12TH ANNUAL YOUNG PEOPLES' CONVENTION HULL, IOWA

The Protestant Reformed Church at Hull, Iowa

THE AUGUST ISSUE
FOR 1952

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BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOLUME XII AUGUST—1952 NUMBER 10

WESTWARD BOUND

ENA DYKSTRA
Hull, Iowa

AUGUST 26, 27 AND 28.

Are these dates of special significance to you? We, in Hull, sincerely hope so. They mark the days of our Twelfth Annual Young People's Convention to be held this year, D. V., in the great and vast West!

Undoubtedly, various questions confront you concerning the Convention. Where will you stay, what will we do there, just what is Iowa like? I'll try to answer these questions to some extent, but to actually comprehend it, you must come to the Convention and enjoy the experience yourself, as a couple from the Grand Rapids vicinity remarked after they had visited Iowa. Previously they had imagined Iowa a place merely where some of our churches were located. After their visit they could recall their locations, some of the people and any particular detail they enjoyed remembering. They could do this because the experience was theirs.—And thus we hope this may be your experience also.

Our Sioux County Community is far from a busy metropolis. In fact, it is quite the opposite. Indeed it has been the "wild west" at one time. However, the Indians and the wild beasts have disappeared by now. The only remembrance we have of them can be found in our reservations, museums and zoos!

How long will it take you to travel to Hull? That, of course, depends on the type of driver you are and your way of transportation. The trip, one way, should take approximately seventeen to twenty-four hours. The time element isn't the most important factor. We want to be sure you don't miss Hull! A word of caution, "Go slow and watch the signs!" A few years ago, one of our Eastern ministers sped past it unknowingly. When he inquired a few miles further where Hull was located, he found to his amazement, he had passed it a few miles back.

The West isn't entirely a quiet farming community. Some of our Shopping Centers are "Busy little Cities". We hope to spend our outing at one of the spacious parks in one of these cities. Tentative plans have been made to have our outing at Sioux Falls (a distance of approximately sixty miles). In the evening an open air meeting will be held, at which Rev. De Wolf, our speaker for the evening, will preside, and various other numbers will be given.

Where will you stay? Your places of lodging will vary. Some will stay in the

BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

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immediate town district. Others will get a typical taste of farm life. Perhaps some of our more lenient farmers (if they aren't worried how their cows are treated) will give you a chance to milk them somewhere between four and seven in the morning! And, if you're wondering whether you'll see corn, you will and lots of it! Referring to the lodging again, we have the Lincoln Hotel for extra "conventioneers".

We have chosen for our Convention theme, the Trilogy—Faith, Hope and Love. Each of these speeches will be centered around these main topics. The Banquet speech will be the climax of these speeches, the speech which our entire theme is centered around. "The Greatest of These" is **LOVE.** This important theme is based on I Corinthians 13:13. Rev. Hofman is our Banquet Speaker. We believe every speech will be inspirational and dynamic with spiritual edification for each and everyone. It is rather self evident that the emblems of the Convention would be the Cross, the anchor and the heart; faith, hope and love. Besides the main addresses there will be lively discussions, musical numbers, readings and essays in which all may take part.

On the final day of the Convention the always "much enjoyed" Banquet will take place. This will be a big occasion for us Iowans as well, since we will dine in our new Community Building. We're sure you'll enjoy the Banquet with it's friendly atmosphere, good food, and pleasant surroundings.

In case you're having a difficult time securing a good route to take from Grand Rapids, for instance, I have a good one for you. Here it is:

Take Highway
21 to Holland
31 to Benton Harbor

—continued on page 4

EDITORIALS

THE SOVEREIGN GOD

"For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased that did he in heaven, in earth, in the seas, and all deep places."—Ps. 135:5,6.

OUR PURPOSE in desiring to write on the subject of God's Sovereignty is that it is **the basic truth.** All truth and all doctrine roots in and stems out of this primary principle.

We cannot too strongly emphasize the fact that if you truly hold in all its implications, the truth of God's absolute sovereignty, you essentially have **all** truth and contrariwise, if you in any degree and in any implications, deny or let slip this basic truth of God's absolute sovereignty you have essentially lost **all** truth and **all** pure doctrine.

Although there are many, relatively speaking, who still give lipservice to the truth of God's Sovereignty; there are few, very few, who consistently hew to the line. Remember that it is exactly at this juncture that the point of departure occurs.

Quite naturally the question now arises in your mind—"Why is this the point of departure?"—"Why stumble at this truth?" The answer is not far-sought. We are all, by nature, very proud and conceited creatures. This is a truth that is not only attested to by Scripture but which, if we are honest with ourselves, also our own experience will verify. To confess that we are absolutely nothing and can do nothing—"incapable of doing any good and inclined to all evil," (H. Cat. Lord's Day 3) is possible only **by** God's grace, and is indeed very humbling.

If there is one thing in particular **that** distinguishes man by nature it is **this** lack of humility. We, over and **again,** wish to hear our own praises sung **and** our own accomplishments applauded **and** this at the expense of, nay, to the **exclusion** of, the praise of the Sovereign God.

Make no mistake now in supposing that this self-exultation and this negation of God's Sovereignty is usually **done** openly and brazenly—Oh no! But **the** blow to our pride must be softened. Take for instance the phrase from **the** H. C. which we just quoted, "incapable of doing any good **and** inclined to **all** evil." The quotation is usually explained as if it read "incapable of doing any spiritual good and inclined to all spiritual evil." Man, it is reasoned, can do many things, pleasing to God, in matters temporal and civil and he is not inclined **to** all evil continually but this is the **case** only in spiritual things.

This is of course pure human reasoning based upon human observation without the light of God's revelation and Holy Spirit. Humbly bowing before **God's** Word and spiritual search of our **own** motives and experience would teach otherwise. The desire to exult self, contrary to what God plainly teaches in **His** word, is a denial of His absolute sovereignty. It is plainly the desire to soften the blow to human pride that motivates those who so pervert God's **Word**

and our confessions. They teach that man is not wholly incapable of doing any good and inclined to all evil and that continually.

The Word of God and experience teaches that as long as man does not consider his condition to be hopeless, he has hope in himself; and as long as he does not consider himself dead he does not seek the Life. God's sovereignty can only and absolutely be maintained if we also maintain the total depravity and incapability of man by nature. So God wills it and so He reveals Himself to us in His Word—Soli Deo Gloria—To God be ALL the glory. He purposed from all eternity to raise up a people who would show forth His praise and confess His sovereignty—"He is our God and we are His people." We can never bow deeply enough into the dust before Him, nor can human lips or tongue ever sufficiently exalt and praise the Sovereign God Who is the God of Gods and King of Kings.

The truth of God's sovereignty is the source of our greatest joy and comfort. It assures us that He is able to do all that He has promised; that all things are in his hand, that nothing happens but that which He has planned, that His people are safe whatever may happen, and that He will surely bring us through this life into His glorious and eternal Kingdom.

Hold fast to the scriptural truth of God's absolute Sovereignty and never let it slip.

—S.D.Y.

The saddest road to hell is that which runs under the pulpit, past the Bible and through the midst of warnings and invitations.

FEATURE

(continued from page 2)

12 to Highway 212
212 to Highway 20
20 to 51 (near Gary)
51 to 6
6 to 83 (near South Holland)
83 to 64
64 to Savannah
80 out of Savannah to Dubuque
20 out of Dubuque to Manchester
13 out of Manchester to Strawberry Point
3 out of Strawberry Point to Pocahantas
17 out of Pocahantas to Emmetsburg
18 out of Emmetsburg to Hull

We're expecting a BIG crowd so don't disappoint us. I'm sure you'll find Iowa a friendly, hospitable vicinity. Primarily, it is our sincere desire that the Convention may benefit you spiritually both as adults and Christian youth. We hope your motto for the month of August will be "WESTWARD BOUND". We'll be looking for you!

———:———

TIMELY ADVICE

If you are impatient, sit quietly and talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Elijah.

If you are a policy man, read Daniel.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the times, climb the stairs of Revelation and get a glimpse of the Promised Land.

—Bryan Newsette

TRUTH VS. ERROR

REV. ANDREW PETTER
Grand Rapids, Michigan

THE DIGNITY OF LABOR

IN OUR PREVIOUS article we pointed out that men through the ages have pondered upon and struggled with the question of the basic motive and incentive to labor.

Here the happy wit will interject that he has the problem completely solved: He labors for the cash. That is simple enough. To this we could counter with the lame witticism that he can hardly write a sellable book on that theme, whereas men will continue writing books on some aspect of that problem and collecting royalties.

And indeed, it is a tremendous problem and deeply involved in the political-social-economic woes of our time.

And so we may well expect that men's minds in reflecting on this problem will be greatly affected by their attitude to the wisdom of the Bible.

One authority on the history of Labor and Wage theories, himself a Liberal, heads a section in his book with the words, "Religion Dignifies Labor: Aquinas and Calvin". After a paragraph on Aquinas he continues: "It was in the theological writings of John Calvin (1509-1564) that the religious incentive to labor reached its most compelling form. Recognized as a necessity by almost everyone, and dignified in the Christian tradition because almost all of the religious leaders had themselves worked, it remained for Calvin to give work its moral force. Labor became a Christian obligation. To labor industriously in a calling was God's command to man. Men should not choose a calling because of the riches to be obtained; but once in a calling, they should not be unmindful of the wealth to be obtained by a close application to duty, since an increase in wealth could be used for Christian purposes. Men were admonished to shun luxury and to be thrifty. Success was accepted as a mark of God's favor and of personal predestination." John W. McConnell, The Basic Teachings of the Great Economists, 1943, p. 67.

Now although Calvin left no work that treats specifically of this economic problem, yet it can be safely said that Calvin did so judge of the dignity of labor. Apart from the rather fanciful meaning that the author gives to the connection between economic success and the assurance of personal predestination in the thinking of Calvin, it is certainly true that Calvin advocated labor for the Christian as a noble assignment from his God, and considered faithful performance of his duty, menial or arduous, as the experience of God's favor and nearness. This is evident from his incidental treatment of various texts, that touch this point, such as Eph. 4:28: which reads: Let him that stole steal no more but let him rather labor (toil), working with his own hands the thing that is good, that he may have to give to him that has need.

His treatment of other texts is instructive, such as of II Thess. 3:10; Ps. 127:2 128:1, and of Gen. 2:15.

From the above it is evident that we will have to be guided by Scripture in our reflection on the problems of labor,

and that we will be greatly influenced by its light in our conclusions.

We may first ask, what is the essential purpose of labor.

The Bible from the very beginning gives us some very fundamental principles in this respect.

First of all we may refer to Genesis 1:28 where this principle of labor is expressed when it is said that God spoke the word of blessing over man whereby he received the urge and the power to populate the earth and to subdue it, and to have dominion over the creatures. Here the task, the working-task is assigned to man, namely, that he shall take control of the fulness of the created earthly things to use them to serve his Maker.

Further we have in Genesis 2 a description of the entire system of created things. But, so we read, there was no man to till (to expend labor on) the ground. (2:5) Unto this task, however, the Lord created man a living soul and then further for this man He planted a garden in Eden, and there He set the man (2:8) more particularly to dress and keep it (2:15) assisted by his helpmeet and wife (2:16).

In this divine revelation we are taught that man as he came forth from the Creator, immediately stood in an environment that called forth labor and that he was created competent for that labor.

The expression, "to dress and keep it" as applied to the perfect unimpaired state of paradise, means not "to weed and control" but rather "to foster, to train, to beautify" and thus man's calling and assignment was to exert himself in the labor that he might develop, enhance and reveal the beauty and wonder that God had laid in His works.

And this same urge to be constructively, productively engaged has remained in man. Just as the irrepressable urge to multiply and populate the earth remains in man as impressed by the word of divine blessing, so also the urge to subdue the earth, to have dominion, to dress, train, develop the creature remains in man and continues to drive him.

Also after the fall we can still readily discern this urge in man.

How clearly it is distinguished from the slaves labor, from the drudging routine, from the "mechanical" job.

The child is absorbed in the delightful undertaking of building a block house or dressing a doll; later in building a snow-house or shanty, a cart, a raft, or a boat so called.

The young man comes home wearily from his job, and yet easily spends additional hours building or "improving" his car, so absorbed that he is unconscious of the speeding hours.

So it is with all purposive, productive, creative labor in distinction from routine, perfunctory, aimless work, be that ever so easy and simple.

From this it is evident that the fruit, the product of labor gives it its meaning, its stimulation, its joy.

The Dutch economist, Nederbragt says, "The socializing idea has not been able to guard us from the terrible evil that the crisis and the low conjuncture of economic circumstances has brought, namely, the evil of unemployment. He that realizes the great value of labor for man, will also realize what a scourge unemployment is. The painful barb of this unemployment is not the deprivation of an income—for that evil is well nigh remedied by the social security provisions—but that barb is the lack of an opportunity to employ the potencies that God has given to man."

And Luther says somewhere that man needs work as a fish needs water.

In a future article we shall try to apply this more specifically to our contemporary scene.

The Military Mail Bag

KENNETH EZINGA
Grand Rapids, Michigan

HOWDY BOYS:

Here we are once again with news from a couple of your comrads in arms. And was I ever glad to get some mail for a change. Last time I was beginning to get worried; thought you were going to let me down.

You probably read it already in **Concordia** that Clarence Kooima of our Rock Valley congregation was discharged recently. If you didn't you know it now. A big WELCOME HOME Clarence and we know how thankful you and your wife are to be back with your loved ones once more.

Cpl. Ernest Van Weelden sent a short note informing us to stop sending **Beacon Lights** for awhile as he is rotating from Korea to the States. By this time he is undoubtedly enjoying our summer weather. We are thankful that God saw fit to keep Ernest safe from harm.

Our first letter is from a Marine—P.F.C. John H. Templeman. It is dated June 10.

Dear Friends;

I have just received the first copy of the **Beacon Lights.** I read it the first chance I had and really enjoyed it.

It really is a pleasure to read the papers of our church. So far I haven't received the others but I know they will come soon.

Right now I am in Camp Pendleton, California. My duty here is driving trucks. We call this motor transport.

At present I am on Mess Duty which I don't care for. There are only a few days left however so I am beginning to feel better about it.

I entered the Marine Corps the 29th of February. A lot has happened since then. Here it is June already. How those months flew by.

One thing that is nice is the fact that I can attend our own church in Bellflower every Sunday. In Boot camp I attended the chapel and heard more jokes than preaching. The chaplain there wasn't much.

A fellow really appreciates it when he can hear the preaching of his own church after hearing sermons like that.

P.F.C. John Templeman 1290343
H&S Btry.
1st AAA A.W. Bn. FMF
Camp Pendleton, Oceanside, Calif.

June 22 is the date on our second letter. It's from Andrew Leep and he really gives us the history of his army life.

Dear Friends;

You'll no doubt be a little surprised to be getting a letter from me. I entered the service June 27, 1951. I went from Bozeman, Montana to Butte where we were inducted.

From there we went to Fort Lewis Washington where we spent the Fourth of July.

Then they told us we might take a trip to Camp Gordon, Georgia for our basic training. So that we did. Talk about hot weather—they sure do have it there.

After basic they decided to keep me here for a cadre man. It sounded pretty good but they had me scheduled for Fort Monmouth, New Jersey, where I was to have had six months of radio repair school. I wish I could have gone.

But I stayed here and trained basic trainees for about six months. Then I was made company artificer and held that job down for a few months.

Yesterday I was moved up one more

—continued on page 16

THE CONVENTION PROGRAM

Tuesday morning and afternoon — lodging arrangements for out of town delegates and visitors

Tuesday Evening — Mass Meeting
8 o'clock — Church Auditorium

1. Audience Singing
2. Opening Prayer
3. Remarks and Welcome
4. Special Number
5. Inspirational Address—"Faith"
   Rev. H. Hoeksema
6. Special Number
7. Audience Singing—Theme Song
   Collection for Convention Fund
8. Closing Prayer

Wednesday Morning

1. Registration—9 o'clock
2. Opening devotionals
3. Federation Business
4. Roll Call—Get Acquainted Hour
5. Lunch

Wednesday Afternoon

Recreational outing conducted by the Young People's Societies of our neighboring churches. Sioux Center, Rock Valley, Doon and Edgerton.

1. Tour of Morrell Packing Plant
2. Games and Supper at park

Wednesday Evening

Outdoor meeting at Park in Sioux Falls, weather permitting.

1. Opening Prayer
2. Audience Singing
3. Special Number
4. Special Number
5. Address—"Hope"
   Rev. H. De Wolf
6. Special Number
7. Special Number
8. Closing Prayer

Thursday Morning
9:30 o'clock—Church Auditorium

1. Opening Exercises
2. Special Number
3. Symposium on "Love" by members from five PRYP Societies
   Rev. J. Howerzyl, Moderator
4. Lunch

Thursday Afternoon—1:30

1. Opening Exercises
2. Unfinished Business
3. Special Number
4. Essay
5. Special Number
6. Closing

Thursday Evening — Banquet
7 o'clock — Hull Community Hall

1. Opening Prayer
2. Banquet
3. Recess
4. Special Number
5. Speech "The Greatest of These"
   Rev. W. Hofman
6. Special Number
7. Presentation of New Officers
8. Parting Remarks
9. Closing Prayer

In compliance with the motion which was passed at the convention last year the Executive Board is placing a list of the offices which will be vacated this year.

President
Librarian
Secretary
Assistant Treasurer
Advisor

We hope all delegates will take notice of these vacancies so that they will be prepared to make nominations at the beginning of our business sessions.

ATTENTION SOCIETY TREASURERS . . . .

The Federation Board needs ALL assessments

Please forward the due amounts NOW to:

Herm Hanko, Treas.
1221 Bates St., S.E.
Grand Rapids 6, Michigan

ARE THERE ANY GOOD-HEARTED PEOPLE . . .

who have not been contacted BUT DESIRE

to be convention PATRONS???

If so we'll welcome your response.

Send your contribution to:-

Bill Oostenink, Conv. Treas.
Box 182,
Hull, Iowa

QUESTION BOX

REV. G. M. OPHOFF
Grand Rapids, Michigan

I have a group of questions from a reader that I herewith answer in the order in which I received them.

The first question reads: "Is there such a thing as dead orthodoxy?"

Answer. First the term "orthodoxy". The word is from the Greek and means "right opinion or doctrine." I take it then, that my correspondent uses the word as the designation of the truth of the Holy Scriptures as expressed in the Christian creeds binding in our communion of churches.

There is indeed such a thing as "dead orthodoxy". The expression denotes a condition in which "the truth", though still confessed and proclaimed and defended by the spoken and written word is nevertheless privately and secretly hated and repudiated. The church of Ephesus of the book of Revelation was thus smitten, Rev. 2:1-7. Christ reveals that this Christian brotherhood had lost its first love, was no longer activated by the zeal of this love, but on the contrary was spiritually dead to God and the truth. But of this inward apostacy of the heart there was as yet little tangible evidence. This is clear from the words of Christ's message to this brotherhood. Said He to the angel, that is, the pastor, of this church: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. . .thou hatest the deeds of the Nicolaitanes, which I also hate."

Thus though as to several or perhaps even many of its members it was devoid of the life of regeneration—it had lost its first love—yet as an organization this church still abounded in good works of all kinds. The truth was still being proclaimed and defended, false teachers excommunicated, evil doers disciplined, and the reproach of Christ borne. Yet the church had inwardly apostatized—it had lost its first love. What was lacking is **experiential knowledge** of the truth. It was still confesing, as since the day of its organization it had always confessed, that Jesus saves His people from all their sins, but it could not with the apostle Paul jubulantly exclaim: "Therefore being justified by faith, **we** have peace with God through our Lord Jesus Christ." It still confessed as always that Jesus is the bread of life and the living water, without however eating and drinking Jesus and thereby also being nourished and quickened by this heavenly food and drink. Despite its good confession, it was a stranger to Jesus and to His God. The word of God dwelt not richly in this church, however well this word was preached. And it knew the promises of God but without living by them.

The inward apostacy of this church has but one explanation. At the time of its organization it did love the Lord. With few exceptions its members, at the time of its founding, were true children of God. It was a Christian brotherhood of believers and their seed. However it had grown since that day. Many perhaps had joined it from without, and also a new generation had risen within its bosom. But they were not all Israel, which were of Israel, so that, as a result of this growth, the

church at Ephesus now contained in it a carnal, reprobate seed that loved not God because it was not loved of Him. And to an extent this seed had come into power in the church, was occupying several of the seats of authority in it and was making its influence felt. But there was still the remnant according to election. It explains that this church was as orthodox as ever. It adhered to the faith of the fathers. Church discipline was still being excercised and the deeds of the Nicolaitanes hated. But there was no flourishing spiritual life. The preaching, however correct in a doctrinal point of view, was cold and uninspiring. The members still had no trouble in detecting heresy. They could argue about the truth but had no experiential knowledge of the truth. There was something wrong. The church had lost its first love. It was smitten with what has come to be known as "dead orthodoxy". It is a dangerous condition for any church or communion of churches to be in. Such a church or communion of churches stands on the brink of openly apostatizing from the truth.

And therefore Christ mandates this Christian brotherhood at Ephesus to "remember. . .from whence thou art fallen, and repent and do the first works."

The admonition is directed to the true believers in this church as is evident from Christ's closing admonition to it that reads: "He that hath an ear, let him hear what the Spirit says unto the churches." Because of the presence of this people in it—this people whose spiritual life had suffered an eclipse—the church at Ephesus is commanded of Christ to arouse itself from its spiritual lethargy and again become spiritual through the excercise of earnest prayer. It must return to its former love and under the impulse of this love continue certainly in all the good works in which it was listlessly walking. Thus con tinue to labor and be patient, try them which say they are apostles and are not and find them liars. It must continue to hate the works of the Nicolaitanes. It must continue doing all these things **as consciously activated by love.** Or otherwise Christ will come to this church quickly and remove its candlestick out of its place. That is, if this church repenteth not, it will eventually in the way of openly apostatizing from the truth degenerate into a false church. That would indicate that Christ had removed from its midst the candlestick from its place. Thus as arousing themselves the true believers in the church must fight the good fight of faith by more actively opposing the carnal element in the church that hates the truth and is always bent on corrupting it and is thus really opposed to bringing to trial the false teachers in the church that they may be found liars. They must fight the good fight of faith, must the believers, toward the victory that is theirs in Christ. And so Christ closes His admonition to this church with the glad tidings that to "him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

A final observation. The saints, to be sure, do not fall from grace in the sense of their losing the heavenly life once implanted in their bosom. For the children of God are in Christ's hand, out of which they cannot be plucked. Hence, once a believer always a believer. But what cannot happen to an individual saint, can be the experience of a definite Church or communion of Christian Churches for reasons stated above. But the individual saint can become unspiritual and carnal. When in this state, he has dire need of the admonition, "repent and do thy first works." And he **does** repent. For Christ speaks **all** His word in His heart.

This answers the first question.

SCHULLER

IS IT PROPER TO TEACH REFORMED DOCTRINE IN OUR CHRISTIAN SCHOOLS?

In the May issue of Beacon Lights I answered a question submitted by Miss Diane Brummel, of the Esther Society of Fuller Ave. congregation, as to the place women have in our Protestant Reformed Mission work. In submitting this question she informed me that this question had aroused considerable discussion in their society, and that they had especially discussed the fact that the Bible tells us that it was not the woman's calling to be engaged in the preaching and teaching of the Word. In answering this question I expressed my appreciation of the fact that the Esther Society understood the Scriptural and Reformed principle that only men, called and ordained by God through His Church, must labour in the doctrine. It was in this connection that I gave expression to my conviction that "it is a fundamental mistake when some Christian School teachers seem to think it is their calling to teach Reformed Doctrine in the Christian Schools." In response to this statement I received the following letter from one of our readers:

"Dear Schuiler:

"In one of your answers in the May Issue you write, 'I think it is a fundamental mistake when some Christian School teachers seem to think it is their calling to teach Reformed Doctrine in the Christians Schools.' Will you be so kind as to write a little more on this subject. If our Reformed Doctrine is to us our way of life and determines our entire world and life view, how can it be separated from what we daily teach in our Christian Schools."

Signed: "A Reader."

We appreciate this inquiry concerning our position on this question. I must immediately add, however, that the reader who submitted this question seems to have misunderstood me entirely. It is most certainly not my position that Reformed Doctrine can and must be separated from what a Christian School teacher daily teaches. God forbid. It is exactly her calling that all her or his instruction be based upon the Word of God, and upon our Reformed Doctrine. This is true in all spheres of life. This is not merely the calling of our Christian School teacher, namely to apply our Reformed Doctrine in her teaching, but this is true in every calling unto which the Lord calls us. Such is also the calling of every Christian nurse, of every Christian bookkeeper, of every Christian business man, of every Christian Doctor, of every Christian man or woman in all spheres of life. When a Christian School teacher teaches the three R's, or History, or Geography, or Science, if it is to be real Christian instruction, then all such instruction must be based upon, and in harmony with the Word of God, and our Reformed Doctrines.

But this is, something quite different, however, from teaching **Reformed Doctrine.** To teach Reformed Doctrine, is according to our Reformed position, fundamentally the calling of the Church, through men who have been called by God unto the ministry. This never becomes the calling of a society, be it ei-

ther a Christian School Society, or a Mission Society. To labour in the Word and Doctrine is solely the calling of the Church, and that calling may never be usurped by any society, no matter how noble that society may be. This fundamental principle is also violated when Christian School Societies appoint ordained ministers of the Word to teach Bible and Reformed Doctrine. This position is so thoroughly Reformed, that it should not even be called in question among us.

——:——

Dear Schuiler:

This is a problem that I have been thinking about for a very long time, and came to the conclusion that it would be best to consult an 'advisor' about it.

Here is the problem: I have been thinking very seriously about making public confession of faith this fall as I sincerely feel that I am ready. My boy-friend is now in Japan and he also feels that he is ready, but will not be able to do this until he comes home, which will be a year or two. My question is, would it be wrong to wait this long so we could make it together? I know that this is not something to be 'put off', but considering the circumstances, would like to have a little advice. Thank you.

Name withheld upon request.

This letter indirectly confronts us with one of the serious problems which faces our present day covenant youth. Before answering this particular problem, we would like to say a few things in connection with the serious problem that confronts many of our covenant youth in a time such as this. It is the problem that is occasioned by the fact that many of our covenant young men are being called into the service, and thus depriving many of our covenant young women from the wholesome and desirous companionship of those of the opposite sex. This creates a very abnormal situation. These young men are called to the colours at the very age when normally they would seek for themselves a life partner, so that together they may establish a home in the fear of the Lord. Hence not only the lives of our young men, but also the lives of our young ladies are greatly affected. It reminds me of an incident which occurred during World War II. I was at the Union Depot of Grand Rapids to bid farewell to several of our young men who were to leave for the service, together with several hundreds of other young men. Hundreds of parents and friends, with brave smiles but sad hearts, were present to see them off. In the midst of the excitement and confusion I met a former acquaintance, who in answer to my inquiry whether he also had a son amongst the departees, replied, No, I haven't any sons, I only have girls. You are very fortunate, I said with a smile. His face sobered somewhat and he said, I'm not so sure about that, because I'm not sure which is the most difficult, either to have sons which must leave for the service, or to have daughters who are left behind to pine away in lonesomeness for the boys they have learned to love.

The often forgotten heroes of war, and of times of national emergency, are the young women who bravely carry on at home, while their loved ones are off to training camps, and battlefields. To be separated for two, three, or four years from those whom we love, is a tremendous burden to bear, and the cause of many heartaches. It is here that I would sound a note of solemn warning to our covenant young people. Hasty engagements and hurried marriages are always to be avoided by our

covenant youth, but especially in such troubled and uncertain times as we now live in. Both engagements and marriage must be considered seriously and prayerfully before they are entered into. No covenant young man, or woman, should ever consider either, except in the fear of God. Marriage is a sacred institution, instituted by God, for the purpose of continuing His covenant in the generations to come, and hence may never be entered upon except both of the parties are children of God. Whereas almost all of our covenant young men will be called upon to serve in the armed forces for two or more years, we would warn both our young men, and our young women not to make rash pledges or promises to one another. There is so much that can happen in two or three years which might cause us to regret such hasty actions. There have been many broken hearts and ruined lives because of pledges and promises which were made without due caution and prayer.

This is not intended to disillusion those of our young people who have come to a firm and confident understanding with one another, and have solemnly pledged fidelity to each other in the fear of God. Such firm and confident understanding of one another, which has come to fruition after years of christian acquaintance and fellowship, can reasonably be expected to weather successfully the severe trial of years of separation.

In answer to the letter quoted above, I would advise you not to wait with making your public confession of faith, and thus be admitted to the Lord's Supper, until your boy-friend has returned from Japan. I most sincerely sympathize with your desire to wait for his return, so that you might take this important step together. There is no greater joy for covenant parents, and there is nothing more encouraging to the Church, than to see our covenant children request to be admitted to the table of the Lord, and that they do so in company with those who are destined to be their life's partner in marriage. What a blessing it is when two covenant young people, who before entering the holy state of matrimony, appear before the congregation to make public confession of faith. A marriage so begun promises much for the future of the Church. Desirable as this may be, however, since you say that you sincerely feel that you are ready to make confession of faith, I would advise you not to 'put it off' until your boy-friend's return. I am sure that he will be happy to hear that you have taken this step, and that he will long for the time when he, together with you, may also partake of the Lord's Supper.

We wish to acknowledge the following gifts for **Beacon Lights**, which are sincerely appreciated:

Mr. and Mrs. P. Alphenaar	$25.00
T. Howerzyl	1.25
Elene Boelema	5.00
Mr. and Mrs. P. Kooima	5.00
Oaklawn Y. P. Soc.	8.50
Pella Y. P. Soc.	25.00
Redlands	25.40
Bellflower	12.00
O. Huizinga	5.00
John Buma	20.00
Pella Y. P. Soc.	10.00
Randolph Y. P. Soc.	12.10
2nd Y. P. Soc.	15.25
Randolph	4.28

Servicemen's Fund

Redland's Y. P. Soc.	20.00

BOOK REVIEWS

JOHN VIS
Edgerton, Minnesota

THE QUEEN'S JEST by Sallie Lee Bell. Publisher: Zondervan Publ. House. Price $2.50.

THE QUEEN'S JEST is a novel of the time of Louis XVI of France. The setting of the greater part of the book is in Paris and Versailles, in and near the king's palace.

The story begins in the small village of Cressy where there is a small group of Christians who meet for worship as often as possible in spite of the threat of death to anyone who professes to be a Christian. Included in this group of sincere believers are devout old Nanna and young, attractive Stephanie Navarre. Stephanie's mother has died and her step-father, a member of Louis' governing body, has left Stephanie with Nanna until such time as he is ready to take her with him and carry out his ruthless plan for her. During her stay with Nanna, Stephanie has become a firm believer.

Now the time has come for Stephanie to go along with her father and become a lady-in-waiting to the queen, Marie Antoinette. She immediately realizes what her father's plans for her are. If he is successful in carrying out his plan, she will become the mistress of one, Compte de Provence, a ruthless, loathsome government official who is second only to the king. By this means Navarre hopes to attain a higher position in the government.

As the title of the book suggests, the queen is to play a jest on someone. This jest is the beginning of an adventure which is to change the course of Stephanie's entire life. The queen meets adventurous, young Norman Renaud, a visitor from New Orleans, at a masked ball. Norman does not know her true identity, but receives a promise from her to meet him in the palace garden the next afternoon. Instead of going to the garden herself, the queen sends Stephanie. So, unwillingly, Stephanie has her first meeting with Norman. They are immediately attracted to each other. This is, of course, exactly contrary to Navarre's wishes and therefore is the beginning of a series of interesting events.

Stephanie remains faithful to her Christian convictions throughout the temptations that surround her, always witnessing to others of the faith which is hers. Although the Arminian approach is used in the story, it is so evident that it could hardly be misleading for our young people. The book pictures the corruption of the court of Louis XVI and the helplessness and folly of those who are without God. It may be recommended to our young people as good reading material.

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THE HOMEWARD TRAIL by Joyce Berggren. Publisher: Zondervan Publ. House. Price $2.00.

Our story begins in Minnesota. Gunnar Haldorson, his wife, Hildur, and

their daughter, Christine, were natives of Sweden. They had arrived in America at New York and had moved in order from New York to Pittsburgh, to Chicago, and finally to Minnesota. Now Gunnar again has a desire to move further west. Before long they are members of a wagon train heading southwest.

Soon after they begin their journey they are joined by Dugan (Duke) MacDonald, a strong young man who seems very attractive to Christine. Later the train is joined by Nels Dahlquist, a traveling missionary. It is Dahlquist whe directs Christine in spiritual growth until she finally realizes her own helplessness and prays for guidance.

As the wagon train goes west, new experiences await the Haldersons. Gunnar and Hildur become more and more irritated with each other until finally Gunnar falls to drinking and leads an adulterous life with a dancehall girl. Later he becomes a member of an outlaw group.

Duke, in the meantime, has received a Bible from Nels Dahlquist and has also recognized his sins. Duke and Christine establish a home of their own west of Denver. Later Gunnar is brought to the realization of his sins in a surprising manner.

The plot of the story is interesting and makes easy reading. It must be noted however that spiritual matters are often presented in a fashion which we cannot endorse. Salvation is free to all, if only they will reach out and take it. The Arminian view is prevalent throughout the book. We might add that the story presents life with God as well as life at the very depths of immorality. Those who read this book should be on their guard.

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MILITARY MAIL BAG

(continued from page 7)

notch to supply clerk. I like my work real well.

I have my wife down here and we live in a trailer house about two blocks from the place where I work. I can come home every night and for dinner every day too. I realize we have it real good living here on the post like this.

We get the **Beacon Lights** every month and read them through first thing. We would like to thank you people on the home front for the fine work. You'll never realize what it means to a serviceman away from home.

So wishing you all God's blessing I'll sign off for this time.

Your Friends,
Andy and Arla

Thanks so much Andy. You know, I had so much trouble trying to find out what an artificer was. I was almost ready to go over to Rev. Ophoff's house and borrow his big dictionary. I found out what it was however without doing that.

We certainly appreciate your letters fellows. Thanks so much for writing. They are what makes this column worth reading. I hope there are more on the way right now.

Almost forgot to give you Andrew's adress. Here 'tis.

Cpl. Andrew Leep US56119020
Co. 5 BTG S.C.R.T.C.
Camp Gordon, Georgia.

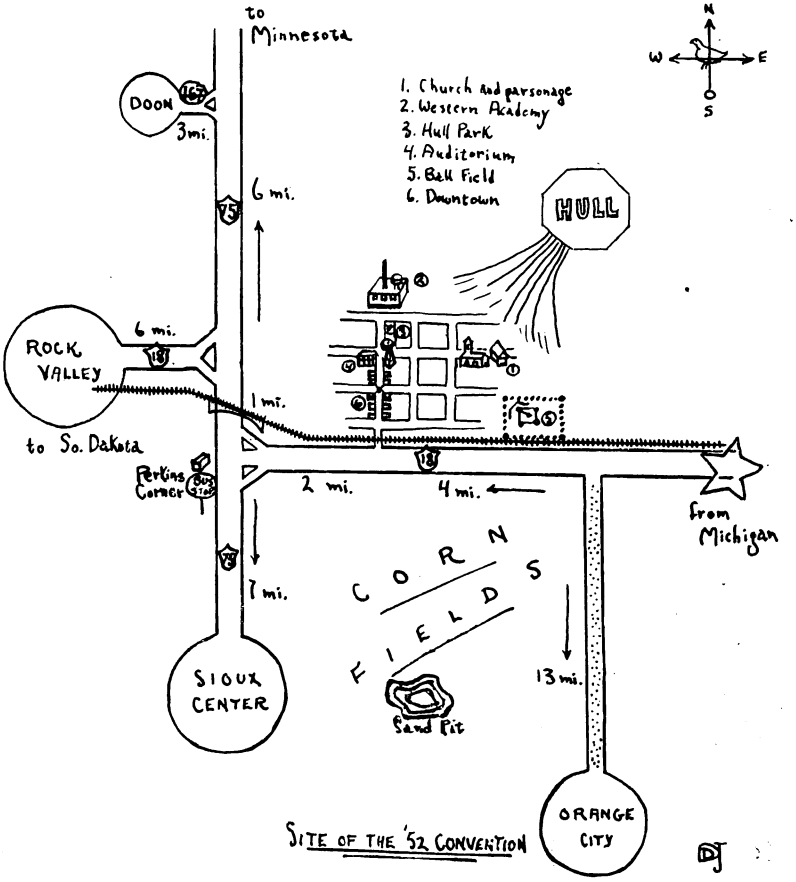
CONVENTIONEERS . . .

your bus schedule!

The busses will leave Grand Rapids, August 25 at 12:15 A.M. The following stops will be made enroute:

Grandville	12:45	(at traffic light)
Hudsonville	1:00	
Holland	1:30	
South Holland	5:00	
Oaklawn	5:30	

Last minute instructions:— meet at the churches listed in the above schedule. Grand Rapids conventioneers meet at First Church.

PLEASE BE ON TIME!!

Mr. John Zandstra, Jr.
182nd St.
South Holland, Ill.