Is There A Fourth In Your Future?

Here is if you attend the Annual P. R. Y. P. Convention at the Fourth Protestant Reformed Church, August 6th, 7th, and 8th.
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That's right!

It is your convention, Protestant Reformed Young People!

The arrangements this year will be made by the young people of our Fourth Church. The honor of being host society for the convention can be enjoyed by only one society at a time. Only when circumstances require it and make it possible, can two societies function as one and be host to the convention. But as a rule one society serves as host and all the others come as guests.

Nevertheless, though the society of Fourth Church is host at this coming convention, it is yours, Protestant Reformed Young People!

It is yours because it is being planned for YOU. O, we welcome our parents and friends and invite them to meet with us at our inspirational mass meetings wherewith our conventions always begin. But for the rest, it is a convention planned entirely for our young people. The meetings, the outing, the banquet, the speeches, the badges and all the interesting items that all go to make these conventions memorable occasions in the lives of our young people are designed and planned with YOU in mind. This next convention is no different. Indeed, they all differ from each other in many respects according to the plans of the host societies; but this one thing they all have in common: they are planned for Protestant Reformed young people. Time is spent. Much thought is given to provide our covenant young people with a few days of spiritual inspiration and Christian fellowship together as Protestant Reformed young people.

Those who have attended our conventions in the past will look forward to this next one, for they know from past experiences how worthwhile they are. They have stored away many fond and pleasant memories. And we eagerly await with them Fourth's Society's announcements as to the particulars of YOUR next convention. For some of you it will be your first convention, to be sure. But even then, the next convention is yours.

It will be your next convention, will it not? those of you who have attended the last one? In the wisdom of God Solomon said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh
when thou shalt say, I have no pleasure in them,” Ecclesiastes 12:1.

He does not mean the days and years when thou shalt say, I have no pleasure anymore in these conventions, although that also follows. But he means the days and years when you will say that you have no pleasure anymore in these days and years. He goes on to explain that in the next verses. We will not take time to go into that now except to remark that as “man goeth to his long home” (verse 5) his physical condition deteriorates so that the things wherein he formerly found delight bring him no joy anymore in the physical sense. (O, a child of God never comes to the point, no matter how full of aches and pains he may be, where he finds no more pleasure in the things spiritual.) But in the days of our youth, when our minds are clear, our bodies are strong and we bubble over with vitality, we have a calling of God to remember Him. And conventions such as those of our Protestant Reformed young people’s societies are indeed for youth! They are strenuous days, days full of activity, exciting days which youth takes in stride.

And they are days you ought to spend attending the convention prepared for YOU!

How good and great the providence of God that we may have them! How wonderful that in the days of our youth He gives us this bubbling enthusiasm, this apparently inexhaustible stamina to fill the days together as His young people, as the sons and daughters of Zion in each other’s fellowship not only, but in the fellowship of His Truth!

There is another convention-text!

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching,” Hebrews 10:25. “Assembling of ourselves together.” That is a convention, is it not? O, the author is thinking of the assembling in the synagogue. Many were failing to do so and to hear the Word of God. Yet when our Covenant God prepares the way that our youth may also assemble together in the spiritual activities of our conventions, we ought not to forsake these things to seek the vanities of the world. No vacation can possibly bring back richer rewards. A sun tan will wear off. When the “evil days come” and “the daughters of music are brought low” and “desire shall fail” the memories of a trip to some distant beauty spot will wear off and no longer bring a sparkle to the eye. But the spiritual benefits of the convention will still be there. Lasting values are obtained as our youth experience the carrying out of the theme of the convention through speech and activities. They take something home that does not tarnish or fade but on which will be built even more beautiful spiritual things in their future lives.

Parents! Encourage your youth to attend!

What more wonderful things are there for them in these days? “And so much more, as ye see the day approaching.” We live in evil days and we can see the day of the Antichrist approaching with steady and swift strides. And the day of judgment also approaches. Can our youth receive too much of the things spiritual? In these days when Satan marshals everything—magazines, newspapers, radio and television, this and that—and uses all his craftiness and guile to seek to waylay, deceive and ensnare our youth by wickedness and false doctrine, can we prove too much for their spiritual growth and insist too strongly that they live and remain in the sphere of the things of God’s kingdom? Can we do that today?
Then, too, we are one denomination and hold fast to one truth. Parents, let your children experience this oneness, this unity, this wonderful work of God that we may be one denomination that loves the doctrine that He is GOD.

A big trip for our youth? Perhaps, but let them have the experience of meeting other Protestant Reformed young people, not forsaking the assembling of these young people who shall one day take our places to defend, maintain, promote and sacrifice for this truth we all love. Strengthen in them the knowledge of our unity and the tie of those who love the truth.

J. A. H.

1957 P. R. Y. P. CONVENTION
THEME SONG

How shall the young direct their way? What light shall be their perfect guide? Thy word, O Lord, will safely lead, If in its wisdom they confide.

Sincerely I have sought thee, Lord, O let me not from Thee depart: To know Thy will and keep from sin Thy word I cherish in my heart.

O blessed Lord, teach me thy law, Thy righteous judgments I declare; Thy testimonies make me glad, For they are wealth beyond compare.

Upon Thy precepts and Thy ways My heart will meditate with awe; Thy word shall be my chief delight, And I will not forget Thy law.

Psalter No. 322.
June is here at last, and ere long, many young enthusiasts will again breathe a sigh of relief saying, "Ah! free again." Whether in grade school, high school, college or university, all students eye the day of graduation. Some can't wait, so they quit school at the legal age and get a job. Others perhaps, continue just to get a diploma, while peradventure a few look back at the school year and take inventory of what they have learned. Student life is looked upon by many people as an easy way of spending time and with a few brains one can gain prestige. Whatever the reader's conception of education may be, we would like to present a few remarks concerning the learning process.

Studying is a great blessing of God. Not everyone can study. Both mental and physical diseases incapacitate many young people from the privilege of engaging in formal education. There exist today many cultures which forbid the freedom of education, and instead inculcate specific erroneous knowledge upon the absorptive minds of the youth. Our forefathers endured great dangers when they left Europe for America in order to escape persecution of those who prohibited them from preaching and teaching the Reformed faith. We, the youth of today, are recipients of the great effort put forth by our ancestors as they strove to preserve the truth once delivered unto the saints. Being conscious of this we appreciate all the more the great privilege of studying in the fear of the Lord.

Education is more than a privilege, it is a great responsibility. Already in the primary grades, we are taught the basic truths of life. Our teachers engage themselves in all possible efforts, and go through greatest pains to try to inculcate into the minds of our youngsters the truth of Jesus and to provide them with answers which are more true and of eternal value than many famed professors with doctors degrees can even try to teach. These years are primary years during which the youth absorb the past, and preserve the teachings of father and mother. However, education does not stop with the learning of history and past events, it also involves a critical reflection on the past, to learn of the errors and mistakes of the past, and thus to evaluate it sincerely. This of course does not mean that one act sophomorically as if he alone knows of the way of life and all the past is old fashioned. Anyone who acts thus is not truly educated. A critical reflection involves a prayerful analysis of history, it includes preserving the truth of the Word of God and applying all the principles of Christianity to the modern situation. Hence, education also is significant for the advancement of the church of Jesus Christ. No one today would dare say he knows all the facets of truth and knowledge and there is no need for clearer explanation. The truth must be expounded, and history bears the mark of the militant church as she advances in knowledge. The threefold function of education therefore is preserving, analyzing, and advancing the truth, and the calling goes forth to all of us, as students...
of the Word of God, to function in this threefold aspect of education.

We must be very careful when we speak of criticizing the past and advancing into the future. A word of caution in order lest anyone think he can throw away history and cling only to the here and now. This sounds somewhat of the tone of those who clamour, "No creed but Christ." When we speak of a critical reflection we do not necessarily mean a denial of the past, even though this may be true in some cases. Critical reflection is a careful and detailed study of the facts that have been taught us, and we apply them to ourselves so that they become our own personal and living conviction when we come to years of discretion.

Basic to this analysis is a firm belief in all what is written in the Word of God. How can one accept as his own conviction, creation for example, without knowing our God who creates and the nature of the cosmos he created? This basic knowledge is taught in the familiar triad of church, home, and school. How foolish for some to teach that the pupil must begin with an empty mind, devoid of all preconceived ideas, and thus begin to absorb knowledge. Without the knowledge of God and His Divine Revelation we never will conclude any truth. How can you end in truth when you begin with the lie? That is foolishness. We can only sense how small and insignificant man really is before the infinite and holy God when we realize that all man can know is revealed. He can know nothing outside of God's revelation. When we make this revelation meaningful to ourselves, we have analyzed the past.

We have referred to the triad, church, home and school, as the basic media of transposing knowledge, especially of our most certain knowledge. In this light we at once can sense the significance of a Christian school. If one of the media is without God, e.g. school, do we not fail in the entire triad? A triangle is strong only as long as the three sides are of equal length and magnitude. So also with the church, home, and school relation. Without God in the school, the church and home become weak, because the influence of a Godless school on our youth is beyond measure. Thank God that we may have Christian instruction in all three of the significant phases of human life and may ever strive to make and preserve them in the truth which we hold dear.

In conclusion then, after we have reflected on the meaning of education, all of us can look back and thank God for the education He has given us. Even though some graduate from formal education this month, nevertheless life is a continual graduation. We continually must advance in all three aspects of learning, and do so in the fear of the Lord, for it alone is the beginning of all wisdom.

J.K.

BLESSING OF THE GOD-FEARING

Grace and truth shall mark the way
Where the Lord His own will lead,
If His word they still obey
And His testimonies heed.

For Thy Name's sake hear Thou me,
For Thy mercy, Lord, I wait;
Pardon my iniquity,
For my sin is very great.

They that fear and love the Lord
Shall Jehovah's friendship know;
He will grace to them accord,
And His faithful covenant show.

Psalter No. 65:1, 2, 4
In connection with what I wrote last time about the evil of union practices, I would like to include in this series a bulletin that came into my hands some time ago. Some of you are perhaps acquainted with the strike that the union conducted in the Kohler Plant in Wisconsin. I understand that it is the policy of this union to issue a daily strike bulletin and circulate it in the village where this Kohler Plant is found. It speaks of a "scab," i.e. one who refuses to strike but who rather works during the strike at the command of the boss. I hesitated printing it for some time because of the violence of the language.

But it reads as follows:

"Daily Strike Bulletin
"Kohler Local 833 UAW-CIO
"Vol. 1, No. 618
"Dec. 13, 1955
"Kohler workers have been on strike since April 5, 1954.
"These are the issues which keep the union and the company apart.

1. Reinstatement of all strikers without discrimination.
2. Workable arbitration—including arbitration of Discharges and Disciplinary actions.
3. Seniority on transfers. Layoffs and recalls.
5. Lunchtime allowance for all 24 hour operations.
6. General wage increase of 10¢ per hour for all employees plus additional 5¢ per hour for those employed on hourly paid basis.
7. Recognition and check off of dues similar to provisions in 1953 contract.

"By Jack London. The Definition of a Scab.

"After God had finished the rattlesnake, the toad, and the vampire, He had some awful substance left with which he made a Scab. A Scab is a two legged animal with a cork-screw soul, a water logged brain, and a combination backbone made of jelly and glue. Where others have hearts, he carries a tumor of rotten principles.

"When a Scab comes down the street, men turn their backs and angels weep in Heaven and the devil shuts the gates of hell to keep him out. No man has a right to scab as long as there is a pool of water deep enough to drown his body in, or rope long enough to hang his carcass with. Judas Iscariot was a gentleman compared with a scab. For betraying his master, he had character enough to hang himself. A scab hasn’t.

"Esau sold his birthright for a mess of pottage. Judas Iscariot sold his savior for 30 pieces of silver. Benedict Arnold sold his country for a promise of a commission in the British Army. The modern strikebreaker sells his birthright, his country, his wife, his children, and his fellowmen for an unfulfilled promise from his employer, trust or corporation.

"Esau was a traitor to himself, Judas Iscariot was a traitor to his God. Benedict Arnold was a traitor to his country. A
strike breaker is a traitor to his God, his country, his family, and his class."

It goes without saying that this casts quite a different light on so called pious actions of the union. It really speaks for itself and needs no comment. I would only like to say that it gave me the deepest feeling of revulsion, and it almost seems a shame to put it on the pages of Beacon Lights. But let its positive purpose be that we become aware of the sham of piety which the union wears to cover a world of iniquity.

It is sometimes argued that it is the duty of the Christian to enter the existing world unions in order to combat their wickedness and attempt to reform them from within. It is the calling of the child of God to exercise his influence in the sphere of labor by becoming a member of the unions in order to permeate the organizations with his Christian influence and principles. This is the general theme of many articles you may read concerning the union question in the periodicals of the Reformed Church world. Recently again an article of this general theme appeared in the Reformed Journal, a publication of Christian Reformed men. Yet is certainly ought to be clear that this cannot even be considered. In the life of the Christian in the world, this is absolutely impossible. No Christian child of God will ever succeed in changing an organization so large even if he has the backing of all the laboring members of his church. The result is most generally, that he himself becomes contaminated with the evils of the union. And yet this is a practical objection.

It stands to reason that this would be impossible, for one would have to deny his own principles to become a member. How can anyone deny the principles of Christian conduct by joining an organization, and then hope to reform such an organization by his “Christian” witness? It just cannot be done. God does not work in that way. By denying one's principles to become a part of the organization, one will never succeed in convincing the organization to adopt the principles he himself has denied. Such argumentation is very foolish. To live from the deep and profound principle of the antithesis is to walk as children of the light in a world of darkness, to forsake the evil and condemn it and to strive to do that which is good and upright. Then we live as the people of God witnessing against sin and to the power of the grace of the God of all light. To become a part of the world in order to witness to the light is to drown the light in the deep darkness of sin. This is impossible.

Sometimes the question arises, Is a Christian labor union possible? As you know, the answer is given that it is. And the answer is the CLA—the Christian Labor Association which has its headquarters here in the city of Grand Rapids. Perhaps we had better inquire into this question in another article.

H. Hanko

RECENT CONTRIBUTIONS
Gratefully Acknowledged

John Flikkema, Sr. $ 7.00
Hope Prot. Ref. Ladies Aid Society 25.00
Singspiration First Prot. Ref. Church $113.59
Second Prot. Ref. Church 24.39
South Holland Prot. Ref. Singspiration 32.84
TRYING THE SPIRITS

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." I John 4:1-6

This passage is referred to, and the first part of verse 1 is quoted, in Article 7 of our Confession of Faith. That article we recall, emphasizes the truth that the Holy Scriptures alone are the all-sufficient rule for our faith and life. It stands above all edicts and decrees and writings of men. The truth of God's Word is above all, and therefore, it is gross sin to teach anything contrary thereto and it is the duty of everyone to test every teaching in the light of the Word and wholeheartedly reject error and preserve truth.

To do so is to live our confession, to walk in faith and to manifest obedience as children of God. It is not a matter of choice but of obligation. It is a betrayal of the most sacred trust when, for material and temporal considerations, we cast aside and trample under foot the truth. Many do just that! Are they ignorant of the truth that, "Our sins will find us out?" Don't they know that sin cannot be perpetrated with impunity? Our holy calling and sacred duty is to try the spirits so that we may know the Spirit of God, speak as He speaks, live as He would have us live. Then we do the Truth!

This important calling is necessitated by the fact that there always have been and today there still are many false prophets, teachers of lies, enemies of the truth, in the world who go about seeking whom they may seduce. They are no respecters of age. They assault young and old and, therefore, young people—test the spirits of this age so that you may know whether they speak of God or of the world. Robertson said truthfully, "Credulity means gullibility and some believers fall easy victims to the latest fads in spiritualistic humbuggery." The widespread apostacy of our day gives credence to this statement. Young people are no exception. Many appear to be so very gullible to the "humbuggery" of our day. There seems to be such a gross laxity in evaluating spiritual things and such a fantastic exaggeration with respect to material things that many are easily swayed by the least influence of these "lying spirits" to forfeit the former in order to acquire more of the latter. Don't you become one of these gullible ones who listens to the devil's lie that "doctrines aren't important, creeds are non-essential, we're all going to the same heaven pretty soon anyway, and the like." Here is the plain word of God to which you are duty bound to give heed. It admonishes you who live in this superficially religious age, "Try the spirits..."

Calvin wrote concerning this passage: "The announcement contains a useful ad-
monition; for if Satan had then already seduced many, who under the name of Christ scattered their impostures, similar instances at this day ought not to terrify us. For it is the case perpetually with the Gospel, that Satan attempts to pollute and corrupt its purity by variety of errors. This our age has brought forth some horrible and monstrous sects; and for this reason many stand amazed; and not knowing where to turn, they cast aside every care for religion; for they find no more summary way for extricating themselves from the danger of errors. They thus, indeed, act more foolishly; for by shunning the light of truth, they cast themselves into the darkness of errors. Let, therefore, this fact remain fixed in our minds, that from the time the Gospel began to be preached, false prophets immediately appeared; and this fact will fortify us against such offences. The antiquity of errors keeps many, as it were fast bound, so that they dare not emerge from them. But John points out here an intestine evil which was then in the church. Now, if there were impostors mixed then with the Apostles and other faithful teachers, what wonder is it, that the doctrine of the Gospel has been long ago suppressed, and that many corruptions have prevailed in the world? There is, then, no reason why antiquity should hinder us to exercise our liberty in distinguishing between truth and falsehood.

Our calling to oppose and reject every form of error is a most serious one. We must live by the pure Word of God. Every departure from the purity of that Word leads to the most devastating consequences. Perhaps one of the reasons we often fail to evince a more holy indignation toward departures from the truth is that we do not see the impending consequences. The harvest isn't reaped until the third or fourth generation after we have been removed from the scene. History's lessons we seemingly fail to grasp and familiarity with God's dealing with His people as written in the Holy Book has not left an indelible imprint upon our consciences that would incite us to greater and more careful vigilance. We are so apt to forget. Nevertheless, the destruction that all error brings is there . . . always there . . . and from it there is no escape for those who follow lying spirits. In coming generations the bitter fruits will be harvested.

The reason for this is that all error is basically, fundamentally, principally a denial of Jesus the Christ. That's also its seriousness, however insignificant it may pose in its first appearance. Trace error to its logical sequence and you inevitably get this. It cannot be avoided. Error is the Lie and the lie denies Jesus! To be sure there are differences of degree in error, differences of form ranging from the point-blank denial to the more subtle, camouflaged lie that even looks somewhat like the truth but is not. Tear its mask away and you will see its real face. That's why you and I have to be so very careful . . . and diligent . . . and that's why our calling is so serious!

"Try the spirits whether they be of God . . ."

Two of them came to my door this morning as I was about to write this article for Beacon Lights! Coincidence? Perhaps, but Providential, too! They wanted me to accept their lying literature! I was acquainted with it for I have some of it in my file for reference. I told them so too. We talked a little while and although our conversation was brief, what a revelation of lies became manifest as these lying spirits became tested by the Word. They confessed: "God is not Tri-une, Christ is not Divine, There is no eternal punishment for sin, etc., etc." But let me quote from their literature so that you may see that there are lying spirits gone out into the world.
They may be at your door next. Be prepared to "test them" by the Word:

We quote them: "To make clear the ransom arrangement consider this illustration. An adult sins, does wrong, and because of this contracts a disease. The disease germs infect his offspring. They become sick and face death from this disease. Another man comes along. He is a doctor. He has a remedy for the ailment. By this one remedy this one man can cure all the diseased offspring of the sinful adult. There is one condition: the offspring must be willing to take the prescribed treatment for cure. The doctor does not force the cure on them; merely offers it. Some accept, other reject it. So it is with the ransom. Adam sinned and lost perfection and the right to life. He passed on to his offspring this imperfection and condemnation. Jesus came to offer his lifeblood as a ransom, and likened himself to a physician. He offers the remedy free of charge, but to come out from the sentence of death and regain the right to life eternal Adam's offspring must follow the treatment prescribed by Christ the Physician. He will force it upon no one. And just as one medicine can cure millions suffering from the same disease, so Christ's one sacrifice is sufficient to restore to life and perfection as many as choose to obediently serve Jehovah."

This spirit denies Jesus Christ! It denies the Christ of the Scriptures! It denies that Jesus saves! It affirms a possible salvation for all instead of a realized salvation for "those whom the Father has given unto Him."

It is the lie, born of the father of lies, the devil himself. Try the spirits and believe not those which are not of God. For many are gone out in the world!

G. Vanden Berg

In the past five years the board has been busy completing the library of Beacon Lights. This library of Beacon Lights includes all issues from the time Beacon Lights was first printed up to the present issue. The library includes all copies issued in the past seventeen years. These copies are all indexed and filed according to subject and topic.

Beacon Lights is the most important magazine in this library, however, the library also receives Standard Bearer and several other religious magazines. The board hopes to place a complete set of Standard Bearers in the library in the future. Thus, this magazine is not available for use as of now. Other items which may interest our readers are: a set of court records on the case of First Church, Acts of Synod and information for Young People's Society after recess programs.

There are some Convention booklets and speeches of the past few years.

If anyone wishes to use this library, they should write to the librarian for the topic. Information will be mailed to you in an envelope furnished with the return address and return postage. All material may be kept for two weeks from the date it is mailed. Material that is overdue will be subject to a five cent a day fine.

Anyone desiring information and material from this library must mail their request at least a week in advance to the time they wish to have the material. Requests should be mailed to 131 Barret, Grandville, Michigan.

We hope that this library will be of much service to our young people and other interested readers.

Dolores Mensch, Librarian
As I write this article, it is a beautiful April morning. All the signs of the arrival of spring fill the air. Birds chirp merrily as they seek their mates and prepare their nests for the arrival of the hungry brood which must be fed. The larger fowl (geese and ducks) are winging their way further north. Not only are the larger creatures of nature becoming more evident but it will also soon be time when we will again be observing the millions of the more minute creatures of God's Great Universe, as they too begin to make their appearance after their long winter's rest.

One of the more interesting groups of insects that we will soon begin to observe is a group called Neuroptera. This term Neuroptera means the nerve-winged. These neuropterous insects have two pairs of large, membranous wings which are netted and crisscrossed with many nervelike veins. The mouth parts are mandibulate, that is they are chewing mouth parts in distinction from the suctorial mouth parts of other insects. Some of the better known insects with suctorial mouth parts are the butterflies, moths, and bees. The antennae of the neuropterous insects are long.

The nerve-winged insects pass through four distinct changes of development and are therefore classified with those insects which have a complete metamorphosis. The four distinct stages are the egg, larva, pupa, and adult.

Among the nerve-winged insects can be found the lacewings (Chrysopidae), the ant lion (Myrmeleonidae), the alder flies (Sialidae), and the remarkable dobson fly (Corydalidae).

The lace-wing (Chrysopa) is a very common neuropterous insect attracted to lights at night, or it may be taken in great numbers by sweeping the low vegetation in the summer with a collector's net. Members of the beautiful family Chrysopidae are distributed throughout the world and look much alike, wherever they are found. Of some 425 species, only 12 live in the United States. There are fourteen species in Great Britain, and few more in Europe. The rest are scattered over this great planet which we call Earth.

All the species have oval-shaped wings, thickly crossed by numerous veins. Although most are green, some are yellow, others are tan, and still others are brown. All are shimmering and transparent, well described by the order's name of lacewing. The name Chrysopidae comes from the Greek words for "golden" and "eye," which refers to the golden eyes of the adult, which are large, compound, and set far apart. The name aphid lion refers to the immature, or larva, which feeds upon aphids (plant lice) and other small insects.

In general, all species have the same habits. When the eggs of the adult are ready, the mother poising over a suitable leaf surface exudes a bit of secretion which hardens instantly in the air, to form a fine, hair-like stalk. On top of this stalk, she places one egg; then she makes another stalk for another egg, until there are several eggs on the leaf.
There are two possible explanations for this habit of the mother. The first is that the mother deposits these eggs on a stalk to prevent other insects from eating the eggs, but there seems to be a more fundamental reason for this habit than the one just suggested. The mother seems to realize that the young which shall hatch from these eggs are extremely predacious and that if she laid all of the eggs together on the surface of a twig, the one first hatched would eat up all its potential brothers and sisters. This seems to be quite a logical conclusion because if you ever watch aphids lions in action, you will accept the second theory as being the most plausible. These aphid lions seem to have just one desire in life, and that is to sink their jaws into the first object they meet.

The aphis lion is one of the voracious of all insects; and as their name suggests, the larvae feed upon plant lice, which they devour by the dozens. They do this by drinking in the juices through grooves inside their jaws. They proceed from aphid to aphid, casting aside the drained bodies when finished. They never stop, or even hesitate until the branch they are on is swept clean.

When full grown, the aphis lion spins a rough cocoon in which it remains until ready to emerge as a winged adult. When handled, the Chrysopidae, both adults and larvae, give off a disagreeable and lasting odor, and for this reason are sometimes called stink flies.

The ant lions “Trappers of Insects” are so named because the larvae of members of this family have odd feeding habits. The eggs are laid on the ground. Unlike the aphis lion, the ant lion when they hatch out do not go out hunting for their prey, but lie in wait at the bottom of a trap constructed in loose, dry sand. Usually these pits are in the shelter of plants or buildings where they are protected from the rain. These traps are planted in the dry areas because should the trap become wet the trap is rendered useless. These traps are constructed by the larva (doodle-bug) who not only is an expert trapper but must also of necessity be an expert engineer. The pit is excavated in a particular fashion, and if an ant lion is placed on a smooth sand area, the digging technique can be observed. The larva backs around in a circle because that is the only way it can walk due to the arrangement of its legs. This is an advantage when it has captured a struggling prey and must pull it beneath the sand. It makes a shallow trench by flipping sand out as particles fall and accumulate on its head. It makes a narrower circle, and then a still smaller one, until a shallow funnel results. It backs down into the center and continues to flip out sand, gradually deepening the pit until a fairly steep funnel is formed about two inches deep. If a small pebble falls in, it is promptly tossed out, but some observers have witnessed the insect’s reaction to a larger pebble; it burrows under the stone and comes up under it, raising the pebble above the sand balanced on the tip of its abdomen. The larva backs up the slope of the pit and deposits the unwanted object on the rim.

Now its trap is ready for some unwary victim to happen into.

When insects run over the sand and fall into the pit, many could escape eventually by scrambling up the loose sand were it not for the efforts of the ant lion to prevent them from doing so. The larva first backs deeper into the sand, then begins to toss up sand in a shower. This falls about the rim of the pit and cascades down, in a virtual avalanche carrying the struggling insect along. When the victim is close to the bottom, the ant lion begins to snap its powerful jaws, and capture is assured. The prey is dragged down under the

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BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

The Three Musketeers

Some years ago, just before Easter, we were in a dime store in town. There we saw a box full of day old ducklings. We bought three, for we thought that we would have a male and female out of three anyway. Then we put them in a pen on our yard and dug a hole in the ground, and put a tub in it. We often would fill the tub with water and let the ducks out of their pen. Then you should have seen them run: one after the other, head first into the tub! I at once called them The Three Musketeers.

Well, they grew up into beautiful good sized white ducks in about three or four months time. Then we saw that there were two males, so one had to go!

Then one night, we had a severe thunderstorm. I could see in the light of the lightning flashes that the two ducks stood in the open part of their runway. There they stood together with the rain beating hard down upon them. I could not understand why they did not go under the sheltered part of their runway. The female had her head under the breast of the male. And the male stood with his head and beak straight upward, letting the rain pour down their backs. But when the thunder and lightnings came near, then they would stand about two or three inches apart. And both stood with head and neck stretched out, sometimes even standing on tiptoes. Why did they stand there like that?

I had never seen such a thing before. But it reminded me of a sermon of the Rev. H. Hoeksema when he preached in the Holland language on the text of Rom. 8:19: “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.”

Rev. Hoeksema said, that the meaning of earnest expectation (als met opge-stoken hoofde) was, “rijkhalzend,” that is, with outstretched neck. When I saw those ducks stand there in that hard thunderstorm, I at once thought about those words. How true they were. How beautiful is the Word of God to us. We also must call out: “O Lord our Lord, how excellent is Thy name in all the earth! who has set Thy glory above the heavens.” Ps. 8:1.

When I see the pain and suffering of the creatures all around us, then I think that they must suffer for our sake, because of our sins. “Therefore the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, For we know that the whole creation groaneth and travaileth in pain together until now.” Rom. 8:21, 22.

What a beautiful picture of the true children of God. As the apostle also says in the next verse: “And not only they, but we ourselves also which have the first fruits of the Spirit, even we ourselves, waiting for the adoption, to wit, the redemption of our body.”

For the Living God came Himself in the flesh and He bore our sins in His body, to deliver us from bondage, called and justified us, and made us joint-heirs with Him through the Holy Spirit.

To understand that work of God in the heart of a person that is born in sin, and then is regenerated, or born again from above, we must think of the incarnation of Christ. As the Netherlands Confession explains about the two natures of the Son of God (Art. 19). That is also
the meaning of being born again through the Holy Spirit, because it is a living Spirit. You see now why the Living God had to come in our flesh, and He Himself had to be the Lamb slain for us, so that we could really become His brethren and true children of God? That beautiful work of regeneration can take place anytime in our life, young or old, but without sanctification, which is the fruit of regeneration, no one shall see God. Heb. 12:14. John 3:3, 5.

We can see also that the whole human race, with all the creatures represent one spirit, as it was reflected in paradise. One needs the other, because they all together make one whole. So too, when the Lord regenerates us through the Holy Spirit, we become one whole with Christ, as our elder brother. Heb. 2:11. That is the highest and most glorious manifestation of the love of God. That Spirit of God is not divided or broken up in little pieces, but is one living Spirit, which is the Spirit of the Triune God. Which is as the breath of God to His Son Christ, and from Christ through His people back to the Living God. They become one whole and cannot be separated, no more than Christ can become separated from God. Even though such a person sins, thereby grieving the Holy Spirit, yet they cannot be separated from God, nor from the whole.

Therefore we also, as with outstretched neck, long for that time when Christ shall come again, and “change our vile body, that it may be fashioned like unto His most glorious body.” Phil. 3:21. According as that new life of God which He forms within us that cries Abba, Father, I love Thee. That Spirit prays within us with great longings and groanings which cannot be uttered.

We cannot seek the shelter of this world, but we stand in all the vicissitudes of life, of sorrow and cryings and pain, looking up to the face of our loving Saviour Jesus Christ. For He holds us under His hand or wings, for “He shall cover thee with His feathers, and under His wings shalt thou trust.” Ps. 91:4.

We therefore, wait patiently in hope, knowing that nothing can separate us from the love of the Living God. For He shall bring us to Him, to be in His glorious presence for evermore. “As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake with Thy likeness.” Ps. 17:15.

Let us stand strong together in truth and love, knowing that we must give account of all we do. “And behold, I come quickly: and my reward is with me, to give every man according as his work shall be.”


by DOROTHY DEVRIES
First Church, Grand Rapids

NATURE STUDY
(Continued from page 12)
sand, paralyzed by means of a poisonous fluid which also liquefies its inner tissues, and then is sucked dry. The empty skeleton of the insect is tossed out of the pit later, and the ant lion lies in wait for another victim.

When an ant lion larva is fully grown, it begins to spin a cocoon, and accomplishes the remarkable feat under sand without enclosing any sand particles. The larva then pupates for a month or a little more, after which it emerges as a fully formed flying adult. The mature ant lion does not in any way resemble the stocky larva, but is a delicate insect which bears a general resemblance to the dragon fly or damselfly although it is entirely unrelated. It is easily distinguished, however, by its short and prominent antennae, which are lacking in damselflies and dragon flies.
Mass Meeting

Hudsonville Protestant Reformed Church was the scene of the Mass Meeting on April 30. A rather large crowd of young people turned out for an enjoyable evening of Christian fellowship. The evening of fellowship served to strengthen the unique prominence of unity which is prevalent among our Protestant Reformed young people. As an occasion of this type is not only a Christian duty but also a very distinct privilege, we may well urge the continued attendance at such meetings.

Tom Newhof opened the meeting with prayer and then led in the singing of several Psalter numbers. After the reading of Ephesians 4:1-16, the King's Ambassadors sang two selections: "Were You There When They Crucified My Lord" and "I Want My Life To Tell."

The speaker for the evening was Rev. H. Hanko. Rev. Hanko chose The Unity of the Church for the subject of his speech. He dealt with the subject under three aspects: What it is, How it has been manifested in the past, and How it has been preserved today. The following is a brief synopsis of his speech:

We believe in one Holy Catholic Church. The Church is one because it belongs to Christ. The unity of the Church is not external, but is spiritual. However, a problem arises here because of the fact that saints exist in churches which do not possess the truth as we do. Nevertheless, it is possible for unity to exist because the life which is in Christ becomes the life of the Church. The fulfillment of the unity will be accomplished at the final return of Christ and nothing can ever affect it. This unity is manifested in the confession of the truth of Scripture and thus becomes evident to the world.

Since God establishes and maintains the fundamental unity, we never need concern ourselves about it. However, there are many who oppose the truth and the unity, thus a "split" within a denomination does not promote a lack of unity, but instead reveals that a lack of unity was present. Mere external unity never establishes real unity.

Although in the past the saints often had to fight bitterly because of their common confession, God always preserved his faithful "seven thousand." The Church has always been a militant Church.

We, as Protestant Reformed youth, have the purest manifestation of the truth. As we are one with the Church of all ages, we have a great heritage and must strive to keep it. Although God establishes and maintains the fundamental unity, we must strive to achieve the institutional unity of the Church. This can never be done by compromising with and joining other denominations, but only by remaining within the Protestant Reformed Churches.

During recess, refreshments were served. After recess a debate was given on the subject: Resolved, That We as Protestant Reformed Young People Should Take an Active Part in Politics. Ken Schipper and Dave Engelsma were the affirmative speakers and Karlene Oomkes and Henrietta Poelstra the negative speakers. After a quintet of girls from Adams St. School favored us with a song, we sang several Psalter numbers and Rev. Schipper closed with prayer. The Mass Meeting was over.

David Engelsma
Hope Church.
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"Why Am I?"

or "What am I supposed to do with my life?"

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