



BEACON LIGHTS

for

**PROTESTANT
REFORMED YOUTH**

May 1966

The Value of a Writing Experience

Portraits of Church Fathers

The Seven Deadly Sins

A Chalk Line Drawn



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FOR PROTESTANT REFORMED YOUTH

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COMFORTS OF THE ASCENSION

No, we cannot see Him anymore. It used to be that we could see Him in the body, when for a little more than thirty years He was in the flesh and blood of us, His children, and dwelt that way upon the face of this very earth whereon we dwell.

But that is no more. And we may be thankful that it is not, you may rest assured of that!

Jesus, the Christ, is risen, not only, but also has ascended to His Father. And we, who heard already in the garden the mighty Word of God to the serpent concerning the enmity which we experience as the sons of Adam who by a wonder of the grace of God are made to be the sons of God and heard also that Word causally stating that the bruising of the heel of the seed brings about the crushing of that serpent's head, rejoice in that promise when we see that that Seed indeed has accomplished, can be assailed no more, dwells at the right hand of the Father as the advocate of all those that Father gave Him. He is now exalted to the highest! Pre-eminent in the Kingdom of Jehovah our God, *now*, is Christ Jesus the Lord. *Our* Lord. And our HEAD.

Young people: You who begin more and more to live and confess your faith in the God of the Scriptures, besides whom there is no God, and His Son: Consider the glory of the ascension of Jesus!

You sense the glory of it already, do you not, even as we have alluded to it but once? That Jesus NOW ALREADY dwells in the presence of Jehovah our God is very significant for us. It is significant because of what He IS! And He is the Head of the whole Church; He and those whom Father has given Him are ONE. Understand then the glory: You and I are, in essence, with God, and we are there in peaceful communion with Him. We are in principle there in that city which hath foundations, the which we seek in this earthly sojourn through faith.

Surely, you may contemplate, if you will, the course of the events of the history of this earth as they unfold from day to day. You can and should read from Scripture itself concerning the lot which shall be the portion of the saints in days to come, particularly those days just before the appearance of the sign of the coming of the Son of God for the second time. Days, they will be, according to God's Word, in which were it not so that the days will be shortened, the very elect would fall. These are awesome considerations to you and to me. But to you and to me they will not matter; they will not discourage! For as we consider them we remember: Our Head NOW, at that very moment and always, dwells already in the heavens at the right hand of our Sovereign God!

There is more, much more of course, to the ascension which could be discussed. Christ promised us these things in His Word, too. He told us that He will make intercession for us continually. He told us that He goes to prepare a place for us. Both glorious, comforting truths for the saints in this life. He also told us that He will not leave us comfortless, but that when He goes to the Father, He will send the Comforter. And that Spirit of Pentecost, that Spirit of the resurrected, glorified and ascended Lord is intimately bound up here in the consideration of His Ascension. According to His own Words, then, we see that we could not *have* that Spirit were He not to ascend to the Father. There is much more and very important material, too, which we may discuss in this connection. Our thought centers on the thought, however, that the Church of God principally dwells with God in glory NOW.

May the realization and understanding of this work of God in and through His Son be impressed upon you during this season and continuously, so that the rich-

ness of that "one-work" be a well-spring of praise and glorying in your hearts and lives.

We cannot see Him. But the unshakable knowledge of His abode, afforded by

His Spirit which He sent, and the conviction that he is our Head is the hope that makes never ashamed!

No, we cannot see Him. But we SHALL see Him!!
H. W. KUIPER

FEATURE

The Value of a Writing Experience

CHARLES H. WESTRA

A popular style of memo pad in offices across the country carries the command "Write it—don't say it!" Doubting Thomases around the world voice their suspicions with "I'll believe it when I see it in black and white!" In order to save time, many business transactions are completed by telephone, yet the final exchange is usually, "We'll confirm this with a letter."

What is it about the written word that gives it such prominence over conversation? Why must other forms of communication be verified by writing?

And what has all this to do with growing in Christian conduct?

Chief of the several factors which contribute to the preeminence of written communications over verbal is the relative consistency of writing. Even a hastily scrawled note tells the same story a century later as it did the moment it was written, while each person's conversation is subject to change from hour to hour. There are often as many variations of a verbal agreement as there were witnesses to it, but a written contract is so binding that no thinking person signs one without being certain of the "fine print."

This permanence of writing, plus the multiplication of its effect through publication, demands that those who follow a writing trade be skilled in the art, or suffer the public consequences reserved for those inept persons who rush into print without adequate preparation. Solomon said it poetically: "Discretion shall preserve thee."

It is regarding this preparation for the writing professions or trades which the Staff of *Beacon Lights* asked me to prepare this article under the above title. Many careers make use of backgrounds similar to that demanded by journalism but in the interest

of making a long article not too much longer, only a few areas of development will be covered.

1. Broad General Background

In contrast to a strong trend in both educational and industrial fields, those who would follow journalism are urged to accumulate as wide a body of knowledge as possible and to continue to develop this throughout life. A young writer is expected to have general acquaintance with virtually every major division of philosophy, science, and art. Any areas missing from his formal education should be part of his continued education or private reading. Centuries ago Solomon presented similar instruction in many verses such as "Wisdom is the principal thing, therefore get wisdom."

2. Highly Developed Sense of Curiosity

Coupled with the broad background should be an intense, childlike, sense of curiosity. Books on every subject from the training of turtle doves to studies of remote religions; from Syrian cooking to medieval mining methods provide the raw material for this hungry mind.

This appetite for varied information is also reflected in the young journalist's choice of activities. Taking a slice of hundreds of activities, he will attempt to bake French pastries, will try flying, hitch-hiking across several states or perhaps Europe, will find himself visiting factories, mines, slums, schools, jails, and trying his hand at several occupations just to gain the experience. The impressions from all these experiences are stored away against the occasion when it will suddenly prove valuable in the preparation of a news story either by providing direct information or by alerting the writer that there is more to this subject than he

actually knows and the less he says about it the better.

King Solomon also possessed this sense of curiosity and wrote in the first chapter of Ecclesiastes, "And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven."

3. Analytical Observation

A young writer must not be misled by superficial appearances. During the first few months in his chosen career, he is apt to "have his eyes opened" most dramatically. Many events have a way of being something other than their commonly accepted image. For example, a "Spontaneous public uprising" against an official in office, is usually planned months in advance and all participants wait poised for action until some particular incident occurs which will be sufficiently controversial to sway the unsuspecting public. The cub reporter finds that so-called "juicy" trials which seem to appeal to the public's sadistic imagination, are anything but pleasant, and after fighting with his stomach during the first such closed trial, he is most content to obtain his information from the court records. All through Scripture sin is portrayed as being repulsive and ugly, and the young reporter very soon learns the truth of this. He soon learns to think like the Church at Ephesus, who was praised in Revelation 2 for not accepting everything at its face value, until they had examined it carefully.

4. Self Supervising

A reporter must often project himself into the heady confusion of emergencies where there are no rules and no supervision to make decisions nor to prod into

productivity. Those who return to the editorial office with insufficient material for the news story due to the lack of direction on the job are called "unemployed."

Saint Paul put it in fewer words in his letter to the Colossians: "Servants, obey in all things your masters according to the flesh; . . . And whatsoever ye do, do it heartily, as to the Lord . . ."

5. Willingness to Accept Correction

Every word of copy from the reporter's typewriter faces the very real peril of the editor's blue pencil. The pressure of the rapidly approaching deadline allows no time for ego-saving conferences between editor and writer. A poorly written story is returned with a curt note: "Lousey copy, re-write." Those who can take it grow in both skill and in determination to improve. King Solomon had quite a few comments about accepting criticism (or not accepting it), "Give instruction to a wise man and he will be yet wiser" and a few verses later: "He that hateth reproof is brutish."

Obviously there are many additional facets in the training of journalists. The few examples here with the accompanying Scripture reference tell a story often overlooked when we prepare or help others prepare for a career — and although crusty editors across the country will deny it, the basic qualities they look for in beginning reporters have been found in the standards of Scripture for centuries. Conversely, young people who consciously follow the teachings of Scripture in regard to character building, will find themselves in demand regardless of their chosen profession or trade.

PORTRAITS OF CHURCH FATHERS

(1) Introduction

by PROF. H. HANKO

The letter read this way:

At our last meeting it was decided to ask you to write a series of articles for our magazine. This series will begin to be printed after "From Dordt To Today" has been completed. We would like the ar-

ticles to be concerned with men who molded and formed our faith, beginning with the very early church (100 A.D., possibly Origen, Tertullian, etc.). It was suggested that a biography accompany the views which the man held, along with

quotations from his works. The length of the series will depend upon how fully you wish to treat the man and how many men you desire to write on.

I had begun to breathe a sigh of relief that my obligations to *Beacon Lights* (as far as writing is concerned) were once again almost at an end. Then the letter came: and the staff succeeded in discovering the one subject I found it extremely difficult—in fact, as this article makes clear, impossible to refuse.

o o o o

It is my contention that every faithful child of God who takes seriously his calling to fight the battle of faith must be a student of church history. This contention is often challenged, even by our own people. The argument is raised that the past is emphatically *past* and hence, of no value to us. We live in the present; we ought to concern ourselves with the present; we have problems enough today to occupy all our time and energies without delving into dark and dreary ages of forgotten history to learn of problems men faced then. We have sufficient to occupy all our time and attention in this modern life without getting all dusty prowling around in the nooks and crannies of history. We have adequate “characters” in our age to keep us busy without dragging old skeletons out of forgotten closets which are better left buried beneath the dust of the centuries. So, let us turn our backs on the past and face the present and the future; this will be of far greater profit.

I have no sympathy with such argumentation. While surely, we live in the present and had better occupy ourselves with the present, it is nonetheless disastrous to forget our past. Arguing against our past is a type of spiritual suicide. It plays into the hands of modern day church men who are heard raising the same objections. It is apparent to anyone who does live seriously in the present and is aware of what is going on in the church that one of the chief evils of the age of apostate religion in which we live is precisely this evil of scorning the past. It is said by altogether too many church leaders today that we must, in order to be relevant, forget all about the history of the church. Their position is that we

have to reconsider the decisions of church councils in history; re-evaluate the confessions of the church, re-examine our doctrinal heritage; and face the fact that the past is outdated, that the present alone is significant, and that our modern age requires new doctrines and new beliefs.¹

This is serious business. If we listen to this, we do grave harm to the cause of Christ and shall never be able to fulfill our calling.

The fact of the matter is that the church today stands in organic connection with the church of the past, united to this church by the Spirit of Jesus Christ. This Spirit calls out of every age of history the one body of Christ which includes the full number of the elect and redeemed people of God. This same Spirit leads the church into all truth, as Christ Himself promised. This same Spirit commits the heritage of the truth of one generation to the next and places each succeeding generation under the solemn obligation to continue the development of the truth with the inheritance of the fathers as the basis. We cannot ignore this calling. And it presupposes that we know what the Spirit of truth has already done in the church in other years. This is not being traditionalist—i.e., worshipping tradition for tradition's sake: this is being grateful for God's work in the church to which you and I belong.²

The staff speaks of “articles to be concerned with men who molded and formed our faith. . . .” This is, no doubt, the point. God raises up, within the church, at the right time and in the right place, men of His choice and eternal preparation to be used by Him to defend the faith and advance the cause of Jesus Christ. Some of these men were martyrs sealing their faith with their blood. Some of them were stirring characters whose deeds arouse our admira-

¹In a recent issue of the *Reformed Journal* (March, 1966), Henry Stob, professor of apologetics in Calvin Seminary made just such a plea. He asks for a re-investigation of practically every truth the church has ever maintained including the doctrines of Scripture, the Confessions, God, predestination, creation vs. evolution, and the atonement. He wants discussions again on the importance of the institute of the church, the liturgy of the church, the question of ecumenicity and social calling. Every doctrine of the church which she has long held sacred must come under the hammer of criticism and re-evaluation.

²This problem is discussed at greater length in the introductory article of last series. The interested reader can find it in the issue of June-July, 1963.

tion, make us smile with inward delight, but whose lives are more interesting than fiction. Some were intellectual giants who nevertheless used their vast powers and enormous energies with single-minded devotion to the cause of God. Some were heretical — especially when viewed from the perspective of our day of increased understanding, and their value in our study is consequently somewhat negative. Some were heroes of faith in their own times, acknowledged as leaders in the church; others were outcasts who had to await the favorable judgment of history to be vindicated. To some we owe a great debt; to others we owe very little. Yet in them all is evidence of God's most astonishing care of His church and the proof of the promise of Christ: "The gates of hell shall not prevail against you."

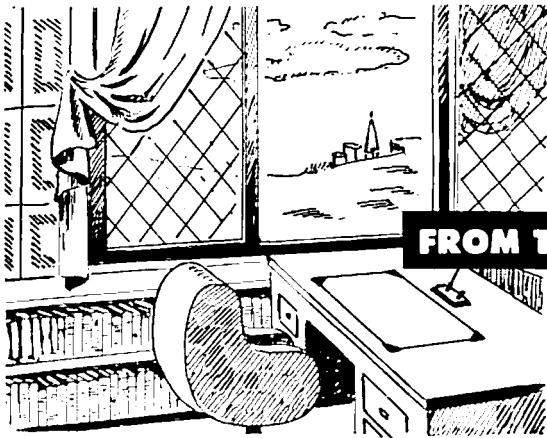
We shall have to look at men who were themselves sinners, a fact which they themselves would be the first to admit. We shall have to see their frailties, their weaknesses, their errors. We shall have to examine men of whom it was true that "the evil men do lives after them while the good is oft interred with their bones." But through it all we shall have to see that they were men of God who served God's purpose in His Church.

We shall look at their teachings, their

doctrines, their faith. We shall find that some of their teachings have already been set aside, that some were imperfect and even very wrong, that some contained the seeds of future doctrines to be developed by their spiritual children. But through it all we shall have to see that God was leading His Church into the faith "once for all delivered unto the saints."

And if when we read of these men, we experience a spiritual kinship with them; if we see in their confession the truth which we have also learned to love; if we see clearly that the errors with which they struggled are much the same as errors again arising within the church; if we stand in amazement before the great truth that God works His purpose, that "weakest means fulfill His will"; if the result of it all is that a doxology of thanksgiving arises in our hearts and we are encouraged to greater diligence in the battle set before us; if all these are the fruit, then these labors will not be in vain.

(Note: If some of our societies lack material for after recess programs, it is suggested that some material similar to what will be included in this series be studied. There are many interesting and valuable books available. And this material is of great interest to those who are willing to spend the time digging it out.)



FROM THE PASTOR'S STUDY

REV. G. VAN BAREN

THE SEVEN DEADLY SINS

Do you know what those are? Avarice, gluttony, envy, lust, pride, wrath, sloth.

It is the sinful nature of natural man which seeks those "seven deadly sins." They

are the manifestations of one totally depraved — one dead. But the child of God flees from all these. The Heidelberg Catechism states: "Can those who are converted

to God perfectly keep these commandments? No; but even the holiest men, while in this life, have only a small beginning of this obedience: yet so, that with a sincere resolution they begin to live, not only according to some, but all the commandments of God." A "small beginning," but also "a sincere resolution."

• • • •

We have always held the position as churches that movie attendance is wrong. Our consistories have been so insistent upon this, that they regard it a matter of consistorial action when it is known that this regulation is broken. And many good reasons have been given in the past to support this position.

But such a position appears almost outdated in a time when television can bring these very "movies" into our homes. We do still speak of "controlling" or "regulating" television. We do maintain that it is right to watch only the "good" programs. But one does wonder what "regulating" means when children and adults begin to speak of the various programs they have seen. It's time more concern is shown in this whole matter.

Now one would almost expect that the Protestant Reformed Churches would take a strong stand against the improper use of television. One might expect that these churches would allow only the watching of "news." After all, these churches are known for their strictness. Yet as members of these churches we are found often in the position of condoning our own use of television. Therefore, when one discovers a national news magazine, which is not particularly concerned with the observance of the law of God, presenting a stand against much of the television programming, a stand which is stronger in many ways than we have expressed — then one sits up and takes note. If this is what THEY say about television, then how can I ever sit comfortably in my easy chair and watch all this with a clear conscience? I'm going to quote from *Time* magazine of April 8, 1966. In an article entitled, "Seven Deadly Daytime Sins," the following is stated:

"I broke off with Mrs. Scott, God help me . . . and her . . ."

"I'm frightened, Dr. Bauer . . . so frightened . . ."

"I don't feel anything just now . . . except dead inside."

"Such are the arias of soap operas, day in and day out, on daytime television . . ."

". . . The housewife is bombarded with programs whose aim is to exploit at least five of the seven deadly sins. Avarice and gluttony are the main components of such game shows as *Let's Make a Deal*, where husbands and wives bicker as they try to guess the prices of lawn sprinklers and diet bread, and *Supermarket Sweep*, where grocery shelves are swept clean by tense men with shopping carts racing against a clock. Envy, too, is an important ingredient of the game-show recipe. The housewife who abandons diaper and vacuum cleaner to watch *Jopardy* or *You Don't Say!* sits red- and green-eyed as other women — coiffed and dressed in their finest at midday — win money and refrigerators and play charades ('*lie, czar, rust . . . Lazarus!*') with real, live, ever-popular, never-to-be-forgotten celebrities such as Alan King, Tom Poston, Morey Amsterdam, and what's-his-name.

"But it is lust that wins the viewers' closest attention. Once the radio soap operas seemed as spotless as if they had been scrubbed down by the sponsor's product; now the TV actors seem to need their mouths washed out with it. . . ." (Then follow several illustrations unfit for publication — or for hearing in any Christian home.)

"For variety, the housewife can tune in on *As the World Turns*, the *doyenne* of daily dramas, where the actors still say 'You mean . . . ' and 'It can't be true!' and regularly face death, disease, violence, alcoholism, attempted suicide, amnesia, rape, mal-practice and child-custody suits. The viewer can be forgiven if she becomes a victim of another deadly sin — pride — at having a family who, no matter what their vagaries, must seem to be the epitome of middle-class morality compared to the atrocity-ridden citizens of *World, Search for Tomorrow, Love of Life, and Guiding Light*.

"All of which leaves daytime TV with only two sins untouched: wrath and sloth.

"And as the shadows begin to lengthen on her lawn and the commercials for virile laundry detergents (Boost!, Blast!, Fist!, Kick!, Sneer!, Guts!) ricochet around the homemaker's uncleaned living room, sloth

can easily be accounted for. As for wrath, that depends. Will she rise and turn off the set? Or is she trapped forever in the flickering world of vicarious fun and games, scandal and sex? Tune out tomorrow.”

Now if that all had been written by one of those overly-critical P. R. ministers or some in their congregations, one could toss aside the criticism as unduly harsh. The statements concerning the “soap operas” might make us a bit uncomfortable. We do remember that the churches oppose movie attendance. We do also know that there is much inconsistency in forbidding that, while allowing these same “movies” into our homes via television. We must feel a bit hypocritical when our children, for instance, can see *Batman* on our television screen, but they are forbidden to see it in the movie house downtown.

But all that other criticism of game-type programming! These are among the “good” programs that we have been watching with a clear conscience! Then to have one state that these have their appeal because they exploit gluttony, avarice, and envy! Well — that’s going just a bit too far! And worse: to accuse one of “sloth” because he or she spends some time watching these things. Is not one entitled to some entertainment and relaxation?

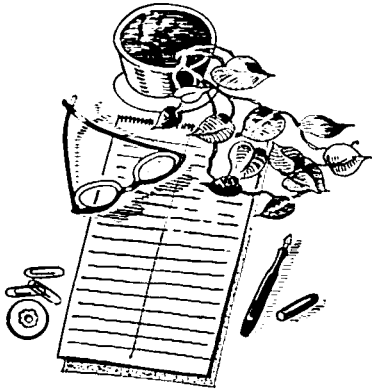
Trouble is — the criticism comes not from

some fundamentalist preacher or some “hyper-Calvinist.” And the fact is, that even those “hyper-Calvinists” would hesitate to state a thing so bluntly and to be so all-inclusive in condemning a thing; at least, *I* would have hesitated to have made such a blanket condemnation — to claim that most TV programming finds its appeal to the viewer because it exploits one or more of the “seven deadly sins.”

But a national, secular news-magazine makes the statement! *I* did not make that claim. And if the world, in its worldly wisdom, emphasizes that its T.V. entertainment is for the most part mere exploitation of the “seven deadly sins,” what ought *I* then to say? Must *I* stand before *them* and claim that they are partly wrong — that their entertainment is not as bad as they think it to be?

But *I* have “a sincere resolution” to “begin to live, not only according to some, but all the commandments of God.” That means that principally *I* am opposed to anything which would exploit those “seven deadly sins,” yea, and *I* begin to shudder when *I* realize that *I* have found any of such type programs entertaining because of their exploitation of these sins.

One wonders if there ought not to be many good, used, P.R. television sets for sale.



CRITIQUE

by ROSALYNN REITSMA

A CHALK LINE DRAWN

The Beacon Lights Staff heartily welcomes Rosalyn Reitsma as new contributing editor for Critique. The following is her first contribution.

There is a chalk line drawn between what is called world and what is called church. At best, it is a very pale line, for both church and world are steadily erasing it

from existence. At the time of Christ, there was no chalk line at all in the Christian world; but rather, there was an impregnable wall. For the true Church of today, this wall still exists. For us there can be no chalk line between good and evil; there must be a wall.

But, how can we erect an impregnable wall rather than a mere chalk line? How are we to know the true difference between Church and world when so often all we do find is a chalk line?

How, for instance, are we supposed to get an education when we are taught in both high school and college to consider worldly art and literature as beautiful and talented? Isn't art basically the true expression of God's world, arising from the heart of a child of God to His glory? Or is this worldly "art" really not sinful? Are the artists really striving for God in the expression of their art? Perhaps a look at the lives of two of the so-called artists will be helpful:

The sculptor Michelangelo, perhaps best known for his sculpture "David" and for his Sistine Chapel frescoes, was born of a Catholic family, in a Catholic Italy, in a time when the Papal influence was at its height. He lived during the crowning days of achievement for the Romish church and died after the Protestant Reformation, as the Romish church experienced decline. Yet, in spite of all the religious fervor and upheaval going on around him, Michelangelo was not interested in the church as a religion. Basically, he was a humanist. Unconcerned with the church's morality, he glorified the human body instead of God's spirit within it. His paintings and sculpture were larger-than-life, stronger-than-life representations of idealized humanity, while his life was a swirling eddy of sensuality. Michelangelo even took it upon himself to paint God (or rather his conception of God) in the nude.

Nevertheless, what can be said of Michelangelo can be said even more of Ernest Hemingway, a modern day author. Hemingway was an empty person, as evidenced by the futility of life expressed in his book *The Old Man and the Sea*. He had no belief in God or in Christ's morality. In fact, his life can be traced through the multitude of his women to his bitter end by suicide.

Neither Michelangelo, nor Ernest Hemingway had Christ as the center of their existence.

Can we consider the products of these men as good? Or rather, can we study these products as true art? If we do study the "art" of these men are we not breaking down the barriers between ourselves and the world? Are we not drawing a chalk line in place of building a wall?

Today, in order to complete the requirements for a high school or college education, we are obliged to read and study, not only Hemingway and Michelangelo, but many others who are classified as being artists. We could, of course, cut ourselves off from the world entirely, and have all our own schools and live as a completely closed community. However, the Lord has placed us in the world for a purpose, and this purpose does not include complete isolation. There is some point at which we must be prepared to meet the world, and we must be ready to meet the world on OUR grounds. Nonetheless we must know our opponent, and know him well.

How then, can we know our opponent without erasing the barriers that keep us totally separate from him? How can we learn without ourselves falling into temptation?

The first step toward learning is a firm knowledge of the truth. This means constant, diligent study in the Word of God, AND NOT JUST ON SUNDAY. Only with total commitment to God can we withstand and combat the world and its evils.

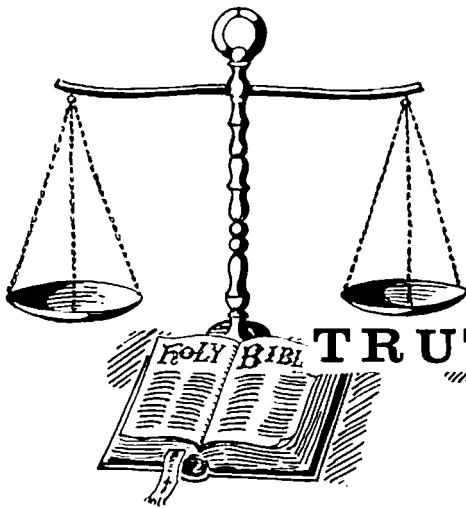
With total commitment to God as our base, we can go forward to study the world, even to read some of its literature and study its art. But we must ever remain alert, discerning students, always watching lest we fall into temptation. For as long as possible, we must remain under the guidance of those older, wiser, and stronger than we are, and we must be prepared to avoid temptation whenever necessary.

Is it possible then, for us to study the world without breaking down our personal wall of truth and drawing a chalk line of compromise? Yes, it is possible for the strong in the truth, for those with guidance and discretion, and for those willing and able to fight for the Lord on His grounds.

How can we know if WE are able to fight for God actively without compromis-

ing ourselves? It is, basically, a personal decision. No one can discover our hidden weaknesses for us. But we must be brutally honest with ourselves . . . for there is

a chalk line drawn between what is called church and what is called world, and it is steadily being erased. We must have an impregnable wall.



TRUTH vs. ERROR

by REV. ROBERT C. HARBACH

14. THOUGHTS ON THE DOCTRINE OF ELECTION

12. ITS ASSURANCE

"Knowing, brethren beloved, your election of God: for our Gospel came . . . in much assurance" (I Th. 1:4, 5), which means not only that it is possible for us to know our election, that we may and ought to know it, but also that we may be assured of it beyond a doubt. When the Gospel comes to a man in the power of the Spirit, he has no doubt of its veracity, its infallibility, authenticity and authority. He becomes convinced that it is "not the word of men, but as it is in truth, the Word of God" (v. 13). For him, the clever arguments of atheists, modern scientists and sociologists are dispelled like milk-weed in the wind. He affirms, "by His Holy Spirit my Father in heaven assures me of eternal life." He is as much assured of his election as he is of Christ's absolute Godhead, His true humanity, His virgin birth, His atoning death, His office as prophet, priest and king, His covenant headship and His eternal reign. These things are settled in his mind once and for all. His faith, positive and dogmatic, may rather amaze the self-complacent ignorant and the supercilious intellectual. His Romish acquaintances regard his faith with a mixture of envy and amused

tolerance. They may even eye him with pity, for according to the avowed standard of Popery, all such "erring brethren" are actually cursed. Ever since the Council of Trent (1563, the year the Heidelberg Catechism was first published), the Romish church has pronounced a curse upon Ursinus, his catechism, and the Protestant and Reformed churches in its decrees, one of which reads, "If any one shall affirm that a regenerate and justified man is bound to believe that he is certainly in the number of the elect, let such an one be accursed." Popery puts its puerile curses against plain Scripture. "Who shall lay anything to the charge of God's elect! It is God that justifieth! Who is he that condemneth!" Isn't it as plain as possible from that Scripture that the justified man is certainly in the number of the elect? Then isn't such a man *bound* to believe it? "We are *bound* to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning *chosen* you to salvation through sanctification of the Spirit *and belief* of the truth" (II Th. 2:13). Since none of the curses of the Council of Trent have been lifted from the head of one Protestant, let the

Romanist cease his prattle about "dialogue" with the Protestant bodies. But let him keep in mind that the Gospel which comes in power, in the Holy Spirit, and in much assurance insists upon brethren beloved from eternity knowing their election of God (I Th. 1:4, 5). Let him also know that with us it is a very small matter that we should be judged of Rome, or of man's judgment (I Cor. 4:4). But if he forget all this, let him at least remember that "if any man preach any other 'gospel' unto you than that which we have preached unto you, let him be accursed!" (Gal. 1:9).

13. ITS VENERATION

The one who does the choosing puts honor and value on the chosen ones. To be appointed by the president to an office is an honor; or to be granted a position by the state places dignity on the appointee. It was a special commendation that "Titus . . . was also chosen of the churches" (II Cor. 8:19). Of higher honor is it that "God hath chosen the foolish things of the world . . . God hath chosen the weak things of the world" (I Cor. 1:27). The highest possible honor is expressed in, "Behold, My Servant, whom I uphold, Mine Elect, My Beloved, whom I have chosen" (Isa. 42:1; Matt. 12:18). Christ is the first Elect. He is the "chief Cornerstone, elect, precious" (I Pet. 2:6), which shows that the honor and excellency of preciousness is upon Christ because He is elect. His members are referred to thus, "His elect's sake, whom He hath chosen" (Mk. 13:20). The most honored of the saints are so because of their election: "For David My servant's sake, whom I chose" (I K. 11:34); "Aaron whom He had chosen" (Ps. 150:26); Paul was a "chosen vessel unto Me" (Acts 9:15). "Ye are a chosen generation" (I Pet. 2:9), i.e., "an elect race" (ASV), for "I have chosen you" (Jn. 15:16). We could never dwell in the house of the Lord forever except that we had been chosen of God. "Blessed is the man whom Thou chooseth and causet to approach unto Thee, that he may dwell in Thy courts" (Ps. 65:4).

Peculiar honor is further evident in the relative fewness of the elect in any age. In the days of Noah, the elect were sheltered in "the ark . . . wherein few, that is eight souls were saved" (I Pet. 3:19), but "the world of the ungodly" perished. The Lord

in answer to the question, "Are there few that be saved?" (Lk. 13:23), answered, "Narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:13). In contrast to the *nations* of the world, the Lord says, "Fear not, (very) little flock, for it is your Father's good pleasure to give you the kingdom" (Lk. 12:30, 32). It is true of God's people generally that "Ye were the fewest of all people" (Dt. 7:7), and that because "Many are called, but few chosen" (Matt. 20:16). This scarcity comes about not because the Lord is disappointed or defeated in His original purpose, but because it is the realization of His foreordination in eternity. "Whatever the Lord pleased, that did He." "Whatever His soul desireth, even that He doeth." "He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand." The total number of the elect is "a great multitude, which no man could number, of all nations and kindreds and people and tongues" (Rev. 7:9).

14. ITS RESISTANCE

When the doctrine of election is scripturally and faithfully preached, it will be met with bitter protestations. It was always so, in every age of the church. The natural man would rather not hear the truth of the absolute sovereignty of God, that He is the Potter, while he the clay to be formed a vessel of wrath or a vessel of mercy, as He ordains. This arouses his ire as nothing else will. When the preacher insists that man is so totally depraved in sin that he is spiritually dead, is inclined to all evil and incapable of any good, and therefore can never come to salvation unless God choose him and quicken him, that preacher is denounced in rage as a "wicked man." Maintaining of this truth has brought forth opposition from the local church supposed to be "Reformed" and from standing committees of the denomination. Certain Bible movements attack first one part of Scripture truth, then another. Not only is predestination decried as the "one hoss shay," but eternal punishment is contemptuously regarded as unnecessary, the final preservation and perseverance of the saints are offensive, and the doctrine of the trinity and of creation are found embarrassing. Preach that men are by nature like the impotent man, fallen,

foul, helpless in the dust; like the prodigal son, a bankrupt pauper owing ten thousand talents yet having nothing to pay; like Lazarus, dead and stinking in the grave of sin and spiritual death; like the dry bones in the valley, utterly dependent on the sovereign good pleasure of God for restoration and life—preach that, and vain man, ignorant of his real misery, cannot tolerate such self-denuding, pride-abasing doctrine.

From experience you soon learn that the usual method of attack against this truth is that of misrepresentation, not that of refutation. It is not taken up and answered, but held down and perverted. It is so hated that it cannot be mentioned nor appraised in such a way as to let the doctrine speak for itself. Election is presented as though God ordained the end without ordaining the means; as though election were not that we should be holy; that it were not through sanctification, faith and unto obedience. The elect may become as wicked as they please and still go to heaven. The reprobate may have every regard for virtue and long for heaven, but shall never make it. So the denial of election is a caricature of Scripture.

This is the "smear" tactic used against election. It is made to appear an evil monster, threatening to the "democratic spirit," the "brotherhood of man" and the "unity of mankind." Satan shows his power when he is able to stir up all kinds of animosity against this truth from every quarter of the wicked world. But he demonstrates his cunning when he is able to enlist the underground activities of professing Christians to carry on his subversion for him. But none of these things should move the lover of Reformed truth.

Usually, the one who stands against this

truth is almost wholly ignorant of what it is all about. He hardly knows what he is up against. Further, his ignorance is the result of failure to enlighten himself on the subject. He has made not even a cursory study of the matter. What little scrutiny he may have given it has been darkened by the veil of prejudice which blindfolds him. It makes no difference to him whether you can prove that election is the fountain of holiness and good works. He only wants to do away with it. For it throws too strong a searchlight on his shabby, two-cent humanistic gospel.

Perhaps the bitterest and most unrelenting enemies against the doctrine of election are the Romanists. They are the greatest protagonists of "free-willism" and salvation by works and human merit. They of all people would be opposed the most to sovereign grace and divine predestination. Rome today is very busy drawing converts to herself in a last-ditch effort to become the one-world church. Many "Protestant" Aminians degenerate to Modernists, and then are soon seen either flirting with or uniting with the Church of Rome. She, like the woman who rides the Beast, is fast winning not only ecclesiastical power over all the church bodies in the world, but also political prestige over any other organization in the world. Her power increases when so called "Protestant" pulpits preach the things which give her aid and comfort and advance her interests. She is delighted with the modern prophets of mass-evangelism who preach fallen man's power to accept Christ and believe. These pretenders to Protestantism who attack or undermine the doctrine of election use the same objections that came from the ultramontanist church back in counter-Reformation days.

(To be continued, D.V.)

CONTRIBUTION

Dear Editor of the *Beacon Lights*:

May I have a little space in our paper to vent my opinion about:

SPORT AND GLORY DAY

Monday, March 21, was glory day at East Chr. High School. Only in its second year of operation, with its coach Cornie Bykerk, came its basketball team home from Michi-

gan Hatfield house, with flying colors. Before a crowd of 12,311 the students of a (Calvinistic?) school showed the world what Christians can do. Mr. Bykerk is a graduate of Adams St. Prot. Ref. School, and what a pity that Adams did not participate at least a little in the honors bestowed on East Chr. High. Bykerk began his coaching career at Adams and under his leadership,

its athletes won several trophies. But alas, instead of the Prot. Ref. School and its people, the Chr. Ref. school and its people appeared in the lime-light. Imagine what an honor and glory we missed, first of all the key to the City presented by the Mayor of Grand Rapids, then all the praise and congratulations for 50 minutes bestowed by the honorable Senators Zaagman and Vander Laan, along with the esteemed representative Peter Kok. Are we not enough sport minded to see that it is high time for us to have our own high school? In Adams Street we had a little sapling planted and now we see someone else pick its golden apples in front of our eyes. In Adams and Hope we have our athletic teams, but they get nowhere. Hope has to play in a borrowed gym. If we have our own high school then we can combine the best players into one team, and maybe pressure Bykerk to become Prot. Ref. again, and so keep our youth in our church, and although we cannot get aspirants for the ministry, we might be able to supply the world with Prot. Ref. outstanding male and female ball players. Holding before our youth the glory of the publicity in the sport magazines and newspapers, besides all the worship of the thousands of sport fans, who will constantly utter their praises, there might emerge one out of our midst that gets a place in the Hall of Fame which means glory even after death.

But someone will say our future High School also intends to teach our covenant youth: "choosing rather to suffer affliction with the people of God, than for a season the pleasure of sin; esteeming the reproach of Christ greater riches than the pleasures of Egypt." For all I have seen in the past happen to young people of other churches, it must be either, or. We must dump all the sports, which is nothing but idolatry, or we must throw our religion away, the two don't mix. It is lamentable that our young men will go all out for sports; but it is still more deplorable that our daughters are also absorbed by it. Listen to what Dr. A. Kuiper Sr. had to say about this: "In yesterday was the sweetness of living enjoyed in the family circle and among friends, but now this is all turned around, what in the past was sweet is now bitter, to mention former way of life fills one with disgust, such a Cinderella, tame pigeon or house

hen, no now we have a different sweet and in conclusion you see a young lady in boys apparel, kick a football in the air, longing for honor, what in times of better morals, in the eyes of everybody, be to her shame (als gij in uw huis zit, pg. 216)." Now if the champion of general grace is aroused to indignation by seeing girls and young women participate in sports, then what must be our attitude. We who don't believe in general, much less in common grace? What is our opinion of seeing boys, girls and even married women walk in shorts and bathing suits in public? I am glad the Rev. Schipper did not allow his daughter to belong to Adams St. basketball team. But if all our parents would be like Rev. Schipper, what would our boys and girls do, besides going to school and church? Well, they could do the same things their parents used to do, take a long walk, go cycling or skating, read some good literature, play some musical instrument, go fishing or play ball with some friends. By this I mean not as an organized team to compete with some other team, for then they begin to emulate the godless, seeking their own glory and the praises of men. If we would only shun more the way of evil doers and instead of catering toward the new morality, we will not need a gym, in our future High School, and the instruction of the class room will not be in conflict, by what is done after school hour. Our boys and girls would then by their behavior show themselves to be pilgrims and strangers, realizing that they don't battle against flesh and blood, but against evil powers in the air. A battle which is not waged by a selected few, as is the case in sports, but in which every youth must participate, and being compassed about with so great a cloud of witnesses, by the grace of God may run with patience the race set before them, looking unto Jesus, the author and finisher of their faith and at the end with the apostle Paul be able to say: "I have fought the good fight, I have kept the faith. Henceforth their is for me laid up a crown of righteousness which the righteous judge shall give me in that day." That indeed will be glory day, yea — glory everlasting.

I thank you.

N. DYKSTRA

Book of GENESIS

by REV. J. KORTERING

(Continued from last issue)

- b. Joseph took the initiative to have Jacob and his family settle in the land of Goshen.
- (1) He instructed his brethren to ask for this land.
 - (a) It would best fulfill their needs materially and spiritually.
 - (b) Even though Joseph was ruler, his father and brethren were *guests* in Egypt. He recognized the authority of government especially in Pharaoh as ruler.
 - (c) We need to be reminded of this in our day, when this authority is being cast aside by beat-nik demonstrators.
 - (2) He informed Pharaoh that his relatives arrived.
2. The Meeting
- a. The 5 brethren made request for the land of Goshen.
- (1) It may well be that Joseph selected this committee. Perhaps the 5 chosen were best fitted for the task of meeting royal dignity.
 - (2) They emphasize before Pharaoh that they are in Egypt temporarily, they sojourn. A sojourner is one who stays for a time and then passes on.
 - (3) Pharaoh instructs Joseph to give them the land of Goshen to dwell in.
 - (4) Pharaoh even tells Joseph to make any of his brethren who have ability to be supervisors of the royal cattle. Pharaoh saw the ability of Joseph and was eager to make use of his brethren also.
- Question: would that have been right of Joseph and his

brethren to do seeing Egypt as a nation was wicked. Remember Joseph was *sold* into Egypt and it appears had to choice in his becoming ruler.

- b. Jacob before Pharaoh.
- (1) The participants: Jacob and Pharaoh.
 - (a) Contrast, Pharaoh was leader of a mighty heathen nation, Jacob was father of Israel, God's chosen heritage.
 - (b) Similarities, both had common interest in Joseph, Pharaoh as his trusted ruler, Jacob as his dear son. Both were moved by Joseph's spiritual character, Jacob loved him above his brethren (spiritual rapport), Pharaoh was influenced by the testimony Joseph made concerning his God, God used this to convert Pharaoh and bring him into willing service of Israel.
 - (2) The discourse.
 - (a) Pharaoh was moved by Jacob's age. Jacob must have appeared very old. Pharaoh asked him his age.
 - (b) Jacob responded in a 2-fold answer. *Few*, by comparison with Abraham who lived to be 175 years and Isaac 180 years, Jacob felt at 130 years of age he was ready to die. He had yet 17 more years to live. He appraised his years as being few. Don't we always do that? *Evil*, including many hardships, but especially so many sins and weaknesses. Jacob had many experiences of

slipping into the valley of human frailty. Do you think this is the only summary we can make of our lives also? Is this pessimistic?

- (3) The blessing.
 - (1) Twice given, at greeting and at farewell.
 - (2) To bless means to declare one an object of favor.
 - (3) Since man can never bless, this must have been a prayer that God would favor Pharaoh and strengthen him in faith.
 - (4) How do we do that today? Can we bless our wicked neighbor? Consider Matt. 5:44.

C. Joseph as Lord of the Land

1. The adverse circumstances

- a. The 7 years of plenty were past. During those years 1/4th of the produce was placed in storage. Now the 7 years of famine have begun and the shortage was being felt.
- b. The drought and famine covered Egypt and Canaan "in all the land . . . of Egypt . . . of Canaan." vs. 13.
- c. So terrible was the blow that the people were unable to provide for themselves, they began to flock to Egypt.

2. Joseph acquires all the possessions of the Egyptians

- a. The principle that guided Joseph was that the people should pay for that which they receive. There were no free hand-outs.
 - (1) This was fiscally sound and morally correct. That which is free is cheap, that which is bought is valued and not wasted.
 - (2) Questions: Is it the business of government to distribute freely to the poor? Is our anti-poverty program Christian? What is the church doing today to help the poor? Where are the poor and needy? See Matt. 26:11.

b. The Egyptian government soon owned everything.

- (1) The people's property: their money, their cattle (title of ownership turned over to the government), their homes and property, and thus all material things.
- (2) The people themselves: they offered themselves as servants. They were taken from their unproductive farms and brought into the towns to work, perhaps building cities and the like. At the same time extreme care could be exercised to make sure no food was wasted.
- (3) The Priests are exempted from this confiscation.
 - (a) They were heathen priests of the gods of the Egyptians.
 - (b) Evidently Pharaoh did not force his personal religion upon the masses and thus according to their tradition exempted the priests from civil duty.

3. Joseph was not a tyrant

- a. He did not make the people slaves of the state. He wisely dealt with them in a manner best suited to the circumstances. List some proofs of this by contrasting Joseph with a modern dictator.
 - b. When the famine was finished, he ordered the people to return to their lands, gave them seed to plant, and helped them start anew.
 - c. He taxed them only 1/4th on the harvest, the people would have to give the government 20% of their income. This was reasonable and would not burden them.
 - d. Questions: Can the government rightfully claim all the material possessions of the citizens? Is over-taxation wrong? What constitutes too much tax? Is Private Enterprise or Communism right or wrong as an economic system? Is either one of them Christian?
- #### 4. Through Joseph's rule, Israel dwelt in safety (vss. 11, 12, 27, 28)

a. Jacob's family received special favor. They did not have to pay for their provision, neither was their material property confiscated. They prospered.

b. Beautiful proof, all things work together for good for them that love God, Rom. 8:28.

(1) All things serve God's people, nature, rulers, wicked nations,

(2) They serve the *salvation* of God's people. Here in the midst of poverty and famine, God's people had sufficient and even prospered! They grew and multiplied exceedingly.

(3) God's ways are far above our ways. He ordained Joseph to be sold a slave, He brought famine. He guided the sons of Jacob to Israel, He brought Jacob and his family there, all to make the nation He promised.

(4) Give examples to show how this is true today also.

D. Jacob's Death (Gen. 47:29-50:14)

1. Provisions concerning his burial

a. Death was immanent.

(1) Jacob was old, nearly 147 years.

(2) His body bore evidence of age, his bones and muscles

were weak (leaned upon his (48:10), and in general the description of old age given in Eccl. 12:1-7 applied to Jacob. staff), his eyes were dim

(3) Jacob knew he was about to die.

(a) Not that God gave him some special revelation, the signs of death were round about him. It was only a short time and he became sick unto death. This often happens with the aged today.

(b) He desired to make things ready for his death: to give instruction concerning the burial of his body, to bring the 2 sons of Joseph within the covenant family, to bless his own sons.

b. "Bury me not in Egypt . . . I will lie with my fathers."

(1) This was not superstition. it wasn't as if Jacob couldn't go to heaven unless his *body* rested in Canaan.

(2) He desired his burial to be a testimony to his sons: not Egypt but Canaan was their home.

(To be continued, D.V.)

I WEEP

by ROSALYNN REITSMAN

I weep

For those who

Have no eyes to see

God's great salvation, full and free;

I weep

For those who

Have no ears to hear

The voice of One whom they hold dear.

Yet

Weeping, I

Myself can see

The beauty of eternity;

For now,

Though they

Cannot sense His might,

They will someday reflect His light.

So

I weep

For those with

Seeing eye,

Who God's salvation

Yet deny;

I weep

For those with

Hearing ear,

Who do not hold the Lord

In fear.

And yet,

I weep in joy today,

For Christ to ME

Has shown the Way!

NEWS

from, for, and about our churches

GEORGIA HENDRICKS

GENERAL

The Eastern Ladies' League met on April 14 at Hope Church. The speaker was Rev. G. Van Baren who spoke on "THE SIGNS OF THE TIME," based on the book of Revelation.

The Hope Choral Society gave the Easter Cantata, LIFE ETERNAL, on April 10 in the Hope Church.

Mr. and Mrs. Boer adopted a baby girl, Shawne Lynnae, from the Bethany Christian Home.

We were again glad to see such a big crowd at the lecture of Prof. Homer C. Hoeksema on the subject "GENESIS AND SCIENCE" which was given on March 31 in our First Church.

The Senior Mr. and Mrs. Society of our First Church were guest at the Mr. and Mrs. Society of our Hudsonville Church. Their lesson began with II Tim. 2:1.

The students of the Hope Prot. Ref. Christian School gave their program under the theme "GOD'S UNBREAKABLE CHAIN" based on Romans 8:29-30.

The Hope Young People's Society was the guest of our Young People's Society in Holland. Bible discussion was from Genesis 47:1, and Hope gave the after recess program.

Classis East met April 6 in our Southeast Church, and Classis West in the South Holland Church.

The Young People's Society of our First Church were guest at the Young People's Society of our Hope Church. Their Bible discussion was from Gen. 27:18ff.

The Sunday School Teachers' Spring Inspirational Mass Meeting was held on March 25 in the Southeast Church. The topic for discussion was "OUR CHILDREN BELONG TO A FAITHFUL SAVIOR" which was introduced with an essay by Mrs. Dykstra.

On March 25 Prof. Herman Hanko gave a lecture in our Oak Lawn Church on "OUR CALLING WITH RESPECT TO THE ECUMENICAL MOVEMENT OF OUR DAY."

The Western Ladies' League was held on

April 15 in our Doon Church. Rev. Kortering spoke of "FELLOWSHIP" and musical numbers were given by Hull and Edgerton Societies.

Norm Vogel left for four month training in the Air National Guard. He expects to be stationed in Amarillo, Texas. Ken Hoksbergen is also leaving for the army for two years.

The Hudsonville Choral Society gave a program the evening service on April 24.

The Choral Society of our Redlands Church gave their Easter Cantata on April 4.

BIRTHS

A son was born to Mr. and Mrs. Robert De Young. (Hudsonville)

A son was born to Mr. and Mrs. Ed Miedema. (Hudsonville)

A son was born to Mr. and Mrs. Dewey Engelsma. (Hope)

A son was born to Mr. and Mrs. Gerald Koop. (Hope)

A daughter was born to Mr. and Mrs. Wm. Buiter. (Oak Lawn)

A son was born to Mr. and Mrs. Max Moore. (Loveland)

A daughter was born to Mr. and Mrs. Gustave Streyle. (Forbes, N.D.)

OUR SICK

Mrs. D. Kooienga submitted to surgery for gallstones on March 7 at the St. Mary's Hospital.

Both Jean Polstra and Theresa Hoving of our Oak Lawn Church had been confined to Little Co. of Mary Hospital undergoing examinations and several test.

Mr. R. Regnerus has been transferred to Rest Haven and is quite content.

Mr. John Pfau underwent surgery.

Mr. J. VanTop has suffered from a setback; then after suffering a series of small blood clots on his brain he was placed on a critical list.

Mr. Wm. Van Belkum is well and can again worship with us.

Mr. Barelds is still confined to his home.

Mrs. G. Spruyt has been confined to his home and has not been feeling well.

Mr. J. Vander Wall is again back on his feet.

Mrs. Gertie Van Putten remains the same, suffering from her arthritis.

Mr. Veltman still remains unconscious.

Mr. J. Van Uffelen submitted to surgery at the Redlands Hospital.

Mrs. J. Vander Wal sustained a fall in her home a few weeks ago, and is making a remarkable recovery.

MEMBERSHIP

Mr. and Mrs. Cornelius Kamps and their six children were received in full communion to our Hope Church.

Miss Sandra Poortenga, Bob Poortenga, and David Poortenga of our South Holland Church made public confession of faith on March 27.

Charles Bult, Shirley Bylsma, Cynthia Dingman, Duane Gunnink, Georgia Hendriks, Donald Jonker, Ruth Noordyke, Dale Reitsma, Linda Schipper, and Susan Swart all of our First Church made public confession of their faith on March 20.

CALLS

Rev. David Engelsma of our Loveland Church has declined his call extended to him from our church in Randolph.

Rev. J. Heys declined the call extended to him from Hudsonville.

Rev. J. Heys of our South Holland Church has received a call from our Edgerton Church.

DEATHS

Mr. Bert Dykstra passed away on March 30, 1966.

WEDDING BELLS

Wedding bells rang for Miss Marge Mantel (Doon) and Mr. James Hoogendoorn. They were married in the First Reformed Church of Rock Valley on April 15, 1966.

OUR SERVICE MEN

PVT. Andrew A. Brummel US5510098. HQ. HQ. CO. USMEDTC, Ft. Sam Houston, Texas 78234.

PVT. Roger A. Kamphuis, U.S.55829461, BTRYA. 4th BN., 28th Arty., Fortsill, Oklahoma 73503.

PVT. Calvin Kalsbeek ER16804068, Nursing Service Medical Company, Martin Army Hospital, Fort Benning, Georgia 31905.

PVT. Howard D. Bonstroo, RA 17 719 361, HQ: A 126th. Maint. BN., 4th Armd. Div., A P O New York 09751.

PVT. Allen Brummel, U S 55810072, 2nd ENL STU BTRY, U S A A M S C, C E E R C 13, Fort Sill, Oklahoma, 73504.

PVT. Ronald A. Brands, US-55839579, E 2 4 STB, Fort Leonard Wood, Mo. 65475.

BEACON LIGHTS SINGSPIRATION

June 19

9:00 P. M. at Hudsonville P. R. Church

An excellent opportunity to praise the Lord in song while enjoying Christian fellowship.

MAKE PLANS TO ATTEND

Book Review

Adventures of a Deserter

by JAN OVERDUIN. Published by William B. Eerdmans Company, Grand Rapids, Michigan. 1966. 153 pages. Price \$3.50.

The Rev. J. Overduin is a minister in the Reformed Church of the Netherlands. He is a well-known radio speaker and lecturer. He has written a number of other books including: *Het Onaantastbare (The Untouchable)*, *Tact en Contact (Tact and Contact)*, *Venster op het Leven (Window Upon Life)*.

This book, translated from the Dutch by Harry Van Dyke, is well written in the style and idiom of our modern age. The author is as familiar with the Book of Jonah as he is with the modern world. In fact, he implies that the experiences of Jonah apply most directly to us in the modern world. Anyone who shirks his duty is, to Overduin, a Jonah — a deserter.

Overduin reveals that he not only knows Jonah, but he also shows keen insight into the heart of all fallen human natures. Much

of this insight he gained while his homeland, the Netherlands, was occupied by the Nazi German armies in World War II. For example, he writes:

Prior to the Second World War a considerable number of pastors in Holland preached with tremendous courage and defiance Hitler and National Socialism. One of them announced in advance to his congregation that he would be the first to swing from a telephone pole once the German hordes crossed the border. . . . But when Hitler came, the prophesying ceased and the telephone pole remained simply a telephone pole. Then his theme became: adjust, conform, accommodate, in order to "understand the new times" and to "bow under God's providential order" — pious words which had to cover up the ugliness of a base cowardice. (page 13)

The book is replete with similar examples.

Because the book follows closely the Scriptural narrative and because it is simply written, this book is highly recommended for young people. But read with discretion since books written by men, even Christian men are tainted with sin.

D.H.

NEW

DIFFERENT

1966 P.R.Y.P.

has been planned for you

August 19 — August 22

DISCUSSION GROUPS on Sunday afternoon

TOPICS: EDUCATION

FAITH IN OUR WALK

Singspiration on Sunday Night August 21

Bring your Bible, be prepared to take notes

SPIRITUALLY UPLIFTING