BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

WELCOME! . . .

Delegates to the 17th P.R.Y.P. Convention

July-
August

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BEACON LIGHTS

For Protestant Reformed Youth

VOL. 17 JULY-AUGUST No. 6

Spectator or Participant

Some 45,000 people will be in the stands on an average day watching a Tiger baseball game, many thousands will enjoy it by listening to the broadcast on the radio, and many more thousands will watch the game on T.V., but only from eighteen to thirty men will actively participate in the game.

At the annual church picnic eighteen men will participate in the married-single softball game while the other picnickers watch it. How much more enjoyment the eighteen have compared to the spectators! The former got the bodily exercise and the fun of competition, (and the sore muscles tomorrow) with all the joy of active participation. And how many men would rather throw all those ringers in the well attended horse-shoe game instead of watching the champs do their tricks?

Many of us have gone to the beach on an evening's ride this summer to watch the bathers, and you enjoyed watching them at their sport, but, how much more their enjoyment! Both the spectator and the participant enjoy the same event, but what a great degree of difference in the enjoyment!

There is yet another difference to be noted between the two types of enjoyment. The spectator only enjoys the event in his mind, in his imagination, hence, it is entirely mental, and he forthwith forgets it. But, because of his actual experience, the participant has lasting benefits. He had toned his muscles by exercise, he had added to his tan, if a bather, and they both have added to their store of happy memories.

Knowledge can be gained through the means of reading, or through that of hearsay, or through actual experience. One could possibly learn all about tornadoes from books, and illustrations will be found to picture the funnel of destruction; or one can learn from a friend who has experienced a tornado, and hear how awful it really is; but, to rightly know the power and terror thereof one must experience it himself. We find then, that true knowledge comes by participation, and in the case of sporting events, resulting in increased enjoyment.

Have you ever tried to increase your enjoyment of a sermon by participation? No, we do not mean for you to help the minister preach his sermon, but, we do

mean that you study the portion of Scripture that is to be expounded. You have but to try it a single time to prove to yourself that participation in the study of the text will give you a much better understanding of the sermon, and a genuine enjoyment of the proclamation of God's Word! You, who are Sunday School teachers, have already learned this to be a fact. When you have prepared to teach a lesson that was based on a Church Holiday, and you found that the sermon was on the same subject, your enjoyment that Sunday morning was increased by your intimacy with the exegesis of the passage.

You society members will readily admit that you have attended meetings from which you received little benefit. You came home and told your parents that you got nothing out of the lesson. On their query regarding the cause of this lack of benefit you may have answered that you did not know. But, you really did know, didn't you? That was the week in which you found no time to study the lesson material. All your evenings had been taken up with other activities, and Sunday afternoon you received unexpected company who spoiled another opportunity to study. I am sure that you, too, have learned that your enjoyment of a society meeting decreases or increases in proportion to the amount of preparation that you have put in it.

If you wanted to know the fun of water ski-ing you would not be satisfied to watch others do it — you'd get right in there and do it yourself, wouldn't you? Your behaviour would be following the maxim: To do is to know, and to know is to enjoy. Now if this be true of you in your sports activities you would also find it true of your religious activities.

Sunday School teachers, study your lesson well before the teachers' meeting so you can edify one another. You will find that you enjoy the meeting with spiritual fervor. Your class will enjoy your teaching much more and you will have added to your own spiritual well being.

Society members, do the same with your lesson material for each week. Study it well before the meeting, that you may also add your thoughts and observations to the general discussion. Are you afraid that you will make a mistake? That did not stop you from learning to water ski even though you fell off the skis several times before you mastered the art. Striking out at bat in the soft ball game did not deter you from taking your next turn at bat. Failing to throw ringers 100 per cent of the time in that horseshoe game didn't stop you from trying again and again. Getting pricked by a needle does not stop the girls from learning to sew.

As in sports one learns by doing, by trial and error; so in Bible discussion one learns by participation, and that, too, by trial and error. Oh, those interminable minutes when the chairman is waiting for a response from the members! If he had asked the major league scores for the day the young men would have answered immediately; or if he had asked what kind of dress the bride wore at last night's wedding the young ladies would be able to describe it in detail. Then why not the truths of Scripture?

Scripture warns us to try the spirits whether they are of God because many false prophets are gone out into the world. We must interpret Scripture with Scripture, but how can we unless we are students of the Scriptures? Scripture study carries with it its own fruit: the more you study it, the easier studying becomes.

Remember, we do not have to envy the Old Testament Prophets, we are all prophets. we all have the anointing of the Holy One, the Spirit of the Risen Lord. We all have the propensity to teach, in :

greater or lesser degree. You do not fool anycne, much less your chairman, when you have not studied your lesson, your silence is a mute testimony. But, active participation by the membership makes the meeting enjoyable to all, from the chairman down to the youngest member.

Let us resolve to make the coming society season a fruitful one; fruitful for every member, edifying one another in the study of God's Word wherein He reveals Himself as the God of our salvation. His be the praise and the honor when we are not only hearers but also doers.

J. M. Faber

RECENT CONTRIBUTIONS

Gratefully Acknowledged

Ladies' Bible Society, Grand Haven	$10.00
Al Heemstra	2.00
Hope Choral Society	61.60
	$73.60

THE UNIVERSAL DEBT OF PRAISE

Established in the highest heavens
The Lord has set His throne,
And over all His kingdom rules,
For He is God alone.

Ye angels that excel in strength,
Bless ye the Lord, your God;
Ordained to hear and do His will,
Proclaim His praise abroad.

Bless ye the Lord, all ye His hosts
That serve the Lord, your King,
And wait His pleasure to perform;
To Him your praises bring.

Psalter No. 279:1, 2, 3

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EDITORIALS

FROM KOFFEE KLETZ TO CONVENTION

Although many "wise old sayings" have a way of contradicting each other, the one that goes "birds of a feather flock together" has a broader meaning that is very true and timely.

Translated into workable terminology we find the adage saying that people with a common cause seek each other's company. This common cause may range from the heinous crimes that make headlines to the most worthy charitable endeavor. In every instance, the person taking part in these enterprises seek company with others having similar interests. Stamp collectors, along with pilots, doctors, sportsmen, farmers, and publishers form clubs, associations and societies with varying degrees of formality for the purpose of furthering their particular common interests.

Many of these organizatiosn are only a friendly meeting over a cup of coffee during which the common interest is directly or even indirectly discussed. Without dues, officers, or constitution these people find their discussions guided by their attitudes toward the common interest. The other extreme is a highly organized group with officers, constitutions, committees, headquarters, objectives and elaborate conventions. All these organizations have one thing in common. They are made up of people who are interested in a common cause.

We find much the same situation in the church. Those who are interested in the church seek each other's company in all sorts of associations from the informal "koffee kletz" where the general conversation is guided by the common interest of Christ and His church, to the annual synod where ecclesiastical matters are the reason for gathering.

Those who are bound by the common interest of church seldom have reason, for instance, to miss a church service. If we belong in name but not in interest, we find it very easy to excuse ourselves from church services. If it becomes easy to find these excuses it is time for us to quit kidding ourselves and take a long, hard look at our spiritual inventory.

This does not mean that we are to spend every waking minute with members of our own church discussing a pending decision of classis or other pertinent church matter, but it does mean that our real interests are revealed by the company we choose to keep.

Many of us belong to various trade, professional, and civic groups not directly connected with church life. These organizations, too, have a place in our lives and within them we find individuals differing to such a degree that again we can choose to associate more closely with those members who have similar religious interests and who also practice their trade or profession in the light of Scripture.

Just as when two knives are rubbed together and both become sharpened, so also one child of God in conversation with others of like interests, grows "sharper and sharper" in his way of life. This does not mean that we preach little sermons

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CHRISTIAN LIVING

UNIONS

(XI)

The last article which I wrote on this subject in the **Beacon Lights** ended with the question of whether or not a Christian labor organization was possible. An affirmative answer has been given to this question as most of you know. That answer is the CLA, or the Christian Labor Association, with its hearquarters here in Grand Rapids, Michigan.

Before I enter into this question, however, there are just a few remarks I would like to make about labor organizations in general. As is well known, there are all kinds of organizations in this country of laboring men and professional men which are not affiliated with the AFL-CIO. There are other organizations of workers — certain companies with their own employee unions, organizations in certain particular trades such as builders, plumbers, etc., organizations of employers and owners of businesses. There are organizations of stores such as the Independent Grocers Association (IGA) and the Associated Grocers (AG) which are groups of store owners who band together for the purpose of buying stock for their stores in larger quantities and therefore, for reduced prices. They do this in order to compete with other large chain stores such as Kroger's and AP. There are farmers' co-operatives which are quite common in our farming communities. There are large and powerful organizations of professional men such as the American Medical Association and the American Dental Association. In conection with all these organizations, the question often arises whether or not it is in harmony with Christian principles to join them. It is, to my mind, not necessarily wrong to belong to an organization of either laboring or professional or business men. It makes a world of difference what is implied in becoming a member. And certainly it will have to be determined by us what the principles, the ideals, the goals, the practices of such organizations are before we can join them in good conscience. And if we understand what our calling is as people of God in the midst of the world, what our objections are against existing labor unions, then we will be able to judge whether or not we may also be a member of all these various organizations. I know that some co-operatives often refuse to abide by their contracts with creameries, and in effect go on strike in order to gain their ends. I am extremely skeptical of the American Medical Association and the American Dental Association. It is possible that it is necessary to swear an oath to become a member in them; and if this is true, they are certainly to be condemned. They carry on one of the biggest lobbying programs of any organization in Washington, D. C., to watch so that no legislation is passed which is unfavorable to them. They rigidly control all the activities of the medical and dental profession so that it is difficult, if not impossible to follow a career in medicine or dentistry without being a member of them. But I must confess that I am not thoroughly acquainted with them. It might be well that some of our young

people who contemplate a profession of this kind would inquire more in detail into some of these things before actually joining them.

But I am sure that our people are capable of judging for themselves whether any or all of these organizations which I mentioned are legitimate for the Christian to join.

Let me say a few words about the CLA. The main argument for the existence of the CLA is that it is the calling of Christian people to exercise their influence in and bring their beliefs to bear on every sphere of life including labor. To be a member of a Christian labor organization, is to fulfill the command of Christ to let our light shine in every phase of life and cause the light of Christianity to shine also in the sphere of the working man. The field of economics and labor must also come under the power and influence of Christianity and Calvinism so that the whole world is in contact with what we believe. "Calvinism in action" is the battle cry; and we are told that we are neglecting an important field of our witness if we fail to exert our influence — Christian influence — in every sphere of life. I have not very much sympathy for this kind of talk, personally. It is true that the light of God's grace in the lives of His elect must and will shine in antitethical relationships with darkness in all the world. It is true that we must and do manifest by the power of the Spirit of Jesus Christ our heavenly citizenship in all that we do. It is certainly without question that God causes the light of His work of grace to shine through His people in Jesus Christ as they forsake the evil and seek the good also in this world of sin and darkness. But I often feel that the motive behind such talk, as commonly is supposed to justify the CLA, is to gain the world for Christ and to realize on this earth the kingdom of heaven. And the ones who speak the loudest about these things often reveal a strong desire to bring all men back to God and make a heaven of this earth. But this will never be, for the world will not be gained for Christ, and the kingdom of heaven will be realized only when Christ returns and this world is destroyed, for it is the kingdom of the new creation and the elect united in Jesus Christ to the eternal praise and glory of God.

But I have some objections against the CLA. It seems highly doubtful to my mind if it is necessary to belong to the CLA in order to let our light shine in the field of labor. Certainly an employee who is faithful to his God and shows this faithfulness in his work is just as great a witness of the power of God's grace when he is not a member of an organization as when he is. Besides, it does not seem as if a Christian can better live the antithesis in an organization than outside of one. In fact, practice seems to say that the contrary is true.

Furthermore, there are certain things about the CLA which I do not like. There was a time, and it may be true today also, that the CLA condoned the strike. It is true that they always claimed to use it only as a last resort, and that it was not a primary weapon in their arsenal, but nevertheless, it remains a fact that the strike is always to be condemned. There is no such thing as a strike being wrong always except as a last resort. And any organization in the field of labor which claims to be Christian ought to recognize this and discard it immediately. Not only that, but membership in the CLA is not limited at all. Anyone can be a member of this organization, and it is a well-known fact that many with no Reformed church affiliation or no church affiliation at all are members of this organization. I maintain that any organization whic

does not limit its membership to those of Reformed persuasion will soon lose all true Christian character and principle and become Christian in name only. And that seems to be somewhat true of the CLA already. True Scriptural principles have to be abandoned in order to attract membership and gain some power and recognition; wicked men soon reach high positions in the organization whether that is intended or not; and the sad result is that there is nothing distinctive at all about it, so that it makes no real distinctive contribution to the field of economics and labor at all. And I am afraid that the CLA is therefore fast losing its right to be called Christian.

What would a Christian labor organization be? I would like to say just a few words about this yet in this article. Again, I would emphasize that I do not think that an organization is necessary at all in the field of labor, but I add these words to be somewhat positive. Certainly one could name these distinct purposes that would be incorporated in a "Constitution." (1) That the sovereign grace of God may be revealed in the hearts of the elect in the sphere of labor. (2) That the Christian has a God-given right to work in this world in order to earn his daily bread. And that he has a right to work in the labor of his choice. (3) That such a man must always live in true submission and obedience to his employer which God has placed over him in a position of authority, and that for God's sake. (4) That such a man may earn his daily bread in order that he may use what is given him by God for the cause of the kingdom of Jesus Christ and the church in the world. An organization would have to be for the purpose of teaching its members these fundamental principles. They would and could never unite in order to gain strength overagainst their employers to orce their way with him. If they had any legitimate grievances they could appoint representatives from their midst to discuss these matters with their employer. But they would always have to submit faithfully and out of love for Christ, if their employer remained adamant. Members would have to be taught to submit without grumbling and complaining, with the right to leave their jobs if they are not satisfied, but with no right to continue to lay claim upon their jobs while they are not working. They would have to be sure that their organization always emphasized that a man must labor honestly and with all his ability in his work, not shirking his duties or trying his best to get away with what he could. They would have to show their high calling in the world of sin by living in this fashion as overagainst their wicked fellow laborer who always tries to steal and rob all he can and lives in open rebellion against the authority of God and the employer. Then there would be a Christian labor organization.

Perhaps you object that such an organization would have no power and influence. I certainly agree if you mean this according to the standards of the world. But that is after all, not the question. In such a way alone could a truly Christian organization be founded. And if it would have no significance, no effect, no prestige, no recognition in the world, that ought not to deter the child of God nor cause him to sacrifice his principles in order to gain his desired ends.

But before I close this article and this series of articles, I would like to leave just a note of warning, but also inspiration. Let us by all means remain faithful to our calling as Protestant Reformed young people. Let us not deny our principles and the truth we love for the sake of our daily bread. Let us not be led astray by talk carnal and seemingly

(Continued on page 13)

TRUTH VS. ERROR

THE TRUTH CONCERNING GOD TRIUNE

It may undoubtedly be said, without fear of contradiction, that there is no area of truth that is more viciously assailed and universally distorted than that which directly concerns GOD! To this we must immediately add that no error has more serious and damning consequences than that which denies the truth about GOD!

This conclusion is indisputable and the reason for it is, firstly, that any lie about God is, in effect, the destruction of God for the moment one lies about God, that moment one loses the one only true God. And to be without Him is to be lost—perdition bound. Such errorists are fools and idolators. Fools they are because they lack the true knowledge of God, and idolators they are because they make unto themselves gods of their own imagination. Oh, error does not really destroy God. This we must understand: God cannot be destroyed by the creature. He is eternal. He is sovereign. Upon Him everything is dependent—utterly dependent for its very existence. How utterly absurd then it would be to even entertain the thought that the creature can destroy the Creator. However, all error concerning God hides the true God from the consciousness of those who hold to the lie. They can no longer see GOD as He is. From this point of view it may be said that they destroy God. Such is the thought of Romans 1:23, where it is said that man "changed the glory of the uncorruptible God into an image made like to corruptible man, to birds, to beasts, etc." No, man, with all his dies, does not detract from or alter the glory of God. That he cannot do. God is unchangeable and His glory is eternally undimmed but man, through his lies about God, cannot see that glory any more but can only see corrupt man, birds, and beasts which in his folly he calls God.

Serious consequences to all error there are in the second place because the truth concerning God reveals God to us as the living, covenant Jehovah. This is especially true with respect to the truth concerning the Trinity. Undermine that, begin to tamper with it, distort it just a little here or a little there and inevitably the basis and the whole structure of the "covenant doctrine" is lost. The fundamental covenant idea is that the covenant consists in that intimate friendship relation, first of all within God Himself and, secondly, on this same basis, in that blessed relation between God and His people in Christ Jesus. It stands to reason that the Unitarian conception of God leaves no room for the covenant-idea and, consequently, destroys the most practical phase of the christian faith.

Distorted conceptions of God result in both "dogmatic" and "practical" error. It is no wonder then that the enemies of the truth already in the very early centuries of the New Dispensation bitterly assailed the doctrine of the Trinity. Likewise, it is understandable that our fathers devote considerable space to explain and prove from the Scriptures that "God is one in Essence, yet nevertheless distinguishec

in Three Persons" in the eighth and ninth articles of our Confession of Faith.

And, young people, it is incumbent upon us in the interest of preserving the heritage of the fathers, that we zealously maintain and guard this truth concerning God against every form of error.

This truth then must be approached with deepest reverence. We must speak about God, His Being, His Nature, and all His Perfections, and when we do so it must be remembered that the infinite God is not to be comprehended by our finite minds. We deal with the great Mystery and all that we can say about Him cannot adequately express His infinite greatness. Not only that, but we must also carefully guard against the imminent danger of rationalizing God for our minds are corrupt and our thoughts evil and, therefore, all that we might say about God is bound to be the lie. We are so prone to do just that. We are apt to describe God as we want Him to be rather than as He is and then we, too, are guilty of gross idolatry. Our findings in this inquiry must be based upon and limited by God's own self-revelation to us in His Holy Word. From it we may learn as much as is necessary for us and our salvation and even then that knowledge is attained only through a true and living faith for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither doth he know them, because they are spiritually discerned." (I Cor. 2:14) To His people God gives the mind of Christ and through the power of that mind we are able to arrive at a true conception of God based on the revelation of His Word.

From God's Word we learn that God is the "TRIUNE GOD." Oh, we have no more than uttered these words and we already hear the objector to the truth protesting vigorously that it cannot be so because neither the word "triune" nor "trinity" appear on the pages of Holy Writ. This, however, is an objection that is both superficial and absurd and we should not be easily disuaded from the path of truth by it. To answer it we would point to the fact that the word "Providence," used theologically in the generally accepted sense, is also a non-Scriptural word but certainly no one deduces from this that there is therefore no Providence of God. Likewise the term "omnipresence" cannot be found in the Bible but is there anyone who is so foolish as to conclude from this that God is not everywhere present?

Though, therefore, it may be admitted that the word "Trinity" is not found in the Bible, yet, it should be evident to all who have eyes to read that the idea expressed by that word is found throughout Scripture. "Trinity" is a contraction of two words: "Tri," meaning "three" and "Unity," meaning "one" and so expresses the truth that GOD IS ONE IN ESSENCE AND THREE IN PERSONS. This truth must be maintained over-against the error of Unitarianism and the errors of the Tritheist and Polytheist. The former makes God one in Person and one in Essence while the latter make God many Gods. Both are in error for Scripture throughout clearly reveals the truth of the Trinity and the very things that are made are a perpetual evidence of it.

But let us discuss this more fully next time, D.V., since our space is about taken for this issue.

G. Vanden Berg

"In essentials, unity;
In nonessentials, liberty;
In all things, charity."

— Moravian Bishop
John Amos Comenius

PRYP Convention Schedule

TUESDAY, AUGUST 6th

Morning and Afternoon — Lodging Arrangements

Evening — Mass Meeting at 4th Protestant Reformed Church, beginning at 8:00 o'clock. Rev. H. Hoeksema will present the keynote address: "Our Calling to Obedience."

WEDNESDAY, AUGUST 7th

Morning — Registration and "Get Acquainted Hour"
Federation business meeting
Dinner — at Fourth Church

Afternoon — Outing at Chr. Ref. Conference Grounds on Lake Michigan. Activities will include swimming, boating, and ball games. Supper will be served at the Conference Grounds. Rev. C. Hanko will present the address: "Obedience in the World."

THURSDAY, AUGUST 8th

Morning — Breakfast at Fourth Church. Speaker and program to be announced. Dinner will also be served at Fourth Church.

Afternoon — Federation business meeting and miscellaneous program. Convention picture at 6:00.

Evening — Convention Banquet at Fourth Church. Rev. R. Veldman will speak on the theme: "Obedience in the Home." Program concluded with presentation of new federation officers.

NATURE STUDY

THE MASON-BEES

Summer is that season of the year in which all the creatures of God are preparing themselves for survival through the long, cold winter. The ants are filling their storehouses underground, the squirrels will soon be storing the ripening nuts, and the bees are filling their hives with sweet honey so that they can survive the long, cold winter.

There are many kinds of bees. The honey bee, and the bumble bee are very well known to most of us but we shall discuss in this article neither of these. We shall rather discuss the mason-bee.

A story is told about a geometry teacher who taught a course in practical surveying. When May came, once every week the class left the "gloomy" confines of the schoolroom for the fields. It was a regular "holiday." The surveying was done on an untilled plain, covered with flowering thyme and rounded pebbles. There was room for making every sort of triangle or polygon. From the first day the attention of the instructor was attracted by something suspicious. If he would send one of the boys to plant a stake, the boy would stop frequently on his way, bend down, stand up again, look about and stoop once more, neglecting his straight line and his signals. Another, who was told to pick up the arrows, would forget and take up a pebble instead; and a third, instead of measuring angles, would crumble a clod of earth between his fingers. Most of them were caught licking a bit of straw. The surveying suffered. What could the mystery be? Upon inquiry everything was explained. The scholars had known for a long time what the instructor had not yet heard of, namely, that there was a big black Bee who made clay nests on the pebbles in the fields. These nests contained honey; and the surveyors opened them and emptied the cells with a straw. The honey, although rather strong-flavored, was most acceptable to the surveyors. The instructor grew fond of the honey himself and joined the nest-hunters, putting off the lesson until later. It was thus that he first made the acquaintance of the Mason bee.

The Bee herself is a magnificent insect, with dark-violet wings and a black-velvet dress. There are two prominent kinds of Mason-Bees. The one, who builds by herself on walls or pebbles, and the Sicilian Mason-bee who builds in colonies under sheds and roofs. Both use the same material: hard clay, mixed with a little sand and kneaded into a paste with the Bee's own saliva, forming, when dry, a sort of hard cement.

Man's masonry is formed of stones laid one above the other and cemented together with lime. The Mason-bee's work can be compared with ours. Instead of stones, she uses big pieces of gravel. She chooses them carefully one by one, picks out the hardest bits, generally with corners, which, fitting one into the other, make a solid whole. She holds them together with layers of her mortar, sparingly applied. Thus the outside of her cell looks like a rough stone house; but the inside, which must be smooth in order not to hurt the Bee-baby's tender skin,

is covered with a coat of pure mortar. This inner whitewash, however, is not put on artistically, but in great splashes; and the grub takes care, after it has finished eating its honey, to make itself a cocoon and hang the walls of its room with silk.

When the cell is finished, the Bee at once sets to work to provide food for it. The flowers round about, which in May deck the countryside, supply her with sugary liquid and pollen. She comes with her crop swollen with honey and her body yellow underneath with pollen-dust. She dives headfirst into the cell; and for a few moments you see her jerk violently as she empties her crop of the honey-syrup. Afterwards, she comes out of the cell, only to go in again at once, but this time backwards. The Bee now brushes the lower side of her abdomen with her two hind-legs and rids herself of her load of pollen. Once more she comes out and once more goes in headfirst. It is a question of stirring the materials, with her jaws for a spoon, and making the whole into on smooth mixture. She does not do this after every journey; only once in a while, when she has gathered a good deal of food.

When the cell is half full of food, she thinks there is enough. An egg must now be laid on top of the paste and the house must be closed. This she does by degrees working from the outside to the center. Two days are generally spent by the bee in preparing one cell and then she proceeds to the second cell which is built with its back to the first and provisioned in the same manner. A third, a fourth, and so on follow, each supplied with honey and an egg and closed before the foundations of the next are laid.

When all the cells are finished, the Bee builds a thick cover over the group, to protect her grub-babies. This cover is made of the usual mortar, but on this occasion with no small stones in it. The Bee applies it pellet by pellet, trowelful by trowelful, to the depth of about a third of an inch over the cluster of cells, which disappear entirely under the clay covering. When this is done the nest has the shape of a rough dome, equal in size to half an orange. One would take it for a round lump of mud which had been thrown and half crushed against a stone and had then dried where it was. This outer covering dries quickly as the cement we use in our houses; and the nest is soon almost as hard as a stone.

Instead of building a brand-new nest on a hitherto unoccupied boulder, the Mason-bee of the Walls is always glad to make use of old nests built the year before. These need only a little repair to put them in good condition. The Bee who has chosen one of these nests looks about to see what parts need repairing, tears off the strips of cocoon hanging from the walls, removes the fragments of clay that fell from the ceiling when the young Bee of the preceding year bored her way through, gives a coat of mortar to parts that need it, mends the opening a little, and that is all. She then goes about storing the cell with honey and laying her egg, as she would in a new cell. When all the cells are thus furnished, the Bee puts a few touches on the outer dome and she is finished.

From one and the same nest come out several inhabitants, brothers and sisters, the males with bright brick-red fleece, and the female of a splendid velvety black, with dark-violet wings. They are all the children of the Bee who built or repaired and furnished the cells.

The male Bees lead a careless existence. They do not return to the clay houses except for a brief moment to woo the ladies. They have absolutely nothing to do with the housekeeping or the building of the nests for the offspring of thei

mating. What they want is the nectar from the flower-cups and not the mortar with which to build houses.

There are left the sisters, who all have equal rights to the nest. This rule is not followed, however, because the practice is that the one who first takes possession of the nest is occupant. If any of the others dispute her ownership she must fight for her rights.

All is not smooth sailing for the Mason-bee, however. A certain little wasp, known as the Stelish-wasp, much smaller than the Mason-bee makes up her mind that the home built by the Mason-bee is a good place for her to introduce her eggs. The house is hard as a rock, but atom by atom the Stelish-wasp drives a hole into the case just large enough for her to squeeze through. She lays several eggs side by side with the Mason-bee's. The honey food will be the common property of all the arrivals. The next thing for the parasite Wasp to do is to wall up the opening she has made. At the foot of the nest the Wasp collects a little red earth; she makes it into mortar by wetting it with saliva; and with the pellets thus prepared she fills up the entrance shaft as neatly as if she were a master mason. The mortar being red shows up against the white of the Bee's nest. In this way we know that a Stelis-wasp has been around.

As a result of the Stelis' action, the poor Bee-baby will starve to death. The Wasp's grubs mature first and eat up all the food.

A. Lubbers

CHRISTIAN LIVING

(Continued from page 7)

pious, but maintain that we can only fight the good fight of faith by being faithful — also in the sphere of labor. And if the time comes when we will have to leave our jobs in order to be faithful to our Lord in heaven, let us be ready and willing to do this. For the Lord always cares for all our needs as long as He calls us to live on this earth. And if we lack sufficient to live, then it only means that the Lord has brought about the time to bring us home to Him. And when the way is long and the suffering intense, as it will undoubtedly be, let us not lose our courage, but keep before our minds the vision of the heavenly Jerusalem when all injustice will be punished, and when we shall, with all the elect of God in Jesus Christ our Lord, be kings over the new and glorious kingdom of heaven forever and ever. Though we may lack now a little, we shall gain all through Christ. A little suffering in this time is not worthy to be compared with our eternal blessedness!

H. Hanko

THE LORD OUR SHEPHERD

The Lord's my Shepherd, I'll not want;
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.
My soul He doth restore again,
And me to walk doth make
Within the paths of righteousness,
Even for His own Name's sake.
Yea, though I walk through death's dark vale,
Yet will I fear no ill,
For Thou art with me, and Thy rod
And staff me comfort still.

Psalm 23:1-3

Godliness or Narrowmindedness?

Have you ever been called a "stubborn Hollander"? Most of us have, I suppose. We have also been accused of intolerance, inconsistency and narrow-mindedness. Now reason indicates that much of the criticism vented against the Reformed people emanates from hatred toward our traditionally strong religious beliefs. Nevertheless, an element of truth remains in the accusations. All of us, regardless of nationality, color or creed, have a tendency toward intolerance and narrow-mindedness. Is narrow-mindedness at times justified? Or do we confuse narrow-mindedness with Godliness and refuse to respect another's opinion because we believe that we only know Truth?

What does the word narrow-mindedness mean? "Intolerance" and "prejudice" are two synonyms. To define narrow mindedness one might say "without breadth of view or opinion." In other words, narrow-mindedness is the refusal to see the other side of an argument; refusal or inability to approach the problem from the other person's point of view and to weigh all arguments for and against. Let us discuss two aspects of the subject: Narrow-mindedness regarding behavior in life and narrow-mindedness in doctrinal tenets It is understood that this discussion involves only those who are true believers in Christ and His Word.

The Apostle Paul discourses on the subject of our Christian liberty in Romans 14 and I Corinthians 10. In the sixth verse of Romans 14 Paul says, "He that regardeth the day (the Sabbath), regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it." Now, in the matter of Sunday observance especially, we differ from all other denominations. We do "regard the day." And we are quick to condemn those who do not regard the day as we do. But Paul says that those who are God's children do not regard it **to the Lord.** In modern language, therefore, our rules of what should and should not be done on Sunday may differ from rules that others have. We err in condemning others for their beliefs. "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." If our brother in Christ earnestly believes that he is glorifying God in what he does on the Sabbath, how can we condemn him? Also, in the same verse we read "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." In our day this part of the text could be applied to the subject of amusements. For example, one brother may feel that he could not attend a major league baseball game "and give God thanks"; another may believe that he can attend a baseball game and also "give God thanks." "Let every man be persuaded in his own mind." Ergo, we must respect the brother's belief if he sincerely believes he glorifies God by his actions.

In I Corinthians 10:23 Paul writes, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." By this passage Paul teaches that his Christian liberty does not forbid him to do a certain thing, but, nevertheless, for the sake of the brother, or because it is not edifying, he does not do it. For example, if you attend an office party and you are offered an alcoholic drink, you are at lib

erty to partake unless you are offending a brother in doing so. Again, you may desire to attend a baseball game, but you must consider whether you will be "edified" in so doing. The question is not "Are we forbidden to do this?" but "Will I best perform my God-given obligation of glorifying Him by doing this?" If we realize that God in His Word has not laid down specific rules concerning what we may do and what we may not do providing instead that all things we do must be to His glory, we shall be less disposed to look upon the brother with distrust and condemnation. We must not suppose that the brother is using his liberty as an occasion to the flesh for we are warned, "Judge not, that ye be not judged."

Our recent controversy has given rise to many more accusations that we are narrow-minded. Some accusers are those who are not of the faith; others are brethren in other denominations. Those who ridicule us for "splitting doctrinal hairs" or for being intolerant of minute differences are treading on dangerous ground indeed. Where the nature and essence of Almighty God are involved there can be no compromise or ignoring of differences. To tolerate misconceptions of God Himself must be intolerable to Him. Nevertheless, the words "compromise' and "narrow-mindedness" are not anonymous! we still must respect our fellow-Christians' point of view and belief. We have often been bitter and hateful when, as God's children, we should have been sympathetic and loving. When we differ with a **brother,** it certainly must be a heinous sin in God's sight to look upon him as an infidel and a heretic. It is our duty to reason with and admonish him, but never to condemn him.

Another example of narrow-mindedness with respect to doctrinal differences is our attitude toward Catholicism. To us the Reformed faith Catholicism appears to be a religion of superstition and ignorance. We often are inclined to ridicule instead of remonstrating. But the Catholic may be just as convinced of the truth as we are. If he believes and confesses the one true God, we may not ridicule and condemn him for his beliefs. We shall not be able to fulfill the great commission of witnessing for Christ if our narrow-mindedness causes him to despise us.

Finally, narrow-mindedness is often more than merely a foible; it is a great evil. We are disobeying God's command not to judge the brother when we condemn him for what he does. Our narrow-mindedness also can be a stumbling-block to others in our efforts to spread the gospel. If others cannot have fellowship with us because we haven't the grace to tolerate differences of opinion, we should inquire if we are walking according to the commandments of God. Let not narrow-mindedness prevent others from living in our glorious truth.

James Veldman

EDITORIALS

(Continued from page 4)

to each other, but by living a personal witness we help each other along the straight and narrow road. Not as if we had an individual source of power within us which, when combined with other similar individual powers, becomes a great power (surprising what some modern writers have done with this theory!), but Christ has established His church in such a way that, by his grace, individual members are strengthened through fellowship with others who have as a common interest the welfare of their souls and the honor of our Creator.

Seeking the company of others with similar spiritual interests, makes burdens lighter, temptations weaker, and faith stronger.

Thanks be to God for the phenomena of fellowship!

Ignatius of Antioch

Ignatius of Antioch was an early church father, who lived during the first century A. D. He was one of the so-called Apostolic Fathers, who supposedly had been instructed by the apostles.

His whole life is shrouded in legend and tradition. In fact, there are so many varying and disagreeing accounts of his life that one cannot be sure which things history records of him are fact and which are fiction. The Catholics and Protestants differ sharply both as regarding his little-known life and as regarding his writings. Of his birth, rank, and education nothing is known. His name was Latin, but the mode of his death showed that he was not a Roman citizen. He lived in Syria, in the town of Antioch and became bishop of the church there. He suffered in the persecution of the early church and in the first decade of the second century he was thrown to the wild beasts in the Colosseum at Rome, dying a martyr's death.

His great memorial works are his seven letters, which are also called the Epistles of Ignatius. Their genuineness is questionable: the Catholics claim them to be true, but most Protestants doubt. Calvin condemned them en masse as "paltry rubbish."

Jim Jonker

P.R.Y.P. CONVENTION

AUGUST 6-7-8

FOURTH CHURCH

GRAND RAPIDS, MICHIGAN

MR. STUART J. SYLVA
[illegible] PARIS, S.E.
CITY

Are you

ONE OF THE 40%

WHO HAS NOT PAID HIS

BEACON LIGHTS

SUBSCRIPTION