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In This Issue

AM I LEADING MY KID BROTHER ASTRAY? ......................................................... 1
Doril Vonder Kooi

PROOF POSITIVE — THE EARTH IS FLAT .......................................................... 2
C. H. Westra

A PROTESTANT REFORMED WORLD AND LIFE VIEW ........................................ 5
Rev. H. Hanko

WHAT'S TO BE DONE .......................................... 7
Rev. G. Vonder Berg

PAUL AT CAESAREA, Acts 23:31 - 26:32 (cont.) ........................................... 9
Rev. H. C. Hoeksema

HOPE PROTESTANT REF. YOUNG PEOPLE'S SOCIETY .................................... 11
Betty Kooienga

OUR DANGEROUS AGE ............................................. 12
Agatha Lubbers

WORD ATTACK METHODS ........................................ 14
Mrs. H. Veldman

THAT INSANE AMUSEMENT NOTION ......................................................... 1
Rev. H. Hoeksema

NEWS FROM, FOR, AND ABOUT OUR CHURCHES ........................................... 19
Alice Reitsma
Am I Leading My Kid Brother Astray?

DARYL VANDER KOOI

Leading a brother is a timely subject on which to write because it has not been discussed to any great detail at the present time and because it should be in the minds of all Christians much of the time, especially in the presence of others.

From this subject arise several questions which, after I have answered them, will show why one must think about this subject. The questions can be arranged and answered in the following form: Why can one lead his brother, how can he lead his brother astray, why is he responsible for leading his brother, and how can he lead his brother aright?

This subject does not, however, have to be held strictly to a person with a younger brother, but can be discussed as a Christian young man with a companion, a brother in the faith. For my purposes, however, I shall deal with a nineteen-year-old boy and his kid brother of fifteen.

A boy of fifteen years is greatly susceptible to his surroundings or his environment and is usually looking about him for opinions, ideas, and guidance. I believe that a boy of fifteen is easily influenced by his environment.

Take for example, a young man lives in a fine neighborhood and goes to a Christian school and a Christian church. This young man associates with other Christian teenagers and grows to be a Christian gentleman. But on the other hand, Henry lives in the slums of New York City. Being a member of a club or gang, he plays with a wicked group of boys. After stealing small articles when a boy, he becomes a wanted criminal when a man. You see then that a teenager, as a rule, is easily drawn by his environment.

Due to the fact that the boy is at the influence of his surroundings, he can be drawn one way or the other by his nineteen-year-old brother Frank who is a very close, strong part of his life. Frank can definitely lead his brother astray.

Don, the fifteen-year-old, can become either a good or bad mature man by his brother's influence. What Don becomes depends on what Frank is. If Frank is a good Christian young man, a safe driver, a boy of high morals and ideals, Don, as a rule, will be the same, but if Frank is a weak Christian, a reckless driver, a boy with poor morals, and he does much swearing and drinking, Don will be a weak Christian with poor character also.

For example, Frank goes for a ride in his car, and he takes Don along. While riding, he squeals the tires on almost all corners, he speeds, he makes fast turns, and he has several "close calls". At first, Don is frightened; he flinches and becomes rigid, but as he continues to ride with Frank, he relaxes. Then he encourages Frank to be rash, to drive recklessly, and finally, when he obtains his license, he is a reckless driver. This would hardly have happened if Frank were a good, safe driver.

It is similar with moral standards, opinions, and ideals. Don "doubled" with Frank when he was on his first date. Frank, who was "steady", was completely at ease and took advantage of the parking place they had in a desolate spot. When the night was over, Frank and Don went on their way home. Don had been watching Frank the entire evening, wanting to know a few things because of his inexperience. Frank boasted of the great fun he had had and Don "funneled" it all in.

By having an upright brother as a guide, Don would grow to be a fine young man. If he would ride with Frank on a Saturday afternoon and feel completely at ease because Frank drove more slowly around curves, more cautiously at corners, and would have no near accident, he would see how his guide drives and would drive likewise. If Don would go with Frank on
a few dates and would see that Frank has
clean pleasure while with a girl, Don will
also have a clean, wholesome time.

Therefore, what Don does depends a
great deal upon what Frank did before him.
Frank is responsible for the way in which
he leads Don.

We as Christian young people must watch
ourselves and our brothers, leading our
"Dons" in the right path, not becoming rash
by asking the question of Cain—"Am I
my brother's keeper?"

In Matthew 23:15 Christ pronounces woe
upon the "scribes and Pharisees, hypocrites,"
for making a proselyte and making "him
twofold more the child of hell than" them-
selves. Woe is put upon them for leading
another astray. If woe is placed upon one
for leading astray another, then naturally
one is responsible for leading him and
guiding him. One is also responsible to
lead his brother in the correct way. Since
one is responsible for how he guides his
brother as a strong part of his environment,
he must guide in the best way possible;
that is, he must be a good driver, live a
clean life without drinking, swearing, and
attending the theater, have high morals,
ideals, and opinions; and most of all, have
the best possible Christian religion.

When one then goes for a ride and has
his brother along, he should drive care-
fully, show his brother the correct technique
for safe driving, and why he uses such
methods. One should tell his brother why
safe driving is the best driving. As one does
with driving so he must do with his reli-
gion. He should show his brother the trut
and the best religion, as well as how to
act as a true Christian.

As I said previously, leading a brother
does not necessarily mean strictly a brother
of blood relationship, but can also mean a
brother in the faith. One can lead a brother
or sister in the faith as easily as one can
his own relatives. It is here that the
greatest point lies—the guiding of a brother
in the faith. One carries a great respon-
sibility in the leading of a person in religion.
If you will take a closer look at Matthew
23:15, you will see that Christ condemns
the scribes and Pharisees for misleading
another person in their religion. One must
be especially careful when leading another
in his religion, for many people have be-
come much more wicked led by someone
than before they had contacted the person
who led him astray.

Because we are sinful and leading a
brother astray is very easily done, we will
have to admit that we have done things
many times which have misled others. Ever-
while trying to advise and help others, we

err. In the future we must guard against
our misleading a brother, and pray to our
Heavenly Father for aid to lead our brethren
not astray from, but in and to the
truth of the Lord Jesus Christ.

EDITORIAL

Proof Positive—The Earth is Flat!

C. H. WESTRA

A few hundred years ago a heretic of
considerable renown by the name of
Magellan set out to disprove Scripture, or
so certain theologians considered his bold
adventure of sailing around the world.
After all, didn't the Scriptures speak of "the
four corners of the earth"? That should
be proof enough for anyone!

Any one who dared to voice the belief
that the earth was round was subject to
severe ecclesiastical opposition and possible censure. When the remnant of Magel-
lan's expedition managed to reach Europe
some years later after sailing around the
earth, the church realized that an undue
amount of connotation had been read into
the phrase "the four corners of the earth"
and there was harmony again between
Scripture and creation.

This same situation surrounded the de-
velopment and conformation of the solar
system theory that is recognized today;
that is, that the sun is the center of our
solar system and the various planets, the

Two
earth included, orbit around it. The theologians-would-be-scientists proclaimed that since man was the center of God’s creation, all the stars, the sun and the planets must revolve around the earth.

Subsequent investigation disproved this thinking and again, harmony was again restored between God’s General Revelation and His special revelation.

These two instances of apparent discord and the resolution of this discord have not been cited to indicate that wherever Scripture and science conflict that science is vindicated, for the overwhelming evidence is rather that repeatedly, Scripture has, as it were, predicted the findings of certain of the sciences, especially archeology. Yet it is true, that at various times, certain discords between Scripture and science have been resolved in such a way that indicated an incorrect interpretation of Scripture.

Neither of these instances disproved Scripture or in any way subtracted from the truth of the harmony of God’s creation.

A similar situation faces the church today. Various laboratory techniques which can measure with astounding accuracy the amount of radioactivity of various substances (including the well known carbon -14) have indicated that the earth is thousands of years older than Scripture seems to indicate. Not only that the earth itself is that old, but that for a half million years before the birth of Christ, animal and some sort of human life existed. This technique of measuring the radioactivity that remains in the samples submitted by archeologists is as sound a technique as can be found in any measuring laboratory. In fact, this method is so extremely reliable it has been compared to a yardstick!

Many of the efforts put forth previously to prove the age of the earth have been ungrounded theories and “guestimates”. But with Carbon -14, we have the apparent positive testimony of some of God’s own creatures (that is of some radioactive elements) that seems to contradict the testimony of Scripture.

Is there disharmony then between God as He has revealed Himself in Scripture and God as He has revealed Himself in creation? There is, but only in our minds which have been made inefficient and beclouded by the effects of sin. By faith, we continue to hold to the belief that ultimate harmony must exist even between these two seemingly paradoxical revelations of God.

So then, as young Christians, suddenly challenged by the phenomenon of Carbon -14 dating, we must first realize that this ultimate harmony does exist between the general and specific revelations of God. There is no question, but this is a trial of our faith, for it takes an exceeding amount of Divine enlightenment to be able to face these two opposite witnesses and yet be able to feel that somehow the harmony still exists.

Where can the solution be? Certainly, the traditional creation story and Carbon -14 dating cannot exist absolutely side by side.

Are there perhaps loopholes in the techniques for measuring radioactivity or in the theories themselves which generated the techniques? This would be the simplest answer, although at the moment it seems to be very unlikely.

Or are we perhaps in error when we hold to the traditional concept of creation as having taken place in the span of six twenty-four hour days? Were there perhaps at least a few “days” that were thousands of years in length rather than only 24 hours? Is the earth described in Genesis 1, verses 1 and 2 the remnant of a previous heaven but suffered complete devastation in the war between the fallen angels and the faithful? Did the earth then lie in this devastated condition for a few million years until God performed the acts described in the remainder of the chapter? Or did God perhaps create the earth with “built in” evidences of an age much greater than it actually is as a trial for our faith?

As I ponder these concepts, I feel as uncomfortable as one who knowingly walks on thin ice! These attempts to correlate the greater age of the earth with the creation story have always seemed to me to be but half-hearted compromises which were made only to preserve the semblance of orthodoxy. Who knows, one of them might contain some hint as to the ultimate solution.

But this is digressing from the matter we set out to consider — that we have two
conflicting witnesses: God’s general revelation and his witness in Scripture. Also, what our attitude should be towards this conflict.

First, we can ignore neither for both are a part of God’s revelation of Himself. Secondly, the conflict must neither break down our faith in the Scriptures nor our desire to investigate further into God’s creation. God is a God of harmony, and certainly, some day even this apparent discord will be resolved into God’s pure harmony. That this is not evident to us now is due to the clouded state of our minds thru the influence of sin.

There is no reason to view this Carbon-14 theory with alarm or with apprehension. For it is but another discord soon to be resolved.

May God generously pour out his grace upon us that we may be blessed with an ever increasing abundance of faith in Him both in spite of and even thru these apparent discords in His creation.

LETTERS TO THE EDITOR

Dear Editor:

I would like to make a few remarks in regard to the article on “competitive sports” in the February issue of BEACON LIGHTS. There are many statements therein with which I fully agree. Like, “there is a strong correlation between the development of our physical and mental facilities. A strong body does not necessarily produce a strong mind (John Calvin had weak and sickly body; he suffered from malaria fever, rheumatism, gout and consumption, while he probably died of gravel, but he possessed a mastermind). It is imperative that we do not forsake our spiritual life for our physical well-being. There is an increasing need for spiritual enlightening”. Let these quotations be enough proof that I do not throw the writer’s essay entirely away.

Physical education can be a boon to a carpenter or anybody that does some kind of construction work, for it steadies his nerves and enables him to keep better balanced, whether he climbs a roof or stands on an eight inch wall, or walks on a six inch beam. It can also be of benefit to a machine operator, chauffeur or the like, to have learned to keep presence of mind, so that in case of emergency he may know how to act quickly. I hope that it is clear to all who read this, that I have nothing against physical instruction any more than I have against mental or spiritual instruction. But I don’t like the idea of competition in any of these fields nor in any other activity in our lives.

Competition provides us with a unique stimulus to perform to our very best according to Mr. Bykerk. Now I ask the question, “Is this a good reason for us to do our best?” It may be alright according the opinion of most people and our entire educational system may be based upon it, yet this doesn’t prove anything to me. We hear many voices now-a-days that say “our education is a force”. We also have an anti-trust law in our land.

Millions of people may be partaking in sports and undetermined millions may be spectators, but where is proof that society has received benefit of all this? Juvenile delinquency is alarmingly increasing and asylums are overcrowded, while we are clamoring for more recreation centers. What we need is not competition, but a sense of duty. And our goal must be our neighbor’s well-being and the glory of God. I Cor 10:31.

Samuel Johnson who was a very brilliant student himself wrote: “By exciting emulation and comparisons of superiority, you lay the foundation for lasting mischief, you make brothers and sisters hate each other!” But now let us go to the Bible for some light. In Gal. 5:19-20 we read: “Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, emulations, wrath, strife, seditions, heresies”. Emulate means, try to equal or excel, to rival. Nowhere in Scripture find we any admonition or exhortation to rival. In school, children must be taught to do their task as unto the Lord, and that principle must be practiced always through our whole life. Eph. 6. Then it matters not whether the participant has one or five talents, he will hear of the Lord “Well done”. We can play a simple game with the object to entertain each other, and be relieved of a certain strain on our mind, we follow the rule of the game, but winning is not our object. Then there is no contest but the purpose is
reached just the same. And so we can play all games not against, but with one another and give as many as like to play chance to partake; also shifting players so everybody gets exercise. Then we don't go outside the border of our churches no more than we take in any members in our church societies who do not belong to our churches. We can then open and close our games with prayer, and sing "Oh! how love I Thy law, it is my meditation all the day," just like our classes in school and catechism. Doing this we don't have to be afraid that we shall forsake our spiritual life for the well-being of our physical, and may hope for the Lord's blessing upon our doings.

But if we partake in competitive sports, we get an altogether different sight. Then some may have their name and picture appear on the sports page. We see cheer leaders who lead the crowd in offering incense of praise to their idols instead of their Maker. Among the cheerers we behold a minister hollering at the top of his voice, stamping his feet and wildly throwing his hands in the air, while angels weep and lemons laugh. How much more fitting it would be for a minister to lament when he beholds such a display of enthusiasm in contrast to the little effort that is otherwise put forth to strengthen the inner man. We see the forebodings of our doom. First Church, which is figured as having 192 families, cannot have a Choral Society anymore, nor can we have a Radio Choir in our neighboring churches combined. Singspirations are kept from dying by the attendance of older people, and must be held on Sunday nights like most other programs, if we desire an audience.

We hear much complaining about poor attendance and preparation for our Society meetings - To preach, do all things for the glory of God, and not to practice it, means nothing. Therefore years ago, the church did not allow her members to partake in competitive sports.

How the good ground tarnished!

Let us take to heart Gal. 5: 19-20 and let us not be desirous of vain glory, envying one another, but by love, serve one another.

Thank you, N. Dykstra

This section is always for the comments and opinions of the readers. Ed.
perience in actual life. On the contrary the unbelieving world excels in many things. Precious treasures have come down to us from the old heathen civilization... And if you consider your own surroundings, that which is reported to you, and that which you desire from the studies and literary productions of professed infidels, how much there is which attracts you, with which you sympathize and which you admire. It is not exclusively the spark of genius or the splendor of talent, which excites your pleasure in the words and actions of unbelievers, but it is often their beauty of character, their zeal, their devotion, their love, their candor, their faithfulness and their sense of honesty. Yea, we may not pass it over in silence, not unfrequently you entertain the desire that certain believers might have more of this attractiveness, and who among us has not himself been put to the blush occasionally by being confronted with what is called the 'virtues of the heathen?'

"It is thus a fact, that your dogma of total depravity by sin does not always tally with your experience in life. Yet, if you now run to the opposite direction and proceed from these experimental facts, you must not forget that your entire Christian confession falls to the ground, for then you look upon human nature as good and incorrupt;... regeneration is entirely superfluous in order to live honorably; and your imagination of the higher grace seems to be nothing else than playing with a medicine, which often proves entirely ineffectual. True, some people save themselves from this awkward position by speaking of the virtues of unbelievers as 'splendid vices' [this is a quotation from Augustine the early church father with whom also Kuyper does not agree, but who did deny that the wicked are capable of doing any good whatsoever, and that good can only come forth from a regenerated heart. — H. H.] and, on the other hand, by charging the sins of believers to old Adam, yet you feel, yourselves, that this is subterfuge, which lacks earnestness." pp. 121, 122.

After speaking at some length concerning the Roman Catholic solution of this problem, the doctor goes on and says, "Sin, according to Calvinism, which is in full accord with the Holy Scriptures, sin unbridled and unfettered, left to itself, would forthwith have led to a total degeneracy of human life, as may be inferred from what was seen in the days before the flood. But God arrested sin in its course in order to prevent the complete annihilation of his divine handiwork, which naturally would have followed. He has interfered in the life of the individual, in the life of mankind as a whole, and in the life of nature itself by His common grace. This grace, however, does not kill the core of sin, nor does it save unto life eternal, but it arrests the complete effectuation of sin, just as human insight arrests the fury of wild beasts. Man can prevent the beast from doing damage: 1st, by putting it behind bars; 2nd, he can subject it to his will by taming it; and 3rd, he can make it attractive by domesticating it e.g., by transforming the originally wild dog and cat into domestic animals. In a similar manner God by His 'common grace' restrains the operation of sin in man, partly by breaking its power, partly by taming his evil spirit, and partly by domesticating his nation or his family. Common grace has thus led to the result that an unregenerated sinner may captivate and attract us by much that is lovely and full of energy just as our domestic animals do, but this of course after the manner of man,... Where evil does not come to the surface, or does not manifest itself in all its hideousness, we do not owe it to the fact that our nature is not so deeply corrupt, but to God alone, Who by His 'common grace' hinders the bursting forth of the flames from the smoking fire. And if you ask how it is possible, that in such a way out of restrained evil something may come forth which attracts, pleases and interests you, take then as an illustration the ferry-boat. This boat is put into motion by the current, which would carry it swiftly as an arrow down stream and ruin it; but by means of the cable to which it is fastened, the boat arrives safely on the opposite side, pressed forward by the same power, which would otherwise have demolished it. In this wise God restrains evil, and it is He who brings forth good out of evil; and meanwhile we Calvinists, never remiss in accusing our sinful nature, yet praise and thank God for making it possible for men to dwell together in a well-ordered society, and for restraining us personally from horrible sins. Moreover,
we thank Him for bringing to light all the talents, hidden in our race, developing, by means of a regular process, the history of mankind, and securing by the same grace, for his church on earth, a place for the sole of her foot." pp. 123, 124.

This is probably a rather lengthy quotation, but is important in that it sets forth most clearly just exactly what is meant by the restraint of sin as taught by the theory does not become tedious, for Kuyper is of Common Grace. And even the quotation able to embellish his writings with many and fascinating illustrations, although one could wish that he would prove his point not by illustration and anecdote, but by some proof texts from the Word of God which are always strangely lacking. This is, however, evidently impossible to do.

The whole of his Stone Lectures are alarmingly bare of any Scriptural references.

Kuyper was not himself a member of the Christian Reformed Church, yet the whole of the three points was obviously taken from his writings with the possible exception of the general offer of grace.

It remains for us now to sum up the teachings of these men in a few sentences, and then to demonstrate how they shape a form of a world and life view with which they face the world about them. With this view we cannot possibly agree, and if we do, we do so only to our irreparable harm.

But this summary must wait, the Lord willing, till the next issue of the BEACON LIGHTS.

H. HANKO

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TRUTH VS. ERROR

What's To Be Done

REV. G. VANDEN BERG

In the last two issues of BEACON LIGHTS we have mentioned a few of the errors that have a tendency to creep into conventions and, when left uncombatted, mar what otherwise might be a good thing. We mean that conventions are designed to be and can be good in a three-fold sense of the word. Good they are in the sense that they are proper. "Behold how pleasant and how good that we, one Lord confessing; together dwell in brotherhood, our unity expressing" (Ps. No. 137). This is true, first of all, in the sphere of the local church and, further, inasmuch as possible, on the denominational level. Our conventions help us to achieve this latter ideal.

But conventions are also good in the sense that they are beneficial. There are definite fruits to be reaped and profits to be gained by active participation in conventions. We will withhold enumerating these practical and spiritual gains until a bit later while we cite only the fact here.

Lastly, but in no way the least, it may be said that conventions are good in the sense that they are in harmony with the will of God and, therefore, according to His Word. God delights in the youth of His covenant who find fellowship with one another in the truth revealed in Christ Jesus, His Son. It pleases Him in no small measure when the truth of His Word is faithfully expounded by His servants unto youth who, by the visible exercise of faith, absorb it unto the increase of a sanctified knowledge of Him. Upon such conventions He speaks His blessing. It is good to be there!

The question now arises, "How can we succeed in attaining the good of conventions and defeating every error that constantly lurks, waiting for an entrance where it may perform its destructive work?" This problem is not a new one. Essentially it is the same difficulty that confronts the church in every sphere of her labors. It belongs to the battle she is called to fight against "principalities, powers, the rulers of darkness of this world, and spiritual wickedness in high places" (Eph. 6:12). Youth must understand that her conventions are not merely times for fun but are a part of that perpetual and intense
battle of faith. Conventions involve a calling, an obligation, responsibilities and duties. How then can youth succeed in this calling and properly meet these solemn duties when they convene annually in convention? What can be done to help them in this endeavor?

In answering this question, we must not only remember but also be deeply conscious of our complete dependence upon the Spirit of Christ. We, of ourselves, can do nothing! Just as it was made evident again and again throughout the history of the children of Israel that it was God alone Who always fought their battles for them, so it must be evident to us that success in our conventions can only be measured by the evidence of the Spirit's presence and operation in our midst. If God be for us, who can be against us? No opposition of the forces of evil from within or without can possibly nullify His work any more than the efforts of mere man are able to accomplish it. If only we are made to realize this, we will never boast in our accomplishments but our glorying will be in the God of our salvation. We will not speak of our success but will laud His mighty operations of grace as He turns our sinful and humble efforts into monuments of His praise. We will then give thanks for the privileges and benefits received in convention, realizing our unworthiness of them. And, furthermore, such a consciousness will lead us to reverently approach the convention privileges, not to abuse them, but to use them unto His glory. That is the first step toward success and, if we mis-step here, the entire course we pursue throughout our convention will be one of error.

This truth, however, does not preclude activity on our part. On the contrary, it stimulates sanctified activity! It does not lead us to do nothing but it stimulates in us the desire to do those things upon which the blessing of the Holy Spirit will rest. We understand that the Holy Spirit does not operate mystically but works through means, — good ways and means, and not those of our carnal flesh. This knowledge tells us that the Spirit will not impart the blessing of conventions to us when we race around in our cars to no purpose instead of listening to a prepared exposition of God's Word. We may be assured that there will be no blessing bestowed through an essay, debate or song that is not given because of lack of preparation. We know that the business of the Federation, which is the business of all the societies, will not prosper under the blessing of God when, on our part, there is only indifference and lack of interest in Federation affairs. Even when we banquet, the food we consume, in greater or lesser quantities as the case may be, will not be a blessing unto us if we eat and drink only to satisfy our fleshly appetites. We need to remember the words of the apostle, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God". And so we can speak of all things!

What then can be done to attain success in convention?

Much in every way!

Not only is it true that every conventioneer is confronted with a God-given task to work for the success of our conventions but this calling rests as well upon parents, the home, societies, the church, the federation, board, the host society and all who are directly or indirectly related to our conventions. We have already intimated some of these obligations but we will have to wait until next time, D.V., to enlarge upon them and show concretely what we think can and should be done to eradicate error and to promote the interests of good... better... and the best in conventions!

G. VANDEN BERG

RECENT CONTRIBUTIONS
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Eight BEACON LIGHTS
HELP FOR BIBLE STUDY
Acts 23:31 to 26:32 (continued)

The Book of Acts
Paul at Caesarea, continued
REV. H. C. HOEKSEMA

B. Paul's Defense before Felix, 24: 10-21
1. How does Paul begin his speech?
   a. Is this the same type of idle flattery as Tertullus used?
   b. Is it merely a polite form of addressing one in authority?
   c. Or does Paul truly mean this, pointing to a reason why he might properly expect a fair hearing from Felix?
      1) What does Felix' long term of rule have to do with the case?
      2) Why does Paul want Felix to understand that he has only been in Jerusalem twelve days, or rather, that it is only twelve days ago that he arrived at Jerusalem?

2. How does Paul answer the accusations of Tertullus? 12, 13?
   a. What is one striking difference between the charges and the answer?
   b. Why does Paul in this connection mention concrete facts?
   c. Why does he flatly deny any possibility of proof?

3. How does Paul describe his own conduct?
   a. Whom does Paul worship, according to this testimony? Why does he mention this in the Roman court?
   b. What does he believe, vs. 14?
   c. What is the difference between him and his accusers, vs. 14?
   d. Wherein is the similarity between Paul and his accusers as to the resurrection?
   e. How does Paul explain his presence in Jerusalem? Why does he not mention that these alms were for Jewish Christians? vs. 17
   f. What account does Paul give of his activities in the temple?
      1) Why does he mention that those who set upon him were Asian Jews?
      2) What is a very strong legal point in his defense here? vs. 19
      3) Why does Paul even allow his present accusers to testify if they can of any evil he has done? vs. 20

4. How does Paul conclude his defense?
   a. What to Paul is the main issue in the case?
   b. Was he correct in this?
   c. Could this therefore be a matter for Felix to decide as between Paul and the Jews?

C. Felix' Decision, 24: 22, 23.
1. What is the meaning of "having more perfect knowledge of that way"?
   a. Where did Felix obtain this knowledge?
   b. Did Felix then have a rather clear insight into the case?

2. Why did Felix defer action?
   a. Whose testimony did he want yet?
   b. Did he not have this testimony already in Lysias' letter?
   c. Was not this sufficient?
   d. Was Felix acting properly at this time?
      1) Did he resume the hearing later, with Lysias present?
      2) What probably motivated Felix?

3. How was Paul treated during his imprisonment?
   a. Was this of any value to Paul?
b. Why was he treated this way?

D. Felix' Further Contact with Paul, 24: 24-27.
1. Why did Felix send for Paul and hear him again? vs. 24
   a. Who was Drusilla?
   b. Was she Felix' wife?
   c. Why were Felix and Drusilla interested in hearing Paul?
2. Of what did Paul speak to them?
   a. What is the meaning of the terms "righteousness, temperance, and judgment"?
   b. What did these have to do with the "faith in Christ"?
   c. Why did Paul speak particularly of these? Was he giving a lecture in theology? Or did his subject have something to do with his particular audience at this time?
3. What was Felix' reaction?
   a. Why did Paul's reasonings on this subject cause Felix to tremble? Study the character and history of Felix and Drusilla in this connection.
   b. Did Paul's discourse have any positive fruit in Felix? What was his way out?
   c. Did Felix learn any righteousness and temperance? What was he looking for from Paul? Where would Paul obtain money for a bribe for Felix? Would it not have been profitable for the church to buy Paul's release? Did Felix have any reason, from his dealings with the Jews, to think this possible and probable?
   d. How long was Paul kept in prison or in custody?
      1) Why was Felix replaced?
      2) By whom was he replaced? What is known of Festus?
      3) Why did Felix leave Paul bound? Why would he want to do the Jews a favor when he was leaving the governorship to another man?

E. Paul Appeals to Caesar, 25: 1-12.
1. Festus is confronted with Paul's case, vs. 1-5.
   a. What did Festus do very soon after he became governor? Why? vs. 1
   b. What did the Jewish leaders immediately do at this occasion?
      1) What prompted them to bring this matter up so soon?
      2) What does this reveal concerning the leaders' attitude toward Paul and the cause he represented?
      3) What plot did they still have in mind?
   c. What was Festus' reply?
      1) Why did Festus want Paul kept at Caesarea?
      2) If he stayed at Jerusalem for some ten days yet, could he not have held the hearing during this time?
      3) Was Festus possibly aware of the plot against Paul?
2. The hearing at Caesarea, vs. 6-12.
   a. When was this hearing held?
      1) When had the Jews come down?
      2) With whom had they come down? Is this significant?
   b. Of what did the Jews accuse Paul at this time?
      1) Why are not the charges mentioned in detail?
      2) What characterized all of the charges?
      3) Is the remark that they could not prove their charges a comment of Luke or is it historical record of the trial?
   c. What was Paul's reply? Is it any different than his previous reply?
   d. What was Festus' decision at this hearing?
      1) Why is he now willing to hold a trial at Jerusalem?
      2) Would this make any difference?
      3) What is revealed in this brief hearing of Festus as a judge?

(continued on page 12)
Our Young People’s Society consists of twenty-one members and we meet every Sunday afternoon. Our offices are held by Rev. H. Hanko as President, Roger Kooienga, Vice Pres., Bette Kooienga, Secretary, John Kalsbeek, Treasurer, and Chuck Kalsbeek, Vice-Secretary Treasurer.

The major part of our meeting is taken up with Bible discussion. We are now studying from Acts 20, and we find these discussions very interesting. Our after-recess programs are also interesting. They consist of papers read by individuals on topics assigned them or one of their own choosing. On February 1 we visited Holland Young People’s Society and Etla Kuiper gave her views of “Television.” Another paper was given by John Kalsbeek on the subject of “Racial Segregation”.

We have a party usually once a year and this year it was a tobogganing party held on December 20 at Creston Hills. After tobogganing we met at Hope School for refreshments.

We are thankful that we have this opportunity each week to meet together to discuss the Word of God, and have this truth which we love impressed upon us.

Bette Kooienga, Secretary
HELPS FOR BIBLE (Continued from page 10)

a. What is Paul’s reply to Festus’ question?
   1) What does he mean by “I stand at Caesar’s judgment seat…”?
      a) Was this already Paul’s statement of appeal?
      b) Or does Paul simply refer to Festus’ court as a lower tribunal of Caesar?
   2) What pointed challenge does Paul make to Festus?
   3) Is Paul willing to submit to Roman justice if properly administered?
   4) Whose judgment does Paul not want to be submitted to?

b. Why does Paul appeal to Caesar?
   1) Could he not have waited until after the lower court tried him?
   2) Was he not a bit hasty with his appeal?

c. What is Festus’ answer, vs. 12?
   1) With whom does Festus first confer?
   2) After this conference what decision does he make?
   3) Could anyone appeal to Caesar?

H.C.H.

NATURE STUDY

OUR DANGEROUS AGE

AGATHA LUBBERS

“FOUR HUNDRED MILLION years ago the spot where you and I are now standing may have been a coral reef in some warm inland sea which may have been a branch to the now cold Arctic Ocean.” In this manner one of the texts used in our own Protestant Reformed Schools introduces the unit on the “changing earth and the wealth within it.” And this is not so strange because there are no science texts today that presuppose that the earth and the entire universe is one grand creation of the sovereign God. The authors of these texts go out from the erroneous position that our earth and the entire universe is one grand creation of the sovereign God. The authors of these texts go out from the erroneous position that our earth and the entire universe is the result of many millions and some say at least a billion years of evolutionary progression.

YOUNG PEOPLE!!! We are living in dangerous days. We are living in days in which men “wax cold” and are not interested in the truth of a sovereign and creative God as He declares himself in the Holy Scriptures, the infallible Word of God. We should not be deceived by a seeming interest in the Bible but we should be able to recognize that much of the interest in the Scriptures is passing and meaningless because so many have been spoiled through the “vain deceit and philosophy of men.” So many have become enamoured with the “vain traditions of men and have followed after the rudiments of the world.” We too must beware that we do not yield to the deceitful temptations that the world presents with its vain philosophy.

YOUNG PEOPLE!!! We should be aware of the warning that Christ gives the church as he speaks about the perils and dangers of these the latter days.

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” Matt. 24:24

One of the perils of these last days is that pernicious error denominated by the term evolution. This is a theory which will not recognize the truth of Scripture concerning the creation of the world by the Word of God. This theory is made even more dangerous today in its “watered down fashion” known as “period theory.”

In this article I propose to write on the problem of evolution. I believe that we should have a knowledge of what we are combating and what we must fight against.
if we are to be well-equipped Christians in this world of sin.

I will present two fantastic theories that have been posited by unbelieving scientists to prove the existence and evolutionary development of the solar system and our earth as part of the solar system. These scientists will have nothing to do with a God who created by mighty acts the world in six days as it is recorded in Genesis 1.

**NEBULAR HYPOTHESIS**

In the 18th century a Frenchman, Pierre Simon de Laplace, advanced a theory that he called the Nebular Hypothesis. This theory was advanced by him because he thought this was a solution to the problem of how the solar system came into existence.

Laplace believed that the sun and all the planets were formed out of a cloud-like mass of intensely heated gas. Gravitation or the attraction of the different parts of this intensely heated mass for each other caused the nebula or cloud-like formation to take on the shape of a globe. Gradually this globular mass of gas condensed and became smaller.

Meanwhile the speed of the rotation of this globular mass increased. The whirling motion of the mass tended to make it flat at the poles. This continual contraction at the poles caused rings of nebulous matter around the center to become detached and to be thrown off into space, much like the rings of the planet Saturn.

The detached matter eventually collected into a globe which continued to revolve around the central nebula, as the moon revolves around the earth.

This theory which was intended to explain the existence of the solar system (the system of planets, meteors and comets that revolve around the sun) is no longer accepted and believed by astronomers. It is one of those passing and now supposedly disproven theories. It was accepted, however, for about 100 years but this Laplacian theory has become extinct only to be replaced by the Planetesimal Theory, which is of more American origin.

**PLANETESIMAL HYPOTHESIS**

The Planetesimal theory was advanced by Thomas Chamberlain and Forest Ray Moulton of the University of Chicago. They did not believe that the Nebular Hypothesis correctly explained the existence of the planets and of the entire solar system and so came up with a theory of their own.

The Planetesimal Hypothesis also makes no attempt to explain how the stars came to be where they are but only attempts to explain the existence and origin of the solar system.

According to the Planetesimal Hypothesis of Chamberlain and Moulton millions and perhaps billions of years ago, a star larger than our sun passed close enough to the sun to pull an immense cloud of matter out of the sun by gravitational attraction. This ejected material was like a "streaming knotty pair of arms of nebulous matter shot from the sun and curved into spiral appendages about it by the joint pull of itself and the passing star." In other words, the matter was pulled after the star, but at a certain distance the pull of the receding star and the pull of the sun became balanced and the material ceased to follow the star. The effect was that the more the passing star receded, the less pull it exerted on the streams of matter and the more they were held by the gravitational attraction of the sun in the place they were located.

The larger knots on the spiral arms of matter became the center or nuclei of the individual planets that now circle the sun. These nuclei gradually fell into fixed orbits about the sun, and grew larger by pulling to themselves the scattered nebular material. This scattered nebular material was composed of swarms of dust-like particles called planetesimals, which revolved in their own orbits. Often these smaller planetesimals collided with the larger bodies just like meteorites fall into the earth now and the planets slowly grew therefore by gathering these tiny "dust-like" planetesimals. The smaller nuclei also gathered particles, and became the satellites of the planets or the small planetoids that are still circling the sun. In time all the scattered material was gathered in by the larger bodies, and the solar system took its present form.

Now the earth as one of the planets of the solar system was ready for occupancy...
and the process of organic evolution was ready to begin.

**ERRONEOUS THEORIES**

Fantastic and erroneous theories, don't you think? But remember, only theories!

I need not comment at great length on what I have written. I believe that it is quite evident that both the Nebular Hypothesis and the Planetesimal Hypothesis are contrary to everything that Scripture has to say concerning the origin of the solar system. These theories are certainly part of the "vain deceit and philosophy of men."

We should also observe that the unbelieving scientist gives no evidence for the origin of the stars which are in the universe. He simply assumes their existence as we saw when we examined the above theories. The origin of the great stars and the sun itself is simply accepted as a matter of fact with no seeming qualms of conscience on the part of the formulators of these notions. It seems to me, that the theories fall by virtue of this fact.

It is often said that the evolutionist creates more problems than he solves. Here we have a striking example of just exactly such a situation.

**A WARNING**

We must beware, however, that these adapted theories are not "fed" to us by "Reformed" Christian teachers. We must be watchful that we are not told that God could have used these means to create the universe in long periods of time. Such a notion has become popular in our day in the attempts to make the Bible fit science, or scientific theories. Even such explanations must be understood to be false because they are contrary to all Scripture. Explanations of this kind are so much camouflage, it seems to me. We must consistently maintain that everything, science included, must be subservient to the Word of God.

**A SOLUTION**

As Christians we know that all these problems are solved when we say by faith:

O Lord, how manifold the works In wisdom wrought by Thee;
The wealth of THY creation fills The earth and mighty sea.

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**PENCILS AND CHALK**

**Word Attack Methods**

**MRS. H. VELDMAN**

Teachers of pupils in the primary grades have a tremendous responsibility. On them is placed the difficult task of giving a proper fundamental foundation for READING. A child without such a foundation is a pathetic figure.

A person needs only a little understanding of words and he will discover the English language presents many problems. He cannot be satisfied with sight or memory reading. He must have some way of attacking new "fields." Why not introduce him to PHONICS?

Phonics is the study of sounds. The phonetic ideal is a language in which every spoken sound is represented by one letter and only one. No language has reached this ideal, although Spanish, Italian, and German are closest to it.

The words of the English language follow no set rules. One reason is that English has borrowed so much from other languages. Accent marks are usually dropped but the pronunciations are kept, e.g., cafe. A second reason is that ideas about correct pronunciation have changed. Hundreds of years ago printers decided on English spelling but speech has continued to change the sounds. Around 1700 the word "join" was pronounced "jine" to rhyme with "dine." "Been" has been pronounced bin, ben, and bean. "Soot" was pronounced "sut" (but).

Fourteen
Long ago educators were phonic-minded. Then, for a time, phonics were more or less incidental. Recently, however, the pendulum is swinging back to systematic phonic lessons. I agree with those who advocate acquainting the child with various ways of attacking words. I think it has been proved that phonics help the child read more accurately, enunciate more clearly, and attack strange words more effectively. Let no one think a simple task awaits those who desire “A Johnny who can Read.”

There are many ways to attack words. Ear training is a necessity. Children must learn to hear initial and final sounds. Later medial sounds can also be distinguished. Digraphs (ch, sh, wh), consonant blends (sn, scr, wr), and endings for base words are parts of words that appear time and again in reading material. A child must master the difference between wh and th. If not, he will continue to say “when” instead of “then,” “where” instead of “there,” etc.

Every vowel has various sounds. For the young pupils, knowing the long and short sounds is sufficient. Many exercises should be given to train the eye and ear to detect these differences.

Knowledge of family words (words having the same endings, as ake, all, ail) proves of value in attacking words. It is worthwhile to take an extra ten minutes at the end of a science lesson to find family words on a certain page. It is surprising how many words of this type are encountered. It is also beneficial to dictate sentences with family words (Keep the sheep away from the deep water). Words that rhyme with a certain word can also be dictated (train, sprain, pain, chain). When a teacher checks these papers, she can readily detect which pupils are unable to write the sounds they hear.

Children enjoy receiving lessons with pictures of various objects made by the teacher. Under the pictures they must write the first letter of each word. At times similar pictures can be used and the pupils must write the first two letters of the words to name the objects.

It is important to use the new words of a lesson in unfamiliar surroundings. Hence, it is worth the effort to make original stories, or sentences, on the board. Pupils enjoy discovering their new words in unique settings. New words may also be listed on the board. The class will undoubtedly be happy to add words that rhyme. Or, parts of new words on the board may be completed by adding initial or final consonants or blends. Prefixes and word endings should be pointed out at various times because it is essential for a child to recognize base words. Compound words present another form of attack.

An instructor, thinking she has given sufficient drill and having used various methods mentioned above, is often disappointed when a paragraph test is given. By this I mean writing out original stories of one paragraph for each method of word attack. In one paragraph endings are called for because blanks must be filled in when this type of work is given. In others a child is requested to furnish the necessary blends, endings, prefixes, or digraphs. Though this method may be another way for the teacher to detect unexpected weaknesses, it is a means to teach the child that much effort is required in the learning of speech sounds. Having no difficulty in recognizing or associating sounds with parts of words he sees in printed form, a certain child may need many lessons before he can independently furnish the symbols required in the blanks. After having had a few of these tests, many children are fascinated by them. To a few this type seems to remain a drudgery.

I came across a sentence recently which made me think that the English language must be saddled with more than 13% irregularly spelled words. “Though he pulled through a cough and hiccup, he still had a rough night on a bough” contains six different sounds spelled the same.

Good readers are not only desired in the schoolrooms but also in the church. Good readers do not make good society members but good society members are usually good readers. Catechism instruction is a means to help children take their places in the midst of the church. Does it take much imagination to know reading is a very important tool?
It is amazing how quickly one becomes accustomed to insane ideas.

What is essentially foolish and, at first, appears absurd, is repeatedly brought before our attention as really good and expedient and practical and indispensable and necessary and very desirable; gradually it turns our head, changes our judgment, our valuation of things and soon has captivated us entirely.

One of these insane ideas, that have gradually but quickly and surely turned our minds is that our covenant-young-people need amusement.

Think seriously, think again, and you will agree that it is only a crazy notion.

Only refuse to believe all that is presented to you and to be dragged along with every new movement under the sun, only maintain that you have theunction of the Holy One and that you have no need that any teach you, and then judge of the statement: young people must amuse themselves, and you will agree in the light of Scripture, that the notion cannot have its origin in the Church of Christ, but must have originated in the world, that its source is not to be traced to Jerusalem but to Babylon.

Surely, in the world, where God's covenant is unknown, one expects such a view of life. Life is brief! One lives only once! And youth is the springtime of life. In his youthful days one cannot be expected to look serious all the time. It is the time of joy and pleasure and hilarity! The time of fun and amusement! Soon enough comes the more serious time of life. Let the young folk, therefore, eat and drink and be merry. And especially the youth of today, in the modern world, needs enjoyment and amusement.

One is not surprised at such language from those that seek the things that are below.

But in the Church?

Among the people of God?

How come that similar language is heard among them today and that the problem and the amusements of the young folks has become a very serious one?

Well, you see, it has been constantly preached.

Social reformers, pedagogues, wise men and learned and even divines look very serious and profound, learnedly speak of the special characteristics and needs of modern youth, of the Problem of the Age of Adolescence, etc.

People begin to listen. Who is bold enough to reveal his ignorance by gain-saying men of learning with D.D.'s, Ph. D's, and other mysterious tokens of wisdom and learning behind their names?

Solutions of the serious problem are offered.

Seeing that young people are naturally full of life and surely will have fun; seeing further that the world beckons them on every side and provides all sorts of much-wanted enjoyment for them; seeing finall that they will surely be led into the world— if we do not introduce something into the life of the Church that will counter-balance the tempting power of the world, we must provide for them amusements ourselves.

Thus, gradually, the Church begins to practice the precepts of the wisdom of the world.

First, instead of edifying and instructive programs, silly socials and hilarious banquets are introduced, where one fairly bursts with laughter, opened with prayer and closed in the same manner, to ask the Lord for the forgiveness of premeditated sins, for which the participants prepared themselves weeks in advance!

Next come very imperfect imitations of the theatre, pageants, dramas, moving pictures and the like, carefully introduced by some specimens that present a religious appearance, not to give the more serious-minded in the Church too sudden a shock.

Soon it is argued that the body of our young people must have careful attention and athletics, ball-games, swimming-pools, bowling alleys and pool-tables are intro-
duced, all for the development and enjoyment of the covenant-youth.

And presently you will find that people accustomed themselves so thoroughly to the notion that young people must amuse themselves and fun of some sort must be provided for them, that the Church in its largest gathering, the Synod, sits wise and discusses the very serious problem: How can we provide wholesome amusement for the young folks?!

And it is, by then, forgotten that the whole idea is insane, never originated in the Church of Jesus Christ, finds no item of support in the Word of God, but was originated by the powers of darkness to lead the youth of the covenant straightway into the world and to hell!

I would appeal to our young folks not to listen to this false philosophy.

If you will think again, you will deem it an insult to your Christian manhood and womanhood, that the Church actually considers your chief ambition to follow after vain amusements.

Do not misunderstand me.

I do not mean that you must pass through the world with heads bowed low, yes closed and faces so long "that you could eat oatmeal out of the end of a gaspipe," as Billy Sunday has it.

There is undoubtedly a place in our life for means of relaxation, for real enjoyment.

But I mean in the first place, that it is surely contrary to the Word of God to present matters as if amusement and fun were the chief thing in your young lives, so that it becomes a serious problem how to satisfy the craving for entertainment. That is not true. It is certainly contrary to Scripture, contrary to your calling as covenant-children of Jehovah, contrary to your relation to Him and to the world in which you have been placed to be children of light.

And I mean in the second place, that our joy must be Christian, that even in moments of entertainment and relaxation our calling remains to be children of light. Our pleasures must be able to stand the unchangeable test of the Word of God.

Young men! thus Scripture says, you are wrong! You have overcome the evil one!

That means, that the world is no theatre and no playground, but a battlefield, and that we have our fight not against flesh and blood but against principalities and powers, against the spiritual wickedness in high places. That means, not that you are strong in body and have a well-developed muscle. That is very good. I like to see a young man that is also in the physical sense of the word strong. But it is not the main thing. Physical exercise is for that reason worth but little. It can have but a small place in our lives. It does not prepare you for the main battle. You cannot fight the devil with your powerful fist. But it means that you are strong in spirit. It signifies that the fear of God is in your hearts, that the love of God is poured forth in your souls, that your minds are enlightened by the grace of God, that you are well founded in the truth, in the principles of the Word of God, that you understand the world in which you live and are well able to discern between the powers of darkness and the light in Christ, that you have put on the whole armor of God and are able to stand in the evil day.

Young women, you must adorn the truth! It is your calling, in the light of the Word of God, not to follow after the vain fashions of the world, to become transformed according to the manifestation and form of this world, but to be an example of true Christian modesty and beauty and virtue!

What do you need?

Not chiefly amusements, but edification. Instruction in the Word of God. Being well-founded in the truth, you will be able to fight the good fight unto the end that no one take your crown.

You need the Word of God.

By giving heed to your way according to that Word you will cleanse your way.

The times in which we live are serious, in many respects more serious than any former age. The world develops in its own direction. It opposes the light not with open persecution, with sword and fire, but it introduces itself to you in many of its forms as Christian. We have Christian plays and Christian movies, Christian ball-teams and Christian athletics. There is a good deal of Christian devilry in our day which is deceiving.
All the more reason why you must be strong.
Youth is above all the time for preparation. The thing you must prepare yourselves for is not to be able to win in a game, but to have the spiritual victory in the battle of faith.
Hence, instead of giving your chief attention to amusements and fun, I pray you, search the Scriptures!
Development in the truth of the Word of God must be the chief aim of your societies.
Study the Word!
Study it for Catechism. Study it in your societies. Study it at home. You need it more than ever.

Dear Friends,
The Federation Board has had three meetings since you heard from us last. Two were held in First Church and one was held in Hope. The one in Hope was a very memorable one. Being locked out of the kitchen, we managed to obtain some cups so we could drink our coffee, but those who had to have sugar and cream were forced to use their pencils or fingers for spoons. We were also entertained by a new member, a mouse running across the floor. It didn't take him long to decide that he didn't enjoy our company anymore than we did his, so we opened the door and he left.

Much business was accomplished at these meetings. It should be of interest to all that the Board has approved the dates of the Convention, August 18, 19 and 20, and the Theme of the Convention, CHRIST, OUR LIFE: I. Its Meaning. II. Its Proof. III. Its Benefits. The Loveland's newly organized Young People's Society expressed its desire to become members of the Federation, and Kalmazoo, too, has shown interest in becoming members. It was decided that the office of Regional Staff Writers for the BEACON LIGHTS be abolished, since the “Church News” has taken its place.
The major item of business was approving a Constitution for the BEACON LIGHTS Staff. After much searching, the Board finally concluded that the Staff was never governed by a constitution. Jim Jonker, who was chairman of this committee, did an excellent job and through his efforts, we feel that the staff is governed by a good constitution, each member knowing his specific duty.
So from now until the next time... Remember the dates of the Convention, August 18, 19 and 20 and start planning today to attend. It will be worth your while.

Yours in Christ,
The Federation Board
by: Karlene Oomkes, Secretary

The Federation Board Report
NEWS FLASHERS

Loveland—"What rich graces for ONE day!" is a remark on the Loveland bulletin. It continues: "Certainly the whole day, this Sabbath, reminds us of blessed Calvary! This morning we attend the table of Communion; this evening the applicatory word will picture the Savior instituting His supper with all its blessed implications."

I think this is an excellent way of stating that the evening service on communion Sunday is as enriching spiritually as the morning service.

We are eager to see what the results of the March 23 meeting for all those interested in a Christian Day School will be for Loveland. There is no Christian School at all in the locality at present, and there are no other churches in the area to help promote this cause.

Adams School presented a very interesting Easter program in First Church March 19. The message was forcibly brought to the minds of listeners, and God's people were once more assured that the wanderings in this wilderness of sin will surely lead us home, to the heavenly Canaan.

First Church, Grand Rapids—On the Sunday before the Lord's Supper was celebrated, Mr. and Mrs. F. Dykstra, Mr. R. Schipper, Donald Pastoor, Daniel Meulenberg, Arthur Bult, Jr., and Kenneth Vink made public confession of their faith during the evening service.

A change was made in the worship service at First Church. All collections taken during the services are now taken without congregational singing. The purpose is to recognize the sanctity of both the offertory and the congregational singing. During the collection the organist plays a hymn or alter tune and everyone has the privilege of singing it softly to himself, if he so desires.

Lynden—Our Lynden Church celebrated Prayer Day on March 4 instead of March 11 because on that date their pastor was in Redlands. Rev. Harbach was with the Redlands congregation March 8 and 15, and then he attended Chassis in South Holland on the 19th.

Pastor Harbach spoke in the Christian High library to the Mothers' Club on the topic: "Understanding and Teaching the Five Points of Calvinism to our Children."

Randolph—It seems that Randolph has a special collection each Sunday for some worthwhile cause. On March 8 the special collection was for the Protestant Reformed School Society in Randolph, I presume.

Oaklawn—Rev. Vanden Berg has received and is considering the call extended to him by the congregation of Redlands. Rev. H. Hoeksema lectured in Oaklawn on March 17, on the subject: "The Virgin Birth and the Natures of Christ." This lecture was sponsored by the Men's Society. Some weeks before this, the Men's Society met with South Holland's Society and discussed the subject: "Evolution, Science, and the Bible, and the Age of the Earth." This discussion was introduced by Rev. H. C. Hoeksema.

SOCIETY ACTIVITIES

Oaklawn Society has been enjoying after recess programs consisting of a discussion on current events and an essay on: "The Christian philosophy of life."

They also report the following regarding CONVENTION PATRONS.

Churches  % In Patrons

<table>
<thead>
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<th>Church</th>
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<tr>
<td>Creston</td>
<td>15%</td>
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<tr>
<td>First, Grand Rapids</td>
<td>14%</td>
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<tr>
<td>Holland</td>
<td>14%</td>
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<tr>
<td>Hope</td>
<td>7%</td>
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<tr>
<td>Grand Haven</td>
<td>25%</td>
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Southeast ........................................ 4%
Southwest ...................................... 7%
Doon ............................................. 4%
Edgerton ....................................... 5%
Oaklawn ......................................... 44%
Pella ............................................. 33%
Randolph ....................................... 8%
South Holland .................................. 19%

% In Contributions No. of Patrons
46% .................................................. 2
39% .................................................. 25
43% .................................................. 2
18% .................................................. 3
42% .................................................. 3
6% .................................................... 2
22% .................................................. 3
4% .................................................... 1
11% .................................................... 1
175% ............................................... 7
167% ................................................. 1
50% .................................................. 1
55% .................................................. 8

Churches not listed have, as of March 14, not contributed. The total number of patrons is 60, and the total received in money is $176. The above figures are based on $1.00 per family as the standard. Thus, if a church had 16 families then $16.00 would be 100% in contributions. (If you discover a mathematical flaw in the above computations, don't blame me. The Einstein who compiled the figures lives in Oaklawn.)

Holland Y.P.'s Society enjoyed a paper by Glen Windemuller on "Religious Beliefs of Youth".

WE EXTEND OUR CONGRATULATIONS

to Mrs. F. Faber of First Church who celebrated her 87th birthday March 19. Mrs. Faber is in good health and attends church regularly.

to Mrs. J. Rottshafer, also of First Church, who celebrated her 93rd birthday February 19. Mrs. Rottshafer celebrated by going out for dinner with her children and grandchildren.

to Mr. and Mrs. Edw. Bylsma who celebrated their 62nd wedding anniversary March 4. They express their gratitude to God who has spared them for each other these many years. They are members of First Church.

to Rev. and Mrs. A. Mulder, Kalamazoo, who have their third son, and

to Rev. and Mrs. H. Hanko, Hope, who have their fourth son.

to Mr. and Mrs. John Trieenberg, Jr. who were joined in marriage March 6. They are from our church in Kalamazoo. The wedding took place in Falmouth, Mich. Mrs. Trieenberg is the former Janiece Bun-ing.

to Mr. Gerrit Bergeima who celebrated his 85th birthday March 11. He still lives alone and considers himself "too young" for the Holland Home. He reads and enjoys the Beacon Lights and attends First Church twice each Sunday.

to Rev. H. Hoeksmma who celebrated his 73rd birthday March 13. Rev. Hoeksmma has been pastor of the First Church flock for over 35 of those 73 years. His sermons have always been thorough expositions of the Word of God which could be taken in by both heart and mind. Now in his declining years, as he himself comes closer to heaven, each sermon seems to bring heaven a little closer to us.

WE HAVE TO TELL ABOUT OUR SERVICEMEN

PFC. Robert Haak, who has spent the last two years in the army, was welcomed back to his church home at Oaklawn. The congregation is planning a special program and social evening to welcome him home formally on April 10.

Pvt. Sid Stellinga was discharged from the armed services this past month. He was welcomed back into the congregation at Doon.

John Blankespoor, also from Doon, returned the 9th of March from his basic training in Texas. He is now in the Air National Guard and must report two days each month until 1962, at the Sioux Falls Air Base.
We are told to let our light shine, and if it does, we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't fire cannon to call attention to their shining—they just shine.

D. L. Moody
Announcing . . .

A Special Mass Meeting
Commemorating

This year is the 450th anniversary of the birth of "the greatest theologian and disciplinarian of the great race of reformers." "The Institutes of the Christian Religion, constitutes a landmark in Christian theology. It is not only a systematic presentation of Protestantism; it forms the doctrinal basis of Churches of the Reformed faith." We are also happy to be able to help celebrate this 400th anniversary of the definitive edition of his notable work.