# BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

THE FEBRUARY ISSUE FOR 1953

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# BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOL. XIII FEBRUARY—1953 No.5


## Mission Work and Radio


JOHN M. FABER
*Grand Rapids, Michigan*


WHAT IS mission work, and what are the means employed? Are we doing all we can in both instances? These and many other questions are being asked by our young people, and various are the answers. Let us pause a few moments to see what our mandate is that was given us by the King of the church: "Go ye into all the world...."

What is mission work? It is the activity of the church institute whereby it preaches the gospel unto all the world, beginning at Jerusalem. Not the pseudo gospel of modernism that paints a caricature of the Saviour who would have all men saved, and therefore begs men to come to him; but the gospel of the Scriptures: salvation by grace, based on God's sovereign election whereby He gave a People unto His Son; a gospel whose proclamation is a savor of life unto life and a savor of death unto death. Paul says to the Romans, "For whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" In this passage we see the great reason for mission work: that men shall call on the name of the Lord and be saved; and the primary means: the preacher, or missionary. In fine, the gospel must be preached by the church in order that the church may be gathered in.

Now, because we do not know who are to be numbered with the redeemed in glory, we must preach the gospel promiscuously to all nations, peoples, kindreds and tongues. But God has revealed to us in His Word that He, through the foolishness of preaching, will gather His elect from the four corners of the world. How to carry out this mandate should therefore be our main concern. The wisdom of man is characterized by his ability to use the best means to a desired end, therefore in this work of missions we would strive to seek out the best means to bring the glad tidings to the unconverted children of His choosing. In past ages this was done by the personal appearance of a preacher sent by the church, and followed up by letter for further instruction in the mysteries of the gospel. The church which was at Jerusalem, after preaching at home, sent missionaries into Asia Minor and beyond to all the then-known-world. We as Prot. Ref. Churches have with our limited means also sent out men, sta-

ing at home, calling to repentance the church that thrust us out. We have also gone afield into Canada, and are now busy working among others in California. Last year our Synod expressed itself as desirous of expanding this work so that we would labor among the unchurched.

In this age of electronics it is but natural that we turn to the radio as another means of disseminating the gospel. We add our voice to the many voices in the air which also claim to preach the gospel. But we do not hesitate to say that we only, of all that call themselves Reformed, are the church which maintains the truth in all its purity, fulness and riches, and are the continuation of the historically Reformed Calvinistic line. We humbly claim this on the ground of the Word of God itself, which is the only standard and test of the truth. It is because of this confidence that we are constrained to proclaim the truth to the utmost of our power and with all the means at our disposal. We deem it a blessed privilege to be able to use this product of modern invention for the furtherance of the gospel.

We readily concede that radio has its limitations. We cannot organize churches by radio; we cannot fully carry out Christ's mandate, for it not only tells us to go out and preach to all nations, but it adds, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. It is evident then that the radio limits our activity to that of preaching. It does enable us to broadcast our Prot. Ref. truth to many who otherwise would not come in contact with it. It might be used to prepare a possible field for personal work by a missionary in the future. It is at least a voice in the wilderness crying, "Thus with the Lord." It always goes forth two-edged sword, a discerner of the thoughts and intents of the hear piercing even to the dividing asunder of soul and spirit.

We have, through our radio broadcasting, reached thousands of listeners in Michigan, Illinois, Indiana, Iowa, Wisconsin, New Jersey, Pennsylvania, California, Washington, and Canada. At the present time the Radio committee of First Church, Grand Rapids is working in close harmony with the Mission Committee of our churches. It is broadcasting a weekly message of our Missionary over three stations. At present Rev. Cammenga is laboring in Stanislaus County in California, using Station KBOX for his pulpit. He uses the mail response as a means of entrance into the homes of listeners which in turn gives him other leads. The sermons heard over KBOX are tape recorded and and mailed to Paterson, N. J., and Norristown, Penn. Our mail response increases as we become better known. T results of this venture are still in t future. Our humble prayer is that the Lord our Covenant God may use this means also for the gathering, defense and preservation of His Church, even unto the day of Jesus Christ our Lord.

You ask, what is that to us? Just this, you young people are the church of 1960. If the 1953 budget of the Reformed Witness Hour is $18,000, what might the 1963 budget be? Probably your societies in their weekly meetings and conferences could study this calling of the church: the related problems of necessary young-man power, of fields, and funds. May it be your earnest prayer that the Lord may continue to permit us to witness to the truth and add new outlets for the Reformed witness; that the King of His church give us grace to know and meet our calling ever to remain faithful to the witness of his Sovereign Grace which he has entrusted to our care.

# EDITORIALS

## CONFORMED—TRANSFORMED

THERE ARE many common expressions which illustrate the idea of the word conform and the idea of conformity. An example is the expression "When in Rome, do as the Romans."

The words conformed and transformed, set in juxtaposition are derived from the Scriptures, Rom. 12:2.

The negative position is here given as an admonition against conformity to the world. This world, which we by nature love, is the world contrary to God and His precepts.

To conform to the world is so natural to us. It is so difficult to be different in custom, in word, and in walk from the rest of the world. The world, after all, sets the fashions and the "forms" to which everyone is supposed to "conform".

In your contact at work you, no doubt, are often confronted with these things very concretely. You are asked if you've seen this or that movie: if you've heard this or that radio program or if you've seen a certain TV production. If you haven't you're considered odd, different or queer. It isn't pleasant to our flesh to be considered thus.

It seems that so many of us are of the opinion, judging by appearance and walk at least, that the word of God admonishes us not to conform "too much" and not to conform "in everything" to the world. The idea seems to be that although we know that gross conformity like movie attendance, dances and the attendance at worldly places of amusement is not to be condoned, yet we do not make the non-conformity decisive and complete. The word of God definitely means for us to completely break with the world in every department of our life.

Conformity with the world includes, among others, our outward appearance. We judge people, and very often rightly so, by their outward appearance. We speak of "women of the world" or a "man of the world". This we do because women by their make-up and dress, and men by their manner and behaviour manifest that their minds and hearts are taken up entirely with and filled with worldliness.

We mention these examples of outward conformity with the world not because this is the only aspect of the subject about which we are admonished, but because outward appearances usually denote inward conditions and because Scripture also teaches us that "by their fruits ye shall know them."

Another manifestation of conformity is our speech. "Let your speech be alway with grace, seasoned with salt." Outward conformity with the world is manifest more clearly by our speech than by our appearance. We refer not so much to gross swearing and cursing, but to graceless speaking and to flat, tasteless speech, which is not seasoned with salt.

Every profession and industry has its peculiar phrases and speech. By a person's speech one can often discover what a person's occupation is. The world has it peculiar speech by which it expresses what motivates her and what interests her, so the Christian has his distinguish-

ing speech.

How little we use the new language we have learned which distinguishes us from the race of the man of the world and sets us apart as a "peculiar people."

We can discuss any topic under the sun, but in doing so we must speak in the new language we have been taught, for the world discusses the same things we do, but they speak a language which expresses their own philosophy and "world and life view". The approach to our problems and the expressions we give to our ideas and philosophies are so often conformed with those of the world about us. We are influenced by "popular" opinion, by newspapers and the views of worldly propaganda.

The "path of least resistance" is the complete conformity with the world. This includes appearance and dress, walk and conversation, act and deed, thought and motive.

The positive position admonished is one of transformation, "but be ye transformed by the renewing of your mind". To be transformed is to be different; formed anew; not fashioned after the likeness of the world but after the likeness of God and in accord with His precepts.

To be pleasing to God in everything and to have His face shine upon him in favor and approval is the earnest desire of every true child of God. It is this very thing that motivates Him. Therefore, when the word of God confronts him with the admonition to be transformed, he recognizes and confesses the holiness, justice and righteousness of the precept. His desire according to the "spirit" is to be wholly transformed, but because the "flesh" is weak and he knows that there is in him a constant warfare between the old man of flesh and the new man of the spirit, he cries "God be merciful to me a sinner" for "who is able unto these things?" God, however, who is rich in mercy and grace, who creates in us this desire and willingness to be transformed, gives to us also the ability to be transformed. To Him be all the glory forever.

To be different, peculiar and separate, we are called.

In appearance we must not be mistaken for men and women of the world. All men must be able to discern that we are not of them. Our words and speech must manifest a soberness and piety which distinguishes us from the lightness, levity and sacrilege of the worldly man.

We must not be found "in the counsels of the ungodly, nor standing in the way of sinners, nor sitting in the seats of the scornful".

In our private lives we should devote our time to those things which tend to draw us nearer to God rather than those which fill our minds and hearts with carnal, earthly things and so draw more into conformity with the world. We think here of television, radio, sports, magazines, books and all those things which either "profit little" or not at all, but do positive and great harm to our spiritual life.

Let our ideas and philosophies, expressed and believed, be such as not conforming unto but transformed and different from those of the world.

Our "world and life view", as our view of all things in the world in relation to each other and to God is often called, should be thoroughly Scriptural. On this point we perhaps differ more than on any other from nearly every Reformed church group.

God give us grace to be so transformed in appearance, in word, in deed and in motive that the world may find no common ground with us, but that God's people may see Christ in us to the glory of the Father.

S.D

# CHRISTIAN LIVING

REV. P. VIS
*Manhattan, Montana*

## LETTING OUR LIGHT SHINE

JESUS ONCE said: "As it was in the days of Noah, so shall it also be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came, and destroyed them all."

These words of the Saviour, friends, were indeed spoken in truth and are certainly being fulfilled today, for in the world in which we live amusement-centers are filled to overflowing, divorce courts are doing a rushing business and gentile delinquency is on the increase. Modernism is rampant, apostacy is gaining ground and knowledge of and love for the truth is almost a thing of the past. The masses have become alienated from the church and instead of seeking the things above, they hanker after the treasures and pleasures of the world. In fact, in spite of the loud speech of God's judgments, the masses heedlessly rush on, hardening themselves in the way of sin. Hence, the conclusion cannot be escaped: today as never before Christ proclaims loudly, "Behold, I come quickly."

And no one can deny that in such a world the church of Jesus Christ has a tremendous calling. When conditions are such, she may not be silent, nor may she isolate herself and withdraw from the various spheres and departments of life. Instead, in the measure that the world increases in sin, she must speak up and be active, and must reveal that she is of the party of the living God in the midst of the world. Therefore the admonition comes to her, and to each of her members individually, and I would add, especially to you as young people: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Did you ever stop to consider, friends, what the implications are of this admonition? Really, when rightly considered, they are astounding. Fact is, the admonition presupposes first of all that there is a vast difference between the church and the world. It draws a line of demarcation between the two, and it tells us that the one has light while the other does not, that the one rejoices in the light of day, while the other gropes about in the darkness of night. And so it is, for Jesus himself said to His church: "Ye are the light of the world" and concerning the world He said, that it lieth in darkness.

Since that is the case, God's church is exceedingly rich, but the world is unspeakably poor, for nothing is more beautiful than light, but on the other hand nothing is more terrible than darkness. For in darkness man has no knowledge and certainty, he gropes about in the dark, reaches out in despair, and finally stumbles and falls. But walking in the light, man has knowledge and life, joy and hope, fellowship and peace. And so it is with God's church. Since she has been redeemed by God's grace, she has light upon life's pathway, and walking in that light, she has joy and peace, fellowship with God and

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man, and she rejoices in the hope of h— eternal. But the world on the other hand, lieth in darkness, and in that darkness, it is blind and foolish, evil and sinful, without God and without hope. Hence, the one is light, the other darkness; the one is from above, the other from below; the one is on the way to eternal bliss, but the other is on the road to eternal doom.

But even so, we have no reason to boast, for that we in distinction from the masses have light is not due to our own ingenuity or due to our own choice. For by nature we too were darkness, foolish and sinful, and nothing in all the world could change that. But God, by a miracle of His grace, has called us out of darkness into His marvellous light. And therefore the difference between them and us is due only and entirely to God's sovereign and elective grace.

Did you ever stop to think of th— Christian friend? Did you ever stop — consider, that it is only because of God's grace that you are different than your neighbor, who swears, drinks, goes to shows, works on Sunday, and cares not about God and His service? And do you walk in that consciousness daily? If so, then no doubt you also realize that you have a great calling, for the very purpose of light is not to hide it, but to let it shine. And yet, there are very few people today who really do that. The tendency today more and more seems to be to hide it and cover it up. And also as young people, being surrounded by temptations, it is becoming increasingly difficult to always be faithful. But for that very reason Jesus comes to us with the admonition, not to foolishly put our light under a bushel, but to let it shine.

Notice, Jesus does not say that we must seek to conquer the world. Nor does He say that we must save so —

for His kingdom. That in the final analysis is His work. Instead He tells us that we must let our light shine. That is our work. And to really do that implies that in all spheres of life we condemn the works of darkness and testify of the light. It means that even though we live in a world of sin, nevertheless we must keep our garments clean, we must reveal the life that is from above, and it must be seen in us that even though once we were blind yet now we see.

And so it must be in every sphere of life. In work and play, in church and school, at home and by the way, not only on Sunday but also during the week, it must become manifest that we are children of light. Wherever we go and in everything we do, we must say "yes" to God and "no" to sin. Whereever that is impossible, there the Christian must not work and refuse to dwell. Our light must shine, at the expense of all.

Therefore when as young people we choose our vocation, it may never first of all be a question of a nice soft job, or of honor, or of money, but rather of letting our light shine, with the talents God has given us. And when we choose our entertainment and our life's partner, it is no different. Our main concern must always be the shining forth of that light which God has given us by His grace. For that is our task, that is what we are here for—to let our light shine, and to do so regardless of the cost and in spite of all.

And if you ask for the reason, or the purpose, then Jesus answers: "that you may glorify your Father which is in heaven." Notice, the purpose is not that people may see us and glorify man, but that they may see God and glorify Him. Our goal therefore must not be ourselves, but God. And the shining of our light does reveal His glory, for not only the light, but also the will and the ability to let it shine are of Him. Hence, when we let our light shine, His grace becomes manifest, and thus in a world of darkness it can be seen that in principle the head of the serpent has been crushed and that our God is the mighty God who calls forth life out of death and has changed darkness into light. Therefore our light must always shine, not only in public, but also in secret. In fact, even though we lived alone on an island it would still have to shine, for regardless whether people see it or not, regardless whether it makes them curse or pray, the shining of our light always redowns to the glory of God.

However, the implication of the admonition is, that not only we ourselves, but also our fellowmen must glorify God, and if we let our light shine, they will do so. And so it is. That is true first of all of God's people. When they see our light, in word and deed, in our good example and sanctified walk, it edifies them and strengthens them in the faith. Our light has a wholesome effect upon them and becomes the means that they too give glory to God. In fact, nothing makes more for joy and fellowship, peace and contentment, among the people of God, than to walk together in the light. While on the other hand, nothing is more discouraging, more detrimental to the church, and more dishonoring to God, than a compromising Christian who puts his light under a bushel.

But what is true of the church is true also of the world. The shining of our light shall induce not only the people of God but also the men of darkness to give glory to God. Not today of course. Today, in the measure that we reveal our light, we experience the truth of God's word, that the world hates the light and we must suffer because of it.

—Cont. on page 9

# CURRENT COMMENTS

REV. L. DOEZEMA
*Bellflower, California*

## UNESCO

THESE LETTERS stand for the United Nations, Educational, Scientific and Cultural Organization, and is an organization of the United Nations.

Since its inception in 1946 the UN has added to itself an impressive list of organizations. I have before me a list of eleven specialized agencies which were set up upon the basis of their own constitutions and brought into relation to the UN. They concern such affairs as labor, banking, agriculture, food, refugees, health, communications, postal system, and even meteorology.

To my mind the United Nations and the UNESCO are important organizations in our present world, which shall obtain a measure of success. They are born out of human idealism not only, but also out of the world situation with its global interests, dangers, and interdependence. Often the League of Nations is pointed to as a failure to which the United Nations is also doomed. It does show that ultimately all such fail, but it does not show that there is not a measure of advance in each one; the point of development to which each succeeding effort shall rise. From indications it seems to me that already we can see how that the UN shall have greater success than the League. It carries within itself, however, the seeds of greater dissension and disruption, and its fall shall have great repercussions in the world if it is not displaced by another attempt of mankind to organize for security.

Among the organizations of the UN UNESCO is the most important it seems to me.

From Julian Huxley, the first chairman of the organization, (who committed suicide last year) we learn from his booklet about UNESCO that its aims are to serve the United Nations, that is be international, and secondly it must foster and promote all aspects of education, science, and culture in the widest sense of those words. He further explains that because of its internationalism it is debarred from accepting certain principles or philosophies. Among those he has in mind are, Islam, Roman Catholicism, Protestantism, Buddhism, Unitarianism, Judaism, and Hinduism. After mentioning other philosophical principles and outlooks from which UNESCO is debarred he mentions that finally it would be debarred from an exclusively or primarily other-worldly outlook. His proposal of a philosophy for UNESCO is an evolutionary humanism. In his conclusion he states that the single aim of UNESCO is to help the emergence of a single world culture. Although he realizes that there are two philosophies of life at present, that of East and West; individualism versus collectivism, he believes that these opposites can be reconciled.

Such an interpretation of the aims and program of UNESCO by one of its leaders is very revealing of the trend of our present world leadership in thought and action. All our present A

rican life is connected with the ideology of the UN. Our labor organizations and political parties, our cultural life, and even our religious life will be drawn into its orbit. In 1952 UNESCO addressed an enquiry into the teaching of Philosophy to the national commissions of its cooperating countries to determine the influence of philosophy on the individual and society. This shows that it is progressing in action.

This idea of the UN is the age old attempt of mankind to preserve itself.

After the flood, early civilization sought security and renown in its tower, symbolizing collective security. Its boast that it would reach to heaven was meant with all the sinfulness of their self-will. Today the space ideas of modern man (Cf. the last Beacon Lights) are parallel.

The collective security of this Babel ciety was struck by the Lord in its most vital part, its language. Language is one medium of culture. That the Lord struck that medium signifies that he separated them in their cultural aims, the very vital part of their collective security. Ever since society has tried to recover from that wound and there was a healing from disunity. (Revelations 12).

Strangely enough its first attempt after Babel was its greatest as to its cultural unity, and glory. As to its force and power its greatness was not reached until the kingdom of Antichrist which would do wonders. (Compare the image in Daniel).

To a certain extent we can see the pattern in the UN and its important organization UNESCO. As UNESCO gives leadership to the UN its success will become more manifest, and its advice and "direction" will find its way to the educational and religious life in which the Christian finds himself called to bear witness to the kingdom of God.

## CHRISTIAN LIVING

(Cont. from page 7)

But even so, be not dismayed, for presently, in the eternal morning, all shall be forced to confess that the light of God's church as it shone throughout the ages, was the work of God, that through it He has triumphed over the work of Satan, and that therefore He is God, and He alone. Even hell itself shall be compelled to tell the praises of our God.

Therefore, friends, nothing is more beautiful and glorious than to let our light shine. And nothing could be more safe. But on the other hand, nothing is more deplorable and terrible, and also dangerous than to cover it up and hide it under a bushel.

As young people, let us then remember in all our way, the words of the Saviour: Ye are the light of the world! And may we so let our light shine, that men may see our good works, and glorify our Father in heaven!

# TRUTH VS. ERROR

REV. ANDREW PETTER
*Grand Rapids, Michigan*

## LABORING AMID THE CURSE

AS WE HAVE seen according to Genesis 3:17-19 our daily labor is burdened with a curse which God has pronounced: Cursed be the ground for man's sake. The application is plainly also to the Christian even though we have been redeemed from the final curse. That this curse embraces also the Christian, the servants of the Lord, may also appear from such passages as Ps. 90.

Now the question will arise, if this is true that the how is still the possibility for the continuation of life, of development, of history of culture, how can our daily labor and exertions still have sense and meaning if it is negated by a curse of God.

Answering to this we may observe on the one hand, that such a curse appears inevitable in God's method of government. Man could not be king any more over creation in such a way that he always overcomes it, and completely rules it. Especially in the sense mentioned last in the above text: until thou return to the ground from whence thou wast taken, man could not possibly be ruler, and retain his dominion, for then he would resist death and not humbled and removed from his arrogance.

And also for the saint this failure and defeat is necessary, because also for us death is a necessity to deliver us from the body of sin and unholiness, and, moreover, it is a necessary phase of our discipline, of our child training. The approaching, threatening disintegration of our earthly existence and its catastrophic finality is a means for the perfecting of the saints in faith and trust.

Now on the other hand this curse could not so operate that immediately all of life in all its relations would be destroyed. For that would make impossible the very program that is here announced, namely, the triumph of the holy seed of the woman over the serpent's usurpation.

This is not necessarily a limitation or restraint of the curse but rather its form, its norm of operation.

Dr. Schilder points out this relation somewhere in his exposition of the Heid. Cat. on our utter depravity. He emphasizes that depravity of man is not merely checked in some, in various instances, but it is checked and controlled in all instances. That is, it is brought-up-short against and by the solid order of nature. This nature is preserved in its constitution and even rejuvenated continually so that man's depravity is held in a bridle and does not destroy life on earth. This is also evident from the fact that sinful men do not have such control over the situation of life that their sin can destroy the materials of life. To use an extreme illustration first of all, man uses the heavenly bodies in his service of sin, he studies them, admires them, makes valuable geographic or navigational calculations from them, writes poetry on them, worships them. But even when they are subjected to vanity of use they are not impaired or effected. So it is with oceans and mountains. So it is with seasons. So, relatively, with the soil and its vegetation. the powers of the atmosphere, light, h

electrical, radio, radar activities, and so forth. So it is even in the realms that lie closer to our control. Man cannot destroy even his own race, for in spite of and even by means of its sin it is preserved, rejuvenated: continues to serve its purpose.

Sin is not the destruction of nature, but its perversion in relation to God.

And so history is not only possible, but assured; and development, culture, variety of life are possible and sure.

In the midst of sweat, thorns, and decay we eat, till and live and develop.

And so it is that the laboring of the Christian has meaning, purpose, fruitage and reward. While the Christian is in this world, and dispensation of sin and grace, his labor so far from being meaningless is conscious laboring along with the plan of God.

It is the Lord's plan that this world shall be preserved and developed so that the fulness of human life may be seen: sinfulness in ever different cultural forms of sin, and faith and obedience in ever new and different forms of christian faith and life.

It is also the Lord's will that we as christians shall let his light shine, so that men may see our good works and glorify the Father. If we believe that all the works of God are a revelation of Himself, then we know that the Christians industry is such our faithful diligence, our careful craftsmanship, our fruitful productivity, the resultant helpfulness, beneficence, human welfare is a revelation that God is in the order of His works, that He is wise and good.

It is a revelation that when life and society derail and decay it is not the fault of God who made all things good and useful nor the fault of His saints insofar as they are faithful.

But it is the sinful perversion of the good that then calls for judgment and vengeance, and the faithful use and cherishing that justifies a blessed reward.

In closing this article let me state that I would welcome any questions that can evoke some practical reflections.

I say this because there is a great opportunity here for cooperation and supplementation. The man who works in a shop, office or store necessarily has firsthand knowledge of the practical problems. On the other hand I am necessarily led to seek for the Biblical, spiritual light in which those problems must be approached.

Hence any questions would be welcomed.

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# NATURE STUDY

C. DE BOER
*Kalamazoo, Michigan*

## THE TREASURED FLEECE

Centuries ago Aristotle described the anatomy and physiology of the seal. (Some species inhabit the neighboring Caspian Sea). The Greeks named a city, Phoceae, in honor of the seal. Possibly, the badger skins used in the tabernacle were actually seal skins found in the Red Sea.

The seventeenth century mariners described the small whale-like creatures which they found in great herds on the islands bordering the southern tip of South Africa and South America. However, these unattractive oily animals were ignored until the latter part of the eighteenth century when Captain Cook (1775) discovered the silky texture of the fur. His cargo of seal fleece was exchanged in Canton, China for spices and tea, the treasures of the Orient.

James Fennimore Cooper described the vicissitudes of sealing in his novel, "The Sea Lions."

Seals differ from most sea creatures in that they are true mammals. They breathe by means of lungs rather than with gills; they are warm blooded which means that they maintain a constant body temperature as the higher animals do regardless of the temperature of their surroundings; and lastly, they nurse their young. Seals have an unusual capacity for air, for sometimes they remain submerged from 10 to 30 minutes. Water absorbs more heat than air, increasing the problem of maintaining a constant body temperature especially in the colder waters inhabited by the seal. However, the omniscient Creator has provided this creature with a thick layer of spongy tissue which is filled with oily fat, an excellent insulation.

There are two distinct classes of seals. The true or hair seal is a quiet animal without external ears (only holes) and has only short flippers while the other class which includes the fur seal and the sea lion has distinct outer ears, long flippers and is extremely noisy.

The most intelligent species is the sea lion, a graceful swimmer and a natural juggler, which is often found to be the center of attraction in zoos. From the commercial standpoint it is valuable for its oil; its skin is used for boots, tents and clothing; its meat is edible in contrast to most seal flesh and the outer covering of its intestine is used to make waterproof raincoats.

Largest among the seals is the elephant seal which reaches the length of sixteen feet and weighs up to 5,000 pounds. Not only its lumbering size reminds one of an elephant but it has a peculiar enlarged probascis which resembles an abbreviated trunk. This species inhabits the deeper waters of the South Atlantic and South Pacific.

The most valuable species from the commercial standpoint is the fur seal. The male or bull generally weighs approximately 500 pounds, while the adult female or cow weighs only 90 to 100 pounds. Only one pup is produced annually and it is born during the summer in the polar regions. The average life span is 15 years. The chief sour

of food is squid and herring. The flesh of the fur seal is rank and inedible and is consequently used for fertilizer while the oil is used in the tanning industry.

Long hair-like bristles are interspersed in the short plush-like fur. The inside of the skin is scraped which loosens the long hair so that they can be easily removed leaving a uniform soft plush fur.

As the birds make their seasonal migrations so also the fur seals migrate going south in October to the California coast and returning in spring to the Bering Sea. Their breeding grounds are called rookeries. Each bull cares for a harem which may contain from 10 to 100 cows. He provides protection for both the cows and the new born pups which are generally born 2 or 3 days after the mother's arrival at the rookery. The immature males, which includes all males under 7 years of age, are not permitted near the harem and are forced to live in their own bachelor quarters known as pods. Under present conservation laws the animals living in the pods are killed and harvested for fur.

Just a few examples will suffice to illustrate how avaricious the early seal hunters were. They ignored all laws of conservation and thought only in terms of immediate gains. In 1820 one vessel harvested 57,000 furs in the South Shetland islands in a single season which brought in a revenue ranging from $1 to $5 per skin. One account relates how 71 men killed 75,000 seals in 50 working days while another story tells of actually killing and skinning 90,000 animals in a period of 39 days. The rich Prililof hunting grounds which is located off the coast of Alaska was reduced from 5,000,000 to 125,000 animals before the neighboring countries (Russia, Japan, United States and Canada) decided in 1911 to make a treaty which prohibited methods of ruthless slaughter. In this treaty pelagic sealing was forbidden—a disastrous practice of pursuing and shooting the seals in water during migrations which resulted in tremendous waste for only one out of 8 seals shot was actually harvested, the rest sank. Since the treaty has been in effect the number of seals has increased from 125,000 to 3,000,000. In addition, a yearly harvest of approximately 100,000 animals is now provided.

"And God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind . . ." Genesis 1:21.

# The Military Mail Bag

KENNETH EZINGA
*Grand Rapids, Michigan*

HI FELLAS!

Here we go once again. At long last and after many pleas, the letters are starting to roll in. We've reached the point now where we are getting one or more every month and to us on the BL staff, that is very encouraging. You really had us worried there for a little while (only about a year). Now that our hopes are way up, don't let us down again, please.

Tom Sjoerdsma takes the floor this time and also sends a picture of himself and Ken Meidema who just recently wrote for us. We are always glad to get those pictures. Keep them coming.

Dear Friends:

I received the Thanksgiving issue of the BL not long ago and enjoyed it very much.

Since I wrote you last, a few things have happened that might interest you. The most important is that the unit I am with finally moved off the line to go into reserve. We were on the line for 138 days.

Now that we are in reserve, we are busy training every day except Sunday. We have that to ourselves and are able to attend Chapel services. That is one thing we couldn't do very well on the line. That is one reason we servicemen, especially us in Korea, really appreciate the church papers which are sent to us regularly.

I'm sending along a picture of Kenny Meidema, of Hope Church, and myself. We were in the same company until he was wounded. When he returned from the hospital, we were still together until he was transferred to a Service company in the same unit, the 5th RCT.

We still get to see each other once in awhile. He also drives a truck. We have been together ever since we were drafted. That doesn't happen very often. It would be nice if we could get to go home together, the Lord willing.

Well, I'm not much of a letter writer, but I felt I had to drop you all a few lines. May the Lord continue to bless your Kingdom work. Until next time, then, so long!

Your Christian friend,
Tom Sjoerdsma

Thanks a lot, Tom. I hope we hear more from you.

If all of you men who think you're not letter writers would send us a few lines like Tom has just done, I'm sure this column wouldn't be able to handle every one of them. Try it this month—we'll be waiting.

This letter just got under the deadline.

Dear Beacon Lights Readers:

It is almost a year ago that I wrote, so without a doubt it is more than time to do so again. At that time, I was in

—Cont. on page

# SCHULER

The following letter addressed to the Editor, Mr. S. De Young was referred to me for an answer. The letter reads as follows:

Dear Editor:

We have often discussed the use of tobacco. The ones that do not favor its use usually give the reasons that it is not healthful, and that it is sinful. Those that say it is sinful have these statements to make regarding it; "Christ would not use tobacco, it defiles the temple of the Holy Spirit, enslaves the will, hinders Christian influence, and the money spent for it could be better used to glorify God. While considering these statements I wondered how our churches regard tobacco. Is indulgence of it a sin? Should it concern the church or is its use unimportant and to be determined by the individual?

Sincerely,
(w.s.) H. D. Heemstra

First of all let me state very emphatically that the mere fact of smoking or not smoking has nothing whatever to do with our spiritual life, and as such is not a matter which concerns the church. I know that there are a great number of Christians that make a great issue of this question, as though it were a matter that vitally concerns our salvation. The reason for this is that they have a very superficial conception of sanctification, against whom the Lord warned when He said, "Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.... But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Matthew 15:11-20. You will often find that these superficial Christians and weak brethren, who put so much emphasis on 'touch not, taste not, and handle not', are grossly ignorant of the extreme wickedness and depravity of the human heart. Just speak to them concerning the Scriptural and Reformed doctrine of the total depravity of man, and they will rise up in self defense, and some even make the preposterous claim that they live perfect and holy lives.

The statement that 'Christ would not use tobacco' even though it sounds rather convincing, is nevertheless a silly one. I am sure that if Christ would be here upon earth today, it would be exactly these superficial Christians that would say, "Behold a gluttonous man, and a wine-bibber." I believe a child of God can just as well enjoy a smoke to the glory of God, as a glass of wine, or a cup of coffee. Every gift of God is good, if it be received with thanksgiving.

It is true that smoking can enslave the will and become a habit. This is also true of eating and drinking, and of many other things. It is always sinful to do anything merely out of habit. Man may not allow himself to be enslaved to habit, whatever he does, he must do it to the glory of God, whether he eats, or drinks, or smokes, or any other thing. The chief and important question therefore is, not whether we smoke, or do not smoke, but whether when we smoke

or do not smoke, we do it to the glory of God.

The question whether the money spent for smoking could not be used for better purposes is a very legitimate one. It cannot be denied that a great deal of money is spent for smoking that could be used for better purposes. But is this not also true of money spent for coffee, tea, ice-cream, soft-drinks and on all items of luxury? I recently read of a group of Christians that fasted one day a week, and donated the funds which otherwise wiuld be used for meat and drink, to the cause of missions. This is indeed exemplary and worthy of our emulation. But I do not believe it is sinful for a Christian, when God in His beneficent providence gives him more than the bare necessities of life, indulges in a bit of luxury, providing that he does so in moderation, and forgets not to give thanks in everything.

Do not look upon this article as an out and out recommendation for smoking. That which is a pleasure for one, is obnoxious to another. Personally I enjoyed smoking my pipe while writing this article, but I have a high regard for many non-smokers, but I do not want anyone to deprive me or you of our Christian liberty.

Sincerely,
Schuiler.

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Please send in your questions, young people. I have one question whether or not a young man, expecting to be drafted, should go through with his proposed marriage. This will have to wait until the next time. I will say this much to all of our young people, never marry in haste. Send your questions to **Schuiler, c/o Beacon Lights, 705 Eastern Avenue, S. E., Grand Rapids, Michigan.**

## MILITARY MAIL BAG

(Cont. from page 14)

Camp Stewart, Georgia, but since then I was transferred to Camp Atterbury, Indiana. I've been here almost ten months in Atterbury and about five of the ten months my wife lived with me here in a house trailer. We also were able to attend church services in our Oak Lawn Church, almost every Sunday during the past ten months.

I now have 23 months completed in the Army. Most of this time I have been a Dental Assistant. I also was never called for overseas duty for which I am very thankful, and now I have one month left before I get my discharge. It certainly is a wonderful feeling to know I will be free again, and can go back to the farm in Montana with my wife.

Before I end now, I want to thai everyone, who has made it possible for me to receive our Church magazines, while I was in the Army. They were a great help and very much appreciated.

Your in Christ,

P.F.C. Garret Flikkema
Dental Det. 5015 ASU
Camp Atterbury, Indiana

# BIBLE OUTLINE

REV. M. GRITTERS
*Pella, Iowa*

LESSON 49

**"With What Body do They Come?"**

I Cor. 15:35-44

It is perhaps the skeptic asking: if there is a resurrection, what kind of bodies will men have? Philosophers now as the Sadducees then, ridiculed the idea of a resurrection by such questions. Paul ushers the question to the front (vs. 35). Fool, says Paul, our bodies will be **changed.** They will be raised, but CHANGED. (vs. 36-44).

The leading answer to the question in is therefore: our bodies will come forth from the grave. They will be our bodies but yet they will be vastly different. It is improper to ask inquisitively about what manner of bodies we will have afterwhile. We receive what God wants to tell us about the hereafter. For the rest we wait until we ourselves are changed. We have no further answer to the skeptic than the answer of our faith, and over against their ridicule we set up the "thanks be to God".

So there will be a change.

You see it before your very eyes in the seed. (vs 36). You sow IT, then IT dies and finally IT is made alive, that is, it rises above the ground as a plant. The change is evident (vs 37-38). You sow a kernel of wheat, not the stalk. The stalk comes later for God gives to each seed a body as it pleases Him. Hence out of the wheat seed comes the wheat plant. Plant a tulip bulb and out comes a beautiful flower. Out of the ugly creek bottom a lily bulb changes into a beautiful white blossom. God does this. The botanist and the horticulturist look on while the park custodian plants the bulbs, but God works the change. (Thou fool, cannot that same God effect the resurrection change?)

We shall have changed bodies, for look a moment at the varieties God has on hand. Round about us we see not the monotony but amazing variety (vs. 39-42). Every flesh is not the same as every other. When God created things He was not limited. He made men, He made beasts, He made fishes and He made birds, and He gave each a body as it pleased Him. Then there are the heavenly bodies, such as mountains and trees, etc. They differ in appearance and brilliance. Even the sun, moon and stars differ in glory.

And why should it be thought ridiculous then that the body we have now will be changed into something else, something different, something more glorious?

So also is the resurrection (vs 42).

It looks like this when it is put into the ground: corrupt, repulsive, powerless. It looks quite different when the power of God through the resurrected Christ raises it from the grave. Then it is: incorruptible, glorious and strong. Now it is exposed to disease, is perishable, in the coffin it is repulsive and powerless. In the resurrection it is beautiful, imperishable, attractive, like unto the glorious body of Christ (vs 43). Into the grave it goes, a natural body, i.e. a physical body, adapted to serve as an instrument of our present soul.

Bound to the earth, needing food, clothing and medicines. But it is raised a spiritual body. Delivered from the present bondage, it will be wholly quickened and made subservient to the glorified spirit. Eyes, ears, minds, everything, CHANGED. It will be our present body that is raised. We will not be spirits, but body and soul, to make us perfect image-bearers of the glorified Christ. "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." (Romans 8:29). So Christ is raised. Changed. And the children of God shall be changed with Him after Him. This reaches its fulfilment in the final resurrection. And nothing is too wonderful for the Lord. Let men prate about: how are they raised, or ask: how can it? If men ask this question in sincerity and modesty there is plenty of answer in these words of God. But if men ask impudently we shall testify of what God has taught us to believe and give account of the hope that is in us. Regeneration has already effected in our lives a tremendous change, for we are said to be "new creatures". But when the regeneration of all things has come, our present bodies too shall become "new". God HAS raised Christ and we, who believe in Him, shall follow Him into the Renewal of all things.

**Questions for Discussion**

1 Vs. 42 speaks about "sowing" the body. What do you think about the practice of cremation?

2 Why is the questioner of Vs 35 called "fool" in Vs 36? This holds for all impudent questions concerning the how and the what manner of the resurrected bodies. We have but one answer to the "wisdom of the world" and that is "fool".

3 How does faith in this coming resurrection effect your walk in daily life? E.g. at the death-bed, at the grave side, etc.

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LESSON 50

**Thanks be to God.**

I Cor. 15:45-58

In our present passage we are going to reach the Doxology. A doxology which we sing among the graves. We can talk with Death. We are more than conquerors. Thanks be to God. In infinite wisdom and goodness He has made known to us His Counsel. The great Purpose, from before the foundations of the world, according to which He ordained the Fall, had us bear the image of the earthly, gave us unto Christ raised Him from the dead and raise the elect with and in Him. So that we shall move on from the first things to the last things, from the earthly to the heavenly. All of it through the great grace of God. That heaven might resound with a doxology. That doxology must begin here, while we still face the last enemy.

The excellence of Christ (vs 45, 47). It is written in Gen. 2:7 that Adam came forth from the hands of God a living soul. Earthy therefore and made for the earthy scheme of things. Not so the last Adam, Christ. Both are Adams because they stand at the head of things but while the first Adam can bring us no more than what is "dustly' the Other brings what is spiritual to His people. Christ as the living soul would not profit us, seeing that because of sin we have died. Christ regenerates us and brings us a life which is spiritual. Cf. Romans 8:10-11. Adam is out of the earth, earthy, Christ is from out of heaven. N

Only is Christ thus but God raises us up with and in Christ. Head and Body cannot be separated. The natural is first (vs 46,49). Regeneration has come. We bear the image of the earthly but in due time we shall shed that which is earthly and have bodies like unto the glorious Body of Christ Jesus. Then we shall bear the image of the heavenly. (vs 49). But since he speaks here of the one being first and the other coming later, it is evident again that Paul indicates that there must be a change. Flesh and blood, that is, corrupted bodies such as we now have, cannot inherit the Kingdom of God. They would not fit into the heavenly scheme of things. Corruption may not enter. We are heirs of the Kingdom, not by virtue of our flesh and blood, but by the virtue of Christ's merit. Inheritance is always a gift, coming to us by testament. The Testator is Christ, the heirs are the elect-regenerate. They must be changed therefore, or the inheritance would fail.

And we shall be changed (51-53). Even those who are still alive when the Lord finally stages His return. I show you a mystery, says Paul, I tell you something which until now has been hid from the ages . . . there will be some still alive when Christ returns. But, together with the dead, they shall be changed. In a moment. The trumpet shall sound (men shall hear the Voice of the Son of God, John 5:28) and the omnipotence of grace will reveal itself as perhaps never before, for in the twinkling of an eye, the Church shall be raised. God will raise individuals, indeed, but, as members of the Body. It is the Body that shall be raised. (John 6:39). The wicked shall also be raised but Paul is not bringing that into view here. He speaks about the Church. To take the place which God has ordained for His children, the corruptible must put on incorruption. When that shall be accomplished, then shall be fulfilled and consumated the saying of Isa. 25:8 that the Lord shall make a banquet for His people, tears shall be wiped away and death shall be swallowed up in victory.

Then comes the challenge (vs 55). Standing in that Grace and Promise we can talk to death instead of flee before him. Talking with the enemy in the gates. How dare we? Christ has conquered death, and we conquer. Death, where is thy sting, grave, where thy victory? Has not Christ condemned sin in the flesh, freed us from the condemnation of the law? (vs 56). What then can death do? The Catechism says something about this too. (Ques. 42)

Thanks be to God! Christ has the victory and it pleases Him to give us that victory through the living faith.

Therefore, Corinthians (vs 58) and Christians everywhere, endure persecution, hold fast the sound doctrine, abound in the work of the Lord (confessing His Name, etc.) Your toil, your travail is not in vain. There is the reward of grace. If death ended all things your labor would be vain, but now we run with patience the race which is set before us.

**Questions for Discussion**

1 "The image of the earthly" in vs 49 is that our creaturliness-in-sin, or what? When we are made to bear the image of the heavenly, will we still be creatures?

2 From the First Adam to the last Adam, cf Belg. Conf. Art. 17,18.

3 Considering the Whole Plan of God as passing before us in this chapter, and the promises herein contained, what does it mean that we are to "abound in the work of the Lord"?

## LESSON 51

### The Care of all the Churches

I Cor. 16:1-12

"Now concerning the collection for the saints." so begins Chap. 16. And therewith Paul touches upon another matter in which the Corinthian church needed instruction.

Likely the collection is for the church in Jerusalem, the Mother Church. Some suggest that their attempt at community-living (Acts 4:34-37) soon proved impractical, and poverty followed on the heels of an impractical theory. But why jump to such conclusions? I think Palestine was visited by a famine, a persecution or any such disaster. At least the Mother Church was in great need and not too ashamed to look for "charity". Although the Jews, as a whole had little respect for Paul, and eventually persecute him, notice that the Paul who writes I Cor. 13, lives it. He seeks the welfare of the Jews, however much they seek his ruin. Love, in action. Paul alone does what Consistories, Classes and Synods do nowadays, he prescribes a collection for the needy church. He had already arranged such a collection to be gathered from among the Galatians (vs 1) and the Macedonians were to join in it. Now the Corinthians ought to put their shoulders to the task of charity also by actually giving of their increase for the poor in Jerusalem. As the doctrine of salvation has been carried to the Gentiles by Jerusalem, so now the Gentiles ought to carry back bread and clothes to Jerusalem. What unity. A collection is much more than a bag of money; it is an expression of love.

As for arranging this general collection Paul directs that each christian lay aside a little of what he has gained (in his business, etc.) to keep it with himself, and when the Sabbath comes to put it into the general treasury (vs 2). The Sabbath comes on the first day of the week, by New Testament reckoning, and on each such "first of sabbath" the children of God are to bring forward their liberality. Notice that Paul does not prescribe tithing. In due time Paul will come to Corinth and he wants the collection to be ready at that time (vs 3). Then they may send a committee to carry their liberality (original uses the word grace here) to the poor in Jerusalem. If the collection warrants it Paul will be ready to travel with them to Jerusalem (vs 4). And so the saints in need will have food, not only, but also a vivid demonstration or love and unity in the Body of Christ.

Paul is also coming to visit the Corinthians (vs. 5). Paul carries the care of all the churches (II Cor. 11:28). How readily you feel that in this passage. First there is the collection, for Paul concerned about all the churches. No he will come to pay them an official visit. There were no trains and planes at that time, neither automobiles. He carried the care of all the churches, on foot. Sometimes he comes with the rod, sometimes with excommunication (I Cor. 4:21) but always as an ambassador of Christ. Originally, it seems Paul intended to go to Corinth first and then to Macedonia (II Cor. 1:16) but for one reason or the other he changed his mind and tells them that he will come to them when he has finished his tour through Macedonia (vs. 5). He intends to stay with them for a while (vs. 6) if the Lord permits. For the Lord has opened to him a great door (vs. 9) consisting probably in that the Lord has opened a way for him to Ephesus (vs. 8). Cf. Acts 19:1. The Lord gathers His Church and sends His Gospel and Paul rejoices to see a door opened. God must give the door-opening. We must seek

and that requires great spirituality. Paul seems to desire to reach Ephesus soon for there are many "adversaries" trying to bar the door and prevent Paul's preaching the Gospel there.

Paul is also sending Timothy (vs. 10. Cf. I Cor. 4:17). He wanted Apollos to go also, but Apollos did not wish to go at this time (vs. 12). He will come when his present labor allows it. Timothy is working the Lord's work, receive him as such (vs. 10). Everybody is engaged in the work of the Lord, everybody is busy. God has given ready and willing servants and entrusted to them the care of the churches. And they are busy.

**Questions for Discussion**

1 There was a collection for the impoverished saints in a far away place at that time. Do we have its equivalent in our worship today? Observe that the Catechism in Ans. 103 presents the "contribution for the relief of the poor" as something that "becomes the Christian" and is part of Sabbath observance. Discuss.

2 What is the meaning of the opened door in vs. 9? Is there such a thing in our day? Respecting our churches?

3 What is that: working the Lord's work (vs. 10)?

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LESSON 52

**Conclusion**

I Cor. 16:13-End.

Exhortations, threatenings, greetings and salutations form the close of this letter to the Corinthians. Three times Paul refers to the element of love. He has devoted much of his epistle to that ctor, and the Spirit directs Paul to conclude with reminders. The greetings show how real is the communion of saints.

"Be strong." So says Paul in vs. 13. Watch ye. Beware, keep your eyes open, be on your guard against error in doctrine or life. There is danger on all sides of us. We are on duty. Stand guard then and do not fall asleep. Stand fast in the faith. Not like a concrete post, but like a living tree; stand fast. Some in the congregation entertain errors. Do not be moved away from the certainty of the Christian faith.. Quit yourselves like men, reveal that you are MEN, having the courage of your convictions and manliness to endure the consequences of taking such a position. Children are, as a rule, unstable, but you, be men. Be strong, exercise your faith by maintaining, defending and advancing the truth against every onslaught of evil. "And let all things be done in love." So Paul reminds them of I Cor. 13 and exhorts that in their watching and standing, their manliness and aggressiveness they exercise love. Otherwise even these things cease to be virtuous and become hateful to the Lord.

You have a family in your church, writes Paul now, by the name of Stephanas (vs. 15), they are the first converts in Achaia. Paul had baptized this family (I Cor. 1:16). In Romans 16:5 Epaenetus is said to be the first-fruits of Achaia. Figure it out. Paul exhorts the church to submit themselves to such because they have set themselves to minister to the saints. In fact (vs. 16) they are to submit themselves to all who manifestly have the welfare of the church at heart. Good advice for our days too.

Several men from Corinth have called on Paul (vs. 17). They evidently carried the news from Corinth to Paul and they, as it were, represented the Corinthians. In that sense they supplied

what was lacking. They brought personal contact. Paul was always vitally interested in how the churches were faring.

Then come the greetings. The churches of Asia salute you (vs. 19). This is not mere formality. This is communion of the saints. The saints of the Asiatic world are interested in and pray for the saints in the European world. They are one with them. They would gladly congregate with them but distance does not allow. Distance is the only thing keeping them apart. They send their greetings along with Paul. True ecumenicity. How ecumenical are we? Does your church ever send greetings?

Aquilla and Priscilla have a church in their house. At Rome as well as at Ephesus they opened their house to the saints. It evidently is not a large church but a church is not judged by its numbers.

In vs. 20 all the brethren are greeting you. All are at one with you in the faith. If they all greet you, you Corinthians must also greet each other with a holy kiss. Surprising how often Paul speaks of this fraternal kiss. It bespeaks love. There were party lines and dissensions in the church. Let the fraternal kiss indicate that the dissensions are gone. Then Paul salutes them by adding his personal signature to the letter. Before he closes he says: "cursed be anyone who does not love the Lord Jesus Christ" (vs. 22). Anathema, that is, cursed be he. Maranatha, the Lord comes. He will judge them after Paul's word and He will read them the sentence wherewith Paul had sentenced. That is the Key of the Kingdom. Grace be with you. My love be with you all. So be it. Amen.

Questions for Discussion

1 What does the submitting mean in vs. 16?

2 Have we an equivalent of the "holy kiss" in our modern church life?

3 What benefit is it to the Corinthians to know that Paul's love be with them all? (vs. 24).

End I Corinthians

# BOOK REVIEWS

JOHN VIS
*Edgerton, Minnesota*

## STONEY BATTER

By Elizabeth Anderson. Publisher, Wm. B. Eerdmans Publ. Co. Price, $3.00.

STONEY BATTER is a novel of the Pennsylvania Dutch of the nineteenth century and of the discovery of oil in Pennsylvania.

Our story begins on a small market garden farther east where we find Pa Fox, the father of eleven children, tending to his usual duties, caring for his crops. Today his heart is not in his work. Until now he has had very little worry about as far as his family s concerned, but now he is deeply concerned about his two youngest sons, Daniel and Abe. He wonders at their differences, and great differences they are.

Daniel, the elder of the two boys, has considered Abe as his rival since they were very small children, believing that Abe was receiving special favors, especially from his mother. Always, Abe had seemed to fare better than did Daniel. For instance, when Daniel was given a dog of his own, the dog took a liking to Abe and a dislike toward Daniel. Other such incidents only served to strengthen Dan's feeling of jealousy toward Abe.

Now Dan has determined to leave home and strike out for new territory in Pennsylvania. Abe, who usually allows Dan to plan their actions, decides to go with him. Pa Fox finally gives his consent and the boys take their ve.

Once they are gone from home, Daniel seizes his opportunity to settle matters with Abe. He'll let Abe know that he is the older and that he will determine what is right or wrong. He shows his disregard for anything of a spiritual nature and falls into gross sins. He mocks Abe when Abe warns him of his evils. He continues through the entire novel to lay plans to make life miserable for Abe and to overcome his feeling of inferior attainment.

Through it all Abe is wonderfully meek and patient. However, he suffers much for it. Although he holds to a semblance of r e l i g i o n, he forsakes church attendance for some years.

The book presents a vivid portrayal of life among the Pennsylvania Dutch of the nineteenth century. It is interesting and educational. However, we can not use the Pennsylvania Dutch, as presented in this novel, as examples of godliness. Although there is a thread of religious life woven into the novel, it is not of a type to be highly praised. It may be stated, however, that the book may be read with freedom and is certainly worth its while.

Following are a few brief notices on books which I believe deserve the attention of our readers.

IF YOU HEAR A SONG, by Lon Woodrum, the story of a young man who journeys to Hollywood, is carried away in its wickedness, and is brought back to a new spiritual life. The book is published by Zondervan, has 219 pages, and is priced at $2.50.

WINDOWS OF THE SOUL, by Ernest F. Mac Danold, a novel in which Marilou Sherman, chief librarian at Windsor City's public library, uses her position and talent for good in the community. The book, which has 207 pages, may be purchased from the Wm. B. Eerdmans Publishing Company for $2.50.

GOOD TIMES FOR GOD'S PEOPLE, by Marion Jacobsen, is an enclycloped:a of indoor and outdoor games for programs, picnics, etc. It has 282 pages, is published by Zondervan and is priced at $3.95.

TALKS WITH TEENERS, by Dr. Leonard Greenway, is a compilation of chapel talks given by Dr. Greenway to the students of Grand Rapids Christian High School. Published by Zondervan. Price, $1.00

CAPTAIN DALEY'S CREW AT THUNDERHEAD LAKE, by Craig Massey, is a book for our younger readers. Published by Zondervan. 90 Pages. Pri. $1.00.

WINKY AND THE ENCHANTED Forest, by Ken Anderson, another book for our younger readers, is another Zondervan book priced at $1.00.

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For our readers desiring more advanced reading material, we suggest the following, both by Zondervan.

ELIJAH THE TISHBITE, by Dr. F. W. Krummacher. 310 pages. Price, $2.95.

RAYS OF MESSIAH'S GLORY, on the prophecies of Christ in the Old Testament, written by David Baron. 274 pages. Price, $2.95.