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QUESTION BOX — “The End”
The Passion season is again with us, that wonderful time of the year when in a special way we commemorate the suffering and death of our Lord and Saviour. And just a few more weeks, and another Easter Day will dawn, when from the lips of old and young alike, we hear the old yet ever new refrain: “The Lord is risen indeed!”

Thus, as church of the living God, we commemorate the work of our Lord which was accomplished in our behalf more than nineteen hundred years ago. Thus from year to year, we pause for a moment as it were, to remind ourselves in a special way of His atoning death and glorious resurrection. And thus every year, especially during the season of Lent and Easter, we stand face to face with a mighty contrast: the amazing cross and the open tomb!

We say a contrast, for the cross is the symbol of suffering and shame, but the open tomb of glory and honor. The one speaks of death and the curse, the other of life and favor. The one spells utter defeat, the other glorious victory. The one caused tears and sorrow, the other gave songs in the night.

And yet, here too, there is unity and order and all God’s work is perfect, for the amazing cross and the open tomb belong together. The one is the way to the other, and without the one the other cannot be realized. In fact, they are so closely related that without the gloom of Calvary the joy of Easter is impossible. So that also here we are confronted with the words of the Saviour: “What God hath joined together, let not man put asunder.”

And well may we take those words to heart, especially today as we approach Good Friday and look forward to Easter. For Easter is indeed a day of great joy and gladness. In a world of gloom and sorrow it spells hope and comfort and speaks of life in the midst of death. For we live in a world in which sin and death and the curse surround us on every hand, and seemingly nowhere is there a way of escape. But the open tomb proclaims to us: “Fear not, for behold, He is risen!” And in those few words we have the
entire gospel of our redemption. For they tell us that because He is risen our sin is gone, the curse has been removed and that death has been swallowed up in victory. They proclaim to us that by a wonder of grace the things impossible with man have been made possible by God, and that through Him the risen Christ is become the life-giving Lord, in whom in principle the word has been realized: “Behold, old things have passed away, all things have become new.”

Small wonder, then, that on this day the church sings glad hallelujahs and that she boasts of the life of her King.

And needless to say, the real joy of Easter, therefore, does not consist in the displaying of gifts and flowers and pretty Easter togs, for these have nothing to do with the meaning of this day, and generally they serve only to hide its true significance. Instead, it consists in glorying in the resurrected Christ and in beholding Him as the God of our salvation. It consists in the assurance that He is our personal Lord and that He is risen in our behalf. It means that we lose ourselves entirely in Him and in the blessed thought that our guilt is gone, that our death is conquered and that His resurrection is the sure pledge of our own blessed resurrection. That, friends, is the real joy of Easter.

However, that joy can be obtained not by joining the Easter parade, but only in the way of the cross. That was true even and first of all for the Saviour Himself. Since He bore the sins of His people, and since God is holy and righteous, for Him there was but one way to the joy of Easter and that was by the way of His death. Even a grain of wheat tells us this. For except it fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. So, too, it was necessary for Him to die in order that by His atoning death He might become the true vine and might bear much fruit.

Besides, it was God's purpose exactly through Him to confound the wise, to make foolish the wisdom of man and to manifest before the eyes of all that He is the wonder-working God Who brings forth life out of death and changes the curse into a blessing. And that could best be shown through the cross which to them that perish is foolishness, but unto us that are saved is the power of God unto salvation. Hence, also because of this, the cross was a must, and Jesus could come to the glory of the resurrection only by the death of the cross.

And no different it is for us, for God is still the same. And His goal ever remains: nothing of man, lest any man should boast. Therefore Jesus once said: “If any man will come after me, let him deny himself, let him take up his cross, and follow me.” Therefore we must renounce all that is of self and crucify our flesh. We must lose our life in order to find it. So that also for us the way to the open tomb begins at Calvary.

Not, of course, that in the literal sense we must die as Jesus died and thus make atonement for sin, for in that respect Jesus did it all. But it does mean that Jesus’ cross must become the only hope of our salvation. At the foot of that
cross we must cry out with the publican of old: "God, be merciful to me, the sinner." And from the heart we must ever confess: "Nothing of myself I bring, simply to Thy cross I cling."

And only in the measure that we do, can the joy of Easter be a blessed reality in our lives, for in the wisdom of God, also for us the relationship between Christ's cross and resurrection is such, that the one is the way to the other, in order that no flesh might glory in His presence. Hence, he who is a stranger at Golgotha must needs be a stranger at the open tomb, and only those who celebrate Good Friday can experience the joy of Easter.

And the truth of this, and that this order of God cannot be broken with impunity, we see realized plainly in the world round about us, especially in the Easter parade and in the manner in which the world celebrates Easter. Since the children of this world have no eye for sin, they despise Christ's suffering and do away with His cross. But when Easter comes their "joy" is confined to the things that perish. Because they did away with Good Friday, they do not understand the meaning of Easter. Because they were blind for the beauty of Calvary, they are strangers at the empty tomb.

But, thanks be to God, by His grace, there is also another people, a people which knows its sin, and because of it, seeks its salvation in a cross. And therefore during the Passion season, and to an extent during every season, with their minds and hearts they follow the Man of Sorrows. They follow Him to the bitter end. They follow Him from the mean stable to the accursed tree. In fact, they follow Him, even as the women of old, to Joseph's garden. And when the morning of Easter dawns, now even as then, the Word of God comes to them: "Fear not, for behold, He is risen." Risen indeed! Risen also for you. And needless to say, friends, theirs and theirs alone, is the true joy of Easter.

Indeed, therefore, the amazing cross and the empty tomb belong together, for the one is the way to the other, and without the gloom of the one the joy of the other cannot be attained. And well may we beware, lest we strive to put asunder what God hath joined together.

May we be content therefore to have it thus. And during this Passion season, may we put first things first, in order that on Easter morning, we, too, may see Him, not as the Man of Sorrows, but as our Risen Lord.

The Spirit of Jesus and the spirit of the world are two opposites. If you follow Jesus you will leave the world behind; if you follow the world you will leave Jesus and be a stranger to His grace. To have a talkative spirit is generally an evidence of leanness of soul, for richness of grace, as a rule, produces quietness of spirit.—E.H.B.
Crossroads . . .

There still exists in our circles a calamitous underestimation of the gravity of the problem with which our churches are now contending as regards the confessional standards upon which our churches are grounded and in which lies the future of the true church of Christ upon this earth. Just now, without a doubt, our churches stand at the crossroads. Our people must wake up to this fact.

At the time the December editorial, entitled "Speaking Plainly", was written we dared to hope that the dark appraisal of the present state of affairs within our denomination which we gave just possibly might not have been as severe as it appeared to us. Now I am convinced the sober truth is many of our people still have not come to the realization that reluctance to become vitally concerned with the issues of the day could easily spell out DEFAULT in the struggle to maintain the purest interpretation of the Word of God.

Ask yourself the question, friend. Are you genuinely aware that at this very time several primary principles of our doctrinal concepts have been brought under a cloud of uncertainty and doubt in the attempt to develop a conditional theology and a presentation of the gospel which would be more widely acceptable? Face squarely, if you will, the fact, too, that within our fellowship now there are those who unhesitatingly challenge the Protestant Reformed conception of the covenant and who consider themselves at liberty to make propaganda for a Liberated view which we as churches long ago repudiated as adverse to our own confessions.

Recent developments have further complicated things. In the latest issue of the Standard Bearer the Rev. Vos, and with him the Reverends Hoeksema and Ophoff and others also, are by implication accused of harboring the 'prevalent sin of a loveless orthodoxy and a heresy-hunting dictatorial spirit'. Our last Synod, in the February 1st issue of Concordia, is charged with having breached the principles of the Church Order, of following a disorderly and unethical procedure and of neglecting its sacred trust. The Synod of 1950 is labeled hierarchical.

The fact is Synod did not in the least evidence any such hierarchical motives or grievous malfeasance. We are happy and thankful to God that the Reverend Ophoff has been able to completely dishonor such unwarranted allegations. For our part we deplore any attempt by anyone to cloak the warm-hearted, zealous Reverend Vos in a mantle of 'loveless orthodoxy'. Such a distortion of the spiritual character of Rev. Vos would
be an absolute injustice to his record of consecrated service in our churches. This applies equally as well to the Reverends Ophoff and Hoeksema. I know these men well and am convinced of their deep concern for the truth and for the welfare of the church of Jesus Christ. I know them to be preachers of "the word of truth, by the power of God by the armour of righteousness on the right hand and on the left."

They are the men who, from the very beginning of our existence as churches, have been the staunchest defenders of the heritage which we as churches dearly love and intend to hold on to as a distinctive Reformed body. These are the men who want no amalgamation with those who would corrupt our peculiar profession as the truest manifestation of the church of Christ.

These are the men who do, however, seek the fellowship and communion of every child of God in this world who confesses the Name of Jesus Christ and who is willing to be completely subject to the absolute sovereign grace and power of the Almighty God. As Protestant Reformed churches we earnestly attempt the carrying out of the mandate of Christ to preach and to teach to all who hear what Christ has commanded concerning all things. It is the truth that in Canada the Liberated immigrants by and large do not embrace our truth in all its fulness and beauty. We must remain firm in the conviction that their conception of the covenant is tainted with Heynsianism and therefore militates against the Scriptures and our Confessions. The Liberated, of course, disagree with this contention. It thus remains our Christian obligation and privilege to persuade them of their error.

But we are very much misunderstood by them in this and even by some of our own people who have become afflicted with what I choose to call a 'laissez-faire' attitude towards doctrinal purity. Firmness and loyalty to principle on our part has been construed by them to be evidence of spiritual coldness and lack of Christian love. Our honest hesitation to readily admit the Liberated into full communion without properly safeguarding our spiritual welfare is to them derisible, and is given support within by such charges as 'loveless orthodoxy'.

Is it not the truth, however, that accusations of this nature have often been applied more or less generally to those who preach a distinctive Protestant Reformed approach to the word of Truth? And although we readily admit the sin of a 'loveless orthodoxy' does at times threaten the church we cannot permit any such inference to be drawn against the pastors we have mentioned without speaking up to deny it.

The sin of dead orthodoxy, on the other hand—the legalistic piety which arises out of formalism born of adherence to traditionalism,—is a preponderant problem in our churches today as well as in every other Reformed church group. Dead orthodoxy breeds well on the reactionary effects of distortion and misunderstanding of the doctrinal tenets of our faith which are found to arise when the line between truth and error
becomes finely drawn and difficult to discern. Those who are unwilling to see the cause and effect of the struggle for the retention of the truth become disinterested and half-hearted. Let us become aware of this and guard ourselves against it.

Thus let us view the Declaration of Principles, with its highlighting of the peculiarities of the Protestant Reformed truth, while serving its primary function as a guide to further missionary endeavor, as rendering also a beneficent effect among ourselves towards the revitalization of our approach to the principles of our faith. Any such forward step as this which offers to promote a clearer insight into the riches of our heritage should be welcomed and embraced with joy and gratitude. Let us accept it for what it is: a guide to the believer in his office as minister, missionary and individual in the pursuit of the goal of living out the commands of God to keep ourselves unspotted of the world and in all things seeking out the glory of God and His Name and our salvation in the righteousness of the Lord Jesus Christ.

—A. H.

The Difference

God's child or not—it is the same;
Upon each one some trials must fall.
The difference: Who trust His name,
Are by these things not harmed at all.
—The King's Business.
A news reporter from one of the Chicago daily papers recently attended a Presbyterian Church in the city. After the service he interviewed Rev. Richard S. McCarrol, the assistant to the superintendent of the Chicago Presbytery’s Church Extension Board. During the interview, Rev. McCarrol reported to him the following:

"Today the Calvinistic doctrine of predestination has been modified considerably. John Calvin, who founded the Presbyterian Church in Switzerland in 1517, held that it had already been determined when a man was born whether he would be saved or damned—and that was that. But today, the church maintains only that God knows in advance whether an individual will be saved because he seeks salvation, or be damned because he does not."

This is clearly stated 'the modern change in Calvinism'.

Because it is our conviction that ‘life and doctrine’ are inseparably related, we want to write in our department on this subject. Where the doctrine of Calvinism is distorted, it always follows that the Christian living of the Calvinist(??) is impaired. In view of this it is rather interesting that the same reporter writes further that at the service he attended that morning, the minister, Rev. Warren Studer, preached a sermon in just 90 seconds. His text was, “What thou dost, do quickly”, the words of Christ to Judas at the last passover. The minister supposedly fulfilled his mandate. Imagine! What counsel and guidance toward Christian living could be given in 90 seconds? How much of the Word of God and its application to Christian life could have been expounded?

Indeed, a perversion of Calvinism reflects in the mirror of Christian living.

We stress this, Christian youth, because that which the Rev. McCarrol states is true not only in the Presbyterian circles but by and large throughout the church world of our day. The infamous Point I of 1924 if consistently applied to Calvin’s truth of Predestination, must mean that the salvation and damnation of men is not determined by God in His eternal counsel (as Calvin believed), but that God saves and damns because men either accept or reject His gracious offer of salvation.

It is the abominable modern perversion of Calvinism!

The teaching that election is conditional (simple Arminianism) is but another
formal presentation of the same detestable error. Nor do we rid ourselves of this undesirable modification of truth by limiting its scope to the sphere of the historical church. Were Calvin living, he would give his last ounce of strength to combat such changes of the truth he loved.

With the modern atmosphere filled with such tendencies, our glorious Calvinistic heritage is being dangerously assailed. It is imperative . . . compelling . . . that we, therefore, understand our truth and rise up to defend it. Our future as 'living Christians' is at stake for, as Calvin said:

"This great subject is not, as many imagine, a mere thorny and noisy dispute, nor a speculation which wearies the minds of men without any profit; but a solid discussion eminently adapted to the service of the godly, because it builds us up soundly in the faith, trains us to humility, and lifts us up into an admiration of the unbounded goodness of God towards us, while it elevates us to praise this goodness in our highest strains. (bold type mine, GVB). For there is not a more effectual means of building up faith than the giving our open ears to the election of God, which the Holy Spirit seals upon our hearts while we hear, shewing us that it stands in the eternal and immutable goodwill of God towards us; and that, therefore it cannot be moved or altered by any storms of the world, by any assaults of Satan, by any changes or by any fluctuations or weakness of the flesh. For our salvation is then sure to us, when we find the cause of it in the breast of God. (bold type mine, GVB).

So we understand that this is not a 'doctrine' for the theologians to wrangle about but rather a 'practical, living, enjoyable experience' of the children of God affording them unspeakable comfort here in this world of sin. Any compromise or distortion of this truth deprives us of that rich, comfortable experience. Because of this we want to emphasize a few things in connection with this truth in our department. Christian Living ascends and declines not with the knowledge 'about' this truth, but with the conscious experience of it. We are called to "live our election". To wit:

"And beside this, (i.e. God has given us all things that pertain to life and godliness . . . His exceeding great and precious promises . . . vs. 3-4) giving a diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance, patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge (experience) of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." (II Peter 1:5-10).

There is comfort in the above passage continued on page 27
BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

THE BOOK OF RUTH
LESSON I.

The author of this book of Ruth is unknown, and the time when it was written is likewise unknown. But the time when the events recorded in it took place is indicated to us in the very first words of the book. It was the time of the Judges. This rather broad expression is further qualified by the statement, "there was a famine in the land." This statement has led many commentators to conclude that the story deals with the period of time just before and during the rule of Gideon. This is not at all impossible and would also explain somewhat why Elimelech moved to Moab. For in Gideon's day there was a great Midian-inflicted famine. By this we mean that which is recorded in Judges 6 where we read that the hordes of the Midianites came up to the land of Canaan and destroyed all the growing grain of the Israelites. Since the Midianites came from the south and destroyed the increase of the land as far north as Gaza (Judges 6:4), and since if you would draw a line straight eastward from Gaza through Hebron you would find Bethlehem, where Elimelech lived, to be a little more than twelve miles farther north. The destruction thus was very near where he lived, and this would easily explain why he suffered from the famine. It would also explain why in Moab there was plenty of food. We prefer to take this view of the matter. And then, presently we can also explain how Boaz could have been such a wealthy man and the nearest of kin of Mahlon could be eager to buy the land that Elimelech had left behind.

The judgment of God was upon the land, that is plain. Whether now we wish to consider the form of that judgment to have been a natural phenomenon so that He gave no increase upon the earth through a drought or whether He sent the Midianites to take it away, Israel was being visited by the hand of God. And we believe that the sin of Elimelech was that he sought to escape that judgment of God, not in the way of repentance and confession of sin but by fleeing to an ungodly nation that was an enemy of God's cause. It was the bread question with Elimelech.

We hasten to add, however, that we do believe that Elimelech was an elect child of God, though very weak in his faith. In all fairness to him, we must say of him what God does, he went "to sojourn" in the land. His intention was to return when God lifted His judgments from off Israel. But he surely did try to live by bread alone. This he put before the living by the words which proceed from God's mouth. Even the promises of God's
mouth he let go to a great extent, for he left the land of promise! His name means, "My God is king"; but he did not live that confession.

The family soon found out that God's judgments were also in Moab. Elimelech dies in Moab. He dies outside the land of promise! Soon Naomi is to feel that judgment of God again, for He also takes her two sons away. Still more, He had withheld from these sons any seed. Neither son had as much as one child. God had truly shown His displeasure with their behaviour. He spoke when He took Elimelech's life away. The family remains yet another ten years in Moab. God speaks again in the barrenness of these son's wives. The famine is over and they remain in Moab. God speaks again, and Naomi is left alone!

**Points For Discussion:**

1. Elimelech leaves Canaan. Why was it sinful for an Israelite to leave the land of Canaan? Who else did this and fell into other sins in that land? But did Elisha not advise the Shunamatish woman to sojourn where she could because of the impending famine? She went to the land of the Philistines. And what does Genesis 26:1-3 say about this? To what action of men today would you compare this act of Elimelech? In how many ways do we try to live by bread alone today? Mention some of the chiefest ways?

2. God's judgments upon sin. Is every famine, every death, every case of barrenness a judgment of God? Is every one of these in every instant the evidence of God's wrath upon all those who suffer? May we conclude that because Elimelech died before he could return to the land of promise that he died in his sins under God's judgment? What then of his sons who married heathen wives, would you consider them to be reprobate and Naomi the only elect?

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**LESSON II.**

*The Choice of a Marvelous Faith*  
(Ruth 1:6-22)

Naomi may have been too weak in her faith to trust God in the midst of the famine, but in His mercy God did not let her go and even gave her the grace to instruct the Moabitish wives that her sons had married. He brought her, after taking the last of her sons away by death, to the conviction of her sin and to repentance. She was brought by His grace to hear and see His judgment upon the sinful way she was traveling. She confesses this in verse 21. We dare not explain verses 19 through 22 as a complaint of Naomi and a rebellion against His way. Her return to Canaan and her behaviour there in the land is such that she reveals herself as a penitent child. And the fact that Ruth knows enough about Naomi's God that she says that Naomi's God is her God reveals that she was faithful in teaching these Moabitish wives of her sons the truth of God's Word.
When she packs her things to go back to Canaan she makes sure that her daughters-in-law go with her in faith and for principle's sake or not at all. The choice was too great for Orpah. Think what it meant! To go with Naomi meant separation from father, mother and all that for which blood ties cry. It meant further that they would enter as total strangers who would not be looked upon with friendly eyes since they were Moabites, descendants of a nation that had afflicted Israel greatly. They would enter as widows, though yet of marriageable age, being, no doubt, in their early thirties. The reluctance of the nearest of kin (see chapter 4:4-6) to marry Ruth to obtain the inheritance shows that she has "two counts" against her. She is not only a widow, but she also a Moabitess. (See Deut. 23:3).

Hope of marriage and living a normal life again was far greater if they remained in Moab. Then too Moab was of the world. In Moab only physical violence was condemned, but for the rest there was plenty that the flesh could enjoy, and no man would forbid it, rather all Moab's citizens would help you practice it. While in Canaan there was precept upon precept, law upon law.

But Ruth chose to cast her lot with God's people. And do not overlook the fact that the lot of Israel at this time was not a pleasant one for the flesh. God had visited His people and given them bread again, but the whole period of Judges was one when unless one had faith in God one would strongly question God's love and power to save His people. It was a period of persecution by one nation after another. Unless one was ready by faith to acknowledge Israel's guilt, this work of God was indeed hard to understand. But Ruth chooses to cast her lot with this people because Jehovah was her God. She is willing to suffer hardships and deprivations with Naomi. Where she lodges, Ruth is willing to lodge. If only she may be in the land of God's promises, if only she may share in the blessings of Christ, the physical side, the blood ties with her mother and father etc. do not count. What amazing faith! Where Naomi with her husband had once failed and had put the material before the spiritual this Gentile convert shows her steadfast desire to do otherwise. Where Naomi left the land of promise so that she might have plenty to eat, Ruth leaves the land where she had plenty to eat, friends, home, father and mother and all she ever knew to go to the land of God's promise where for the flesh the future for her is dark. And, beautifully, realizing her weakness in herself she pleads with Naomi not to tempt her any more. She does not want to be persuaded to let the cry of the material move her. And she stipulates no conditions. She does not agree to try it for a while, but until death she desires to remain in that land. Yes, she wants to die with the joy and comfort of the promises of God.

Points For Discussion:

1. Naomi's behaviour. Why did Naomi put Ruth through such a severe trial?
   Was this a wise thing to do seeing
that she is such a recent convert? Should we not be more lenient with those who have just come to the knowledge of God in Christ? Is it possible to be too strict in the church with the key-power God gives? Or do you think that Naomi did this simply to spare Ruth all the shame and reproach that a Moabitess would endure in the land of the Jews?

2. Ruth’s Confession. What does she mean when she says, “Thy God is my God”? What is implied in saying that a certain person or even thing (see Philippians 3:19) is our God? Who were the Moabites? Was there any possibility that Ruth might have heard of and been instructed before this time in the God of Israel? What one thing above all else distinguishes the true religion from all others? How do you explain that Ruth believed while Orpah did not?

* * * * *

LESSON III.

God’s Kindness to a Penitent Child
(Ruth 2)

We called your attention in the last lesson to Naomi’s confession of her sin. In this lesson we see God showing His kindness and mercy to the penitent child. The heart of the chapter is found in verse 20 wherein Naomi acknowledges the goodness of God in leading Boaz to deal kindly with her.

It is well for us to remember that when Naomi came into Canaan again with Ruth she was in abject poverty. They had nothing. Indeed, chapter 4:3 indicates that the piece of land which Elimelech had left behind when he took his family into Moab was still Naomi’s possession and through her it was Ruth’s. But that did them no good that year. They came at the time of the harvest. It was too late to sow any crops upon the land, and anyway, how would two women undertake this difficult task? Besides they would need food to tide them over till their crops were ripe. To all practical purposes there is still a famine in Canaan for Naomi.

Ruth, who is overjoyed at being in the sphere of God’s promises, is not too proud to go and gather in the fields what the reapers had left behind. By God’s providence she chooses the field of a wealthy man who was of the kinfolks of Elimelech. Boaz, this rich man, enquires of his reapers who this damsel is that gathers after the reapers. Being told that this is Ruth he approaches her, assures her of her welcome on his field, shows great kindness in supplying her with food and drink for her noontime meal, and instructs the young men to drop extra portions for her to find. His reason for all this, which he also tells Ruth, is that he has heard of her kindness to Naomi and of her great faith and joy in God’s promises. To him it makes no difference whether she is not of the physical seed of Abraham. What interests him is that the seed of regeneration has been implanted in her heart by God. When Ruth goes home at night she re-
lates to her mother-in-law all that had happened that day and Naomi is also overjoyed at the things which had taken place.

Naomi now sees the hand of God as being full of mercy and kindness. She had confessed that He had dealt bitterly with her because of her sin, but now she praises Him for His kindness. We must not overlook the fact that she once again sees God in this. She says in verse 20, “Blessed be he of the Lord, who hath not left off his kindness to the living and the dead.” She has reference here to God showing this kindness not to Boaz, although it is Boaz through whom He performed it. What kindness and mercy of God we see here! While Naomi was in Moab He gave no evidence of mercy. He loved her then, and even though it required three deaths to bring her to the acute awareness of her sin, He did this all in mercy to bring her back to the place where He would show mercy. Now that she is walking again by faith, she sees His mercy again. God will never show His mercy to those who walk in sin, for He will never encourage His people in their sins. But He is always ready to encourage those who walk by faith, and now when Naomi is looking to Him for help He shows her His great mercy and kindness.

Points For Discussion:

1. Ruth's Inheritance. Because she was the wife of Mahlon this piece of land in Canaan became Ruth's inheritance. That Elimelech had not sold it when he went into Canaan, does that make his sin any less or greater that he left Moab? Was it sinful for an Israelite to sell his possessions? May we today sell anything we inherit, a house, a field or the like? Was Naboth not sentimental and foolish to refuse to sell to Ahab when he could have gotten a better vineyard or even sold at his own price? See I Kings 21:3.

2. Kindness to the dead. Naomi speaks of Boaz and God showing kindness to the dead. How would you explain this? The Roman Catholic Church believes in doing things for the dead, but what does Naomi have in mind here? Does the matter in the preceding point for discussion give you any clue as to what she might have meant?

* * * * *

LESSON IV.
Boaz Redeems Ruth's Inheritance (Ruth 3-4)

After the kind treatment which Boaz showed unto Ruth, Naomi immediately made up her mind to instruct Ruth in seeking to have Boaz redeem the inheritance which was hers as the wife of Mahlon. Look up Deuteronomy 25:5-10 to get the correct picture of what takes place in these two chapters which constitute our lesson for this week. The whole idea behind this practice as given by the Word of God is that the elect can never lose their part in God's kingdom. Therefore a family in Israel considered it a
terrible thing if a family would die out because no son was born to it to carry on the name and dwell upon the inheritance which God had given it. In Israel that happened occasionally, in God’s eternal kingdom there is no possibility that an elect will lose his part in God’s kingdom. As a type and shadow of this fact a brother-in-law or the nearest of kin was required to take the wife of his brother who had died and raise up seed for him so that there would be an heir of his land.

Now we may question the method which Naomi taught Ruth to practice in order to ask Boaz to do the part of the kinsman, yet Scripture does not speak one word of condemnation, and even after this Boaz still speaks of Ruth as being a “virtuous woman”. In a sense we may say that Ruth here proposed to Boaz. And the reason why Naomi suggested this procedure was that the first in line who should have married Ruth was an ungodly and unbelieving Jew and Naomi would have Boaz understand that therefore it was their desire that he do this which the ungodly kinsman refused to do.

This first in line never showed any kindness to Naomi and Ruth. He surely knew of their poverty and of his calling. See again chapter 1:19. And although he would have liked to buy the land or the produce of that land until the year of Jubilee (see Leviticus 25:25 ff.) he would not marry Ruth. Why he refused to marry Ruth we are not told except that it would mar his inheritance. He may have meant by this that he despised Ruth as a Moabitess. He wanted no Gentile blood to inherit his and Ruth’s land. It may be that he had planned on marrying some other damsel and this would spoil his plans. God’s laws must not stand in the way which he has chosen for himself.

Boaz, however, is ready to do that which this nearest of kin refuses to do. He has lost faith in God. He has interest in God’s ordinances and, as we saw before, he is a man who puts the spiritual above the material. He does not see Ruth as a Moabitess. He sees her as a child of God, with the same life of Christ that he himself enjoys. And although the text and the passages in the law say nothing about this, we are convinced that Boaz had no other wife at that time. He may have had before, one that died. But we cannot conceive of this law of God as demanding that a married brother-in-law taking the wife also of his deceased brother. The seventh commandment is in conflict with any such arrangement. But God has here also prepared the way. He has brought Ruth to Canaan. Boaz has no wife and is qualified by God to take Ruth. And in the marvel of His wisdom and grace God has prepared the way for David and through Him for the Christ to come into our flesh.

A sad beginning there is to this book. Naomi because of the events would have her name changed to “bitter”, but how little she and we understand God’s works. He was preparing the way for Him to be born who took all Naomi’s bitterness

(cont. on page 21)
Concerning:

Our Attitude Toward Sports.

Dick is a freshman in a christian college in one of the cities of our land. He has been reared in a christian home by godly parents, has attended the christian school both in the primary grades and in high school. He is a sincere covenant young man, who believes in God as his Father, and in Jesus Christ as God’s Son and his Saviour, and in the Holy Spirit as His sanctifier. He believes that he is a living member of Jesus Christ and that he shall ever remain so.

Dick has entered college. He has come to that time of life where a man begins to think into the why of life? And consequently he has some problems, also in his college life, that somewhat baffle and perplex him.

You ask: What is the particular problem that weighs rather heavily upon his soul? It is this. Dick is concerned about much that he sees in college life which goes by the name of Physical Education (known briefly in college lingo as Phy. Ed.) but which in so many instances resembles more the “sports” and the “sport page” of the world. No, he does not wish to make any accusations, he has no definite charges to make, nor does he feel that he would like to institute a radical reform in the life of the christian college he is attending. And yet it does not at all “sit right” with him. Somehow he cannot quite get into the spirit of it all.

He is perplexed.

From some of the upper class-men he has heard of the Dean of men of this college. This elderly dean has a good reputation of long standing in the college, it has come to be a tradition among the students to feel free to bring their problems to him. At first Dick hesitated to go and visit the dean, but not being able to come to a satisfactory solution to the problem and being assured by the students of a kindly reception, he takes heart and goes and pays the dean of men a visit.

The elderly and kindly dean receives Dick in a very friendly and hearty manner, and Dick presents his problem.

It appears from his account to the dean, that his problem is really more than being perplexed by the semblance of sports. He really is concerned about the fundamental question of how he as a christian young man, as a believer, must live a christian life in the midst of this rising tide of athletics in this particular college.

His problem is quite actual. It is more
than a question in the abstract. He is confronted with the question too in how far he ought to participate in the athletics of the college. Dick, you must know, is an average student. He is able to keep his grades high enough to be eligible to make the team in football, basket-ball, etc. But should he do so. There are also the meetings in the church such as Catechism, the Young Men’s Society, the Choral Club which call for his presence. Then, too, he feels that he is in duty bound to use his talents and gifts for the spiritual advantage of others.

But here is the problem. Dick must decide whether he will follow the rather urgent request of the coach to join the team. He is a good athlete. He has played both foot-ball and basket-ball in high school in the old home town. But that was then. Now Dick is beginning to wonder about it all. The lime-light looks good to him too. Pretty soon, with his help, the team will play the strongest contending team in the league. It will be the “big game”.

What are the basic considerations that enter into the decision of this question?

The elderly dean truly reveals himself to be a real friend, a wise counselor, and fearless in expressing his ripened convictions.

In the first place, he is not an Anabaptistic man, who believes that the physical and natural in man should be despised. He believes that body and soul are both of God and were created by God into one wondrous unity. The natural is not evil. The natural, physical is of God too. A young man is young and is, therefore, different from an aged man. The natural is first, then the spiritual is the rule that he follows.

And secondly, we must relate concerning this Dean, that he is not a legalist, who believes that Christianity is composed of people who adhere to a catalogue of “don’ts and do’s”. He is not a moralist but he is a Christian, who believes that a believer is a partaker of faith in the union of the Holy One. This dean does not refer Dick to page so and so to look up the law that pertains to this particular case. He does not have a set of rules telling a man just what he may and what he may not do.

On the contrary the Dean is a man, who believes that we must work out our salvation with fear and trembling knowing that it is God who works in us to will and to do of His good pleasure. He believes that a Christian must daily repent from all sin and all works of the flesh, and live by the Spirit and so walk that the fruits of the Holy Spirit become manifest in our lives.

And every man must be thoroughly convinced in his own mind that at any given moment he is working out his salvation.

Now if Dick is convinced that he cannot work out his salvation in partaking in the sports while there are so many other matters that claim his attention, then he must not waver between two thoughts, but must with the full assurance of having a good conscience before God work out his salvation. God is the judge and not the Dean. He knows that (cont. on page 16)
CURRENT COMMENTS

REV. L. DOEZEMA
Bellflower, Calif.

Wage and Price Controls.

We all know what this means. At least we begin to realize that measures are being taken to stop inflation and that something will soon be done to control other things in connection with our daily earthly living.

Whether this is the solution to the problem is not my concern just now. Usually I take these things as they come and leave the debating of their wisdom to the economic experts.

As to the question, will this be administered properly and fairly, and will it as it is used take care of the situation? I am often rather doubtful.

Especially a comment of Marquis Childs in his article about the wage-price freeze confirmed my doubts.

He writes, “What has happened in the RFC shows the deterioration in standards of administration that has taken place during the past three or four years. There has been too much indifference toward ordinary integrity, or even the appearance of integrity, in the conduct of the government and the handling of the large sums of money entrusted to government.”

Nevada Atom Tests.

I hesitate to write about the atom tests because it may seem so monotonous to the readers. We are always reading about the atom, and it may seem better to have a change.

Nevertheless, we must not lose sight of the significance of the atom bomb in our time, and that all world diplomacy and history is revolving around the progress of atomic power.

This time, however, I write about it because the flash of the tests in Nevada could be seen by us in California. At about 5:45, for five mornings, there was a momentary flash at dawn that appeared from the direction of Frenchmen Flats, near Las Vegas, about 400 miles from where we live.

This caused a news reporter to headline an article in our paper today with this heading, “Nev. Atom tests give Soviets jitters”.

Who is not given the jitters?

We somehow threaten to destroy our enemies. Whoso takes up the sword...

U.S. Wheat for India seen likely.

Another significant item in today’s news.

India’s hunger and the food problem of the far east is one of the things connected with war and we must not forget, with the judgments of God. They report to us that the situation is desperate.
The item of interest in this connection is that I read that former President Hoover, who is aggressively supporting this food for India program, makes this statement,

"The American people have never in their history failed to relieve famine in any part of the world to the fullest extent of their ability."

Speculate on future of civilization.

Alongside of the previous column in my daily paper is the column which bears the above heading. This is about the conclusion of Dr. G. W. Kisker, of the University of Cincinnati, a psychologist who polled leading psychiatrists and psychologists in 53 countries and will publish them in a book titled, "World Tension, the Psychopathology of International Relations".

In his last chapter it is reported that he comes to the conclusion that is reflected in the overall pessimism he found in his contributors, namely, "the melancholy truth about the course of world history is that we are well along the road to disintegration. Poised on the brink of chaos, we are morally and ethically bankrupt. Forces are loosed which might result in total destruction."

I must add that there is also this conclusion in his last chapter that is inevitably found in all these prophets, and that is similar to the conclusions of many Arminian sermons on total depravity, namely, "There is little hope that our present civilization will see the condition of universal peace. Yet universal peace is not beyond the potentialities of mankind."

Luxury Liner touches port.

Here in the Long Beach harbor a luxury liner from New York docked for a day on its world cruise.

The description of it and the editorial in the Long Beach paper about it are still in my mind from a month ago. It is such a contrast to our life and to the realities as I am called now to bring them to your attention in this article. You will also feel the same as the editor of the Long Beach paper probably when you imagine what it means upon reading the description. He said it seemed like a fling before the war. In sobriety we would add and the fling is vanity too.

But the ship was described as about the size of the Queen Elizabeth, and there were only 210 special passengers aboard. They were on the world cruise. The cost of the trip for some suites outside of land trips was $30,000.

The contrasts of the world?

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TRUTH vs. ERROR
(cont. from page 16)

he can only bring the Word and Dick must run the race. For the pursuit of godliness is a matter that must be followed by all and by everyone in his own place.

Then we will distinguish between liberty and licence.

And then let Dick and all in the campus be assured in their own minds that they are indeed working out their salvation. Such is the rule of faith and of godliness.
Schuiler Writes

Here is an interesting question: "Do you think it is right for our ministers to perform the marriage ceremony between one of our Young People and one of another denomination, if they are aware of the fact that the party will leave our church? If it is a sin to leave the church which proclaims the purest gospel, as we believe, how can the minister who performs the ceremony call down God's blessing on them. The prayer, that last prayer of the minister, surely would have as its contents: O God! bring this erring sheep back again to our church!

However, if you would put the question this way: may one of our ministers marry one of his young people to a wicked man or woman, and then pray God's blessing upon them, then I would say: no! But that is entirely different.

What I always stress in my classes, even those classes that comprise the very young, is this: that when we leave our Protestant Reformed Churches, we rob ourselves, and our generations to come, of the beauty of our beloved principles, and we give those generations to come over unto the errors from which God liberated us in 1924.

And the result is that the majority listen and obey, but there are always some that leave again for the Christian Reformed and other churches, and that hurts. It hurts the parents, the minister and the constituency of our beloved churches.

But to say as our final word: I will not marry you, nor pray for you, is to my mind rather cruel and uncalled for. It might also leave the impression of self-righteousness with them: Depart from me, for I am holier than thou!

Finally, I will say this, and I speak from experience: when ever I have done it, I have done it with much pain, sorrow
and grief. God forgive them, and bring them back!

* * * * * *

I received the following question some time ago, and due to the fact that I had to do some research before I would be able to answer same, and also due to the press of other labors, I was not able to answer until now. Here is the question:

"Is the Christian Labor Association really Christian, and is it all right for a Protestant Reformed person to join it?"

I am very loath to answer this question; in fact, I do not like it at all. And the reason is evident and obvious: the men that make up the C.L.A. are my brethren in the Lord whom I must criticize. That is always a distasteful labor to me. I rather fight with the world. I rather oppose those of whom I know that they are on the side of the lie and of the devil.

But the burden is upon me and I will not shirk my responsibility.

First, I dare not say that the C.L.A. is "not really Christian". I have studied their constitution, and I find many Christian principles in it. Also, as I said above, I have no doubt but that by far most of its members belong to the Lord Jesus Christ. And so I would not dare say that this organization is not really Christian.

Allow me to illustrate. Take any Christian, living with us in this vale of tears. He is really a Christian, although much of what he thinks, speaks and does is not Christian.

And so it is with this organization. After studying their constitution I find much that is good in it. But I also found something in it that amazes me. I quote: "No strike shall be called unless authorized by the National Executive Committee, or by a State Board in consultation with the National Executive Committee." Constitution of the C.L.A., page 7. I read this with amazement. For it is definitely not Christian to strike in a labor dispute. And I am very sure that the Heavenly Executive Committee would never call a strike for the Christian laborers on the earth, even though the National Committee and the State Board would. Striking is so blatantly against God's revealed will, that I marvel how it ever was sanctioned by any organization which calls itself Christian.

What is a strike?

It is the concerted laying down of our tools and the quitting of our jobs, without, however, relinquishing our right to the jobs.

And the purpose? When all other means of arbitration fail, the strike is reverted to in order to force the employer to come across.

And I ask you, by what stretch of the imagination could that be called Christian? Christ says, speaking to the rich man: "Ye have condemned and killed the just; and he doth not resist you." James 5:6. And remember that this chapter does indeed treat the relationship between the employer and the employee.

Moreover, this strike clause does also militate against their own constitution. I quote: "Social-economic problems can-
not be solved through class-conflict or revolution, but by the elimination of existing evils through reformative measures.” page 1; and also: “When labor disputes arise both employers and employees must use every available means to settle their differences by the peaceful methods of conferences, mediation or arbitration.” p. 2. Note especially these two words: “peaceful” and “reformative”. They have a very beautiful meaning. But they definitely are not in the same category with the strike clause.

There is room for an organization such as the C.L.A., but only if they in theory and practice use and hold forth the Cross of Jesus Christ for the removal of all the evils in the world. Any means short of that Cross or opposed to that Cross is doomed to failure.

So I would conclude that the Christian Labor Association is Christian all right, but it is glaringly at fault in its theory and practice, so much so that I would say that a Protestant Reformed man should not be a member of it.

Give up trying to get to heaven! Trust alone in the Lord Jesus Christ and then you may indeed “read your title clear to mansions in the sky,” and know on the authority of the Word of God, like the gardener, that you will be there,

—Christian Life.

BIBLE OUTLINES
(cont. from page 14)

away, and who brings joy and peace to all His people.

Points For Discussion:

1. The Levirate Marriage. Does God not in this law of His, that a brother-in-law must take the wife of his brother who died, leave entirely out of the picture natural love, compatibility of natures, etc.? Or does this arrangement teach that there are times when spiritual realities overrule these natural things? Does this law in any way condemn divorce on the grounds of compatibility?

2. The unnamed next of kin. To what kind of people today would you liken this next of kin? What was his root sin in this refusal?

3. The purpose of this book. What main thought does this book teach you? What was the main lesson God taught Naomi? What did He reveal above all to Ruth? In the book of Esther God’s providence is on the foreground. What would you say is on the foreground in this book? For what purpose, would you say, did God include this book in the Canon of the Old Testament? Could we not get along without it?
A DECK OF CARDS

The bridge game has a strange fascination to millions of people in America. Wherever you go in almost every walk of life, you will see people spending hours and hours in shuffling and dropping the cards. This is a common scene in practically all the army camps, factories, offices, prisons, hospitals, hotels, restaurants and homes in America. Even so-called churches sponsor bridge parties. Mr. Culbertson, a well known authority on bridge reports that he sold 1500 copies per day of his book of instructions on the game during a period of time during the last depression. He also reported that up to that time he had taught 1600 people the game of bridge for which they paid him sixty dollars each for a five-day course.

During the last depression Americans spent ten million dollars in one year on lessons and in the same length of time spent $100,000,000 on the game itself. Sometime ago lessons in bridge were given over a hook-up of 116 broadcasting stations to at least 3,000,000 people once a week from November to March. This mass movement represents the largest number of human beings who have ever done the same thing at the same time in the history of the human race.

Just what is so fascinating about fifty-two pieces of pasteboard? Why is 90% of all gambling in the U. S. (excluding pool selling, the race track, and the Board of Trade) done with cards? Why did 90% of today's gamblers in the U. S. learn to play cards at home or at a social gathering?

A deck of cards is something more than fifty-two pieces of pasteboard. Each card in the deck has a secret meaning. The first deck of cards were made for King Charles of France, an insane man, in 1392. The inventor of the cards evidently had a hatred for the Bible and its divine Author; for the secret language of the cards is in direct opposition to Holy Writ. It is said that a professional will refuse to play if there is a Bible within sight. This is the reason why the card game has been looked down upon in the past by all good people. This is also the reason why the bridge game is associated with taverns, brothels, prisons, insane asylums, gambling dens, etc.

Reliable sources show that cards have led and do lead people to commit fornication, adultery, robbery, suicide, murder, etc. As America more fervently worships the euchre deck the more fervently she turns her back upon the Living God. Americans dishonor the Lord and His Anointed in a very unique way by playing bridge.

Charles F. Weigle in his pamphlet, "A Deck of Cards", states that he received his information about the secret meaning of the cards from professional gamblers. Let us look at the secret meaning of some of the cards. The King card is supposed to represent the devil, who is
the prince of darkness. He is the god of this world. Next is the Ten-spot card. This card represents the spirit of lawlessness. It stands in direct opposition to the Ten Commandments. Cards engender the love of money which is the root of all evil. Poker is the favorite card game of the gambler. It is said that there has never been an honest game of poker played by any one. Many a gambler who began to play for small stakes finally became so enslaved as to be unable to stop the vice. Gambling drains all the resources, and in their desperate need for money, the victims yield to the temptation to commit crime.

The Club Card represents the spirit of murder. The club was the chief weapon of murder at the time when the card game was invented. It stands in direct opposition to the sixth commandment. The gambler in his desperation for money often commits murder or suicide. The Jack card represents the moral leper who lives only to gratify his fleshly lusts. Cards and immoral pictures, stories, and jokes always go together. There is a game with cards called the brothel game, where the players use the secret, obscene and suggestive language of the cards in order to converse with each other at the mere drop of the cards. There is also another game called strip poker, in which the losers have to strip one garment after another until they are perfectly nude!

The queen card represents Mary, the mother of Christ. In the card language she is called the mother of harlots. What a vicious attack upon the name of a good woman and upon the Word of God!

Now let me tell you the meaning of the Joker card which is so shockingly wicked, vile and dreadful in its implication that I wish I did not have to write this; but I find it necessary because so many of our own church people play bridge, watch others play, and even own a deck of these cards. The Joker card represents Jesus Christ. A joker is a fool. Jesus is therefore a fool. The climax of the card language is that Jesus Christ, the Joker (fool), is said to be the son of the Jack (the libertine) and the Queen (mother of harlots). What a terrible insult to our Lord Jesus Christ! And still modernistic ministers will defend card playing to the extent that his church will even sponsor card parties! This shows how the carnal church is always crucifying the Christ afresh. After learning the meanings of the King, Jack, Queen and the Joker cards, there is no need of further exposure of the card language. The rest of the 52 cards have similar meanings. People of the past have rightly called the deck of cards "The Devil's Bible", or the "Devil's Picture Book".

I sincerely hope that I have presented enough facts about the bridge game so that every one, who desires to remain faithful to his Lord, will leave the dirty deck alone with loathing and disgust. Protestant Reformed people that can afford to waste time by playing bridge have equally less time for Kingdom work and for the more worthwhile duties of life.

It was a disappointed Mrs. Ellen Brand who went from the store to the house to prepare a room for her stepson, Ted.

For some time Ellen had been nursing a dream—a dream of her family becoming one primarily dedicated to the service of God. Now her dream seemed to be shattered beyond repair. Her husband, Frank Brand, operated a small country store. Ted had just returned to inform his parents of his intentions to discontinue his studies in the seminary and find work in the city. Frank and Ellen’s daughter, Dixie, was visibly dissatisfied with their new home.

New characters are introduced as the story progresses: Leslie Pentleton, a highly-polished insurance agent, who led Dixie to sinful deeds; Patty Prentiss, an admirable young nurse, who helped Ted come to a final decision; Tobe Morrow, the eleven year old boy who came home from the hospital to die.

The various events of the story lead to a more hopeful future for Ellen and a final realization of her dream.

* * * The Publication Committee is happy to announce the appointment of Mr. John Vis of Edgerton, Minnesota, to our Book Review Department.

Mr. John Vis
Edgerton, Minnesota

The organized church is not mentioned in the book. Instead, the author pictures for us the simple, but earnest, religious life of the country citizens along the Arkansas-Missouri border. The book is interesting from cover to cover, moving rapidly throughout. It is almost entirely free from the easy, rank Arminianism found in many books on the reading shelves of today.

The Bells Are Ringing may be recommended to our young people as good reading material. The little time and effort put into reading it will be well spent.


A very timely book, Television, Servant or Master, touches on a problem with which some of our readers have already met; a problem which the rest of us will have to face sooner or later.

Dr. Carnell presents a very elaborate discussion of the new medium, television. He answers, in his way, such questions as the following: Can television be used beneficially in a Christian home? Will video become a power for destruction or for instruction? What should we, as children of light do with the new medium? Is total abstinence the best solution?
In the preface to our book the author states, "This volume is an attempt—however inadequate—to sum up what appear at this point to be the major virtues and vices of television." And again, "We do not presume to calculate what television will do to the manners and morals of men; we only seek to appraise some of the contributions (good and bad) which television may make."

As some of the probable virtues of television, the author lists the following: (1) It may increase national morale by bringing relaxation in this hurried and nerve-straining age; (2) It can acquaint its users with people, habits, and customs of other countries, thereby removing much racial and cultural prejudice; (3) It may be used as an educational medium socially, culturally, and religiously.

He also discusses some of its apparent vices: (1) It may secularize our culture; (2) It could destroy personal initiative; (3) It may lead to fleshy lust; (4) It may warp the minds of our children. He also shows how television may take the place of the family altar and Sunday evening worship.

Dr. Carnell calls on the children of light for righteous vigilance and clearly states his opinion concerning our responsibilities with video. He leaves us with these remarks: "No individual may be held responsible for the fact of television, but he surely is responsible for what he does with it". And, "This then is the vertical reference: Response motivated by the love of God."

The book, as a whole, is very well written, thoroughly covering the medium being discussed. However, one must be careful to notice some objectionable statements, such as, "Man is a laughing animal, and unless he smiles now and then he will dry up inside and die". And, "Nothing is clearer than the fact that God did not intend the world to be a bed of nettles for man—the Lord ordained harmony for man. Sin disturbed it". Also, we may feel that we are not spiritually free to accept all of the suggestions given by the author for the use of television.

Although we can't agree with all the details of the discussion or with some of the ideas expressed by Dr. Carnell, I believe the book may be used with much benefit by our people, young and old. It sheds much light on the subject and may help us to make television a servant, not a master of our lives.

"Happiness belongs to those who are contented."—Aristotle.

* * *

"Compromise makes a good umbrella but a poor roof."—Lowell.

* * *

"He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has."—Epictetus.
A HERBIVOROUS GIANT

In the animal kingdom the three largest animals are the elephant, the hippopotamus, and the rhinoceros. Huge animals, yes, but what a vast difference in brain capacity! The brilliant-minded elephant is admired for his cleverness and learning ability. How well they perform and how adept they become at tricks. They can be taught how to work efficiently and effectively.

In contrast to the elephant, we find the “numbskull of the jungle”—the rhinoceros. A jumbo-beast with a jumbled brain. The largest animals are about 6 feet high, 14 feet long, and weigh from 2 to 3 tons.

There are five species, which are found in Southern Asia and Southern Africa. The Indian species differs from the African species in appearance. First of all the skin of the former hangs in loose folds and is a dark brownish-grey color; while in the case of the latter the skin is hairy and without folds. Although the Indian species is larger it is less ferocious.

Protruding from the upper part of the nose is a centrally located horn which varies from 1 to 2 feet in length and curves backward. The Indian rhinoceros usually has only a single horn, while the African species is always characterized by two horns (the one growing behind the other).

As this animal is herbivorous it lives exclusively on vegetation. The horn is advantageous in this connection since it is used to uproot small trees in order to gain access to the foliage. However, it is not too selective about its diet and at times on its nocturnal jaunts in search for food, it must content itself on mere thorns and bitter herbs. Because of the darkness of night and its poor vision, it is at times handicapped in obtaining the more choice foliage.

Because of its horn or hook, the rhinoceros has been nicknamed “Old Hooklip”. To the Chinese this hook was considered very valuable because it was thought to be useful as a powerful medicine; and as a result, the Chinese were eager to purchase Hooklip’s hook for half its weight in gold. Not only was the hook important, but the dried blood of this animal sold for a dollar a pound because of its supposed medicinal value.

Not only is the creature stupid, but it is irritable and ferocious when attacked. Although it is repugnant and vicious in appearance, it is extremely clumsy and is seldom on the offensive. In fact, it is difficult to hunt, for it remains well hidden in the swampy areas and marches. To track down the rhinoceros, the hunter uses a number of elephants, which stamp through the jungles and drive the victim into the clearing. When thus brought to bay, the prey displays a vicious temper and is a dangerous adversary. In spite of its bulky frame and short legs it can
run for a short distance as fast as a horse. However, Carl Akeley, a naturalist hunter, claims if the rhinoceros misses in his first lunge, the greatest danger is over, and it is not considered on a par with hunting lions, elephants, or water buffalo.

Frequently, the rhinoceros is in great discomfort, due to the multitude of blood-sucking parasites which get under the folds of its skin. These insects not only torment the animal, but seep much of its vitality by sucking as much as a gallon of blood a day from their host. The only source of comfort, in this case, is a friendly little bird about the size of a thrush who manages to get free transportation and food. It works for its “room and board” by eating a great number of these pestiferous insects, which are such a nuisance to the host. It perches contentedly on the head or back of old Hooklip, enjoying the feast until it is aroused by danger. Then it circles around in the air and shrilly cries out a warning which the animal heeds.

The Radiant Life

Opals often become dull; but, when held in the warm palm of the hand, they regain their lustre. Christians often let their light grow dim, dulled by the subtle influence of the worldly atmosphere; but when we are held close in the warm, loving hand of God, in close, loving fellowship with His Spirit, the glow comes again and gleams in our every word and act.—The American Holiness Journal.

CHRISTIAN LIVING

(cont. from page 8)

only when we understand “election” in the Scriptural and Calvinistic (unmodified) sense. There is a vast difference in believing that my election is contingent upon ‘my doing these things’ or that ‘my doing these things’ is an infallible evidence of the fact that God has chosen me from everlasting unto glory. The latter I believe is the emphasis in the passage above. If you do these things you will never fail. Why? The answer is because they are fruits of God having irrevocably, sovereignly elected you in His own gratuitous good pleasure.

“Not of works lest any man should boast”.

Augustine said, “Children of God were not chosen because God foreknew they would believe but in order that they might believe.”

That is our doctrine. We must have none of the modern modifications of this precious truth. Nor may we walk on a ‘double track’. We must as true christians live the doctrine of the prophets, the apostles, of Christ . . . of Augustine, Calvin, Protestant Reformed.

But we will stop here and, D.V., say more about this next time!
Beginning a new department For Our Servicemen
The Military Mail Bag

Well, men, this month Beacon Lights gets underway a new department which will concern itself primarily with you and your interests. Right off we ought to tell you the general idea is to use this space to the best advantage in keeping you posted on things back home and to help you keep in touch with all the other fellows from our churches who are in the services.

The Publication Committee dares to hope this strictly G.I. Department can help bridge the gap between you and us and we intend to keep it going just as long as we can do that kind of a job. To get the Mail Bag started and to keep things rolling we have asked Miss Jane Schipper of Grand Rapids to take command. You'll hear more from her later.

But right now, as we start from scratch, we need a big lift from you. We have at hand a fairly complete list of your names and have set up a skeleton staff to check up on your current mailing addresses. By the time our next issue goes to press we should have all the fine details worked out and we'll pass the information along to you. But for now, if you do change your address, please let us know by writing either Miss Jane Schipper, 913 Adams St., S. E., Grand Rapids 7, Mich. or Miss Thelma Jonker, 1210 Wealthy St., S. E., Grand Rapids 6, Michigan.

And as of right now please start writing those letters and sending those pictures to the Beacon Lights Mail Bag. However brief you want to be please let us in on what things are like where you are and how you are getting on. Not only the folks back home—who are even now peeping over our shoulder—but also the other fellows in service will be able to follow you around. Share with us, if you will, the things you see and do as you tour the world for Uncle Sam. In turn we'll all stay closer together in these troubled days.

It is true, isn't it, that the impact of the events of our times affects us all? For the second time in less than a dozen years our entire pattern of living is about to be controlled and directed by the effects and influences of a rigid wartime economy. In all probability the so-called emergency period will last considerably longer than any like period before and will leave more permanent marks on our way of life than any in the past. Although it is quite possible a total war of your names and have set up a skeleton within our lifetime is not inevitable, staff to check up on your current mail- addresses. By the time our next conflict soon. Thus the gnawing fear issue goes to press we should have all of a large-scale war is very much in evidence throughout much of the world. In fact, a general feeling of weakness and helplessness in the wake of a head-long plunge in chaos seems to grip our modern civilization.

Just as fear always springs from ignorance so in these turbulent times man is very really afraid of what is about to happen. Whether in uniform or not the world communicates this fear to us. We, too, are all confronted with individual situations which the stress and
strain of life today brings about. Today, if ever, we certainly need to be mentally, physically and spiritually strong to meet our problems without fear as to the outcome.

You know, there’s an old Welsh proverb which says there are three things that give hardy strength: sleeping on hairy mattresses, breathing cold air, and eating dry food. Your life in the service then ought to make for a strong constitution if my recollection of the rigors of sleeping on an army bunk and the general output of the Mess Hall serves us correctly. But it takes more than such things as food and air to keep a man strong and free of fear. The world, in strengthening itself for war, is striving to build up physically and economically. As Christians we know it takes more than that to be really strong and to remain that way.

The Christian, wherever he may be, needs spiritual exercise and a regular program of wholesome spiritual activity in order to be strong. You who are now in the service need it, too. You need your Bible, your prayer life and the fellowship of other Christians. Beacon Lights, in every way it can, will attempt to provide this kind of stimulation, both in what we do with the Mail Bag and as we continue to publish the other departments with their usual emphasis on practical Christian living. And so, fellows, with all this in mind we appeal again to you all to keep in close touch with home and with Beacon Lights and, of course, our other church papers, too.

Life in the service is vastly different than most folks at home imagine, isn’t it? Many of the temptations they talk about really don’t exist at all, while other temptations the folks never thought about are very real. It is true, however, that temptation does confront you and it appears very often in very unfamiliar forms. Our prayer is that you may be kept strong in faith and in hope.

Faithfully yours,
Al Heemstra,
for the Publication Comm.

The Staff of Beacon Lights wishes to extend its sincerest sympathy to one of its members, Phil Lotterman, on the sudden loss of his father,

MR. HENRY LOTTERMAN

Our prayer is that the supreme Comforter may sustain the bereaved in this sorrow.
Then cometh the end by which is to be understood the termination of this present dispensation of the world and the appearance of the church with Christ in glory on the new earth. The promise of God to His people holds forth to them just this hope. All has been clearly predicted. "(But) the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements will melt with a fervent heat, the earth also and the works that are therein shall be burned up. All these things shall be dissolved." So will the world and all that is of the world—the lusts of the eyes and the lusts of the flesh and the pride of life—pass away permanently. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:10-14). This is the end, the goal toward which God is moving through the ages.

The end will come when Christ shall have put down all rule and all authority and all power.

First the Lord Jesus Christ will descend from heaven with the voice of the archangel, and with the trump of God, (2 Thess. 4:16). Then the dead in Christ shall rise unto everlasting life; and also the reprobate wicked will come forth out of their graves. Third, the believers which are alive and remain at His coming will be caught up together with the resurrected saints to meet Christ in the air, (2 Thess. 4:17). Then will follow the
BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

The saints will be justified in Christ. The wicked will be condemned and sentenced unto everlasting desolation. Also the devil and his host will be cast into the bottomless pit. Having thus completed the judgment and annulled all rule and all authority and power, Christ will deliver up the kingdom, that is, surrender His rule to God. Then will occur the melting of the elements and the burning of all the works that are in the earth and consummating in the appearance of the new heaven and the new earth as peopled by Christ and His saints.

The statement, "When he shall have put down all rule..." calls for some additional attention. It can best be understood in the light of that other statement occurring further down in the passage. "For He—God, the triune Jehovah, the God and Father, Christ—hath put all things under His feet. Included is the total of creatures, animate and inanimate, rational and irrational, devils, and angels and men good and bad, and every power and might and dominion among them, and every name that is named not only in this world but in the world to come as well, of whatever rank and authority, from Stalin and our own president down through the governors of our states and every state, the majors of our cities, the judges in our courts to the policemen that patrol the streets of our cities. All are under His feet juridically and actually. By His authority they rule and by His power they exist and to Him they shall have to answer in the day of final reckoning. Wherefore He is also truly vested with all power in heaven and on earth and by virtue thereof Lord of lords and King of kings under God the Father at whose right hand He is also seated in the highest heavens. Thus highly did God exalt Him the Christ. Thus mightily did God reward His obedience unto the ignominious death of the cross.

And this mighty Christ God gave to be the head over all things in the church—His kingdom of grace—which He gathers and rules and preserves by His Word and Spirit unto the day of His appearing. And for this task He is also eminently qualified, being as He is Lord of lords with all things under His feet and by reason thereof reigning in the midst of His enemies and using them in all their vile opposition to his rule for the promotion of the ends of His kingdom. His purposes they serve, though they mean it not so. And with all things they work together for good to them that love God.

Verily Christ reigns in the midst of His enemies. And He must reign until this entire reprobated coalition together with Satan its prince be made His footstool in hell whither they will be driven by the word of His mouth in the final judgment. In that day they shall say to the mountains and the rocks, "Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand" (Rev. 6:16, 17). Then also their knees shall bow at the name...
of Jesus. And also their tongues shall confess that He is Lord.

So shall Christ annul every earthly and wicked and hellish rule and authority and might. And the last enemy to be annulled is death, which is to be accomplished through the resurrection of the saints unto life everlasting.

And then the Son also Himself will give up the "rule" (kingdom) unto Him who is God and Father and to Him will He be subject. This cannot mean that the Son as the Christ of God was not subject to the Father previously. Nor can it mean that Christ will abdicate and divest Himself of His human nature. Such a view militates against the Scriptures as we read them elsewhere to the effect that He is King eternal and the Mediator of an everlasting covenant, and that, accordingly, God in the dispensation of the fulness of time God gathered together in one all things in Him which are in the heavens and which are on earth, Eph. 1:10. What Christ as to His human nature will give back to the Father is authority as He now exercises it in this present form of God's creation. And this of necessity as the present form of things will have passed away permanently with the appearance of God's everlasting and heavenly kingdom of righteousness. And in this kingdom of glory Christ, under God will rule, shepherd His people everlasting as the great high-priest set over the house of God. And through Christ and in His Spirit God will be all in all.
ON THE AIR

OSKALOOSA-PELLA
RADIO PROGRAM

Every Wednesday at 8:00 A.M. and again at 8:00 P.M. a radio program, sponsored by our Oskaloosa and Pella congregations is broadcast from Boon, Iowa.

The program begins with a Psalter number. The number is furnished by a recording of the Service Quartet from Grand Rapids, the Sovereign Grace Hour Choir, or from some other source. This is followed by a sermon and the program is closed with another Psalter number. Thus in this radio ministry we find a means by which the church members of southwestern Iowa are instructed during the week and also a means of presenting a missionary message to as many as the Lord directs to listen.

Starting this month, the back cover of "Beacon Lights will be used from time to time for adds describing some activity taking place in our denomination. This month it deals with the radio program put on by our Pella and Oskaloosa congregations. Anyone desiring to use this space in the future for some church activity can do so by addressing Miss Helen Vanden Engel, 1100 Jeannette N.W., Grand Rapids, Michigan.

Names of the Hope Y. P. Society on opposite page.

Center Row:—Ira Veenstra, Jim Lanning, Lucille Boogaards, Geraldine Boogaards, Marjorie Kooienga, Marion Moelker, Henry Kuiper.
Front Row:—Donna Kooienga, Eileen Engelsma, Annette Kuiper, Roger Kooienga, Connie Kuiper, Ann Veenstra, Helen Veenstra.
PLAN to ATTEND!!

The Tenth Annual Young People’s Convention

to be held at

First Protestant Reformed Church
KALAMAZOO, MICHIGAN

At this convention we will study the theme of

THE LAST HOUR

The speakers will concentrate on

. . . . the signs of the last hour
. . . . the significance of the last hour
. . . . our calling with respect to the last hour

a worthwhile study!

We are planning on YOU . . . . be sure to attend!