BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

August - September 1958

then that the church must take steps. They must formulate the doctrine which now is clearly before their minds into a clear and concise statement of truth and present it before the whole church. This they do and that statement becomes the expression, the confession of the whole church, and all who do not agree with its contents must necessarily be removed from the fellowship of that church, for only those who agree, only those who seek to glorify God to their utmost, can and will remain with the group who expresses the truth of the Word of God.

Thus the confession, the creed, is born in the church. Out of the very life and death struggle for the truth, the church formulates her conviction and states what she believes is the correct interpretation of the Word of God. The Spirit works through the whole church in expressing the true doctrine.

In this light we ask, is there any ground to the argument that creeds and confessions are additions to Scripture? We can readily see that creeds are not additions, but explanations of Scripture. Those who say "only the Bible, no creeds," do not understand creeds. History bears out the fact that the stronger the church is in creedal expression, the stronger the whole church is spiritually. When creeds disappear the church becomes weak, amalgamates, and compromises on all doctrinal differences. Correct Scriptural interpretation and creedal expression run hand in hand. Creeds explain Scripture. They are a written explanation of what the church believes the Bible to teach. They are not on a level with Scripture, but are always subordinate to it. Scripture is the only and sole criterion for all truth. Creeds and confessions are written in the light of Scripture and seek to interpret all of Scripture in its own light.

In this connection we know that Scripture may and must never be changed. It is the eternal and unchangeable Word of God. Creeds and confessions may be changed or

(Continued on page 6)

BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

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BEACON LIGHTS

For Protestant Reformed Youth

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Editorial

SCRIPTURE AND THE CONFESSIONS

Repeatedly the church is accused of harboring doctrines beyond those taught in Scripture. Especially is this true when the question of creeds and confessions is discussed. Are creeds extra-Scriptural, or is there worth in the time-worn adage, "No creed but Christ"? This question we would like to discuss at this time.

It is beneficial to reflect for a moment on how creeds come into being. We all are aware of the fact that differences in Scriptural interpretation arise. Some believe that a certain passage of Scripture should be explained in one way and others argue for another interpretation. It is well for us to remember that no two possibilities exist when Scripture is to be interpreted. God has spoken and God is a God of law and order. His Word is clear. It is only because we are darkened in sin and are separated from God by the deep chasm of death, which makes it impossible for us to see the light of God's revelation except he quicken us by His grace, that such differences come into being. Sin is the cause of all controversy.

In such controversy the church as an organism under the guidance of the Holy Spirit defends the true explanation of the Word of God. They struggle with all their might and labor without ceasing in the defence of the truth. The church knows that not just a simple opinion is at stake, but the glory of God, and that glory she is called to defend whatever may be the cost. So the church argues with the accusers, she sharpens her understanding of the question involved, she meditates upon and studies the Scriptures with great diligence. She does so in order that she may be sure that her interpretation stands in the light of the whole Bible, and through this labor she grows in the grace and knowledge of the Lord Jesus Christ. The accusers, to be sure, also develop. They equip themselves with every weapon. They look for every loophole, always seeking to disprove the interpretation of the church. They see more clearly how they can attempt to weaken the stronghold of believers.

Throughout the controversy, the doctrine and knowledge of the Scripture grows in the minds of the church. The true explanation of Scripture is impressed upon their consciousness and they become more convinced in it. But, the opponents never cease. It is

sires and hopes for the future, for they are both above all interested in the well-being of the church of which they are members. If this is true in a family, between a husband and a wife, then there is a binding force in their marriage which nothing can disrupt and a power sufficient to hold them together through all the experiences of life which lie upon the road of wedlock. Such a marriage will never go to pieces. Such married partners will never have to seek marriage counseling or write to columnists in the papers who make their living by playing other people's troubles before the eyes of the world. Such a marriage will certainly receive the blessing and favor of God; and no matter how difficult the experiences of life may be, it will survive them all and result in drawing a husband and wife closer together instead of alienating them from each other until they are strangers in their own home.

Because marriage is the most intimate of all relationships of life, it can also bring to those who live in this unity the most blessedness and joy of any relation in life. But just because this is true, a marriage which does not have this essential unity is also a marriage which can be an endless source of grief and sorrow, of heartache and suffering throughout this life until misery is finally terminated in death.

But all that I have been saying in this article has a lot to do with the proper method of courtship. And therefore it is concerning courtship that I wish now to write. This is especially of interest and concern to us, for it is in courtship that our young people are mostly interested.

When I speak of courtship, in this article and in the following articles, I refer to the whole practice of dating. This perhaps is a point which will not be agreed upon by many people, but which is nevertheless the case. Our young people like to make a distinction, it seems, between dating and courtship. Dating is just going out with a girl or with a boy or with many girls and many boys for the sake of a good time, while courtship is the more serious business of looking for a girl or a boy who is to be a life partner. When one is dating, then one is not at all thinking about marriage. But when one begins a courtship, then marriage is foremost in one's mind, and one is becoming a bit more serious. Of course, if a boy is only dating, but a girl is looking for a husband, there may be some rather difficult problems which arise, but that is something which is part of the risk involved. But the unwritten rules of dating and the unwritten rules and code of courtship even seem to be different from each other. In fact, it seems as if even "going steady" is not part of courtship necessarily, but can still be a part of dating. Two young people can be "going steady" without any thought of marriage at all. It is simply what the rest do and it is the convenient way to be assured of a date.

But I do not believe that such a distinction is valid at all. There is, to my mind, no difference between the two, and should not be any difference. The purpose of dating always ought to be the finding of a life partner with whom one may live in the bond of marriage. If this is not the case, dating and courtship make no sense whatsoever.

And this is the point that I would like to maintain as I discuss the problem of courtship with you for a little while. But this discussion must evidently wait until a future article.

H. Hanko

CONTRIBUTING EDITORS — Please note the new address of Editor-in-Chief Charles Westra. Material for publication should now be mailed to him at 845 Alexander Street, S. E., Grand Rapids 7, Mich.

CHRISTIAN LIVING

COURTSHIP AND MARRIAGE

In the last article in *Beacon Lights* when we were discussing this subject, we were speaking of the unity that must be found in any home that is established by a Christian young man and young woman. We noticed that there was a sort of superficial unity even in the home of wicked people – a unity which arises from the fact that many worldly couples find it more convenient and a shorter way to happiness to try to hold their marriage together, to adjust to each other as much as possible, to live in a certain peace and harmony for their own comfort and the well-being of their children. They have a basis for this unity in that their goals, although wicked and devoid of grace, may nevertheless be common to them both and of sufficient strength in their lives to hold the marriage together without its being destroyed in the divorce courts.

But of this unity we were not speaking when we were discussing a marriage which is consummated in the fear of the Lord and which is a reflection and picture of the relation between Christ and His church. This unity is more profoundly spiritual and is more abiding than any worldly marriage can ever be.

This unity between a husband and a wife has its basis in the fact that not only is a young man marrying a young woman, but a brother in Christ is marrying a sister in the Lord. While there may not be any physical relationship between them so that they are earthly relatives, they are nevertheless spiritual and heavenly relatives through a wonder of grace. That means that they are both children of God of the family of heaven. They are both citizens of the kingdom of Jesus Christ whose Father is God. They are both in this earth pilgrims and strangers who live for a time in a foreign land, but who have a home with their Father in that house of many mansions which is above, and where they expect to go when finally God calls them away from this life in this world. They have both been saved in the blood of the cross of Jesus Christ, and receive through grace the forgiveness of all their sins. When this is true of both the husband and the wife in a marriage, then there is true unity.

This unity will manifest itself in many ways. They are both members of the church of Christ and of that church as it is manifested here on this earth in a particular congregation. And so their purpose and goal in life is the same. They desire to walk as people of God fighting against all that is of sin and evil, and seeking the forgiveness of their sins together at the throne of grace. They both desire to grow in the knowledge of the truth of the Word of God and to receive the blessings of the truth as it comes to them through the everlasting gospel of Jesus Christ. They have one calling in life – the calling to walk as God's people. They have one faith – the confession of the truth of the Word of God. They have one hope – that presently they shall join the saints made perfect and enjoy the blessings of the covenant seed according to God's counsel of election; and when they receive this covenant seed from God and take their children in their arms, they yearn to instruct their children in all the truth which is dear to their hearts and which they have learned to love. They have mutual interests and concerns, for they are spiritual interests and spiritual concerns. They have mutual de-

to spend time without Him. So why keep putting Him off? What is this perversity in human nature?

"Moreover, how do men dare to treat God that way? They are punctual for their business appointments; they are on time for their weddings; they hurry to catch a train, or to punch a clock, or to open their stores for trade. When the government calls them for military service, and tells them to be on hand for induction at a specified time, they will be there without fail. In response to a court summons they never say, not just yet, wait a while! But when God calls them to faith in Jesus Christ, they think they can keep Him waiting indefinitely. And, in fact, they often give every indication that they do not even take Him very seriously. It's a wonder that His patience is not more quickly exhausted, that He actually bothers to call them again and again before He finally gives up on them altogether. But He does, He even pleads with them in tones of infinite love and mercy:

" 'Softly and tenderly Jesus is calling,
Calling, O sinner, come home.' "

We wonder, first of all, what is the difference between this presentation and the outright lie of free-willism taught by the Pelagians and Arminians? And the answer is: *There is no difference!*

We wonder, in the second place, how those who preach such things dare still to claim to be defenders of the Reformed traditions. Place next to the above quotation, for example, Canons III-IV, Art. 11:

"But when God accomplishes His good pleasure in the elect, or works in them true conversion, He not only causes the gospel to be externally preached to them, and powerfully illumines their minds by His Holy Spirit (not patiently waits for them to make up their minds) *that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit, pervades the inmost recesses of the man* (not patiently waits, tenderly calls or finally gives up on them altogether) *He opens the closed, and softens the hardened heart, and circumcises that which was uncircumcised, infuses new qualities into the will, which though heretofore dead, He quickens;* (how then will man say, 'not yet, wait a while') *from being evil, disobedient, and refractory, He renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions."*

I maintain that the above mentioned sermon in its entirety is a complete denial of the truth and abrogates every fundamental principle of Reformed tradition. We have more to say about this but this will have to wait, the Lord willing, until next time.

G. Vanden Berg

EDITORIAL

(Continued from page2)

altered if such a change is warranted. A confession may be changed only if it be proved to the whole church that it is in conflict with Scripture. Creeds are not infallible, but are written by fallible men. This does not disprove their value, however, for the confessions and creeds have withstood the torrents of accusation and evil plunder for many years. For many ages they have stood as a guiding light to the church, guiding her on the green pastures of God's Word. Thus the confessions and creeds gain authority, never equal to but always under the Scriptures.

Creeds and confessions serve the church. God uses them for this purpose. They set forth the truth of the Bible as a shining light in the midst of the darkness of this world. In so doing they preserve the truth. They serve as a means of instruction for the whole church. They can be used to catechise the newly converted as well as the youth of the church. By means of the creeds the church sees clearly the organic relationship of the whole gospel and in this way is better equipped to defend the faith to the glory of God alone.

J. K.

TRUTH VS. ERROR

MAKE UP YOUR MIND!

In several of our past articles we have attempted to alert the consciousness of our young people to the importance of carefully discerning the *truth!* We have done this by pointing out various examples of how truth and error are amalgamated in many circles today with the deplorable result that attractively packaged religions that really are full of soul-poison are offered by wholesale vendors.

Beware!

We wrote last time that we would show that this evil is also current in Reformed circles. It is especially important that we see this because of the pressures that are often brought to bear upon those who seek to maintain the Truth! Those who strive to dissuade you from the truth and others who look for an excuse to forsake the truth often argue, "There isn't really much difference between one or another Reformed Church! They maintain the same Confessions. They believe in the same God and those who belong to these churches are going pretty soon to the same heaven anyway. Whatever differences there may be are only brought about through theological wrangling and hair-splitting and really don't mean very much. And besides, there are things wrong in all churches and nowhere is perfection found."

You've heard talk like this, haven't you?

Protestant Reformed youth, that is, youth that in heart are of Protestant Reformed conviction, do not talk that way. They know better and they know, too, that the controversies and reformations of the church in the past are not man-made but God-created for the preservation and development of the truth. Unless vigilance is constantly exercised to uproot error, its mixture with truth will only tend to ultimately obliterate the latter so that, at best, only small remnants of truth can be found. This, we believe, is happening today in many Reformed circles so that the Gospel that is being preached can no longer be distinguished from the conglomerations we cited in our past articles.

It has lost its *Reformed distinctiveness, — the mark of the Truth!*

Let us give an example:

In a Denominational radio broadcast of the *Christian Reformed Church,* the radio minister spoke on the theme: "Make Up Your Mind!" from the text of Luke 9:62, *"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven."*

Here is what he said:

"The question of personal salvation, of getting right with God through faith in Jesus Christ, is the primary question for all of us as individuals, isn't it? For we are sinners by nature, and our basic need is salvation from sin. Why do so many people put it off indefinitely? In one way or another, they are constantly saying to God: not just yet, wait a while!

"That doesn't make sense, does it? It may be natural for a man to postpone doing the more disagreeable things in life, but why does he postpone the salvation of his immortal soul? He commits a twofold blunder; he robs himself of living his life with Christ, and, if he persists in his folly, he discovers eventually that he will have to live forever without Him. For salvation is both temporal and eternal. A man should believe in Christ not only because he doesn't know how soon he may die, but also because he doesn't know how long he may live. It will be a terrible thing to spend eternity without any Saviour, but it is also a terrible thing

B. His preaching on Mars' hill, vv. 19-31:

1. Brought to Areopagus, 19-21:
   a. Who brought him to Areopagus?
   b. What was the Areopagus?
   c. What was the reason for this hearing at the Areopagus?
      1) What did they mean by "new doctrine" and "strange things"?
      2) Does this indicate that they were ready to receive the gospel?
      3) Does it indicate an attitude of tolerance?
      4) In the light of these words of the Athenians, can it be claimed that there was a great degree of harmony and similarity between Stoicism and the gospel of Christ?
   d. Who constituted Paul's audience here?

2. Paul's sermon, 22-31:
   a. His reference to the Unknown God, 22 and 23:
      1) What is meant by "too superstitious"?
      2) What was the idea of this altar to the Unknown God?
      3) What does Paul mean by "ignorantly worship"?
         a) Did Athens ignorantly worship God?
         b) Is it possible to worship God ignorantly?
         c) What is meant here by ignorance?
            1. Natural ignorance or spiritual ignorance, or both?
            2. Were the Athenians ignorant of God intellectually?
      4) What is meant by "him declare I unto you"?
         a) What is meant by "declare"? Is it the same as, for example, "offer"?
         b) Was Paul actually preaching the Unknown God unto whom the Athenians built their altar? If so, was he not catering to their idolatry, and placing his God in a class with the Athenian idols? If not, what is the explanation of these words?
   b. His proclamation of the true God, vv. 24-28:
      1) From what truths does Paul proceed here in proclaiming the knowledge of the true God?
         a) Why does he not appeal to the Old Testament and to the promise?
         b) Why is it possible to appeal to creation and providence? cf. Rom. 1:18, ff., Acts 14:15, ff.
      2. What is the meaning of:
         a) "dwelleth not in temples made with hands"?
         b) "neither is worshipped with men's hands, as though he needed anything"?
      3) How does Paul prove the above quoted statements?
      4) What is the point of these statements as over against the idolatry of the Athenians?
      5) What is the meaning of v. 26?
         a) Does it refer to the creation of the earth as man's dwelling and to the fixing of the seasons?
         b) Or does it refer to the division of the various nations and the divinely appointed times of their rise and fall?

(Continued on page 18)

BIBLE OUTLINE

THE BOOK OF ACTS

Paul's Second Missionary Journey

(concluded)

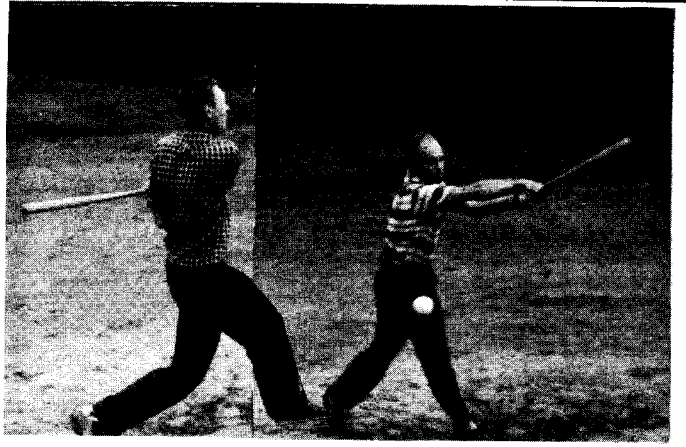
Acts 15:36 to 18:22

VI. At Athens, 17:16-34.

A. His First Labors, (vv. 16-18):

1. Athens' idolatry:
   a. What did Paul observe while he waited for Silas and Timothy?
      1) What is meant by "wholly given to idolatry"?
      2) Was Athens more idolatrous, and therefore worse, than other cities?
   b. What is meant by "his spirit was stirred in him"?
      1) Does this refer to pity for the Athenians?
      2) Or does it refer to zeal for the name and service of God?
      3) **Why** was his spirit stirred in him?

2. His disputations in the synagogue and the market:
   a. Judging by the word "therefore," what was the reason for and the subject of these disputings? v. 17.
   b. Why then did he dispute in the Jewish synagogue?
      1) Are the Jews in the same class as the Athenians here?
      2) Were they also given to idolatry? Explain.
      3) Is there any further mention of the Jews in this narrative?
      4) Is there any indication of positive fruit among the Jews?
   c. In the market:
      1) What was this "market"?
      2) What kind of people did Paul meet there, Jews or Gentiles?
      3) With what did the people at Athens occupy themselves? v. 21.
      4) What philosophers did Paul encounter?
         a) Who were the Epicureans?
         b) Who were the Stoics?
      5) What was their reaction to Paul? v. 18.
         a) What is meant here by "babbler"?
         b) Did they mean to charge Paul with idolatry?
         c) What especially was the reason for this reaction?
            1. Why would the preaching of Jesus occasion this?
            2. Especially, why would the preaching of the resurrection occasion this? Does this refer only to Jesus' resurrection, to the resurrection of His people, or to the general resurrection of the dead? Was this thought of the resurrection foreign to Greek philosophy?



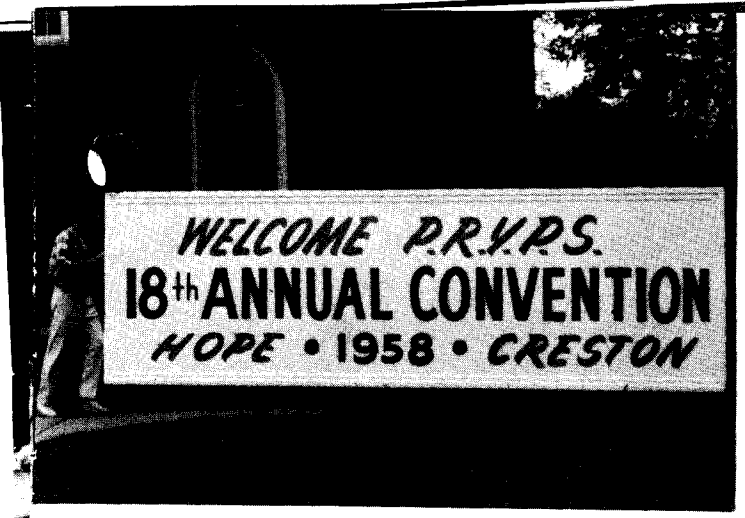
Must be a hole in this bat

Action (?) at Long Lake

Swimming and supper at Long Lake

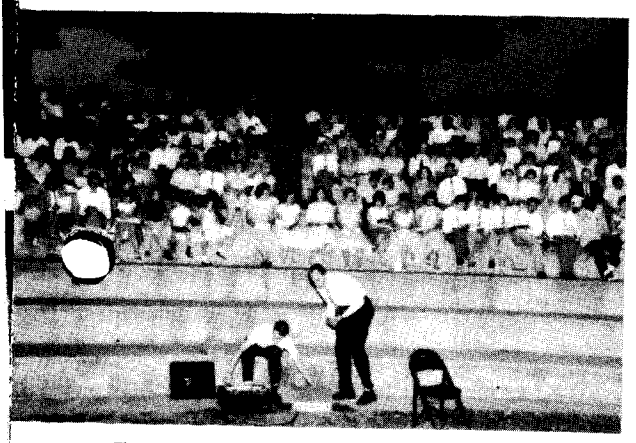
Community singing at Long Lake shelter house

Friendly opponents



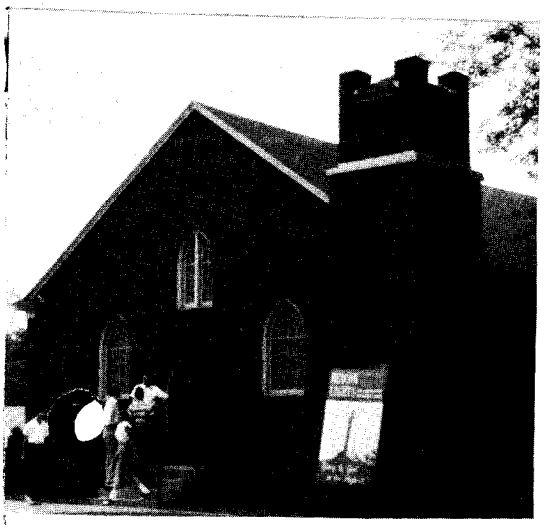
Welcome banner in front of Creston Church

Rev. H. Hoeksema delivering the keynote address at the Mass Meeting



The audience beginning to assemble in Zeeland

Registration at Creston Church



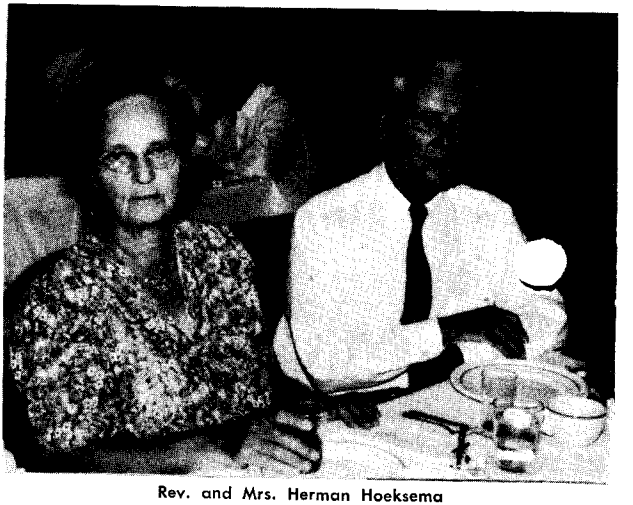
Creston Church

Do you think it's going to rain?

Ready for the banquet at First Church

Everything tastes just fine

Table setting at the banquet



Rev. and Mrs. Herman Hoeksema

Rev. G. Lanting delivering the third speech

New Federation Board officers: Rev. A. Mulder, Jim Jonker, Harry Langerak, Marybeth Engelsma, Karlene Oomkes, Dave Engelsma

Convention Speeches in Review

"HOLDING FAST TO THE TRUTH"

Delivered by Rev. H. Hoeksema

Reporter: Etta Korhorn

On the night of the Mass Meeting of our 18th Annual P.R.Y.P. Convention, Rev. H. Hoeksema lectured on the topic, "Holding Fast to the Truth."

He first of all pointed out that this was a very beautiful theme, for even though the church in Philadelphia, spoken of in Revelation 3, was very small, it was the true church. This is very applicable to us today for we are also very small and have the truth.

He developed his topic by speaking on these four things:

I. The truth — what is it?
II. The holding fast to the truth.
III. The manner of holding fast.
IV. The possibility of holding fast.

There are various kinds of truths. The truth of the universe, the truth of mathematics, the truth of physiology and many others. These are all concentrated into the one truth of God found in the Scriptures.

The truth is the revelation of the God of our salvation in Jesus Christ. Christ is the truth and only through him can we approach the Father as found in John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

We must have a spiritual ethical knowledge of God in order to hold fast to the truth. That is a knowledge that in the first place God loves us, and in the second place we love God. That we know ourselves as being totally depraved must be a deep-seated reality in our souls so that we too can say, "God be merciful to me, a sinner."

We must have a knowledge of what Christ is so that we can confess Him as our Saviour.

We must have a knowledge of salvation so we can say God has regenerated us.

It would be impossible for us to hold fast to the truth without faith. To hold fast may be distinguished in the positive sense and the negative. In the positive sense we must know the truth spiritually but negatively we reject all that isn't the truth. We as Protestant Reformed young people must hold fast to the truth, and not let it slip even a little, for when we do, we are on the way to destruction.

We must hold fast to the truth as churches through our ministers and consistories and also in the maintenance of our Theological Seminary and schools even if we are small and despised.

We must also hold fast to the truth as individuals but it is impossible for us to do this because of our sinful hearts. The world and the devil also tell us not to be so narrow minded. But because God is faithful He will make us stand by the power of His Spirit. Only when God inspires us and gives us grace can we fight to the very end. May God give you and me that grace!

"FIGHTING THE BATTLE OF FAITH"

Speaker: Rev. G. Van Baren

Reporter: Ruth Dykstra

Rev. G. Van Baren spoke to us Thursday morning on the topic: "Fighting the Battle of Faith." He pointed out, that the fact that we must hold fast to the truth which we have, implies that there is a battle.

In his first point, the battle as such, Rev.

Van Baren said that in our day the emphasis is not on battle or fighting, but rather on peace. This idea of peace rather than battle is permeated in the so-called church also. The devil always tries to destroy the Church of God. There is overagainst the Church of God the world. The world offers unto you its pleasures, she tries to seduce the Church, persecute her. Our flesh would go along with the world, for it stands opposed to the truth. When the world comes with its temptations, the flesh says: "It doesn't make any difference," or "I don't see any danger in doing that, or going in that way." Our flesh would lead us into sin.

Rev. Van Baren went on in his second point, the necessity of the battle, to say that the truth is the issue of battle. You let the truth go and there is no battle. The truth concerns us every step of the way. As young people you will face many problems in finding your life's work, the union for one. If you maintain the truth, it means you cannot go along with the world. You must maintain this truth in choosing your life's partner also.

We sometimes become discouraged and disheartened; it seems as if this battle is impossible, too much for the Church. Against this we are admonished; do not be discouraged, God is faithful. This battle is not fought with physical strength; apart from God you have no strength.

And finally, in his third point, preparation unto battle, Rev. Van Baren said, stand fast, young people, and face that battle in the midst of the world, with the shield of faith. With that shield of faith we stand fast, and can stand fast — all this is from God, through His gifts. We must pray without ceasing, live in prayer, our strength relies in Him alone. With the strength of God we alone can fight the battle of faith.

"STANDING UNTO THE DAY OF CHRIST"

Speaker: Rev. G. Lanting *Reporter*: Mary Pastoor

Rev. Lanting divided his topic as follows:

1. Significant Day of Christ
2. Day of Hope
3. The meaning of *standing* unto that day

I. When the Scripture speaks of the end of all things it speaks concerning the consummation, not the termination, of all things. God created all things with a view to the end with the purpose of glorifying Himself and furthermore His power, majesty, mercy, wisdom and all his attributes. These are revealed directly through Christ and one example of this would be salvation. Christ is the convocated first-born so that in Him all God's glory and God Himself are manifested in words and works.

II. In this day we shall have hope especially because this shall be the Day of Christ. The Day of Christ can never come until all His representatives are gathered together to be glorified. As Adam is our legal head, Christ is our corporate Head; therefore in His death, resurrection, birth, and all that He went through, He was not alone, but He had us as His Church with Him. So, therefore, in the last day we shall stand with Christ, He as our Head, manifested in glory with Him and by Him.

III. The hope that is to come is only for those who *stand* until that last day. It is revealed to them only, the wicked have no part in it. To stand is to be active, to continue or persist or be faithful even as we now are. Standing implies that we have already taken a position and our theme in this convention is to continue in this standing not in our own strength but in Christ, by His Spirit and Word in us.

DEBATE:

Resolved that there is a Young Earth

The affirmative team consisted of Rev. H. Hanko and Rev. B. Woudenberg.

The Negative team consisted of Mr. James Jonker and Mr. David Engelsma.

The affirmative team tried to prove that the world was created in a week consisting of seven twenty-four-hour days.

The negative team tried to prove that the world could have been created in thousands or millions of years and still agree with Scripture.

Rev. B. Woudenberg was the first to speak. He started by saying that every Christian knows of the beginning of the earth through revelation of Scripture in the book of Genesis. He continued with the statement that some believe the earth is about 6,000 years old and others claim it is millions of years old. This is a question between the authority of the Bible and scientists. It was further claimed that God could have created the earth in a moment if He had wanted to, but rather chose to do it in six days and rest the seventh day. This is shown very specifically in Genesis 1.

Mr. James Jonker followed with the arguments for the negative side. He first raised the question if an old earth is Scripturally possible because there can be no conflict in the Christian mind. He goes on to say that there could have been a long creation because at least after the fourth day when the sun, moon and stars were created in their orbits, natural laws were in effect. If natural law was in effect it must have taken time for the plants to grow. The word day is God's day of rest which is actually forever.

Rev. H. Hanko followed with his affirmative by explaining that the only place you can make the earth older is in creation. Moses was conscious that days are 24 hours long so it is safe to reason that if one day in Genesis is 24 hours long they all are or they all are a million years. He goes on to reason that after the creation of sun and moon, the days must have been 24 hours long to go along with the sun. The seventh day was set aside as an example for us to follow. All the days of creation are numbered and when a day is numbered it is naturally just one day.

Next to speak was Dave Engelsma with the final negative arguments. He said that first the church wouldn't believe the Carbon 14 test but when they wanted to believe it to prove the Dead Sea scrolls were correct, then they believed it. The Bible is not known to be a scientific book. When Joshua commanded the sun to stand still the earth actually stood still.

In the rebuttal, Jim Jonker said that a 24 hour day is just assumed. The days did not have to be either 24 hours or 100 billion years as Rev. Hanko stated.

Rev. Woudenberg said it was a natural supposition for Joshua to believe that the sun stood still just as it is today.

Dave Engelsma said that days specify a period of time. The sun was not there to limit them in early creation.

Rev. Hanko stated that Rev. Ophoff believes that Genesis 2:5 starts a new part of the chapter. The question of a 24 hour day involves the question of believing the Bible or evolutionism.

Gerard Teitsma

No Boys, No Cars, No Convention

At this year's convention we were surprised to learn that the first P.R.Y.P. convention was held twenty years ago but that this convention was only the 18th one. However, an immediate explanation revealed why.

"We did not have conventions for two years during the war," said one of the participants in a convention program, "since the boys were all in the service and gasoline was rationed. No boys, no cars, no convention."

But this year there were plenty of boys ("Two kinds of boys," said one minister, "the bashful and the bold."), there were more than enough cars, and there was a tremendous convention. Sparked by originality, characterized by careful planning, this year's very well organized convention goes down as one of the best ever enjoyed by the Protestant Reformed Young People's Federation.

The activities began with the inspirational mass meeting on the evening of August 5, at the outdoor facilities of Zeeland City Park in Zeeland, Michigan. Once again we were privileged to hear Rev. H. Hoeksema deliver the keynote address. In connection with the convention theme, "Hold That Fast Which Thou Hast, " he spoke on "Holding Fast To The Truth." A song service led by Mr. Al Heemstra, a baritone solo by Bob Decker, and two selections by the Hope Male Quartet were also featured on the program. It was a very enlightening evening, except for those few dark, dark seconds when someone accidentally (?) turned out all the lights.

After a Wednesday morning business meeting and lunch in Creston church, we all drove through the pouring rain to Long Lake for the outing. But, marvelous enough, the rain stopped as soon as we arrived and we had sunshine the rest of the day. A treasure hunt, swimming, volleyball, softball, and an excellent supper occupied our time through the afternoon and early evening. The evening program was very interesting. A debate between two ministers and two society members on whether it is necessary to believe in an earth of six thousand years old held everyone's attention and was enjoyed even by the participants. Following the debate, the pavilion was changed into a TV studio for a presentation of "This Is Your Life," a history of the Protestant Reformed Young People's Federation. We learned many new things through the interviews with the many people connected with the Federation during its twenty years of existence. Pictures of previous conventions were shown by our unofficial convention photographer, Seymour Beiboer. Cold watermelon for all concluded the day's activities.

Thursday morning we went to Pinery Park for a delicious pancake breakfast and then to Hope church for the second speech, lunch, and a business meeting. The second speech, "Fighting the Battle of Faith," was delivered by Rev. Van Baren, former president of the Federation.

The convention picture was taken at First church just before the banquet by our annually-appearing laryngitic photographer. A different arrangement of tables, a well-decorated setting, and recorded dinner music added to our pleasure at the banquet. After two special numbers, Rev. Lanting's speech on "Standing Unto the Day of Christ," and the presentation of new and retiring Federation Board members, we closed the convention by singing "God Be With You Till We Meet Again."

We thank and congratulate the Hope and Creston societies for the terrific job they did as hosts of the 18th convention and eagerly look forward to the 19th, in Oaklawn, Ill.

Jim Jonker

CREDIT WHERE CREDIT IS DUE

I feel that with the convention just over, now is the time to make sure certain individuals receive some well-deserved recognition. Rev. Woudenberg and Rev. Hanko 'eserve thanks for their guidance and suggestions as well as the entire membership of the Hope and Creston societies. Most of all, however, the convention committee, consisting of Lam Lubbers, Agatha Lubbers, Marybeth Engelsma, Harry Langerak, Mart De Vries, and Delores Mensch deserve credit for making the convention the success that it was. Of these, Lam and Ag Lubbers are especially to be commended for their original ideas and plain hard work.

Working with these ministers and societies and with this convention committee was a privilege and pleasure for me.

David Engelsma

* * *

Keep thy eye turned inwardly upon thyself, and beware of judging the actions of others. In judging others, a man labors to no purpose, commonly errs, and easily sins: but in examining and judging himself, he is always wisely and usefully employed.

from Imitation of Christ
by Thomas A Kempis

THOUGHTS IN RETROSPECT

After we have returned to our homes from the convention, we realize even more what a wonderful and extremely valuable thing the convention really is. I know of no other place where we as Protestant Reformed Young People can go and feel as much at home or as close to one another as at the convention.

Since I had very little to do with the planning or other arrangements for this convention, I can unaffectedly say that this was probably the best convention ever held — a fitting climax to the twentieth year of the existence of the Federation. There was nothing to mar the beauty of this convention, neither inclement weather, nor ill-laid plans, nor undesirable conduct. For these things we can truly be thankful to God. It is He, after all, Who made this convention a success and gave us all the opportunity of enjoying the unexcelled fellowship there.

Now that we have returned, more or less, to our normal activities, do not forget our theme nor cease to strive in the battle to "Hold that fast which thou hast." May God continue to bless the Federation and its officers in the future as He has in the past.

Tom Newhof

RECENT DONATIONS GRATEFULLY ACKNOWLEDGED

Holland Prot. Ref. Church	$16.00
Randolph Prot. Ref. Church	6.63
Oaklawn Prot. Ref. Church	16.40
Doon Prot. Ref. Church	9.20
South Holland Young People's Soc.	19.50
Albert Heemstra	34.00

6) What, v. 27, was God's purpose in arranging the time and place of the nations of men?
   a) Is this the purpose of His counsel or the purpose of His command?
   b. Does this indicate an attitude of grace on God's part to men in common?
   c) Was this purpose reached by men? Could it be reached? Why, or why not?

7) In what sense is God not far from anyone of men, vv. 27, 28? Why is this mentioned?

8) What Greek poet(s) does Paul quote? v. 28.
   a) Was this poet a child of God?
   b) Does Paul agree with this quotation or not?
   c) Why does he quote from a pagan poet? What does this quotation prove?
   d) Was Paul trying to compromise with Greek philosophy"

c. Conclusion, 29-31:

1) What is the meaning of v. 29?
   a) What is the reasoning of this verse?
   b) Is this merely philosophical reasoning, or does the apostle say something here which the Athenians could not escape in their consciences?
   c) To which commandment is this conclusion related?
   d) Can it be said that Paul condemns the Athenians out of their own mouth?

2) Concerning vv. 30, 31:
   a) What is the meaning of "this ignorance"? Is it intellectual or spiritual?
   b) What is the meaning of "God winked at"? cf. Acts 14:16. Does God wink at sin? In what sense? Does this mean that God does not judge the wicked who have not the gospel? Does v. 30 refer to a common grace?
   c) What is the connection between God's righteous judgment and "that man whom he hath ordained"?
   d) What is the connection between the command to repent and the judgment mentioned in v. 31?
   e) How does the raising of Christ from the dead give assurance of God's judgment of the world by Him?
   f) What element in these verses shows conclusively that Paul does not compromise at all with Greek philosophy in his preaching at the Areopagus?

C. Fruit, vv. 32-34:

1. Negative:

a. What was the great stumbling-block in Paul's preaching? Why?

b. What was the overwhelming reaction? Was there any fundamental difference in the two reactions mentioned in v. 32?

c. Was Paul allowed to finish his speech?

2. Positive:
   a. Were there many who believed?
   b. Why are Dionysius and Damaris mentioned?
   c. Did this believing reaction manifest itself at the Areopagus already?
   d. Was there ever a congregation at Athens?

VII. At Corinth, 18:1-17.

A. Preliminary Labors, 1-4:

1. Describe Corinth as to: location, history, character.
2. Aquila and Priscilla, vv. 2, 3:
   a. Who are they and where did they come from?
   b. Why had they left Italy? When was this expulsion by Claudius?
   c. Were they already Christians when Paul met them?
   d. What brought Paul into their company?
   e. Why did Paul busy himself in a secular trade? Cf. II Cor. 11:8, 9 and II Thess. 3:8.
3. His early labors, v. 4:
   a. Where did Paul begin his labors at Corinth?
   b. When did he labor?
   c. Who were the objects of his labors?
   d. What did he do? What does "persuade" mean? About what did Paul "reason" with them?

B. A Year and a Half of Labors, 5-11:

1. Who joined Paul at Corinth? v. 5.
   a. What is the meaning of "was pressed in spirit"?
   b. What did the arrival of Silas and Timothy have to do with his being "pressed in spirit"? Cf. II Cor. 11:8, ff.; Phil. 4:15; I Thess. 3:6, ff.
   c. What did Paul now do? Is there a difference between the labor of v. 5 and those of v. 4?
2. Paul turns from the Jews, vv. 6-8:
   a. What was the reaction of the Jews at Corinth? Why did this reaction come at this stage?
   b. What is the meaning of "he shook his raiment"?
   c. What is the meaning of Paul's announcement to the Jews? Why did he turn to the Gentiles? Were they any better? How does Paul's method and attitude compare with the methods of modern evangelism? Did Paul use the "right approach" with respect to the Jews?
   d. To whose house did Paul go and labor?
      1) Was he Jew or Gentile?
      2) Why did Paul labor so near the synagogue?
      3) Is this Justus possibly the Gaius of Romans 16:23 and I Corinthians 1:14?
   e. Who are mentioned in v. 8 as believing?
      1) Is it significant that Crispus was chief ruler of the synagogue? Why?
      2) Where else is he mentioned?
      3) Did Paul have much fruit when he turned to the Gentiles?

3. The vision Paul receives, vv. 9-11:
   a. What was the occasion of this vision?
   b. Who spoke to Paul?
   c. What command was given to Paul?
   d. What assurance did Paul receive?
      1) Did the Lord promise that no attempt would be made to hurt Paul?
      2) What is the meaning of "I have much people in this city"? Why was this a source of comfort and encouragement?
   e. As a result of this vision, what did Paul do?

C. Opposition, vv. 12-17:
   1. Who was Gallio?
      a. What was his position?
      b. When did he occupy this position?
      c. What is his reputation in secular history? Does the record of Acts support this reputation?
      d. Why did the Jews want a judgment from Gallio?
   2. Gallio's judgment of the case:
      a. What was the Jews' charge? To what law do they refer?
      b. Does Paul gain opportunity to speak? Why not?
      c. What is Gallio's opinion? Was it correct?
      d. Was this proper justice?
      e. What was the Lord's purpose in this?
   3. The beating of Sosthenes:
      a. Who was Sosthenes?
      b. Why did the Greeks beat him?
      c. What was Gallio's attitude to this? Was this proper justice?
      d. What must have been the effect of this affair upon the Jews and upon their attitude over against Paul and the brethren?

VIII. Return, 18:18-22.

1. Who accompanied Paul? How far?
2. What did Paul do at Cenchrea? Why?
3. Where did Paul visit on his way home?
   a. What did he do here?
   b. What was the reaction?
   c. What did Paul promise them?
   d. Why did he leave?
4. Where did Paul go upon arrival at Caesarea? Why?

H. C. H.

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