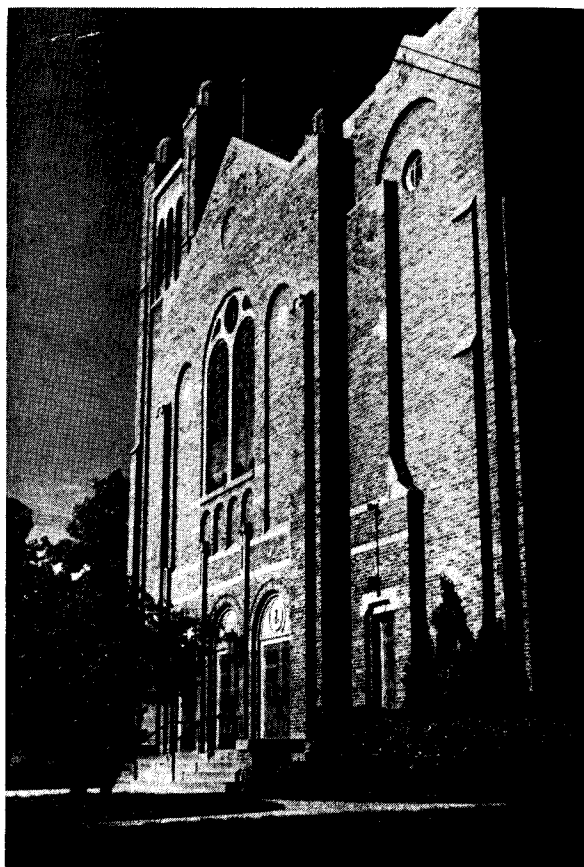




# BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



1953 CONVENTION  
TO BE HELD AUGUST 18, 19,  
AND 20 AT GRAND RAPIDS,  
MICHIGAN.

THE AUGUST ISSUE FOR 1953

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# BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOL. 13

AUGUST — 1953

NO. 8

## The Practical Implications of Reformed Doctrine

REV. R. C. HARBACH

*Grand Rapids, Michigan*

PERHAPS A better title would be, Practical Principles of Reformed Doctrine. What, to the Reformed thinker, is a principle? A principle is a determined, fundamental truth deduced from the Scriptures, comprehending many subordinate doctrines and guiding us as a right rule of conduct or action. For us there is basically one principle. It is the creed-principle. This is essentially the Reformed principle of the primacy and authority of Scripture. For our faith and life is governed by the principle of sound doctrine. Now "doctrine" implies interpretation of doctrine. Interpretation of doctrine implies confessions and creeds founded on Scripture. All our Reformed thought, faith and life, therefore, is determined and bounded by the normative principle. Every 'religion' presupposes some sort of normative principle. For Romanism, it is the church which formulates that principle. For Modernism, it is reason which dictates it. Thus we have a mystical-rationalistic principle where man's thought is not based on the concept of the Triune God, but is like a ball of mud floating on the shoreless sea of the brain. For anabaptistic Fundamentalism, it is "no creed but the Bible," and

therefore a rejection of the creeds as if they are overbearing declarations outrageously inferred from Scripture by a minority of scheming men. The practical result of this is superficial, loose and slipshod "Bible study" which proceeds according to unsound principles and individualistic opinions. No wonder, then, that so called "evangelical" concepts are conflicting, hazy and erroneous. We, on the other hand, must have the creed-principle, viz., the Reformed Confessions with Protestant Reformed interpretation.

Now does our doctrinal principle have practical implications? Certainly: doctrine and practice are wedded. Faith and life are inseparable. What is the relation between the two? Respectively, that of the root to the fruit. So the Heidelberg Catechism (Q. 64): "But doth not this doctrine make men careless and profane? By no means: for it is impossible that those who are implanted into Christ by a true faith should not bring forth the fruits of thankfulness." Also Neth. Conf., Art. 24, "it is so far from being true that this justifying faith makes men remiss in a pious and holy life, that on the contrary... it is impossible that this holy faith can be unfruit-

# BEACON LIGHTS

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peculiar is so contrary to our feelings and desires. We want to be well-thought of and looked up to. As you know queer, peculiar people are not popular, but are shunned by everyone.

Dare you converse freely about the things which you believe in your heart to be the things that really matter; the things that are all-important?

Christ tells us in the Scriptures "He that confesses me before men will I confess before my Father Who is in heaven."

Let not fear prevent you from conversing freely, with your family, your friends and those with whom you are put into contact at school or work; about the things of God and of His kingdom. Your witness of these things should always be with tact, kindness, patience and meekness. Those to whom your witness is directed should never be able to reject the witness because of your lack of these virtues, but if they reject the witness it must be a rejection of Christ and of His kingdom, in order that they may be without excuse.

May it never be so that your lack of a consecrated witness and conversation is due to a spiritual lack within. For it is surely true that if we do not experience in our hearts and know in our minds that Jesus Christ is our personal Saviour, and that it is therefore also our desire to please Him in all things and with all things, how can our conversation reveal spirituality?

It is to you who are the Lord's and whose minds and hearts are dedicated to Him that we address ourselves. Be good witnesses of Jesus Christ. Show forth the good confession. Don't be afraid to speak up before all men of the hope which dwells within you.

The people of the world speak freely of the things that fill their hearts. These things are only trivial and vain;

(Continued on page 11)

## EDITORIALS

### WITNESSING A GOOD CONFESSION

THERE IS A COMMON Dutch saying that goes like this: "Waar het hart vol van is, daar vloeit de mond van over."

For those of you who cannot read and understand the Holland language, the meaning and free translation is this: The mouth overflows with that with which the heart is filled.

Listen to the conversation of young school-going children, and you will more often than not, find that the topic of their conversation is their school activities. This is the matter that fills their mind and heart, and is therefore, also that with which their lips overflow.

When they become a little older we find perhaps that, because games and sports are taking a prominent place in their thoughts, so also their conversation is much taken up with that topic.

So also it is quite common to find that the favorite topic of conversation of maturing young people is the opposite sex; of young people of marriageable age, marriage; of young married people, their babies; of older people, their children or business; of old people, the past; etc., etc.

We enumerate these examples to illustrate the fact that usually our conversation is a fair gauge of what occupies our mind, and what it is that occupies our mind is in turn, that which fills our heart.

It is true that there are some exceptions to this rule such as those who, we say, "do not wear their hearts on their sleeves." In other words those

who do not readily reveal their minds and hearts to others, and on the other hand those whose conversation belies that which actually fills their minds and hearts; hypocrites.

What we have in mind however, in introducing this subject, is that we as young people, who confess that we belong to the Lord Jesus and who are regenerated by His Holy Spirit, whose heart and minds are transformed, so often have our lips overflowing with trivial matters.

Let me state it more positively, and I believe more truthfully. We, young people, so seldom have our lips overflowing with that which we believe with our hearts and which we confess our minds to be renewed with.

Why don't your lips and mine overflow with the things of God? Your heart is dedicated to Him isn't it?

Why is so often, your conversation all-exclusively centered upon things which you confess to be of so little importance? Is there no harmony and consistency between your heart and your lips?

There are many reasons which can be given for this inconsistency, but there are no excuses.

This lack of harmony between heart and lip is sin. As there are always many reasons for our sins, but never any excuses so it is with this particular sin also.

Perhaps the most common reason for the sin of a conversation that does not reveal, but rather stifles the confession of the heart, is fear. We fear being different. Oh! to be thought queer and

# TRUTH vs. ERROR

REV. ANDREW PETTER

*Grand Rapids, Michigan*

## RESPONSIBILITY

THE ABOVE caption will immediately raise in the mind of our readers the thought of a certain point of discussion that was for some time coming to the foreground in our Christian life.

The history of the individual Christian life and of the Christian church has a way of bringing such points to the foreground, and to draw then into the focus of discussion. And this is undoubtedly because the thoughts of God are so rich that they are one after the other in turn brought into the center for a full consideration and development. This is no less true of the awfulness of sin of course, which is also given its different seasons and times through the different ages and centuries of history in order that its many sides may develop and be seen.

Today we are undoubtedly living in a time of great doctrinal development. Is it because the Lord is stimulating His people to bring their doctrines and understanding of the Scriptures into vital touch with the fast changing times; to awaken their consciousness and understanding so that they can live their Christian calling in 1953? So that their Christian armor and their Christian equipment is up to date for the awful things of today and tomorrow?

It is sometimes said of certain doctrines that they can become the object of discussion only within the Reformed faith. Outside of that circle they are no problem, but are simply taken for granted. The examples are well known,

such as human freedom, good works, justification, prayer and others.

And so it is with the concept of responsibility. Its problems are most acute in the field of the vigorous Reformed faith. But it is also there that in the light of the Word of God we receive the answer.

The problem usually comes up in the form of two correlated concepts, that of God's sovereignty and man's responsibility, or God's sovereign council and human responsibility.

And the calling of the Church and the path of her healthful life in the service of God wherein she reveals and extols His great saving righteousness and wisdom and glory is that she keeps these two in their proper relation to each other. She may not lose either of these two concepts which are given her in the Bible. If she has a distorted view of either, or if she minimizes the importance of either she has a distorted view of the whole and is going astray.

Now it should be plain that of the two poles in this correlation, the positive pole, the ruling pole is the sovereignty. This is simply plain from such passages as Rom 11:36, "For of Him and through Him and unto Him are all things, to Him be the glory forever, Amen," or Rev. 4:11, "Worthy art thou, O Lord and our God to receive the glory and the honor and the power, for thou hast made all things and because of thy will they are and were created."

Hence we might be inclined to say that thus it appears the sovereignty of God, the ruling pole in this correlati-

# CURRENT COMMENTS

REV. L. DOEZEMA  
*Bellflower, California*

## Disorderly Conduct

Among the youth. There is disorderly conduct among all members and classes of our society. There is public unashamed indecency and crime. But this time we are concerned about the conduct of youth. There is especially the problem of the youth in our L. A. area. It is discerned in public in many ways. Not only the indecent dress and the vain actions of the youth. There are the immoral conduct and indecent scenes that are becoming the common filth of our society, here at least and undoubtedly in other parts of our country. And our newspapers "play up" the subject.

This is not something to which we can close our eyes. The ones who are engaged in training the youth have had the problem for a long time and finally have asked for a meeting of the Christian leaders of the community to present their problems, to seek for advice and to seek for their cooperation to combat this evil.

The church lives in the world and there is always a measure of imitation among the church youth of the world. Parents and educators must be on the alert for the dangers and must not take everything for granted. The infection is deeper into the life of the church youth than is imagined.

We can see how the future generation of the world is going to more ungodly than the present generation. They resort to narcotics to stimulate them into their ungodly living. Beasts they are and through the judgments of God it

becomes more manifest that the world is ripening itself for the final judgment.

Especially in the church the demands of the God's Word must be clearly and thoroughly preached. The parents must bring the precepts of Christian living to the youth. And a Paul then exhorts the children, "Children, obey your parents."

So only can there ever be a "solution" to the problem that faces the church world today. The preaching of the Word is the only means. This preaching must be followed up with Christian discipline.

## Report by Adlai Stevenson

Those who have enjoyed the mind and diction of the defeated presidential candidate and his graciousness in the recent campaign will want to read his report of his round-the-world trip.

His report appears in the magazine *Look*. This does not mean that I recommend the magazine itself, but it does mean that the articles appearing in the magazine are worthwhile for a student of world history.

These articles are written in a most pleasant style, easy to follow not only but enjoyable reading material. Besides they contain very revealing insights into the political and economic situations of the Asiatic countries.

## Medicine

Time magazine reports startling accomplishments, some of which we read with scepticism, of medicine. In the recent issue they reported an operation of transplanting a gland. After this op-

(Continued on page 19)

thought here. For since also this arrangement of responsibility is out of God and for God's sake, therefore it also reaches its highest manifestation not in man. This plan of responsibility reaches its highest function when the Son of God Himself enters into it.

I think we can say that this arrangement was eternally conceived especially with a view to Him. He comes into the flesh in the awful consciousness that all his brethren have lived in this wonderful frame and have completely defaulted and fallen into death in its gripping frame. And He himself comes into this plan of responsibility, born under the law in all human relationships except sin, and as faithful servant in the awful sense of responsibility he labors and suffers and toils to conform to His assignment.

It is in this frame that the glory of God in the Servant-Christ with His Church will eternally shine.

From this we can also see the importance of the law for the Christian. It is only the Christian who can really feel his responsibility for a walk in holiness and for his sinful life.

A clear illustration of the latter is the great prayer of Daniel 9:4, "O Lord, the great and dreadful God keeping the covenant and mercy to them that love Him and to them that keep his commandments, we have sinned... righteousness belongeth to thee, but to us confusion of face, therefore the curse is poured out upon us..."

A New Testament instance is that of the Apostle Paul; I am the least of the Apostles, not worthy to be called an Apostle, because I persecuted the church of God, I Cor. 15:9 and of a similar more general awareness he speaks in the passage of Romans 7:7, 13ff. In which passage every progressing step emphasizes his being carnal and sold under sin, and that with the flesh he

serves this law of sin. Therefore the Catechism also says that God will have His commandments so sharply preached to us that we more and more learn to know our sinful nature.

It is this heightened sense of his sin and his sinful nature that drives the sinner to Christ so that by faith he can say, I am not my own but I belong to my faithful Saviour Jesus Christ who paid completely and delivered me. Thus the freedom and solvency from sins past present and future, which was eternally decreed for us in Christ and completely merited become our actual possession and enjoyment by faith in time.

Thus it is also the Christian who knows his responsibility to live in all the commandments of God. Again we may recall that man is created and adapted to that purpose, it is the revealed will of God that he shall do this, and this causes "the wrath of God to be kindled". But in the kingdom of salvation the obligation is greatly heightened. Now it is said, Because of the great grace of Christ we are **debtors** to live after the spirit, Rom. 8:12 and again, If God so loved us, we are **owing** (wij zijn schuldig) to love one another. I John 4:11. The exhortation makes use of the sense of fittingness and obligation. For Christ came not to abolish the law but to fulfill it. Hence it is still operative.

It will be the standard according to which the wicked shall be judged in the day of Christ. It shall be the frame in which He stands with His people in that day and His works and merits are openly accorded to them so that they may be rewarded in His works of righteousness and He Himself thereby fully rewarded and in Him the saving wisdom and power of God may be seen.



is everything and therefore the other, namely that of responsibility is really of no account, and is quite dispensable.

But we see that we can only say that in the abstract. We can only say that if we think of God without His creation, if we can separate Him in our thoughts from all that exists. But of course we cannot do that. Our texts above have already said too much. He made, he created, there are creatures; and further, He receives, yes He receives from them homage. We cannot think of Him without His creatures for in our thinking we are creatures ourselves, and we can not think of Him without His creatures, because He has thrust Himself upon us and our perception through His creation which reveals Him.

But let us also notice that the highest form, the crown of that creation is man, the creature that bears His own image, the responsible creature, destined as such to become the Body of the Son of God Himself. That is the aspect of the created things that receives the emphasis in the Bible, in the plan of God. It is on the life, on the doings, on the reaction on the forming of this creature in his responsible relation that God gives His chief attention through the six thousand years of history and through the endless ages of eternity, of the righteous who serve Him in heaven and the disobedient in hell.

And then we can also say that the things that receive the emphasis in respect to them is their responsibility. Not that they are flesh and bone, not that they are creatures of time, not that they are subject to deep adversity or great delight of prosperity, but that they are responsible creatures is the focal point.

What this means we have already intimated above. It means, (1) that man is made so that he is the image of God. He is moral, ethical, rational, reasoning  
for

and all relations to the rest of created things, he can give the service and homage and glorification that is delightful to God. (2) that according to all the revelation that comes hand in hand with his creation and position, according to all the intimations and conclusions he is expected to fulfill this task and calling, (3) it means that this is reasonably asked and expected of him, because everything in his construction and adaptation, and all around about him to which he is related argue the reasonableness, the equity of his purpose and calling, (4) that when he fulfills this task he experiences the pleasure and approval and blessing of God to reveal that God has great pleasure in His own glorification as the Highest Good; and conversely by default the creature is punished and made miserable to reveal that God has an eternal displeasure in the denial of His glory.

That is the implication of the responsibility of man. Thus it appears too that it is exactly the Bible-believing Church that can really understand the meaning of the concept. And thus the more we see creation as planned by and formed by God, see man as God's image bearer, and history as God's history, will we also more and more understand the tremendous meaning of responsibility.

But then conversely we will also against the background see more fully more in its meaning and implication the idea of God's sovereignty. For the sovereignty of God is not the abstract idea that He is endless in force and can do anything. But it is the prerogative that arises out of His infinite perfections of goodness and wisdom and righteousness, to will, create, administer and dispose over the creature for His own glory. This virtuous sovereignty comes to its clearest expression in His dealing with man in his responsible position.

But we must hasten to add the next

Rapids is a very nice city, besides, most of our Protestant Reformed

means meeting old friends and making new ones. I am well aware of the fact that it doesn't

same churches scattered over all of the United States. And the fact remains that quite a few couples met for the first time at a Convention.

Then of course Convention time is the big social event of the year. And now I am thinking of the banquet. Let me add, although a banquet is fine and wonderful I am afraid at times this is overdone. Some of our young people seem to think that the banquet is the whole Convention. And that's wrong. To me the banquet can only come as a proper climax if we have first taken in all the other Convention activities.

However, my space is more than filled even though I could give several more reasons why you should attend our coming Convention. Let me briefly mention a few more without giving any comment. Encourage your host Society. Encourage your Federation Board by your presence and active interest. Be among your own and feel the bond of unity. Support the cause of your own Society. Show by your presence and active interest that you are backing up your own magazine and the men and ladies who so faithfully and unstintingly write for you and give you of their time and talents. You owe it to the young people who work so hard for you to make this annual event a success. You owe it to yourself, you are in need of this spiritual treat which is combined with fine christian entertainment.

Don't hesitate for a moment to make plans to go this summer. You will never regret it. It is for the welfare of you and the churches in which the Lord has given us a place.

The Convention is a *must* for a. our young people who can possibly make it.

See you in Grand Rapids, D. V.?

REV. J. DE JONG



### CONVENTION PROGRAM

#### Tuesday afternoon—

Lodging arrangements for out of town delegates and visitors.

#### Tuesday Evening—

Inspirational Mass Meeting

Singing of theme song (No. 242) and community singing.

Opening exercises and welcome by Federation Board President—Roger Faber.

Vocal number

Speech by Rev. H. Hoeksema  
"The Girdle of Truth"

Musical number

Offering for convention fund—and singing by audience closing with theme song.

Closing prayer.

Coffee and donuts for all Young People following meeting.

#### Wednesday morning—

8:00 Registration — Distribution of badges and booklets.

Pancake breakfast for everybody as Get-Acquainted Hour.

10:00 Opening devotionals by Fed. Bd. President and singing of the Theme song.

Federation Business—

Roll call, reading of the previous convention minutes, Federation Board report, etc.

Closing Prayer

To places of lodging for lunch.

**Wednesday afternoon—**

- Outing at Gun Lake
- 1:30 Leave church for Gun Lake
- 2:30 Arrive at Gun Lake—  
Recreational activities for all. Vol-  
ley ball, soft ball, horse shoe,  
swimming, etc.
- 6:30 Out of doors supper—Ummm!

**Wednesday Evening—**

- 7:30 Meeting at Gun Lake Chapel.
- Opening Prayer— Federation Board  
President.
- Community singing—Theme song
- Musical Number
- Speech by Rev. M. Schipper  
“The Sword of the Spirit”
- Vocal Number
- Musical Number
- Closing Prayer
- Leaving for homes or places of lodg-  
ing.

**Thursday Morning—**

- 9:00 Opening Exercises— Fed. Bd.  
Pres.  
Business—Proposal of Y. M. Soc-  
iety of First Church.
- 10:30 Musical Number
- Debate — “Resolved that Doctrinal  
Controversy is Healthy for the Church  
of God”.
- Summary of debate and judges’ de-  
cision.
- 12:00 Lunch at home and places of  
lodging.

**Thursday Afternoon—**

- 1:30 Opening Exercises and Commu-  
nity Singing.
- Finishing of Federation business and  
election of new office bearers.
- 3:30 Essay on “What is Protestant  
Reformed” by Gise Van Baron.
- Discussion following.
- Musical number.
- Closing Prayer.

**Thursday evening—Banquet**

- 6:00 Group picture to be taken.
- 6:30 Eating —What? —That’s telling
- 8:00-8:30 Recess
- 8:30 Program
- Musical number
- Vocal Solo
- Speech by Rev. H. C. Hoeksema  
“The Shield of Faith”
- Musical number
- Presentation of new Federation  
Board Members.
- Federation Board announcement of  
decision regarding location of next  
convention—Societies—are you all  
going to show your hospitality—give  
them a big choice this year—.
- Closing remarks and prayer.
- Farewell—“God Be With You Till  
We Met Again”.

SEE PAGE 24




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**FEATURE ARTICLE**

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Continued from page 2

emy, sin; the most beautiful and most secure life, holiness; and our chief end, the glory of God. These, and many others like them, are practical implications of **The Doctrine**. And thru faith we are fully persuaded and convinced in our own consciences that in that doctrine of the cross is all our salvation.

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**EDITORIALS**

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Continued from page 4

here today and gone tomorrow. Should we refrain from speaking of things **abiding**, eternal, wonderful and glorious? God forbid! Strengthen us, O Lord, and give us grace to testify freely of the things of Thine.



## The Military Mail Bag

KENNETH EZINGA  
Grand Rapids, Michigan



Hello Servicemen,

Here we are once again with a new batch of letters from "you all." You've really gone to town this time and the Mail Bag is really bulging. That's the way we like it.

From Norfolk, Va., SW Don Aardema, who hails from Iowa, writes:

Dear Friends,

First of all I would like to thank you for the BL. I enjoy reading it very much as it keeps me posted on the things that go on in our churches.

I've been active for a little better than a year. Before that time I was a member of the USNR at Sioux Falls, S.D. I have one year of active duty to do yet and then I'll spend another year with my Reserve unit. Next—my discharge.

I am an electronic's technician on a repair ship. We are docked here at Norfolk continually, except for our quarterly training cruise. Other seagoing vessels dock alongside of us, and we do repair and replacement jobs on them.

Big jobs of course are done at the dry docks, but we do a pretty good job of getting them back in shape after a long cruise. The shop I work in makes installations of transmitters, receivers, radar equipment and other electronic equipment besides just the repair.

I like the Navy very much, but it isn't quite like good old civilian life. If I lived near here I think I would re-enlist

for a couple more years. I would then be able to go to school for about 10 months. Then, when I would be discharged I could continue this type of work in civilian life. But I doubt if I'll re-enlist.

So far we have gone to Jamaica, British West Indies, Charleston, S.C. and Miami, Florida. Another cruise is planned for June. Then we go to Bermuda.

Well, it's getting pretty near bed time so I'll close for now. Oh, yes, the Marines are a pretty good fighting unit, Mr. Vander Vos, but I'll take the Navy myself. (No offence, buddy).

Sincerely,  
Don

Don Aardema, S.W.  
USS Briareus (R-12)  
FPO 10th Div., N.Y., N.Y.

Now we skip over to Korea and let Sgt. Elmer Hoffman of First Church, Grand Rapids, have a little space.

Dear Friends,

Just received the March issue of BL and figured it was about time I wrote once.

I have been in Korea some 10 months now and still have a few to go yet. Just 3 months ago we were on the line for over a hundred days. The rest of my time has been spent in reserve training. Just now we are still training.

I work with the company's communications and like my job fairly well. It is a pretty good deal over here in compari-

son with some other jobs.

Just now the weather is really nice although it gets pretty windy and dusty at times. But it will not be long before the rainy season starts in.

I manage to attend Chapel services every Sunday, but of course they do not compare with ours back home. I am thankful for the BL and other church papers which I receive.

Well, here's hoping this letter will do for now. Until next time then—so long!

Sincerely,

Elmer Hoffman

Sgt. E. J. Hoffman US 55225855  
Co. K, 160 Regt. 40 Div.  
APO 6, PM, SF, Calif.

Another temporary Korean, Cpl. Jn. Hoekstra, writes:

Dear Friends,

It's more than high time that I write a few lines once again. Just received the March issue of BL. Enjoy reading it very much and want to thank those who make it possible for us to receive it.

I have been in Korea for six months. The Lord willing, I be discharged the 26th of November.

My job here is very easy. I'm working on the gate entrance to our compound. I'm on duty six hours and off twenty-four. So I can't complain about being so busy. I have about five months to serve yet, then I should be on my way home.

I'm located about 40 miles south east of Seoul right now but in the near future we will be moving and will be six miles south of Seoul.

So far I haven't found Korea

very interesting and I guess I never will. The Koreans don't have anything. What little they did have was destroyed. They still do their work with oxen or else by hand.

The weather is getting pretty hot. It's been as high as 106 already this month (May). But the heat goes down with the sun so that is one good thing. Thanks again for sending me the BL.

Sincerely yours,  
John

Cpl. John Hoekstra US55194354  
728 MP Bn. Hq. W  
APO 301 c/o PM  
San Francisco, California

Our correspondant from Japan—Jim Sjoerdsma, is next. Man; wouldn't it be wonderful if we had a nice batch of mail like this every time? It's possible; and only YOU can help.

Dear BL:

Hello folks! Well, here I am again, hope this letter catches you all in the best of health and spirits.

Here it is the first day of June and I decided it was time to write a few lines to you readers.

I'm feeling pretty good and am still located in Northern Japan. The weather lately has been "spotty". It rains most of the time and now and then the sun breaks through the clouds for a real short appearance. It's time for the monsoon season over here in the Far East. We received a storm warning this afternoon of an approaching rain and wind storm. The wind tonight is supposed to reach 50 to 60 MPH. So we tied down all our loose

equipment, windows, etc. in preparation for it.

During the month of May we spent 75% of our time out on field problems of various sorts. I don't mind spending the time out on bivouac because the time just seems to fly by, and that helps the situation a little bit anyway.

The other of the time was spent in garrison where we pulled guard duty and marched in parades. On Armed Forces Day the whole division went to a camp about 35 miles from where I am and held a big parade in honor of the new commanding General of the 1st Cavalry Div. I suppose most of you read about it in the Newspapers, so I won't go into detail on it.

As yet I haven't received the May issue of the BL, but I'm looking for it every day. I received the April issue and was very happy with it indeed. I'm glad to see that the servicemen are really trying to make this portion of BL a success.

Well readers, I'm taking up a bit too much space as it is now, so I'd better sign off till next time. Am praying for you all and hope you are doing the same.

Sincerely,  
Jim

PS: Here's a little something which not only a serviceman can find comfort in, but all of His people:—

I love to think that God appoints our portion day by day.

Events of life are in His hand and I would only say,

"Appoint them in Thine own

good time, And in Thine own best way."

Back in the States once again, we hear from Phil Lotterman who is presently stationed up at Camp Lucas, Mich.

Dear Friends,

Well, I guess it's about time I drop you a line. Six months of working for Uncle Sam and I finally got enough time to write BL. I get the BL every month and enjoy them now, more than ever.

I'm stationed at Camp Lucas now; right on the Locks. I got up here on a Friday night and my good friend Ted Elhart left the next day with his discharge in his hand. I guess I'm taking his place.

I'm close to home again. After my basic in Camp Atterbury, Indiana, I was shipped right up here. I have my car with me so if I don't get a chance to get home, maybe I can still see a little of this beautiful North country.

As Ted can tell you, we don't do much more than sleep up here so I guess I can't complain too much.

Well if I don't quit soon I'll use all the space of MM which is little enough I think. (Maybe the Editor would give more if guys like me would write once in awhile). I'll try to write again later.

With Christian Greetings  
Phil



## LIFTING THE LID. . . . .

SEYMOUR BEIBOER

*Grand Rapids, Michigan*

## COMMUNISM

PART IV—IT'S WARFARE  
AGAINST THE TRUE CHURCH OF  
CHRIST

In my foregoing installments we have seen how Communism and its secret controlling powers seek to persuade all of mankind to turn his back upon the Living God by subtle and peaceful methods. If these methods fail, she will resort to methods of force. The devil as well as Communism are interested in possessing the soul of a man—not in a man's dead body. Therefore they kill by degrees by means of starvation, slave labor, and torture. Leland Stowe in his book, *Conquest By Terror* describes very clearly how the "enemies the people" are starved to death. I quote the following:

"In Communistic governed countries you eat according to one of three rules: first, how loyally you serve the communist system; secondly, what value the Red rulers attach to you; and thirdly, how soon the men in the Kremlin desire to have you eliminated. The Communists achieve this by creating five separate classes of citizens through their ration card system. In the first class are the Communist officials, higher level police, and army officers, writers, artists, and others who prostitute themselves for Moscow. They merely present their ration cards and whatever their fancy dictates. Everything is free—a year around bonus for top servants of the Kremlin. Moreover there are huge storehouses filled with goods confiscated from the "enemies of the people": Rugs, furniture, intings, jewelry, fur coats, clothing,

groceries, kitchen utensils, alcoholic beverages, etc. The second class of citizens include all heavy workers who are very well fed. The third class of citizens consists of office help, teachers, state employees, and other white collar workers who receive lighter rations but sufficient for their type of work. On further reduced rations are the unemployed members of families, old people, etc. In reality there are only four classes of citizenship open to ration privileges. But any holder of a ration card can be deprived of it for a slight infraction of some Communist regulation. The fifth class of citizens consist of some ten million people who are marked for systematic liquidation and barred from all ration privileges. Just how do these people exist? They can buy limited amounts of food in state shops—at prices six to ten times higher than is charged for same products at the official ration stores. In 1951 typical Rumanian prices for nonrationed food were \$2 a quart of milk; \$6.65 a dozen of eggs, \$8 a pound of sausage; \$3.02 for one pound of flour; \$2.80 for 20 ounces of bread; and \$5 for a pound of sugar! These people must pay such prices from incomes of \$50 per month (not per week) approx. These citizens spend the last of their savings to buy food at such prices, then sell their most valuable possessions one after the other, then their household goods and furniture, and finally the very clothes off their bodies at pawnshops. They have to take whatever the merchants will give them. With spring some will even sell their winter coat knowing that they can never afford to buy another. Nonrationed clothing prices in Rumania are as follows:

\$300 a yard for overcoat material and \$200 a yard for men's suit material of indifferent quality."

Why do the Communists use starvation as a means to dethrone the Living God. The Reds include all private businessmen, self employed persons, land owners and retired people in the same (fifth) class with people who oppose the regime because of religious or political convictions. It is because these people will say that they obtained their daily bread from other sources (whether it be from the Living God, the earth, the person himself, an idol, or another government) than that of the ALMIGHTY STATE. Hence these people cannot buy nor sell because they do not bear the mark of the state's approval. Certainly this should remind us of the mark of the Beast of Revelation 13:16-17, which may be a mere ration card!

Dear friends this is only the beginning of the horrible story of Communism's warfare against the Church. Those awful words of Matthew 24:16-22 are also being fulfilled today to the very letter in the Soviet Empire. Today there are at least 14 million slaves in the forced labor camps of Soviet Russia and its satellite countries. They live in corridors surrounded by stockades, topped with barbed wire, watched day and night by riflemen in turrets with powerful searchlights, and packs of specially trained dogs, to pursue runaways. The slaves work from 12 to 14 hours a day for seven days a week. There is no time off for vacations or holidays. They sleep in the most primitive barracks on rows of shelves as wide as a man is long. Here they huddle as closely together as possible on the bare boards as there is no heat, mattresses, blankets or bedclothes. They never change their clothes, as they sleep in the same scanty clothes they work in. There is an acute shortage of water; therefore, hands, fac-

es, and bodies are never washed. The slaves are always tormented with mice rats, lice, huge spiders, insects, vermin, etc. as well as disease. Their daily ration of food consists of about a pound of what we Americans would feed to our swine. If they fail to accomplish a certain specified amount of work (almost physically impossible), their meager rations are reduced still further. They do the heaviest, roughest, most grueling labor: mining, forest clearing, constructing railroads, canals, airdromes and factories. If they refuse to work or cannot work because of exhaustion, malnutrition, or fatigue, they are subjected to all manner of tortures by the large number of guards stationed throughout the camps. The average life of a slave lasts from one to three years. An average of 400 to 450 slaves out of a total of 1200 to 1300 die every month due to starvation, filth, and disease. Since the ground is frozen the dead cannot be buried. They are taken away to the woods and thrown to the wolves and the bears. Just what is the basis on which Soviet subjects are chosen for this doom of slavery? They are people who oppose, criticize, or are suspected of secretly disliking the totalitarian Communist regime. The most privileged among the slaves are those who obstruct through moral delinquency—criminals such as thieves, burglars, and murderers. The least privileged are those who simply oppose the regime because of moral, religious, or political convictions. Just how are these victims transported to the labor camps? They are savagely roused from their beds in the middle of the night and torn from their homes and loved ones and hoarded like cattle to the nearby railroad station. Then they are packed into cattle cars and deported to the labor camps. Any attempt to escape means sure death. Because these slaves are left in the

cattle cars for days at a time without food, water, heat, nor adequate clothing, many freeze or starve to death while enroute to the camps.

Even this does not complete the story of Communism's warfare against the Church of Christ. The acme of Communist hatred against the Living God is manifested in the legions of Soviet torture chambers where baking, hanging, shooting, stifling, roasting, stabbing, frying, racking, ravishing, raping, ripping open, breaking the bones, rasping of the flesh, tearing, drowning, strangling, burning, broiling, crucifying, immuring, poisoning, torturing by means of electricity, blinding lights, and all manner of sexual atrocities, cutting off tongues, ears, noses etc, sawing off the limbs, hacking to pieces—in fact all the tortures that the devil himself can devise are inflicted on women as well as men—yes even hoary heads, little children, and even tiny babies. Many of these tortures are too revolting to be described in our magazine. Yes they even excel the atrocities of the well known Nazi prison camps and of the former Roman Catholic Inquisition. I have an abundance of material from authentic sources to prove the absolute truth of any of these statements and of the statements which are to follow. Thanks to Communism's secret controlling powers which withholds much of this dreadful truth from us as free people. And don't think dear reader that this cannot happen here in America. Why was the atrocities of the Nazi Germans (I am not trying to minimize the same) shouted out to the whole world in 1945? And ever since 1933 why are the equally and more atrocious acts of Soviet Russia almost entirely ignored and withheld from the free peoples of the earth? There is a purpose behind all this—in order to win the whole world over to Communism. Do

you know that it was the rich Jews of Wall Street that actually financed the Bolsheviek Revolution in 1917 and have financed even to this very moment all the persecution that has taken place in the Soviet empire? Do you know that nearly all the present day leaders of the Soviet regime are Jews and that over 85% of all the Jews living in the world today are full fledged Communists? There are also a small minority of Jews who still conscientiously believe in the Old Testament God of Abraham, Isaac, and Jacob—in fact many of these secretly believe in Christ as the Messiah, but are dreadfully afraid to admit it for fear of the consequences. This minority, being opposed to Communism, must also suffer persecution at the hands of the Communistic Jews, who after doing so will scream via the headlines of the newspapers and the radio (which are under their absolute control) that Russia is persecuting the Jews! This is done in order to conceal the wickedness of the Communistic Jews—a la hypocrisy! Anything that is anticommunistic or anti-freemasonry is branded by the rich secret international Jewish financiers and rulers as “anti semitic (anti Jewish). It is that age old Jewish hatred of the Lord's Anointed that is manifested in Communism. Are not all the pages of history, from the murder of Abel to the modern persecutions in the Russian empire, stained with the blood of martyrs at the hands of the carnal Jews. The Jews, humanly speaking, also crucified the Christ and if He were on earth today these Jews would crucify Him a thousand times a thousand times over again. The crucifixion according to the modern Jews was much too light of a punishment. Therefore they are accursed of God and they know it. Oh how they scream, via the radio, newspaper, history textbooks, etc., when they themselves are justly punished by

the hand of God by means of equally wicked men and nations, such as the Roman Catholics, the Romans, Nazis, Fascists, etc; while they conceal their own heinous crimes. Certainly it must remind us of their ancestors, those wicked Pharisees of which Jesus said, "Ye are of your father, the devil, who was a murderer from the beginning." In the twenty-third chapter of St. Matthew our Lord Jesus Christ gives us a perfect description of the rich secret international Jewish rulers that have seemingly absolute control over the affairs of mankind (that is, humanly speaking, of course). And now, dear reader, do you still dare to say that they cannot persecute us here in America? Do you still think that the rich Jews of Wall Street, who plunged our nation overnight into two of the world's most bloody wars; who sank our nation into the worst depression ever known; who are also responsible for butchering our boys in Korea, cannot close our seminaries, Christian schools, and churches; cannot deprive us of the use of the radio and of the mails; cannot chase us out of our homes, and send us to the concentration camps and the torture chambers? It happened overnight in China, East Germany, Poland and in many other countries. Be ye not deceived. WE ARE LIVING IN SERIOUS TIMES—SIGNS OF THE ANTICHRIST ARE VERY EVIDENT. If I fail to impress this point upon your minds, my efforts in "lifting the lid" on Communism are in vain. This also applies to H(e)llywood, Freemasonry and Modernism, which are but mere tools in the hands of the international Jewish rulers in order to sell America as well as the rest of the free nations down the Niagara River. Today there are legions of American Esaus and Judas Iscariots, who during the Christmas and Easter seasons, will shout the Hallelujah Chor-

us from Handel's Messiah from their housetops or otherwise will stand in reverence while this piece is being sung (as the custom is). But go to their Jew-controlled secret lodges where they betray Christ and His Church into the hands of their enemies—for a mere thirty pieces of silver; where they sell their birthright for a mess of pottage! This situation in America is daily becoming worse. In order to be somebody in this world nowadays you must join this lodge and that union; this organization and that clique. If you refuse to join, you are simply out—simply a laughing stock. And it will not be very long and it will be either you deny Christ—or else—starve.

Yes as long as this earth exists, men by the instigation of the Devil, will imagine a vain thing that they can destroy the Triune God and His people from the face of the earth;—BUT—God shall laugh at them. Oh, God laugh at them already when He promised (Gen. 3:15) that He would send His Son into the world to suffer, die and descend into Hell; and then to be raised from the dead on the third day, ascend into heaven to rule the nations that defy him with a rod of iron. In my next and last installment on Communism, I will hope to point out how even today God is vexing Communism as well as its secret controlling powers in His sore displeasure—WHY?—Because the Lord God omnipotent reigneth. And He shall reign as King of kings and as Lord of lords for ever and ever. HALLELUJAH!



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 ILLINOIS MASS MEETING
 

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The Semi-Annual Mass Meeting was held in the auditorium of the South Holland Protestant Reformed Church on May 15. An invitation was extended to the Randolph, Wisconsin young people, which they accepted. However, due to the unforeseen circumstances, were not able to attend.

The meeting began with the group singing and prayer by Rev. Schipper, who acted as chairman for the evening. The first number on the program was a reading by Bertha Buitter which was followed by a vocal duet given by Pat and Grace Ipema. Clara Boer then favored us with an essay entitled "Who Shall Ascend." This was followed by a Bible Quiz by Eileen Van Baren and another recitation by Clara Buitter.

Our speaker for the evening was the v. Vanden Berg who spoke to us on "Our Conversation is in Heaven." Quoting that our conversation is in heaven, is becoming evident by those who profess the Christian faith, and that their conversation is no more in heaven but on earth. Secondly, as covenant young people there are so many things that distract you in having your conversation where it ought to be. Thirdly, it is simply an undeniable fact that unless our conversation is in heaven now, it will not be there presently.

All the things that we should have in our consciousness all the days of our lives should be with a view to having our citizenship in heaven. Citizenship is important. From a worldly point of view, people make much of citizens. By citizenship, we know we have rights, we have privileges, and we have duties. Our citizenship means that we were born heirs of the kingdom of God.

The Apostle states that your conversation is in heaven, now. As covenant

young people, there are so many divergent things that cause us to seek citizenship elsewhere. Oft times, we put other things before our heavenly conversation. We are present in body but not in mind. It must be characterized in the world in which we live, but have no part in it.

A trio composed of Simon Holleman, Jim Schipper and Rich Van Baren favored us with two songs after which we recessed.

Delicious refreshments were served by a committee from the South Holland Young Peoples Society. After playing some games we closed the meeting with prayer by Rev. Schipper.

Gert. Van Baren

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 CURRENT COMMENTS
 

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Continued from page 5

eration upon a woman, we read their report, "Ten days later, and again four months, tests with a tiny dose of radioactive iodine and a Geiger counter showed that the oddly placed thyroid was functioning. Irma Miller has needed no more thyroid extract or calcium injections. She is going to be married and Dr. Sterling is going to give the bride away."

Upon reading this I was impressed with the pride that is taken in the accomplishments of science. They make a time of it when the operation is first successful. We should wait and see the final results of the "machinations" of science. At least the result upon the men of the world is not such that they praise the Maker and Ruler in humility. Men are blinded to the real failures of mankind to lead men to the truth. To the believer in the Word of God, with its sober judgment of the work of men, this praise of science is repulsive.

# BOOK REVIEWS

JOHN VIS

*Edgerton, Minnesota*

THE UNTOLD KOREA STORY, by Bob Pierce and Ken Anderson. Published by Zondervan. Price—\$1.25.

THE WAR in Korea has continued for some time now. We all know, of course, that the Korean peninsula is divided into two opposing forces, the U.N.-sponsored South Korean Republic and Red-dominated North Korea. Communism has full control of matters in North Korea, but for some reason has failed to gain that control in the South.

What reasons are given for this fact? What force or forces have helped the South Koreans to withstand the attempted Communistic indoctrination before the current war began? Undoubtedly, many have attempted to answer these questions, and as many varying answers have been presented. Possibly one of the most popular of these answers is that the spiritual standing of the South Koreans was too high for ungodly communistic theories to overthrow. Undoubtedly there is much truth in this statement.

The author of *The Untold Korea Story* also agrees strongly with this theory. The purpose of the book is to show the readers how the doors for mission work in Korea were swung wide immediately following the Japanese occupation, how Christian organizations in America had seized the opportunity, and how thousands of South Koreans became confessing believers. It also pictures strong exercise of faith and shows how Korean

Christians stood firm through many trials and difficulties.

Already before the Japanese conquered the country there were many believers in Korea. These Christians remained faithful in spite of trials and persecutions, torture and death. They refused to obey Japanese commands to observe certain Shinto rites. Many were punished beyond belief for their faithfulness. After Japanese occupation was ended, religious organizations rushed in. The author of our book, Bob Pierce, led one evangelistic group on a tour of the country, finishing just days before the Reds first thrust their forces across the 38th parallel. The story of this tour takes up the greatest part of the book. The author relates how many were added to the church and states that there are some six hundred thousand faithful church members in Korea today.

As in most books of today, there is some material in *The Untold Korea Story* which is questionable. The evangelistic team with which Bob Pierce was working was undenominational. Their teachings were purely invitational. They claim to have witnessed the miraculous healing of lame, dumb and paralyzed during a prayer meeting and to have withheld rain for a week by prayer so that they might hold some outdoor meetings and take some pictures.

However, there is so much food for thought in the little book that it is surely well worth the little time required

read it and can be highly recommended to our young people.



BY STRANGE PATHS, by Sallie Lee Bell. Publishers: Zondervan. Price, \$2.50.

As Elise Demarest is returning from a mission of mercy to a dying woman, she is suddenly taken captive by two men who have been lurking in the shadows of the buildings along the narrow streets of old Paris. She is forced into a room where she meets several other young women, most of whom are of the scum of night life in Paris. They remain in the room until morning, when they are marched on board a waiting ship. After they have set sail, the young women learn that they are being

sent across the Atlantic to the colony of New Orleans, there to become the wives of settlers at that place. Many of the girls are only too happy at the prospect of a home of their own, no matter who the husband might be. This would surely be an improvement over the night life of Paris. But to Elise this is a terrible test. She knows that marriage is a sacred union, not something to be played with. She realizes that she can not marry someone who is not a believer.

When New Orleans is finally reached, the young women are all 'married off'; that is, except Elise. Two young men claim rights to her, and a bitter rivalry springs up. Trickery, scheming and murder enter in to lead the story to its finish.

This book may, and very likely will, prove very interesting to many of our readers. It may also be read as a pastime, being far more desirable than many books of worldly fiction being read

by some of our young people. However, we must state that there is little spiritual value in a book of this type. As is true in so many books of Christian fiction today, the religious life as presented in the book is of a very artificial nature. Elise is pictured as an almost sinless creature, as many others after a sudden conversion brought about by the ever-present witnessing of Elise. We must bear in mind that we as Christian young people must always seek for wholesome literature, not for reading material with a certain empty and saltless flavor to it.



10,000 TOM-TOMS by Jens Larsen, The Muelenberg Press, 1228 Spruce St., Philadelphia 7, Pa., 1952.

MRS B. VERSTRATE, Reporter

The setting of this story is Liberia of the past half century. It is a story that reveals how slowly and how hardly Christianity and civilization make progress among the natives in this African country.

The main character—perhaps I should say—the hero of this story is Kwoli, a youth of sixteen or seventeen years and a native of Peleta, Liberia, who has spent some time in a mission school in Freetown and has also worked for a trader there. Having purchased a cheap linen suit and carrying a bag of silver under his arm, he returns to Peleta, intent on purchasing a wife with his coins, and on becoming a teacher and a missionary to his own people.

The chief of Peleta, King Sumo, and the natives do not welcome his return. The chief reminds him that he has seriously offended the king by running away from home three years before so that he wouldn't have to enter the Devil's Bush. He commands Kwoli to be

ready to enter the initiation school within a week. Since Kwoli was very much afraid to enter the Devil's Bush, he was determined not to submit to initiation in it. Was not the Devil's Bush a mysterious existence in the belly of the Superhuman Country Devil? Weren't the scar marks on the backs of the boys who had been initiated, the marks of the Devil's teeth?

Another important character in this story is John Bradley, a boundary surveyor, whom the Liberian government had engaged to establish the Franco-Liberian boundary line at places where it was in dispute. He lived in a clay house outside of Peleta. Kwoli begs the surveyor to employ him, thinking that in the service of this government official he would be safe from the hostility of the villagers and of their wish for him to enter the Devil's Bush. When Kwoli tells the surveyor of his intentions to civilize and christianize his native people, the surveyor makes the pertinent remark that explains the title of the book, "Listen to those drums, my boy! Do you hear what they are saying: We'll never change! We'll never change! And ten thousand tom-toms are booming all over the jungle to the same chant."

Kwoli answers, "Them drums they no say, We'll never change! They say, We want to change." The remainder of the story bears out the truth of Kwoli's statement.

Before Kwoli is sent to the coast on an errand for the surveyor, he succeeds in seeing and conversing with Kebe, his childhood playmate, whom he wants to buy and marry. Contrary to the teaching he had received at the mission, Kwoli decides to buy a fetish that will help to bring about his marriage to Kebe. On his way to the coast, Kwoli is captured by the Chief Sumo's subchiefs and sent to the Devil's Bush. Here he is mercilessly tortured in a process of

having the marks of the Devil's teeth cut into the skin on his back. He is given a year's training in the rudiments of tribal life; customs, morals, traditions, history, etiquette, language and beliefs. After his initiation, Kwoli's name is changed to Lepol.

Upon completion of his term in the Devil's Bush, Lepol asks the chief to help him marry Kebe. The chief refuses because his son wants to marry her. Kwoli returns to the quarters of surveyor Bradley and relates his heartbreaking experience. The surveyor cheers him up by telling him that he has had news from George Langdon, a missionary, who plans to open a school for boys in Peleta. Lepol is happy about the prospect of possible enrollment in this school. When the missionary arrives and the school project has been materialized, Lepol proves himself very adept at giving instruction to the native boys.

A few years later, Langdon and Bradley accompanied by Lepol and other helpers visit a neighboring district to unravel the mystery of a rumor that a light-colored girl who had supposedly been carried off by a leopard years before, still lived. The account of the Leopard Girl's mysterious origin; of her efforts to free herself from the king of that district and from his witch doctor; of Lepol's love for her; and of his success in freeing her from the clutches of the king is not only fascinating but is also intensely interesting because it is based upon an actual occurrence.

The chapter relating the story Kwoli's father told upon his deathbed—that he was the human leopard who had captured the leopard girl at the time when he was a member of the Human Leopard Society—is particularly interesting. The following quotation is strikingly touching, "It's a horrible story you've told me, father, and you're guilty c

most terrible sin. But you have repented of your sins and you have confessed them to God and to me; therefore, I dare say that the blood of the man on the cross which was shed also for you will cleanse you from all your sins."

When missionary Langdon later returned to Peleta and when he received a refusal from the headquarters of his church to send him an assistant missionary because the results produced in Liberia were not sufficiently satisfying to justify the church in continuing the work, he wrote a long letter in reply defending his humble but sure beginning in Peleta. Later surveyor Bradley, who has formerly discredited the work of the missionary, after having read Langdon's defense, acknowledges his mistake and agrees to take charge of the mission school if Langdon should die before a successor arrives. He states his wish that Lepol may be his assistant.

The union of the Leopard Girl with her father, Professor Maurcie La Monte, and the latter's approval of the marriage of his daughter to Lepol make a fitting end to this jungle story.

Concerning the author of this book, the publishers give the information that he "has been collecting data for this book ever since he and his wife went to Liberia as missionaries 32 years ago. After one year on the coast and four in the interior, they returned because of ill health. While in Liberia, Jens Larsen learned the secrets of the Devil Bush from his native Christian interpreter and helper. They were told to him after his promise that they would never be revealed while the interpreter lived, for fear that he might be murdered for divulging them. This promise was kept until the author learned of the native's death. The material relating to the Human Leopard Society was largely gathered from printed court proceedings in Sierra Leone and French Guinea, and

is authentic in every detail."

This is an excellent book because it reveals the superstitious practices and conditions of jungle life that make missionary work so difficult. This information is woven into a missionary story and a romance to make a first-rate novel. From a Christian viewpoint, the reader would expect a little more definite gospel teaching. Moreover, a few statements make one wonder if the terms Christianity and civilization are not sometimes used synonymously. Needless to say, these terms should be carefully differentiated in a genuine Christian fiction. On the other hand, we can appreciate the fact that the two often go hand in hand in jungle missionary work.



#### NOTICE TO OUR SUBSCRIBERS

It is customary that during the summer months no issue of **Beacon Lights** be printed in July and September. However the June issue was not published either because of lack of material. The October issue will start the new volume.

—The Beacon Lights Staff



**ATTENTION! CONVENTION DELEGATES AND VISITORS**

Dear Young People:

As you know, August 18, 19 and 20, have been set as the dates of our 1953 Convention. I have been requested in the name of the Federation Board to urge every one of you who possibly can, to attend this important Convention. We cannot stress enough the need to strengthen our bond of unity, especially in these times. The Convention Committee has worked hard in preparing a worthwhile Convention for you. Don't let them down. We'll be looking for you!

THE FEDERATION BOARD  
Eleanor Veldman, Sec'y

Please study the following proposal:

That the arrangement for payment of traveling expenses of Board members and delegates to our annual P.R.Y.P.S. Convention be changed. Proposed that each delegation and each individual board member apply to credentials committee (consisting of five members, appointed by the president) for the payment of expenses which they cannot meet themselves. This committee will be required to pass judgment on each case and submit this to the delegate board at their last business meeting. The Federation Board should provide this committee with a fair mileage schedule.

Grounds:

(1) The proposal of Oaklawn passed by the Delegate Board in 1952 at Huron, Iowa, now requires the Federation to assess each society enough so that each society member can come to the convention and receive free tickets to all convention projects. The cost of this plus the cost of paying the way for all the delegates would put too big a load on the societies in the form of high assessments.

(2) By means of this proposal we wish to say that the collection of traveling expenses is not obligatory, but merely a means of helping those delegates who can not pay their own way.

(3) The delegate board should know the amount of money paid out for traveling expenses.

Young Men's Society of First Prot. Ref. Church

The following offices will be vacant in September, 1953:

Vice-President  
Treasurer  
Vice-Treasurer  
Vice-Secretary

ful in man." What can be more doctrinal than this Netherlands Confession and our Canons of Dordt? What can be more practical than the Heidelberg Catechism and Church Order? What, for example, could be more practical than the following? "that every one must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of the other members" of the "holy catholic church" which "the Son of God gathers out of the whole human race" (HC, 55)! Also: "...that, by our godly conversation, others may be gained to Christ" (HC, 86). See Canons III-IV, 17. (By the way, the above catechism references furnish confessional grounds for Reformed missionary enterprise). From catechism alone it is abundantly evident that the life presented there is the believer's life of faith: and with the catechism preached and believed, as it always has been in our churches, there will never be any danger of losing or minimizing human responsibility. So, in both Scripture and the confessions there are doctrinal and practical sections. Not that the doctrinal is not practical; nor that the practical is not also doctrinal. The difference is not a matter of absolute distinction, but a matter of emphasis.

The normative principle is also a saving-sanctifying principle. Necessarily so, for it is founded on the doctrinal principle of election. That rule efficaciously determines the course and conduct of our lives. Thus, "brethren beloved of the Lord... God hath from the beginning chosen you to salvation thru sanctification of the Spirit and belief of the truth" (2 Th. 2:13), and, "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4). This saving principle makes sanctification, holiness, faith and blameless

conduct in Christ absolutely certain. For we are elect unto salvation. That salvation is sure because the election is sure. Also our godly life is sure. For we are chosen in order that we may be holy; we are elect unto obedience and thru sanctification. This implies that the child of God lives out of the "word (doctrine) of the cross" (I Cor. 1:18), and therefore antithetically to the worldly principle. His life is the contrary to those who may like to hear the Reformed language, to breathe in the atmosphere of a Reformed society and have a decided preference for Reformed custom and habit, yet, withal, there is no interest in the truth except as it may contribute to gratify their pride.

But when the Protestant Reformed Youth becomes spiritually self-conscious of the practical implications of the Reformed normative principle, he will be more than intellectually delighted with that Truth; he will venture his soul's salvation upon it. He will not only revel in its academic respectability and its logical consistency, but he will also rejoice that in life, in death and in eternity he belongs to his faithful Saviour Jesus Christ. But just because he has the assurance that by grace he has been saved, he will "hold fast the form of sound words (doctrine)." The practical principles of his faith have meaning for him because they are founded on true knowledge and pure faith, and because that knowledge and faith are implanted in his heart. He, therefore, can never profess to be a friend of Reformed truth, only to remain cool and indifferent to its contents and honor. Rather, we will "walk according to this rule" and so have true peace (Gal. 6:16). Then we have God in Christ for our **Summum Bonum**; our best and only infallible rule of faith and practice, the Word of God; our greatest gain, godliness; our worst en-

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