avoided and I am requesting that it be printed in full even in smaller print if need be.

Sincerely yours,
Anthony Vanden Berge

Dear Editor:

THE DOON YOUNG People's Society hereby requests the Federation Board to publish all the facts in connection with the present controversy about editorial control of **Beacon Lights**. By facts we mean all the decisions of the Board and its correspondence with the persons involved, as well as the correspondence of the persons involved with the Board.

Our reason for this is very simple. The present contributions to the Open Forum make no sense to anyone but those who have information as to what it is all about. And the latter are comparatively few. Those who could attend the convention know a little of it; and there seem to be some, especially in Grand Rapids, who are somehow acquainted with the matter. But outside of that, the vast majority of Beacon Lights readers and of our member societies have not been properly informed as to what this is all about.

And an issue as serious as this, concerning the question as to who shall control the contents of our Federation paper, is important enought to warrant full information. After all, this is Federation business, not Board business. And ultimately if any decision is to be made, the members of the Federation must make it. Besides, if any injustice has been done toward any past contributors or members of the staff, it must be set right.

We believe, therefore, that it is the right of the Federation membership and of the whole readership of **Beacon Lights** to have all the facts in this matter. And we respectfully ask that the Board furnish us with these facts.

Yours in Christ,
Doon Prot. Ref. Young People's Society
Grace M. Mantel, Sec'y.

Dear Mr. Editor:

THERE ARE A few comments which I would like to make concerning certain things which have been said in the **OPEN FORUM** department of **Beacon Lights** in the past few issues.

I would like, first of all, to make a

few remarks about the letter from the Oaklawn Young People's Society, which appeared in the Nov. 1951 issue. I was very really pleased to see that article appear although I cannot approve of its general "tone". I feel that the O.Y. P.S. should be highly commended for the interest which it has shown in the affairs of our F.P.R.Y.P.S. It would be a very good thing if more of the member Societies would take and show a like attitude of active interest in these affairs. I assure you that what follows in no way invalidates my sincere appreciation for this attitude of interest on the part of this society.

When I qualify the statement that I was pleased to see the article in print by the statement that I cannot approve of its general "tone", I refer to the fact that it was evidently (and by their own admission) written on the basis of hearsay and rumor rather than on the basis of fact. This, of course, is always to be frowned upon and as a result the letter left many false impressions. Upon reading the letter one gets the impression that the Executive Board: 1) In the past year bound the editor of Beacon Lights. 2) That in so doing they broke all precedent and really committed an unethical act. 3) That this "unprecedented" action will, if all the societies concerned are not very careful, be incorporated into the official constitution of the F.P.R.Y.P.S, at its meeting, at the request of the committee which has been appointed to study the "problem". All of these inevitable impressions are very far removed from the truth and this just exactly because they lacked the necessary facts of the case. The fact is that Mr. Heemstra was never BOUND IN ANY SENSE OF THE WORD! That word "bound" was introduced into this "tragic series of events", as Mr. Heemstra chooses to term it (I would call it something much different) by Mr. Heemstra himself and has absolutely no basis in fact whatsoever. That word, which was thus introduced by Mr. Heemstra himself, has spread like wild-fire among his circle of friends so that now it has even become the occasion of such accusations of the Executive Board, as that they—"dictate the terms—hamstring an editor—try to put an editor in a straight-jacket" and still more absurd and asinine, that they desire "a good typist with a mirror where his heart ought to be". Such tactics as employed by Mr. Heemstra—i.e. labeling a certain thing with a name which definitely has a very bad connotation—is a well known sociological propaganda device which is very effective for stirring up mass hysteria but certainly is not in the least bit fair as a means to gain one's desired end. Likewise the second inevitable impression left in the letter is equally unsound. In the Executive Board's request to Mr. Heemstra they in no way set a precedent by usurping power which has not always been theirs. The only precedent which was set was that never before was it necessary for the Executive Board to make such a request of their editor which was not to its discredit, of course, but to his. As to the third impression no one knows what report that committee will bring. In fact I maintain that according to the official minutes (and that is all they have to go by), it is not at all the duty of this committee to draw up a constitution for **Beacon Lights**, but merely to gather what has been said in the past and is now already in the Convention Minutes and incorporate these minutes into the by-laws of the Constitution of the F. P.R.Y.P.S.

Next, may I say a few words about the letter of Mr Heemstra that appeared in the Feb. issue of **Beacon Lights?**

In that letter Mr. Heemstra states that it is no surprise to him that Mr. Vanden Berg "and with him those, presently in the Federation Board who were instrumental in making my position as editor an impossible one" **are placed in "a most embarrassing position".** He fails to prove this statement, however, and does not even produce one bit of evidence explaining how he did or possibly could come to such a conclusion. The reason is evident—there is no cause for embarassment. This is but another beautiful example of "name-calling" a tactic Mr. Heemstra apparently relies upon quite frequently. Mr. Vanden Berg may speak for himself, but I assure Mr. Heemstra that I, (who am definitely included in the latter group—if it can be said that his position was made an impossible one, which I also emphatically deny and will prove from Mr. Heemstra's own actions) am not in the least bit embarrassed and can see absolutely no reason why I should be. I get the impression when reading that statement from Mr. Heemstra's pen that he is turning in complete reverse the advice of the late president "Teddy" Roosevelt when he said, "Speak softly but carry a big stick." If anyone is embarrassed, it seems to me, that it would be Mr Heemstra as I would like to point out by recounting as briefly as possible the facts of the case.

Let it be understood however that the purpose of recounting these facts is not to embarrass Mr. Heemstra but rather that all might know just exactly what happened and may judge the case on the basis of fact rather than on rumor and sentimentalism.

1) The Executive Board felt it necessary to advise Mr. Heemstra in re his editorials, and did so with the following REQUEST: ". . . we request the editor of **Beacon Lights** to refrain from writing on any phase of the present controversy in our churches—i.e., the concept, conditions, the Declaration of Principles, reports of Classes bearing on this controversy, etc."

2) Mr. Heemstra being **Conscience Bound** felt that because of **Principal objections** he could not accede to this request and therefore resigned. This resignation was accepted after a lengthy discussion in which the Executive Board tried to make its position clear to him and asked him to withdraw his resignation which he said he could not do because of the nature and seriousness of his objections.

3) When the Executive Board was entertaining nominations to fill the vacancy created by Mr. Heemstra's resignation a discussion resulted which in turn resulted in another request that Mr. Heemstra withdraw his resignation which he did, **on the grounds that he now understood the relation between himself as editor and the Executive Board.**

4) The annual Convention of the F.P.R.Y.P.S. defeated a motion made by Mr. Heemstra that the editor and department editors of **Beacon Lights** be bound only by the Word of God and the Three Forms of Unity.

5) At the first Executive Board meeting of the new season, Mr. Heemstra once more asked that he be relieved of his duties as editor, this time stating that the reason, **"I endured the request of the previous Board"** was **"In the hope that the 1951 Convention would definitely establish a free editorial policy".** In this letter he did present another alternative which was, as he put it, "give me the opportunity to continue my work as it should be carried on . . ."

6) In answer to this request on the part of Mr. Heemstra the new Executive Board rescinded the motion of request of the previous board and instead passed

a motion that "We request the present editor of **Beacon Lights** to refrain from writing on the present controversy in the same subjected manner which he has been using in the past."

7) In answered to this letter Mr. Heemstra once more asked to be relieved of his duties; this time the reason being " . . . **in view of your suggestion** that I write in a less subjective vein."

8) This resignation was accepted.

In view of this history I challenge the statement from Mr. Heemstra's pen that the Executive Board made his position as editor of **Beacon Lights** an impossible one. In the first place he admits publicly that the body that appointed him had the right to request of him what they did. Certain it is that they had the right and obligation to request what they did. In the second place, when he says that his position was made an impossible one, it is evident that he refers to the "fact" that he had Principle objections to the request and that he felt **conscience bound** to resign. This to me is a mystery because of the fact that after having set forth these reasons for his resignation he again served as editor on the grounds as stated in 3) above. Not one word was mentioned at this time about a possible clarification of the situation at the coming (1951) Convention. Whether he had this thot in his mind at the time or not, I do not know: but he most definitely did not mention it at the time, or present it as a reason for his re-acceptence. It seems to me that if this was in his mind at the time he surely would have made that clear to the Executive Board and even publicly to his readers by an announcement that he was honoring the request of the Board under protest. That certainly would have been proper for one who had such serious objections as he did—principle objections. (These principle objections, which had now apparently disappeared, where that he, in his position of leadership, was in duty bound to present the burning issues of the day and maintain the traditions of the fathers).

Mr. Heemstra states in his letter: "My resignation—born out of pressure to turn away from controversy— . . ." and "In answer to Mr. Vanden Berg's assertion that the Board lost confidence in me, I must appeal to the Federation Board itself for assistance. Their letter to me of October 19, 1951 again expressed their desire that I take up my duties as editor. They stated they had reconsidered the matter of the request to me concerning editorials on the controversial subjects and wished to retract it, believing it should never have been made."

Apparently, Mr. Heemstra cannot, will not, or doesn't want to, face the fact that he personally—his ability—his methods —were critized by the Executive Board. Why this is, I do not know (after all we are all fallible and subject to error); but it certainly cannot be due to the fact that this was not made very clear to him time and again. The original request presented to Mr. Heemstra was not "born out of pressure to turn away from controversy", as he well knows, but rather to turn away from the way in which he was dealing with the issues —to turn away from rash and sweeping statements—to turn away from personalities when one is supposed to be dealing with theological argumentation. Although a few members of the Executive Board felt that the controversy was being adequately treated in the **Standard Bearer** and **Concordia** and therefore not necessarily be introduced in the **Beacon Lights**, none ever took the position that the controversy should be squelched, knowing full well that throughout the

history of the Christian Church, God has seen fit to preserve and advance his truth through controversy. And even though they felt that the issues were being adequately discussed in the aforementioned papers, I am convinced that had Mr. Heemstra in his treatment of the matter stuck to the point instead of dragging in all sorts of things, nothing would have been said. The fact of the matter is that not those who held this position presented the motion of request but rather one who had had confidence in Mr. Heemstra and in his ability to handle the situation and had lost that confidence in view of his editorials on the subject. That was the motivation of the motion at the time and upon that, all who voted in favor of it agreed. The Executive Board very really lost all confidence in Mr. Heemstra in connection with this phase of his work. You see, the point is not whether the Executive Board may determine whether or not controversy may be included in the paper—whether or not it may tell an editor what to write and what not to write; but rather whether or not, having taken cognizance of an editors work, it may request him to refrain from writing on a certain subject because it is evident from his previous treatment of the subject and from his own testimony that he cannot write on it without resorting to practices which are commonly accepted to be undesirable and damaging!

In view of this it is indeed strange that Mr. Heemstra writes as he does in answer to Mr. Vanden Berg's assertion that the Executive Board lost confidence in him. Although it is true that the Executive Board's letter did contain a statement to the effect that the original request should never have been made, the same letter made abundantly clear that this statement (were it true—which it was not) certainly did **not** mean that the Executive Board had **not** lost confidence in him for it informed him of another motion (see 6 above) which brought home even more clearly the fact that it had lost confidence in him. (The reason such a statement appeared in the letter to Mr. Heemstra was due to an erroneous interpretation of the discussion of that Particular meeting on the part of the secretary who wrote the letter in which the statement appeared). The reason the original motion was rescinded was not because the Executive Board thought it should never have been made; but because they thought it too general and possible of the interpretation that they wished to keep all controversy out of **Beacon Lights.** Then also, of course, if Mr. Heemstra would insist upon his resignation this request (as it appeared in the minutes) would also come to the new editor. This the Executive Board felt unwise for as was stated above the request was directed exactly at the actions of Mr. Heemstra—not as an editorial policy in general. That this is true is evident from (6) above.

In conclusion may I say that our Managing Editor indeed was correct when he, on the title page of the Feb. issue of **Beacon Lights,** captioned the material that appeared in Open Forum with "A Few Facts" for **few** they were indeed.

John Hofman, Jr.

Corrections—Page 5, right column, lines 15, 16, and 17 (from top), for "the Truth is developed as a sphere of those who have embraced it and who have been nurtured no it" *read* "the Truth is developed as a result of proclaming it *outside* the sphere of those who have embraced it and who have been nurtured on it."

LIFTING THE LID. . . . .

SEYMOUR BEIBOER
Grand Rapids, Michigan

MODERNISM

IV. ITS MISSION ENDEAVOR AND METHOD OF PROPAGANDA

MODERNISM IS officially spread over the entire world in several different methods. Like the Scribes and Pharisees of old the Modernists love to boast of their show of religion and will compass land and sea to make one proselyte. Over ninety percent of the foreign missions in the world aid in the spread of this counterfeit religion. All the leading Protestant denominations, such as the Baptists, Methodists, Presbyterians, Episcopalians, Congregationalists, etc., are governed by the Federal Council of Churches, which is composed of modernistic leaders of these various denominations, who make it their business to allow only those, who will strictly adhere to and teach Modernism, to become missionaries, and keep out the Elijahs, Jonahs, John the Baptists, and the Apostle Pauls, who would show the way of salvation by repentance through the blood of Jesus Christ; lest the pagans in the uncivilized nations repent and rise up in judgment against the so-called Christian nations. Matt. 12:38-45. Modernists do not like to have their sins brought to light. This also applies to our present day rulers in every sphere of life. Remember that Modernism was invented by the extremely wicked lodge system of our day in order to cover up their works of darkness. This important fact must always be borne in mind when dealing with Modernism. The sad part of it is that the small remnant of the True Church, that has its membership in these leading denominations, often unknowingly support the propagation of this anti-christian doctrine financially.

Organizations such as the Boy Scouts, Girl Scouts, Y.M.C.A., Y.W.C.A., Campfire Girls, etc., are also instrumental for the spread of Modernism. From the contents of their constitution, handbooks, and publications, one can readily see that their sole purpose is for self improvement and the betterment of mankind. One can also notice that their conception of God is entirely humanistic and modernistic, and that there is no room for Jesus Christ and His atoning blood. The religious tenets of these various organizations can be easily summarized by the following quotation taken from the Handbook for Boys, (Boy Scouts of America, p. 39): "Color and religious beliefs are no basis for judging a man. All men were created by the same God, and all are equal before God. By living up to the Scout Oath and Scout Law, by doing good to your fellowman, you are doing your duty to God." In other words it is more important to live up to the rules and laws of these organizations, than it is to live up to the Law of the Triune God. Because of this it should become evident that Christian parents can never allow their children to become members of anyone of these organizations. (I am not condemning those that join the Y.M.C.A. or the Y.W.C.A. purely for physical exercise).

The church and Sunday School publications of the Liberal Churches employ a similar approach. Their sole purpose is also to meet and serve the needs of humanity, rather than to serve and glorify God.

Modernism is also the official reli-

gion of practically all of the present day kings, governors, and men in high places in the world. Whenever these dignitaries, whether it be General Eisenhower, Winston Churchill, President Truman, Stalin, a state governor, a city mayor, or any executive of any one of our large industries, speak before huge crowds of people or over large radio networks; they all with one accord preach Modernism to the general public. They all make mention of the universal Fatherhood of God and of the brotherhood of mankind, which is the foundation of Modernism. The name of Christ is omitted in all of their prayers. They all talk about peace in this world achieved by the cooperation of all mankind without the Living God. The same was true of the Scribes and Pharisees, that sat at Moses' seat, who laid heavy burdens or responsibilities, grievous to be borne, upon men's shoulders while they themselves would not move them with one of their fingers. They impress and enforce upon the masses of people the importance of "making this world a better place to live in"; while they themselves will turn the world upside down, (humanly speaking) if necessary, in order to satisfy their own selfish lusts and motives. Are not all wars the results of the lust and greed for wealth and power by the men in high places! Furthermore, our government officials profess to enforce the Decalogue, but in reality they do not. Imagine our Federal Government making and strictly enforcing laws that would ban all lodges and secret organizations out of existence; that would shut down all the theatres, dance halls, night clubs, gambling dens, taverns, etc., in the U.S.; or that would enforce strict observance of the Sabbath!

Our state supported and formal educational institutions are hotbeds for the spread of Modernism from the kindergarten to the university. This phase of modernist propaganda is so important and extensive that I hope to devote my next installment entirely to Modernism in education.

The radio is also a daily agency for the spread of Modernism. Especially on our Christian Holidays, such as Christmas and New Year's Day, one can dial the radio from one end to the other and get nothing but what amounts to that damnable philosophy about the Fatherhood of God and the Brotherhood of Mankind. This nonsensical prattle gets so obnoxious and repulsive that I often out of disgust either turn the switch or listen to recordings of hymns or of Handel's "Messiah".

Modernism is also spread abroad by all of the leading popular magazines and daily newspapers. The gospel of our Lord Jesus Christ as recorded in Scripture is always regarded as a sect and treated as such. The true Elijahs and Apostle Peters are always ridiculed and termed as "thunder and hell-fire preachers". A very unique way of spreading Modernism, via the modern press, is the eulogizing of the so called good works of the great, mighty, and rich men of this earth when they die. Oh, how the public's attention is drawn to behold the great works of a mere man that is to be buried in six feet of earth like all the rest of mankind and soon forgotten! Oh, how they blather about his contributions to and leadership in society, government, science, industry, and finance; his great contributions to hospitals, the Red Cross, the Polio Fund, benevolence of all sorts etc. (how about the two mites of the poor widow. Mark 12:41-44; Matt. 6:1-4); his membership in the local church and the large part he played in it; his thirty second degree membership in the Ma-

sonic Lodge; his keen intelligent mind; etc., etc.! ad-nauseam! He is presented as a demi-god for the public to worship a-la-modernism! I am not speaking out of turn to suggest to the public to go to any large local hospital and ask any private-duty nurse what she thinks of great and rich men. Go to the battle-fields of Korea or any army camp and ask our boys what they think. Go to anyone of large factories and ask a common working man. I need not answer. The answer is self evident. Jesus also answers—a self complacent rich man with a thousand or more Lazaruses, with dirty and festering sores, vainly begging for a crust of bread outside his back door. Jesus also calls them a bunch of serpents, a generation of vipers who are headed for hell. Matt. 23:33.

Go with me to the large wards of a local hospital and behold the marvelous grace of God. Here lies a middle aged man, bedridden for thirteen years and expects to be, for the rest of his life. He has a family of three children. Yet he is a source of comfort and cheer for the other patients in that ward. Nothing to boast about save the wonderful grace of Christ. There lies a true mother of Israel, who has just breathed her last. She is now rejoicing before the Throne of Heaven. Yonder lies a widow, well beyond the age of four-score years, her face well worn by the vicissitudes of life, her life fast ebbing away due to a broken hip. She was the "little old lady" who lived a simple Christian life in a little shack by the roadside. She knows that her Redeemer liveth. The names of such people are not found in the big headlines of the daily papers or popular magazines, but their names are engraved in that famous gallery of the Heroes of Faith in that eleventh chapter of Hebrews. Yes, even now they are singing that victorious song of all ages; though they walk thru the valley of the shadow of death:

"I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And though worms (also wicked men, S.B.), destroy this body yet in my flesh shall I see God. For now is Christ risen, the first fruits of them that sleep." (from Handel's "Messiah").

CHRISTIAN LIVING

(continued from page 7)

Let the world say you are **unsuccesful** and care not as long as God says you are **faithful!**

The future success of our Protestant Reformed Youth lies in our faithfulness today.

CURRENT COMMENTS

(continued from page 10)

mate. All Asia will note as a great new fact that the U.S. was unable to cope with the Chinese Reds."

SPRINGTIME IN SEOUL

Seoul has become the most battle scarred city in the world. But last week the population of Seoul has risen from 150,000 to 800,000. Once before the war it was 1,500,000.

Factories were busily turning out soap, matches, and rubber shoes—and cooking utensils made largely of aluminum salvaged from wrecked warplanes.

So it goes with springtime throughout the world. The world picks up out of its wrecks to go on in the rush to the end.

QUESTION BOX

REV. G. M. OPHOFF
Grand Rapids, Michigan

I have these two questions:

If our churches should establish foreign missions, how would our missionaries approach heathen people, who have never heard the Gospel before, with the doctrine of predestination?

How would our covenant view be explained to the above people?

THE FACT OF my correspondent's singling out the doctrine of predestination in a question of this kind must needs imply that, to his mind, approaching the heathen with the aforesaid doctrine begets a difficulty in which none of the other Scripture-doctrines regarding our salvation would involve our missionary ministers laboring among heathen people. What to the mind of my correspondent may that difficulty be? He does not say. So I shall have to guess. To his mind the difficulties may by any or all of the following:

a) Of all the Scripture-doctrines regarding our salvation none is so repulsive to the natural man as predestination.

b) As compared with the other doctrines it is hard to understand intellectually like some theories of men.

c) The doctrine of predestination is severe; it is a terrible doctrine.

d) It is an apparent negation of human responsibility.

e) It clashes with the will of God's command.

And so my correspondent must be reasoning that the question is pertinent how our missionaries would approach heathen people with such a doctrine.

Replying to this question would then have to consist first of all in weighing these difficulties.

It may be well first to define the doctrine of predestination.

The degree of predestination is God's eternal counsel with regard to the eternal state of his rational creatures including election and reprobation. Rom. 9:22, 23.

Election is the eternal good-pleasure of God's will to save some men through the means of faith in Christ to eternal glory.

Reprobation is the eternal good-pleasure of His will to condemn others to eternal damnation. (Essentials of Reformed Doctrine, p. 9, Rev. Hoeksema).

Difficulty under a).

Certainly, the doctrine of predestination is thoroughly repulsive to the natural man. For it exalts God as the fountain and cause of the redemption of His people and as the only determining factor in the damnation of the reprobated. But the rest of the Scripture-doctrines regarding our salvation do likewise either directly or by implication and are therefore just as repulsive to the natural man. Take for example the doctrine of the total depravity of man. Apart from the regenerating grace of God, so this doctrine has it, man is totally corrupt as to his whole nature, spiritually dead in his trespasses and sins, so that, if he becomes the subject of redeeming grace, he owes eternal gratitude to God alone and must give Him all the glory. What could be more hateful to the natural man than such a conception.

Difficulty under b):

As to the logic pervading it, the doc-

trine of predestination is no harder to understand intellectually than the rest of the Scripture-doctrines regarding our salvation. And they are not hard to understand.

Certainly, predestination, being as it is a work of God, is a mystery defying our powers of penetration. But the incarnation of the Son of God and the atonement of Christ are mysteries just as profound. All God's works are mysteries. And He is the mystery. Yet, however incomprehensible, they can be conceived by our mind as revealed thru the scriptures.

Let us illustrate. We do not fathom a tree. How the tree as to its root, trunk, branches and leaves was potentially in its seed—an acorn, if the tree be an oak —is to us a mystery. But we do have in our minds the clearest conception, mental picture, of a tree. It is no different with God's works of redemption including certainly predestination. However incomprehensible, as revealed to us through the Scriptures, they can be conceived by our minds and understood as to the logic pervading them, and explained therefore by the teachers in the church, so that even a child can understand.

Difficulty under c):

Certainly, predestination — definitely the eternal good-pleasure of God's will to condemn others to eternal damnation on account of their sins — is a terrible work of God. But He is a terrible God and terrible in all His works. This is a truth encountered in the Scriptures over and over. And we either by grace adore and proclaim this terrible God as revealed in the face of Christ, or we lie prostrate before the shrine of idols. And then these are the gods that we serve and proclaim. A third possibility there is not.

Difficulty under d):

Unless we conceive of the will of man as free in the pelagian sense, there can be in our minds no logical conflict between predestination and the human responsibility of man. All the works of God are mysteries, but they do not in their totality involve us in logical contradictions.

Difficulty under e):

God's predestination, which is the will of his decree, is one. The will of His command is another. But there is no clash between the two; for then God were in eternal conflict with Himself. For the will of God's decree is a rule of action for God Himself by which He sets before him what He will do. In the will of God's command is laid down what God would have man do.

There are two more considerations entering in here.

First, predestination, definitely election, being the cause and fountain of our entire redemption, is the very heart of the Gospel, so that not to be proclaiming predestination either directly or indirectly is not to be proclaiming the Gospel.

Second, the Scripture-doctrines regarding our salvation constitute a logically integrated thought-structure in which each doctrine has its place and supplements all the others. What bearing this has on the proclamation of these doctrines is obvious. To proclamate anyone of them directly is to proclamate them all by implication. In others words, the minister of the Word faithful to the truth is always in his proclamations of the Gospel proclaiming predestination either directly or indirectly. He is always preaching the atonement of Christ directly or indirectly, and the total depravity of man, etc. And so, too, if he falsifies anyone element of doctrine

he falsifies the entire body of truths at every point.

Now if these things be understood—understood that there is just as much reason for asking how our missionary ministers would have to approach the heathen with the doctrine of the total depravity of man or with the doctrine of the incarnation of the Son of God, or with the doctrine of the atonement of Christ, etc., it is perfectly in order to ask how our missionary ministers would approach the heathen with the doctrine of predestination.

Let us then face the question how our missionary ministers would approach the heathen with the doctrine of predestination. They would approach the heathen with this doctrine in all true humility of spirit and as prepared to proclaim this truth in all its purity, fulness and glory.

This, of course, would also be the answer to the question how our missionary ministers would approach the heathen with any of the other elements of doctrine of our Christian faith. It would be our answer to the question how they would approach the heathen with the Gospel.

I believe, therefore, that to satisfy my correspondent I must be more specific in answering his question how our missionary ministers would approach the heathen with the doctrine of predestination. And we can be more specific.

Our missionary ministers would approach the heathen with predestination, definitely reprobation with that mind of Paul in them to which the apostle gives expression in the words: "I say the truth in Christ, I lie not, my conscience also bearing witness in the Holy Ghost, that I have great heaviness of and continual sorrow of heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:8.

The saints do look ahead with joyful expectation to the last judgment because then "their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked (reprobated) who most cruelly persecuted, oppressed and tormented them in this world; and who shall be convicted by the testimony of their own conscience, and being immortal, shall be tormented in that everlasting fire which is prepared for the devils and his angels." Belgic Conf., Art 37.

Though such be the believer's comfort; yet so far is he from rejoicing in the eternal torment of the reprobated as such, that, like Paul, he has continual sorrow of heart for the reprobated portion of humanity. For, after all, they are his brethren according to the flesh.

And though the believers do not pray for the salvation of the reprobated, which would be sheer folly and as sinful as foolish, they do love their enemies, bless them by whom they are cursed, do good to them by whom they are hated, and pray for them by whom they are despitefully used and persecuted, that they may be children of their Father which is in heaven. These sentiments should be clearly expressed at the first approach.

Our missionaries would not approach the heathen with some such message as this: that though a man wanted to be saved he must perish, if he be reprobated. That would be proclaiming fatalism not predestination. It is a terrible lie. My correspondent would like to know perhaps just what Scripture passage our missionaries should select for their first approach. Any Scripture passage would do as long as it deals with some phase of the work of redemption. For, as I stated, the Scripture

(continued on page 39)

The Military Mail Bag

AT EASE, MEN! Relax; take it real easy for a few minutes and read these letters we've received in the past month. I know you'll enjoy them. Then, just as soon as you've finished reading, put the **Beacon Lights** aside, take out your pen and paper and start out by saying, "Dear Beacon Lights," etc. You'll find it's not half as difficult as you thought it would be, and I can assure you more people will read and be interested in that letter than you could write personally in two months. So do us that little favor, will you? We'll be waiting.

Our first letter is from Cpl. Don Windemuller. He is from our church in Holland.

Dear Friends:

I have been in the Service well over a year now and must admit that I have never written a letter to *Beacon Lights*. But I will try and say a few words now.

I have been stationed here in California for a year, ever since I completed basic training. I am attached to the Medical Division and hold the title of *Medical Corpsman* or just plain *Doc*.

I receive *Beacon Lights* every month and sure enjoy it. It is an inspiration to read the true Word of God the way I was always used to hearing it preached and it helps give a serviceman a real spiritual lift.

The way things look at the present time I may not stay Stateside too much longer. But of course, we know that the Almighty God goes with His people wherever they go, so we have nothing to fear.

I will close now and will try to be more faithful in my writing and write more often in the future.

Sincerely yours in Christ,
Cpl. Don Windemuller, 16346002
3535 Medical Group
Mather Field, California

KENNETH EZINGA
Grand Rapids, Michigan

Here's a picture that Don enclosed with his letter.

Next, we have one from Sgt. Fred Schaafsma. He is an old schoolmate of mine, and is one of the few married men who is unfortunate enough to be in Service. He has just been promoted to Sgt. 1st Class, so that helps their financial affairs a little.

Dear Readers:

In the last issue of *Beacon Lights* I noticed a change in editors. There has also been a change here since I wrote you last. Since then my wife and daughter have come to live with me.

We have our own trailer located on the Post, in a park built for this express purpose. It is about 300 yards from my unit and about one block from Chapel.

Kaylene—our daughter—goes to the Sunday School at the Chapel. It certainly is a far cry from our Protestant Reformed Doctrine. But we feel it is better than nothing and try to receive a blessing from the services.

This past week we attended "Mission" services at the Chapel. The preacher was better than the average Chaplain but the whole service didn't last 35 minutes.

Once again we say "Thank you" for the *Beacon*

Lights. We certainly enjoy a paper from our own church.

Again thank you,

S.F.C. Fred Schaafsma, 36452413
354th M.P., Co. Z.I.
Camp Pickett, Virginia

Dear Beacon Lights Readers:

If you have read the letter that we wrote before in *Beacon Lights* you will remember who we are. Yes that is right: Ralph and Vern. The last letter we wrote you was when we had a wonderful meeting in Camp Kilmer, New Jersey. And now here we are six months later in Germany. And we are together again on a Sunday, just like the last time. We are writing in Vern's day room as I received a three day pass and came here to see Vern. Last month Vern came to see me and the two of us went on to see Gerald Kok. We had a real nice time together.

Now a little bit about our jobs over here in Germany. When Vern left Camp Kilmer he was in the Infantry, but now he has a job that is a little more specialized and that is a surgical technician. It is a very interesting job. He must assist the doctors in operations. It is a job that he can learn a lot from. Vern just finished six weeks of school in Dergendorf and now he is stationed in Permasenn, which is in the French Zone, approximately sixty miles from Paris.

My job is the same as it has been most of my time in the Army, and that is cooking for all the boys in our Battalion. When I came over here they gave me the job of baking for a while and then they changed me back to cooking at my request. It's a good job, except when you have to get up at three-thirty in the morning.

I am with the same boys that I have been with for the last fourteen months, ever since I have been in the Army, and I will be with them until we go back home because we all came in at the same time.

And now dear readers we come to a few questions that we were asked to answer by the *Beacon Lights* staff through letters which they have sent to each one of us, pertaining to mission work over here in Germany. We will try to answer these questions to the best of our ability.

First of all, Vern has had the privilege of visiting a German Methodist Church and also a German family. He said that he just about froze to death because the Germans are a warm blooded people. They were very sincere in the Word of God in the way that they preach it. When they walk in church they stand up to pray. Their sermons do not last as long as those back home, but they do give you the feeling that you are in the house of God. The hardest part of it is that it is hard to understand their language.

As far as distributing Protestant Reformed literature, we can only do that in our camps. In Vern's camp they all laugh at him, and in my camp there are a couple of boys from the Christian Reformed Church, and I pass my church papers and *Beacon Lights* on to them. Otherwise all the boys just let it in one ear and out of the other.

We feel that God has placed us here to spread the precious truth of ours on to others. But most of all we feel that He has placed us here to try us among the sinfulness and wickedness of the world. If we had to count the times that we must say "No" to many temptations we would never be able to stop counting. Of course as children of God we know we cannot do this of ourselves. But it is our Father in heaven Who helps us to stand hard and true to Him through it all.

There are a few who are interested in our publications. But as a whole most of these boys are young men like us, yet they have the minds of children and would rather pick up a comic book and read it, rather than read anything with religion in it. It makes your heart sick to see things like that. You ask them what enjoyment they get out of it and they will say, "Well, it helps to pass the time away." That is all they want, to pass the time away and have a good time.

As for opening a mission field where we are, we would say No. As much as we have heard and read about the German people they are set on

their Catholic religion and you can't even talk anything else with them.

I have never been invited to a German home, but Vern has and he said he enjoyed it very much. Their food is well prepared, and the people are neat in their ways. When Vern was home he said nobody could beat his Mother's cooking. But boy, these German people can really cook. Vern also had the privilege of sleeping in their old-fashioned feather beds, which he says were really comfortable. He said he knows how the Dutchmen used to sleep in the Netherlands, when they used to put their warmed up brick in the bed before retiring at night. As a whole, their homes are not very big and they have very small rooms.

Now as to the spiritual benefit from our services. As a whole, they don't amount to much. But it depends a lot on the chaplain that you have. Our chaplain preaches some very Reformed sermons. But Vern's just gets up on the platform and tells a little story. The things we get the most spiritual benefit from are those wonderful Christian letters that we get from those who are thinking of us at home. So those of you who are reading this letter now, why don't you drop us a few lines?

Well, dear readers, the end of another wonderful Sabbath day is drawing to a close, and it has strengthened us to stand against the temptations for another week. And we have satisfied our minds by dropping you a few lines. If you want any more information just drop us a few lines, and we will be glad to answer your letters.

Now it is bed time for young boys like us so we will say Goodnight, and God be with you till we meet again.

Your Brothers in Christ,
Ralph Henry DeYoung
Laverne Casemier

Ralph is stationed in Wurzburg, and Laverne in Permaseen.

Pfc. R. H. DeYoung, Jr. 55072229
Hq. Btry., 194 F.A. Bn.
APO 800 c/o P.M. New York N.Y.

Pfc. L. Casemier, 55151203
Hq. 32 Mob. Army Surg. Hosp.
APO 46 c/o P.M. New York, N.Y.

We say "thank you" for such fine letters, fellows. Keep it up! Your time certainly is not wasted when you let us back here at home know that you are fighting the "good fight of faith."

Cpl. Peter Vander Woude from First Church has just joined the civilian population. He was discharged the 3rd of March. So take hope, fellows. Your turn will come.

That's it for this time. Keep those letters coming. If you've never written to us, now's the perfect time.

ANSWERING AN INFIDEL

Reply to an atheist, who had mailed him some infidel literature, one Christian gave the following excellent answer:

"My dear sir, if you have anything better than the Sermon on the Mount, the Story of the Prodigal Son, and that of the Good Samaritan; or if you have any code of morals superior to the Ten Commandments; or if you can suggest anything more consoling and beautiful than the Twenty-third Psalm; or if you can supply anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament does, please send it along."

There was no answer.

—Preacher's Magazine.

BIBLE OUTLINE

REV. MARINUS SCHIPPER
South Holland, Illinois

OUTLINE 25

4. THE FACT OF OUR CHRISTIAN LIBERTY—(1 Cor. 6:9-20)

a. The bondage from which liberated. vss. 9-11.

What the apostle has to say from here on to the end of the chapter has reference, of course, to the corrupt conditions he had called to their attention in chapter 5, and thus far in chapter 6. The Church had condoned these corruptions and was apparently too weak to correct them. The apostle therefore becomes very sharp and definite in his condemnation of the evils, but also very patient in leading the Church to realize subjectively all the implications of her liberality in Christ. That the latter is true, is evident from the many times he asks the question: Know ye not? (see the verses 2, 3, 9, 15, 16, 19).

The corruptions condoned by the Church are those which, if not repented of, must of necessity exclude from the kingdom of God. The unrighteous cannot inherit God's Kingdom. Concerning this truth the Church should not be deceived. Perhaps there were some in the Church still under the influence of the philosophy of paganism which held the view and propagated it that the corruptions in the Church were mere natural things to be expected as long as we are in this world, but that very really they had nothing to do with one's relation to God or His Kingdom. Perhaps it was the old distinction of nature and grace which it is said have nothing to do with each other. Be not deceived, says the apostle. You know better. The unrighteous inherit not the Kingdom of God.

And then the apostle enumerates as it were the solemn roll call of the damned who shall forever be outside that Kingdom. Striking it is that there are ten classifications mentioned that cover the category of the lost. I suppose the apostle could have added many more vices to this list, but he stopped at ten. It seems that he is saying: all who are unrighteous and remain in this state, are lost. And the sins descriptive of this unrighteousness all describe the depravity and bondage of human nature. The unrighteous are not described as haters of God and transgressors of His holy commandments, emphasizing the ethical nature of sin; but rather that which is the result of this hatred of God. God, according to Romans 1, gives the sinner over to a reprobate mind to do things unseemly. And so also here, the bondage of corruption is manifest in the sins committed against our bodies and those related to the bodies and properties of others. It is true that the sin of idolatry is also mentioned, but this too undoubtedly must be connected to the sins that accompanied their idolatrous practices.

Of these corruptions, the Corinthians were fully aware, and the apostle adds: "And such were some of you." That was their former bondage.

"But," says the apostle, "ye are washed, etc." They have been liberated from these things, from these corruptions. They were in the past, but do not go back to them.

It appears that the apostle speaks of their liberation from the subjective point of view. Notice the order of their liberation. It is first washed, then sanctified, then justified. Objectively speaking the order would be in reverse. We are justified, then sanctified. But here justification is mentioned last to emphasize the order of experience. The expression "but ye are washed" most probably should be translated "but ye washed yourselves." It probably means that they had consciously subjected themselves to baptism when they had been translated from darkness to light, from the bondage of corruption to the liberty in Christ. This cannot mean, of course, that the sinner washes himself from all his guilty stains. We know better, that it is the blood of Christ alone that washes away our sins. Yet, subjectively the sinner also plunges himself in the fountain of blood when believingly he comes under the water of baptism. And rising out of that water he experiences newness of life and the grace of justification. It is the liberty one experiences when he is circumscribed by "the Name of the Lord Jesus Christ and the Spirit of our God." When we are placed in the circle of the Name of Christ and the Spirit of God, we are truly liberated.

b. The exercise of our liberty: vss. 12-17

But does the liberty whereby Christ has made us free give license to do as we please? Such may have been the conclusion some had drawn from the doctrine of Christian liberty. Hence, with all kinds of excuses they allowed for all kinds of corruptions, also the corruptions in the Church of Corinth.

And so, the apostle reiterates what he no doubt had told them before. "All things are lawful for me." Yes, that is true. We are not under the law of "touch not, taste not, handle not." We are not subjected to ordinances of men which are intended to curb the body ritualistically, and deprive it of enjoying that which God has created for our enjoyment. We know of no law of work righteousness which has merit with God. Standing in the liberty wherewith Christ has made us free, we stand in the liberty of the Son of God. "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:34-36. Jesus and Paul both teach that in Christ God liberates us from the real bondage of sin and gives us the true liberty of His house and covenant. But does this mean that liberty is license? Paul says: "but not all things are expedient." And further: "but I will not be brought under the power of any." Paul is determined not to be a slave to anything, harmless though it be in itself. Not only would he maintain self-control, but he wills that himself and all things be brought into subjection to the will of Christ. That is the Christian's true liberty. The freedom of the fish is its subjection to the law of the water. The freedom of the Christian is his complete subjection to the will and glory of Christ.

Verse 13 illustrates this truth. "Meats (food) for the belly, and the belly for meats (food)." Robertson suggests that this was a proverb which some in Corinth used to justify sexual license. We have no way of ascertaining whether this is true. However, it is true that indulgence in food and drink historically stand in close con-

nection with the vices of fornication and adultery. It is a fact that accompanying their pagan feasts were the debaucheries of vice and crime in the history of the Greeks and Romans. But this expression will stand without historical connection. It is a law of God that food is created for the belly, and the belly for food. But does that end the matter? Is the belly or food an end—in themselves? No, God must be the end. The body was not created for fornication, but for the Lord. That it is for the Lord, is evident in the resurrection of Jesus, and also in our resurrection (vs. 14).

If then our bodies are for the Lord, and ',members of Christ," how shall we make them the members of an harlot? God forbid! It is a truth self-evident that "he that is joined unto the Lord is one spirit." And in one spirit we must be, not flesh. "What the harlot is in her vice and degradation, he becomes who joins himself to her." (Lemski). But he who joins himself to the Lord "is one spirit with him." We are then subjected to His will and love all that He loves, and therefore hate all He hates. That is the exercise of true liberty.

c. The application of this truth in Corinth. vss. 18-20.

Because ye know that the unrighteous shall not inherit the Kingdom, and because ye are washed, sanctified and justified in the name of Christ and Spirit of our God, and because not all things are expedient for you tho' lawful and because ye know that your bodies are the members of Christ and one spirit with Him, therefore Church of Corinth "Flee fornication!"

This imperative is negative, you understand, in view of the existing conditions in Corinth which need serious correction. Fornication violates Christ's rights in our bodies, so the apostle had instructed in vss. 13-17; but it also ruins the body itself. Hence, the apostle continues in vss. 18, 19 with "Every sin (sinful act) that a man doeth is without the body; but he that committeth fornication sinneth against his own body." And further: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

When the apostle declares "every sin that a man doeth is without the body," he refers not only to the acts of sin but also to the results. Even gluttony and drunkenness and the use of dope are sins wrought on the body, not "within the body," in the same sense as fornication. In fornication the body is the instrument of sin and becomes the subject of the damage wrought. In respect to his body the Christian knows especially two things. He knows that his body is the temple of the Holy Ghost because he is a member of Christ and the Spirit of Christ dwells in him. He knows too that with body and soul he is not his own but belongs to his faithful Saviour, Jesus Christ (L.D. I). Since therefore also his body belongs to Christ he has no right to use it in the service of sin.

Moreover, the imperative: "Flee fornication!" has a positive implication. "Therefore glorify God in your body." When it is considered that our bodies are not our own for we "have been bought with a price," the price of the precious blood of Christ (I Pet. 1:19; Matt. 20:28), and we consider also that evidently our bodies were precious to Him, then we will understand the enormity of the sin of fornication. And further, we will seek to use our bodies to the intent for which they were redeemed, namely to God's glory. Surely the

Church at Corinth should now understand how awful her condition was that allowed these sins in her midst.

As to the words "and in your spirit, which are God's" which occur in verse 20, it is doubtful whether they belong to the text. In the Greek they appear only as a second reading.

Questions for Discussion

1. What is the difference between the doctrine of Christian liberty and Antinominianism?
2. What is meant by "adiaphora"? Does Paul refer to this in verse 12?
3. What is the difference between fornication and adultery, if any?
4. Does the "new man" in Christ include also our bodies? If so, why must our present bodies disintegrate in the grave?

OUTLINE 26

B. QUESTIONS REGARDING MARRIAGE AND CELIBACY—Chapter 7

1. ON MARRIAGE AND CELIBACY IN GENERAL—(I Cor. 7:1-9)

a. The occasion for this subject.

It should be plain from vs. 1 that it was not the apostle's intention to write on the entire subject of marriage. The occasion for writing on this subject was evidently a series of questions the Church had sent to him. The apostle had criticized the Church for condoning loose practises (Chapter 5), and, though the Church could heartily agree with the apostle's criticism, this did not mean that all their problems were immediately solved. Hence, the Church must have raised several questions which they expected the apostle to answer. One of these questions must have been: Is it always necessary for a man to marry, or are there certain circumstances when it would be better to abstain? And most likely there was a specific case which the Church had in mind when it asked this question. If understood in this light, we will also understand why the apostle, though speaking of marriage, does not say all that he could have said about it. For instance, we read nothing in this Chapter of the typical significance of marriage of which Paul speaks in Ephesians 5.

b. *Erroneous conclusions.*

Several erroneous conclusions have been made from the instruction which the apostle here gives regarding marriage and celibacy. There are those who conclude that the apostle advocates celibacy in preference to marriage. They base their conclusion on what Paul says in vs. 1: "It is good for a man not to touch a woman." And again, in vss. 7, 8, where the apostle would have all men be as he was namely, single or unmarried. Still others find in this instruction a basis for the conviction that marriage is a state inferior to celibacy not only, but marriage is a state for the morally weak. To them marriage is a way out for those who have the gift of continency. Though marriage may be in certain cases good, celibacy is better. The Romish Church, no doubt, rests its theory of unmarried priesthood and nunnery upon this passage.

c. Idea of celibacy and marriage.

It should be established first of all that Paul in no sense of the word disdains the institution of marriage. Rather in the light of what he writes here and again in Eph. 5, it is plain that he highly exalts this creational ordinance of God. Paul conceives of marriage as

a union of one man and one woman (no polygamy) in which both have duties and responsibilities which they mutually realize. (vss. 3-5). And according to Eph. 5, Paul not only looks at marriage as a divinely created union before the fall into sin, but also after the fall, thru regeneration, a union in which a man and woman exemplify in a creatural sense what takes place spiritually in the marriage of Christ and His Church.

Thus considered, marriage, according to the apostle, is a divine institution to be kept holy by those who enter into this state. When the apostle writes: "it is good for a man not to touch a woman," he does not mean that it is sinful to do so, but he evidently refers to a specific case mentioned by the Church. In the case mentioned (what ever it was, we know not), it would be good. In other words, the apostle can conceive of a case or cases where it would be better for a man not to touch a woman, i.e., be sexually related to her. No doubt the case referred to a man or a woman in the unmarried state. If a man cannot control himself, then let them marry lest they commit fornication, the very sin which seemed to be so prevelant in Corinth. This cannot mean of course, that marriage was instituted to be a way of escaping the sin of fornication. That is not the purpose of marriage, neither is it so that those in the married state cannot commit this sin. (See Heid. Cat. L.D. 41).

In the marriage relation there are mutual duties and responsibilites to be carried out. Vs. 4 does not deny the headship of the husband over the wife which Paul emphasizes in Eph. 5:22, 23. He is here simply pointing out that in the sexual relation both lose the authority or right over their own body, or rather transfer that authority equally to the other. So intimate is the marital relation as far as the body is concerned. The only exception to this (see vs. 5), and this also by mutual agreement for a definite time, is when each seeks to be at leisure to carry out their religious duties, private devotions. However this is not mandatory (according to commandment) but according to concession (vs. 6). He means to say that husband and wife may deprive each other for a season which is good, but this is not commanded of them. The apostle, it appears, is only advocating self-control also in the married state.

However, he also conceives of this self-control outside of the married state, and which incidentially he preferred (vs. 7). Though he would not advocate celibacy for all, for all do not have this gift and calling, he believes there are some, including himself, who will and must practice it. There is a case when it is good not to touch a woman, if one can control himself, and the apostle is the example of that case. He had a calling of God, which, were he married would have made it difficult for him to fulfill. There are those who are made enunchs for the Kingdom of heaven's sake. (Matt. 19).

Questions for Discussion

1. Is the celibacy practised in the Romish Church to be defended in the light of Scripture.
2. What is the purpose of the institution of marriage?
3. If marriage is a symbol of the union of Christ and His Church, how can Paul desire to remain unmarried?
4. Does vs. 6 militate against infallible inspiration?
5. Disprove that marriage is a sacrament as the Romish Church has it?

OUTLINE 27

2. SEPARATION IN THE MARRIED STATE. (vss. 10-16)

a. The question of separation

To understand this section of the chapter, it is well to keep in mind what we said before, that evidently the apostle had received a series of questions from the Church which arose out of the instruction he had given regarding existing conditions in the Church. In the preceding outline the advice was given especially to those in the unmarried state. But now a question arose with regard to the state of those already married.

Undoubtedly there were several instances in the Church where one of the married parties had become a believer in Christ. The other party remained in his unbelieving state. And so the question arose: Would the apostle advise that the believer should separate from the unbeliever? It is not a question here: May a believer marry an unbeliever? The apostle would make short work of such a question by asking another question: "What concord has Christ with Belial, or a believer with an infidel, etc." II Cor. 6:14-17. No believer has any business to marry an unbeliever. But here we have a believer and an unbeliever already married. It is a case of both being unbelievers when they married, and of one of the married parties now becoming a believer. Should then the believer separate from the unbeliever? That is the question.

b. Advice on separation.

We notice first of all that the apostle dwells first on the command of the Lord which stipulates the inviolable nature of the marriage bond. Paul evidently refers here to the instruction which the Lord gave, recorded in Matt. 5:31ff; 19:3-12; Mark 10:9-12; Luke 6:18. (Look up the passages). And he bases also his instruction especially on this command of Christ: "What therefore God has joined together, let not man put asunder." Though all marriages are not "in the Lord", all marriages are nevertheless so that God joins the parties in marriage. He gives unto each his mate. And marriage is a union of two persons which only God can break, and He does so only by death (Rom. 7:2, 3). It is our opinion that a study of the above mentioned Gospel passages will show that separation is possible only on the grounds of fornication, but physical separation does not destroy the marriage relation. Only death of one of the parties can dissolve the union. And this is also the instruction of the apostle here with regard to the separation of a believer and unbeliever. The Lord had not given any specific command in this case. He only spoke of the case of fornication. But the principle holds also here. Therefore "let not the wife separate from her husband (vs. 10) and let not the husband send away his wife." (vs. 11).

However, in the second place, the apostle continues "if in spite of Christ's clear cut prohibition, he or she gets separated, let her remain unmarried." We must notice here that the apostle makes no allowance for remarriage even of the innocent party. Either she or he should remain unmarried, or be reconciled. That is the rule to follow.

In the third place, the apostle, speaking now specifically of the matter of the believer separating from the unbeliever, declares that if the unbeliever finds it agreeable to live with the believer, then the believer should not attempt to put the unbeliever away. They should continue to live together.

And fourthly, if the unbeliever decides

nevertheless to depart, then the believer is free to let the unbeliever go. The believer is *not* under obligation to live with that person. But also here it must be understood that the innocent party may not marry again. However, the believer should not be happy to let the other go until he or she has done everything in their power to avoid it. Calvin writes: "a desire for divorce is at variance with our profession."

c. The unbeliever and sanctification.

In vs. 4, we have the reason given why the believing husband or wife should not separate from the unbeliever. "For the unbelieving wife (or husband) is sanctified by the believing husband (or wife)." And, "their children are holy." It stands to reason, and it is also in accord with all Scripture, that this cannot mean that the unbeliever becomes holy in the ethical, spiritual sense, by virtue of his or her marriage to a believer. Neither does it mean that children born of such a marriage are holy in the ethical sense of that term. The very fact that they are unbelieving excludes all thought of personal, spiritual sanctification. As far as their persons are concerned, all unbelievers are unsanctified. Neither can we agree with those who believe that the apostle means to say here that the unbeliever has some kind of a blessing bestowed on him thru his marriage with a believer, as if God gave some kind of grace to the ungodly because of his marriage to a believer. Neither does this sanctification refer to some ecclesiastical sense in which the Church must reckon the unbeliever as worthy to be taken up in her membership because he or she is married to a believer.

But it does mean that the unbeliever as party in the marriage is sanctified by the believing mate. The believer determines the character of the marriage from a spiritual viewpoint. If one of the parties is a believer, then that party makes the marriage to be in the line of the covenant, and the children born of that marriage are not unclean, but holy. Here, of course, it must be clearly understood that the term "holy" as applied to the children does not refer to some kind of an external holiness, but to an actually being holy in Christ. Naturally this cannot mean that each child that is born is head for head holy in Christ. Neither does it mean that "all your children are holy." But the generations of God's people are here treated according to their spiritual seed.

d. The believer saving the unbeliever.

From what has been said so far, it should be plain that we understand the apostle as saying that the believer (husband or wife) is not at liberty to separate from the unbeliever. If there is to be any separation the action must come from the unbeliever. And in such cases the believer "is not under bondage." By the latter we do not understand the marriage bond as such is broken (for no can can break it) but the apostle evidently refers to the command to live together. (vss. 12, 13). If the believer has done all in his or her power to stay together, and the unbeliever departs anyway, then the believer is free from the command to live together.

But one who is a believer should not conclude too easily that he or she is free. There is also another thing to keep in mind, that should also serve as an incentive for living together. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

There are those who have sought

the marriage of an unbeliever on the grounds of this text. When they were warned not to seek that marriage, they argued: Does not Paul say whether thou shalt save thy husband or wife? And, ignoring the advice not to marry, they went thru with it anyway. This is an awful sin. But the apostle as was said is speaking here of those who are already married. And one of the married couple is a believer. Rather than to leave the unbeliever, should not the believer try to save the unbeliever? O, of course, this does not mean that man can actually save. God, in Christ, only saves. But God is pleased often to use human instruments. So if the unbelieving be pleased not to depart, is it not possible that by the good conversation of the believer he or she may be won to Christ? An unbeliever is not necessarily a reprobate. He may become a believer.

Questions for Discussion

1. Is "departing" the same as divorce?
2. If one of the married couple departs, is the other free to marry again?
3. Are all the children of believers "holy"? If so, in what sense?
4. Is it proper to say that we will save souls for Christ?
5. How would a believer proceed to save an unbeliever if that is possible?

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OUTLINE 28

3. WALKING ACCORDING TO OUR CALLING — (Vss. 17-24)

a. A General Principle to Determine the Question Regarding Separation in Marriage.

Evidently the connection of thot between vs. 17 and what follows is with the latter part of vs. 15. There the apostle spoke of the freedom of the brother or sister whose unbelieving mate is determined to separate. As we said before, the believer cannot do anything about it if the unbeliever so determines to leave. If the believer has done all in his or her power to keep the marriage union, then in that case the believer is free. (This does not mean, of course, to marry again).

But, the apostle continues in vs. 17, this should not be easy. There should be no reckless abuse of our liberty. We are not to forget that the Lord also determines our lot, and in every state we are in we have a calling of God. If our lot has been to be united by bonds of flesh and blood to an unbeliever, as the case evidently was in Corinth, well then also in that lot we have a calling to realize. This truth the apostle emphasizes with apostolic authority. It must be maintained in all churches.

Regarding that calling, the apostle evidently refers first of all to the call which came to them in their unbelieving state, the call to conversion. Here are two (husband and wife) pagans. The Gospel of God came to them, and God by the Spirit and Word of Christ called one of them out of darkness into light. That is one aspect of the calling. But that calling also includes their daily vocation in the state and condition in which they are found. And they should not easily set aside that calling. That is, they are to be lights in the midst of darkness. They are to walk as children of light even in the presence of children of darkness. Yes, even when their mates belong to the latter class.

b. The Principle Illustrated by the Case of Circumcision.

"Is any one called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not become circumcised."

Did God call them when they were uncircumcised? Well then, that is the state in which they are to realize their calling. Did He call them when they were circumcised? Well then, that is the state in which they also are to realize their calling. Neither to be circumcised nor to be uncircumcised is anything. But the keeping of God's commandments is something. And that commandment is that in whatever state we are in there to realize our calling to be children of light.

Of the worth of circumcision or uncircumcision, Paul also spoke in Gal. 5:6 6:15; and Romans 2:25-29. He is not a Jew whose circumcision is outward in the flesh, but he is a Jew whose circumcision is inward, of the heart. When he was called therefore by God, whether Jew or Gentile, let him abide in that wherein he was called. The Jew must not seek to become a Gentile, nor must the Gentile seek to become a Jew, but each must seek to walk as a "new creature" by faith which worketh by love.

c. Illustrated by the case of slavery.

Also here the apostle was dealing with a case well-known to the Corinthians. Many were slaves, literally, when the Lord called them. Does that mean now that one who is a slave must seek to leave his bondage? O, if that could be realized the apostle grants that the slave may take advantage of it. But that isn't the important thing. "For he that is called in the Lord, even though he is a slave, is the Lord's freeman: likewise, also he that is called, being free, is Christ's servant." Though one called in the Lord is literally a slave of man, in the estimation of the Lord he is the Lord's freeman. And he that is freed by the Lord is become His servant. Christ has bought him with a very dear price of His own life, so that he belongs entirely to Him with body and soul. It follows then that if he is Christ's he will never more seek to be the servant of men spiritually, though physically he is born a slave. As a physical slave of man, he knows he is the Lord's freeman, and spiritually Christ's slave. And this service of Christ and calling he will realize in his physical bondage.

Both of these illustrations must serve to show also the believer in a mixed marriage what his or her calling is over against the unbelieving husband or wife.

Questions for Discussion

1. What constitutes one's walk?
2. In what sense does the illustration of circumcision or uncircumcision serve the apostle's purpose?
3. How does the illustration of the servant serve the apostle's purpose?
4. Why does the apostle add: "therein abide with God" in vs. 24?

We Acknowledge with Thanks:

Gifts for Beacon Lights Fund

4th Singspiration	$26.96
Chas. W. Doezema	11.50
Mr. & Mrs. G. Stonehouse	5.00
Manhattan Y. P. S.	10.00
Hope Singspiration	33.92
Creston Church	5.00
Hollandsche Vrouwen Vereeniging (1st)	10.00
Miscellaneous	.75

Servicemen's Fund

Manhattan Y. P. S.	10.00

PROPOSALS - consider these matters

THE EXECUTIVE Board received the following Proposals from our Young People's Society of Oaklawn and we now forward them on to all our societies by way of BEACON LIGHTS. After considering these proposals we have decided to pass Proposal No. 1 on with our approval and are passing Proposal No. 2 on with no comment. We would further like to urge and request all our member societies to study these proposals before the next Convention so that the Delegates can come to a proper decision when the time arrives. We thank our Oaklawn Society for their active interest in our Federation and encourage all our member societies to send us any suggestions or proposals that they feel will be to the betterment of the Federation. We kindly request that all proposals be sent in by May 31, 1952 so that there will be ample time for them to be considered and published in BEACON LIGHTS before the coming Convention.

Proposal No. 1

We propose that the delegate board of our Young People's Federation mandate the secretary of the Federation Board to furnish each member society with a copy of the official minutes of the Convention annually. These minutes could be mimeographed.

Motivation:

(a) each society can discuss individually the official decisions made at the convention.

(b) each society may be officially informed as to the decisions and that especially when its delegates are unable to attend the convention.

Proposal No. 2

In this proposal we desire to present a plan to the Convention of Young People's Societies according to which the present set-up of Federation and Convention Finances would be altered. We offer this recommendation for your consideration and evaluation.

First, at present we have really three separate Funds. There is the Beacon Lights Fund, The Federation Fund, and the Convention Fund. The first receives finances thru: (a) subscriptions, (b) gifts and offerings, (c) singspirations. Its expenses consist in the publication of Beacon Lights. We recommend that this remain unaltered.

The second fund is that of the Federation. Into this Fund is received the annual assessments of each society and the surpluses of Mass Meeting collections. Out or this fund is paid: (a) the general operation expenses of our Federation Board. (b) Traveling expenses of Convention delegates. Because of the fact that this last item properly belongs to the Convention proper, we recommend a change here. We recommend that the Annual Assessments (receipts) and that the Annual Traveling Expenses of delegates be transfered to the third Fund, i.e., that of the Convention. This leaves only the proceeds of the Mass Meetings to cover all the operating expenses of the Federation Board. In light of the reports of the past five years we believe this will be adequate. If not, however, another provision can be made by which the finances could be raised to cover these expenses which normally are not very large. The reports of the last five years reveal:

Mass Meeting Rec.	Fed. Oper. Exp.
$ 73.22	$130.82
164.48	146.31
72.63	42.57
5.73	85.17
134.72	103.06
$450.78	$507.93

Over a five year period there is a little more than a $50.00 deficit. We do not believe, however, that the Federation Board should be operating on a very narrow margin but that it should be allowed sufficient finances to carry out its work with greatest expediency. We might suggest that each year the Convention Fund (Fund III) allot a certain amount to the Board to give this margin. This amount could be based on the need in former years, the balance in the Federation Fund, and the contemplated future activities of the Board.

The third fund is the Convention Fund. Into this fund is received (a) gifts of convention patrons, (b) collections of Convention Mass Meetings. (c) Receipts from the sale of tickets to convention activities. Out of this fund is paid all the convention expenses except travel. If there is a profit the host society under the present set up is allowed to dispose of it as they see fit. If a deficit that Society bears the loss. This set up we like to suggest be changed and recommend that there be a complete renovation of the financial system. We offer the following recommendation for consideration:

(1) that the Treasurer, Ass't. Treasurer and Librarian of the Federation Board be appointed as a permanent committee to handle the Convention Finances, and to work in conjunction annually with the host society.

(2) that all convention expenses (including travel of delegates) be paid out of this fund and that a committee together with the host society present an annual report of all convention receipts and expenses. A report of this nature we do not at present receive and consequently we never know the cost, etc., involved in our conventions.

(3) That each Society of the Federation be assessed three times per year (in October, January, and May). on the basis of their membership. This triple assessment, plus patrons gifts, collections, etc., be used to cover the convention costs. Let us now elucidate upon this and explain how we would suggest this be worked out practically. Suppose, to use a figure, there are 300 young people, members of Societies belonging to the Federation. Suppose, to suggest another figure (which may be way off) that the assessment was put at $1.50 and that three times a pear. This would would bring in $4.50 per member or $1350.00. Upon payment of their full assessment each Society would be given "free passes to all convention activities" for each of its assessed members. This pass entitles all assessed members to a free access to all convention activities (outings, banquets, etc.). If then, there are also young people who are not society members but would like to participate in the convention, they, too, can do so by purchasing a "pass" from the Federation Finance Committee for the price of the total annual assessment which in this case would be $4.50. We would recommend that the amount of the assessment be decided by the Delegate Board at each convention and so each convention would determine and limit the extent of the coming one. Then the host society has something definite to go by in their planning, etc.

We suggest this proposal for consideration because:

1. It will eliminate all handling of finances at the convention proper and take away the anxiety of the host committee of ascertaining whether they are going to end up "in the red", "break even", or "be in the black".
2. It will give the host Society money in advance (by May of the Convention

year) with which to work and plan the convention.

3. It will eliminate the practice of many to attend only the banquet and ignore the rest of the convention. In the past this situation has undoubtedly even "crowded" out some who were faithful to the whole convention from the banquet.

4. It will encourage a larger attendance at conventions as each member of the Society will be paying for it whether they attend or not. It's only human nature to avail itself of that for which it must pay.

   (a) It will eliminate the inconsistent practice of past years when at some conventions delegates were requested to purchase banquet tickets and others not. In this connection we remind you that to adopt this proposal would require a recinding of the decision made in Article 37 of the 1949 Convention minutes.

   (b) It will enable the Committee of Finances to send the travel expenses check to each Society in advance. All the assessments would be paid in May. The Committee could figure the mileage for one car from each Society to the place of the convention and figuring so much per mile could arrive at the amount due each Society for travel expense. This would then be sent to each Society's treasurer who in turn would forward it to the proper delegates if they were attending the convention. In the event no delegates attend, the check could be returned by the Treasurer of the Society to the Federation Finance Committee. Thus also the handling of this matter would be eleminated from the Convention Proper.

Young People's Society of the
Oaklawn, Prot. Ref. Church.

QUESTION BOX

(continued from page 24)

-doctrines regarding our salvation constitute a *logically* integrated thought structure so that every gospel text treats of predestination either directly or by implication. Take as an example the following scripture at I Timothy 1:15: "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners . . ." If this text is to be rightly explained predestination **must** be brought into the exposition of it.

It stands to reason that our missionary ministers would not for the first time approach heathen people who had never before heard the Gospel with a learned dissertation on predestination nor with a learned dissertation on any other Scripture-doctrine regarding our salvation, especially not if these heathens were unlettered men with the apperceiving mass of savages like the Hottentots. If these were the heathen to be instructed the presentation would have to be extremely simple. But all heathen are not Hottentots by any means. The Greeks of Paul's day, though heathen, were a highly civilized and cultured people.

Paul was the apostle to the heathen. We should therefore study his approaches. One example, that of Paul's approach to the jailer in whose prison Paul and Silas were shut up. The prison doors had been opened by an earth-

quake. The keeper, supposing that the prisoners had escaped, drew his sword and was about to kill himself when Paul cried out with a loud voice: "Do thyself no harm, for we are all here." The keeper was terrified. Leading Paul and Silas out of the prison, he asked: "Sirs, what must I do to be saved?" And they said: "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." That was Paul's first sermon to this heathen brought under the conviction of sin by the voice of God that came to him through that earthquake. But then we read: "And they spake unto him the word of the Lord, and to all that were in his house." And certainly it was a word bearing also on predestination. For it was the Word of the Lord. It was Gospel. And predestination is the heart of the gospel. It is the Gospel.

Herewith I have answered also the second question of my correspondent—the question: "How would our covenant view be explained to the above people."

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. . . in Song

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