BEACON LIGHTS

For Protestant Reformed Youth

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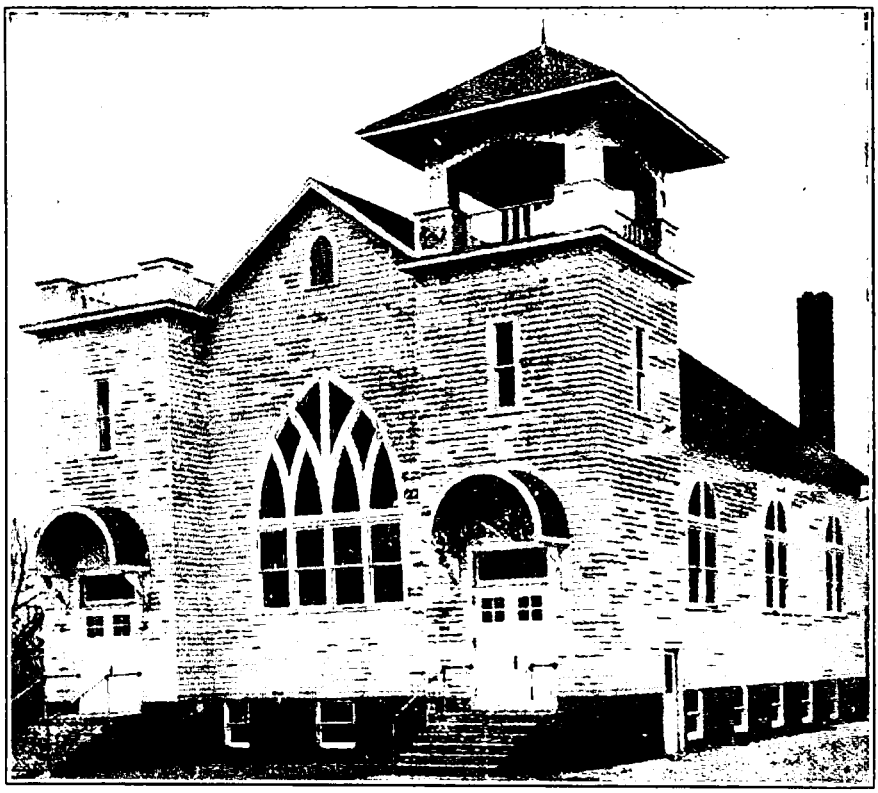

ROOSEVELT PARK PROTESTANT REFORMED CHURCH
Site Of The 4th Annual Convention
DATE:—August 26, 27
"WE'LL SEE YOU THERE"

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Editorials. . . .

by the Rev. C. Hanko

Tempus Fugit

This issue of Beacon Lights marks the close of another season of society activities.

The summer with its warmer weather and longer days lends itself rather to outings and vacations than to meetings in stuffy rooms and work for the society. Even societies that meet during the summer months generally experience a lull in the zealous efforts that have been put forth during the winter season. A break in the routine seems to agree quite favorably with all of us.

But now that another season has flown by, we do well to pause a moment for retrospection. Before we place the society in the background for a while and pack away another volume of Beacon Lights with any other society material that we wish to save for future reference, let's hold an inventory of ourselves by asking ourselves a few pertinent questions.

Has the season been a pleasant and profitable one? I hope so, but the answer remains for you. If so, could it have been even more enjoyable and more profitable for yourself and all concerned? And if not, what was the trouble?

Before answering it might be well to place another question of a more personal nature. Have I gotten out of the society all that I could expect? Or do I sense a feeling of disappointment, possibly even of discouragement?

And those questions hinge entirely upon still another question: Have I put forth my very best effort to put into the society all that I could? Was I always intensely interested in the welfare of the society, keenly aware that I was a part of the group, always prompt and fully prepared to do my share of the work? Or do I have myself to blame for any lack of interest that might have been evident?

Yes, we may well thank God for the privilege of meeting together from week to week as the Covenant young people of His Church to be engaged in His service and to be spiritually edified together. But we must also confess that we have besmirched that work with our sins and our failures. The past is done and gone, but by God's grace we look forward to another new season.

* * * *

Looking ahead we all anticipate the one great, outstanding event of the year, the 1942 CONVENTION to be held in the Roosevelt Park Church of Grand Rapids, Michigan.

We have made that a red letter day on our calendars.

Though even that event is somewhat overshadowed by the war-clouds that hang over us. Some of the young men, who have been called into service, will not be with us this year. Although our thoughts will be with them and their thoughts possibly with us, their presence will be missed. Others who must come from a distance may be unable to attend because of the present tire ration. Although we realize that the young people of all of our churches will not readily pass up this all-important event, it will nevertheless be difficult, if not impossible, for some to meet with us.

With a view to these things, should we call off the Convention for this year? The question has been raised by more than one. And if the Convention were merely an outing or an occasion to give ourselves a "good time" the question might well be considered. But past experience has taught us that this is not the case. The fourth annual Convention promises to be instructive and edifying as well as serving to strengthen the bond of unity that unites us in a common cause. We need that now as much as ever, and even more. And the very thought of postponing this convention immediately places us before the question whether conditions will be more favorable next year or the following. It might mean that we would be forced to discontinue the conventions for the duration of the war. We do not know what lies before us, but that is the more reason why we should go through with our plans for this year. And I am sure that as many as possibly can will rather give up other, less important pleasures than fail to attend the Convention.

Only time can tell what is in store for us at the Convention, but we do look forward to it in eager anticipation, and already we hear the clarion call: "We'll see you at the Convention".

* * * *

Tempus fugit. Time certainly does fly. Those who have been busy with the publication of Beacon Lights during the past season can hardly realize that another volume has reached its completion. Unanimously it is agreed that we have enjoyed every moment of the work and are highly pleased with the reception our magazine has received among both young and old. The interest has grown rather than slackened, the subscriptions are still climbing steadily, so that we are more assured than ever that Beacon Lights is here to stay.

Already at this early date there is a buzz in the bee-hive of the publication board. They are busy formulating plans for the new season. Plans which are to be presented at the next Convention so that all will be ready for a flying

start when our season opens again next fall.

We wish to take this opportunity to thank those who have given their time and efforts towards our paper during the past season. Particularly Rev. P. De Boer who faithfully supplied the well worked out Bible outlines, but also all those who contributed their part. We also thank all the subscribers and readers for their splendid cooperation, without which all efforts would have been in vain. We still appreciate your criticisms and remarks, which will serve toward a better paper. And we solicit your whole-hearted cooperation for the future.

May the blessing of our Covenant God rest upon you and upon your society and fit you for your place and calling in His Church.

Don't forget: We'll see you at the Convention!

The What of Catechism

By this time the Catechism season has once more drawn to a close, but the subject is as vital as ever. After having discussed the "how" of Catechism and the "why" we should also ask about the "what". That is, what is the subject matter that is taught in the Catechism?

The answer seems simple enough. What could possibly be taught in the Catechism besides the contents of the Word of God as revealed to us in the Scriptures? There is definitely but one text book throughout all the years of Catechetic instruction, and that book is the Bible.

But, upon a second thought, the matter is not so simple after all. We well remember that ever since we were inducted into the Catechism as little children "question books" played a prominent part in our lives. Questions and answers had to be learned, and the answers verbally recited in class. Texts from Scripture may have been memorized, but always in connection with the lessons in the books. Also the discussion of the lessons in class became more complicated as we advanced into higher classes. First we enjoyed the "stories", but soon these stories were placed in chronological order and in relation to each other. Dates had to be learned, facts were interpreted, and the historical accounts of Scripture began to take on a particular significance. As we grew older doctrine was introduced, new and strange terms were met, and definitions had to be memorized. No doubt, there were times when you were bored by some lengthy and detailed discussion in class on some point of doctrine which was so all-important to the minister and yet seemed so entirely non-essential to you. While he was explaining and refuting some false

doctrine of which you had never heard, your mind may have wandered and you slyly stole a glance at your watch from time to time, even secretly struck it against the palm of your hand or held it to your ear to make sure that it was still running.

How different the Catechism is from the society, and how different the instruction from any other instruction in the Word of God.

Why this difference?

Simply because Catechetic instruction is the ministry of the Word to the Covenant seed in the Church, and must, therefore, serve to instruct the youth in the truth of God's infallible Word.

Sin has made that instruction doubly necessary. The devil preys upon our sin-darkened hearts and minds by introducing the lie and making us enemies of the truth of God's Word. By nature we are only inclined to always oppose and overthrow the Scriptures, for the biggest heretic is our own sinful heart.

Sin has also been the cause for heresies that arise in the Church. And with heresies came persecutions. The Church has often been called to fight bitterly in order to maintain her faith, even to suffer and to bleed for the sake of the Truth that was precious to her. But through it all Confessions were born. The Church found it necessary to concretely express the truth of the Word of God overagainst the lie and to make that truth her personal confession, so that she could present a united front against every assault of the foe.

We have some very beautiful examples of that in Scripture itself. One of them is found in 2 Timothy 2:11, "It is a faithful saying: For if we be dead with Him, we shall also live with Him". Paul had written to the church in Romans 6:9, "Now if we be dead with Christ, we believe that we shall also live with Him". The Church had taken this word to heart and had learned to understand its significance especially in the face of persecution, and therefore made it a "faithful saying", a confession arising out of the heart of the believers. It was confessed through tears, "For if we be dead with Him, we shall also live with Him", and that confession spoke volumes, even as to the faith and hope and doctrine of the Church.

Those confessions which have arisen from the heart of the Church through the work of the Holy Spirit throughout the ages have become our heritage. The truth they profess must become part and parcel of our souls, that we, too, may become thoroughly equipped to recognize and withstand every wind of heresy, no matter from which direction it blows. Only in that way can we remain firmly founded on the Truth of the Word of God.

China. . .

by Mr. Jack Boelema.

425,000,000 people live in China! This is the largest number of people in one country of the world. No where else in the world are there so many people of one race grouped together in a single nation. In fact, one-fourth of the people on earth live in China! These millions have tilled the soil, have built cities, and have been civilized from very ancient times.

Let me say at the outset that we may not say these millions are queer or funny. Their favorite delicacies are not rats and snakes. They surely do eat other things than rice: there are people in north China who do not know what rice is. Neither are all the Chinese laundrymen. But you are right when you say the Chinese are different: to you they seem to do things backward. When one Chinese meets another, he shakes his own hands. They eat with chopsticks instead of forks. Men do the washing and the women operate the boats. The lines of their writing begin at the top of the page and read down, instead of across; and the first line is at the right side of the page instead of at the left. But remember, they think you do things backward, for the very simple reason that their country had these adopted customs for centuries! They are the oldest nation in the world. Before Solomon built his temple these Chinese of yellow skin and almond-shaped, slanting eyes had a long civilization record of their own.

GEOGRAPHY

The Chinese Republic is divided into four divisions: China Proper, Tibet, Sinkiang, and Mongolia. China proper, that is real China, is the place where most of the millions of people live. It is the heart of the country and claims control over the other provinces. Tibet is a mountainous plateau 15,000 feet above sea level. It is a cold and dry region. The Tibetans are inseparably connected with the Yak, an animal of long hair, white or black, giving rich milk. Sinkiang is a desert with a few oasis. It is very sparsely populated. Most of

Mongolia is the Gobi Desert. On this Sea of Sand life a few nomadic people.

China and her rivers cannot be separated. The rivers are an integral part of the Chinese life. The rivers of China build, feed, and kill. There are three of these great rivers with many tributaries, all crossing from West to East where they create fine deltas and flood plains. The River Hwang is in the north. It is often called "China's Sorrow" because of the enormous floods it has caused. Hwang means yellow, and the color yellow is obtained from fine, yellow soil called Loess, blown from the Mongolian deserts. It is this Hwang or Yellow River that gives its color to the Yellow Sea. The Yangtze River is the "Great River" to the Chinese. It is 3100 miles long and is the main commercial artery of China. Ocean vessels can go about 680 miles up the Yangtze River: from this place natives pull barges by means of ropes to a point 1750 miles from the ocean. The Si River, meaning West River, occupies South China.

These water-ways are jammed with boats as our city streets are with cars. There are farmer's boats, beggar's boats, fishing boats, and even pirate boats. Some of the boats are Junks, which have sails, and others are Sampans, somewhat of a houseboat, poled by manpower. Thousands of China's poor live on water: people are born, grow up, marry, and die in their river homes. Little children play with homemade life-preservers on, just in case they should fall into the water. Small farms or gardens are made on these boats, and it is not at all uncommon to see a pig or a flock of chickens or ducks living with the family. Land in China is scarce and precious; hence river life is necessary.

These three rivers neatly divide China into three geographical regions. The Hwang River gives the northern part of China a great pertile plain. The Loess soil is splendid for agriculture: it is rich from top to bottom. Rainfall is light in this region and very uncertain. The winters are cold. This area is in the latitude of wheat, corn, and barley. Here the Chinese do not know what rice is. Peking, the former capital, has a climate almost like that of Omaha, Nebraska. The Yangtze River is in Central China. This is the land of rice, beans, and cabbage. It is this river highway, with many cities on its banks, that may some day become one of the great industrial regions of the world. South China with its heavy seasonal rains and tropical climate, is naturally suited for the raising of rice. The Si valley is also noted for oranges, tropical fruits and tea. The entire country of China is directly influenced by the Monsoon winds which blow outward from the interior of the continent in winter

and inward in summer. This gives China a definite wet and dry season.

HISTORY

China and her people have been ruled by dynasties for ages. About 300 years ago the Manchu race, coming from the north, conquered China, and from then on the Manchu dynasty produced the Chinese sovereigns. In modern time foreign elements came in, and in the year 1912 deposed the Manchu Emporer and proclaimed a republic. As we all know, the holy city of the Manchu dynasty was Peking, now Peiping. When the Republic was established, the capitol was moved to Nanking, the present capitol, located in the south. This Chinese Republic is gigantic in size, about equal in area to half of the Continent of North America. It is the second largest country in the world; the Soviet Union is the first, and after China comes Canada, Brazil, and the United States. Since the establishment of the Republic, China has had one civil war after another. Not all the Chinese favor the Republic. It is extremely difficult to organize the Chinese people. In all its history only one man yielded influence on the Chinese—Confucius! Much credit, however, must go to Dr. Sun Yat Sen, the George Washington of China, for his reforms. He died in 1925. Today much honor must be given to the military genius Chiang-Kai-Shek. But Confucius is the man who changed Chinese life and gave it an intellectual touch. Confucius was born about 550 years before Christ and his words are still treasured by all of the Chinese. It is he who gave China the Silver Rule which says that you must not do to others the things you would not want others to do to you. In order to get "places" in China you must pass the Confucius exams, which demands that you know all the wise sayings of Confucius from memory.

One of the most remarkable things about China is that she keeps agoing as she always has done. Nations come and nations go, but China seems to keep on forever! Her civilization dates back at least 5000 years. China persists in spite of famine or pestilence; she has absorbed her conquerors. Remember the glory of Greece? She fell. Remember the glory of Rome? She fell. China still lives! And she lives the same as always, unchangeable! From History we learn that China had manufactured paper and books before Europe ever knew about them. China also invented printing. Two hundred years before Christ, the Chinese began to build the Great Wall which stretches 1200 miles up hills and down dales, and it still stands to show the skill and ability of the Chinese. Long years before Columbus stepped on the North American continent, the Chinese

had used the Mariner's compass. We know when Marco Polo, the Venetian traveler, reached China in the thirteenth century, he marvelled at their beautiful silks, fine porcelains, furniture inlaid with pearl shells, and the carvings in ivory and jade. Twelve hundred years ago the Chinese built a 700 mile Canal. It is still used. Some record, indeed! Now visit China today and take a glimpse at her ways: old methods of agriculture, transportation, and manufacturing; four-fifths of all the people never had a chance to go to school, and so they cannot read or write. Hopelessly old in her ways! The problem involuntarily arises: Why doesn't she change? How come there is no progress in the standard of living as we know it today? War, famine, good kings, bad kings —yet no decay, no progress—just the same old way of living.

Some say China hasn't changed because she is an agricultural nation. She lives close to the soil. The soil keeps her soul and body together, and, to the Chinese, that is all that is necessary in this life. Others make much of her period of Isolation in history. She has been naturally isolated. The mountains and deserts of the Western Provinces shut them away from Western Asia and Europe. Siberia, a vast wilderness, is in the North, and the Himalayas and other mountains separate the Chinese from India, Burma, and Siam. On the Ocean it took months for a foreign vessel to reach them, and when a foreigner did come, the Chinese refused to deal with him. They have always distrusted foreigners. As a result—China stands still.

PEOPLE

The fact that China keeps going, while other nations totter and fall, lies, I think, in the Chinaman himself. The character of the Chinese is unchangeable! The Chinese people today are like the Chinese of ages ago. It is their character that is so strong. Every Chinaman must keep his "backbone", "prestige", "face". You have heard the modern expression, "I saved your face today", meaning that a friend of yours saved you from humiliation and upheld your prestige. That is everything to a Chinaman. Under no circumstances may he lose his prestige or face. If a Chinaman does lose it, he becomes the lowest person in society. This idea is tremendously strong in Chinese character. It rules the Chinese. Once, in a work-shop, when a servant, as the other servants believed, was wrongfully fired every Chinaman left the shop. The prestige must be upheld; the face must be saved. One morning a husband scolded his wife in no uncertain terms. She took it calmly. But as soon as the husband left the house, she went to the busiest

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Debate. . . .

At a recent combined meeting of the Esther, Talitha, David, and Young Men's Societies of Fuller Avenue, the following debate was presented. Two members of the Young Men's Society upheld the affirmative while two Talitha members argued con. The arguments presented and the interest of the subject material at this particular time influenced us to publish it in this issue of Beacon Lights. A group of five judges award a 3 to 2 decision in favor of the negation. What are your reactions?

RESOLVED: *That the local Protestant Reformed Churches should have a school of their own.*

1st Affirmative Speaker

Mr. Chairman, worthy opponents and friends: It is our conviction that as it is an impossibility to completely cover a proposition of this nature in the time allocated us this evening, hence it will be necessary to reject all intricate details and aspects of the question and limit ourselves in this discussion to the issues of dominating importance.

However, before we enter the subject matter proper, it is my task as first affirmative speaker, to say a few words concerning the proposition. The principal element of the entire issue is without a question the word school. What then, is a school? A school is, simply, a place or institution where one is given certain basic training to meet the demands of later life. So, when our subject speaks of a Christian Grade School, it implies two things. First, this educational enterprise shall be confined to children up to the ninth grade only. Secondly, because its basis shall be ingrafted firmly into the Word of God, its dominant motive likewise, shall be to train every student principally in his relation to his Creator and secondly toward secular things. The phrase Protestant Reformed Churches is self explana-

tory in that it simply designates the Church Denomination of which you and I are members. The Word "local" merely limits the discussion to the need of our churches which are located here and in the immediate surrounding vicinity. "Of their own" signifies the degree of ownership. Our school must be under absolute control of our own Churches—wholly free from all foreign regulation and influence.

Now it is not the affirmative intention to extend an elaborate and involved plan for the simple reason that time will not permit us to do so and neither is there a need for such. Our belief is that we, as Protestant Reformed people, must have a school which shall contain three essential elements. This, for various reasons which my colleague and I shall presently present. First, our school must be based upon the infallible Word of God, the doctrine of which is contained in the three forms of unity and as such shall form the basis for all administration, instruction and discipline. Second, it must be completely under the control of Protestant Reformed parents. This element is especially important in that it is not the church or state, but the parents who are responsible to supply their children with a wholesome spiritual environment in the school as well as the home and church. Finally, this proposed institution shall contain a staff of teachers who know sound Reformed Doctrine and who can make that doctrine the heart and soul of all their instruction.

Now the objection is often raised that there is no need for such a plan because our existing Christian Schools are essentially all right. We disagree. If the training of the Covenant Youth is to be as it should, isn't it exceedingly necessary that the three principal branches of this training work cooperatively in every respect? Of course! The home, church and school are inseparable—so closely are they related that all three must be based on and proceed from the same religious, doctrinal principles. A Christian Home and Church must of necessity be complemented by a Christian School; a Reformed Home and Church by a Reformed School: a Protestant Reformed Home and Church by a Protestant Reformed School. Only then is a child's education vindicatory.

Under the existing conditions, this cooperative unity is impossible because, in the first place in the public schools our Sovereign God is not acknowledged as Creator of heaven and earth and His Word is not the basis from whence all instruction proceeds. Hence, between them and us there can possibly be no unity. Secondly, the existing Christian Schools, in which the majority of our children are instructed, are controlled by those who cast us out—those who detest the doctrine which we hold dear.

It is evident then that the teaching therein is colored by their beliefs. Yes, the present Christian Schools are more correctly named Christian Reformed Schools. Now let us assume that this is not true and that the teaching and instruction is not saturated at all—what then? There is only one alternative. This is that the teachings are not distinctive at all and then in reality the Christian School is only a public school with a few Biblical teachings and a superficial veneer of Christianity. It makes absolutely no difference which is true for in either case the situation is far from ideal — still farther from being right and proper.

I have given you the affirmative plan with a single need for such. My colleague shall present others, but even if there were no others, is not this one vital point, evidence enough to show that ours, the affirmative plan, be adopted? Thank you.

1st Negative Speaker

We of the Negation are convinced that we should not have a Christian Grade School of our own. We will attempt to persuade you that we are correct in our belief. I, as the first speaker for the negation, will point out that there is no room for such an institution and secondly, that there is no need for it.

In the first place, there is no room for a school of our own. The present Society for Protestant Reformed Instruction has proposed a school which shall be based on Protestant Reformed, or, as we have always maintained, *Reformed* principles. This means that anyone subscribing to these principles may be a member of the Society, and, if a teacher, may perhaps teach in the school. It is not to be a church school. Now, we *have* Christian Schools based on these same Reformed Principles—7 of them! Our present schools are not based on any heretical doctrine of the Christian Reformed Churches and they are not Christian Reformed schools. These schools belong to us as well as to members of the Christian Reformed Churches even though we do not have much influence over them. If you owned a car with your brother and he claimed that it was all his, would you meekly give it up after only a minor protest or two, and then buy a new one? You would, of course, stand up for your rights and demand your share.

Now then, we own schools with our brethren, even though these brethren have erred. We will grant for the moment, that they act as if these schools are all theirs' (probably our own fault). But are we, like spineless jelly-fish, going to surrender our share in these schools to them?

We may not start a new school of our own! It is our Christian

duty to attempt to correct the existing Christian Schools. As long as we fail to work any harder for the correction of the present schools than we have in the past, morally there is no room for a new school.

In the second place, there is no need for a Christian Grade School of our own. Our children do not receive instruction that would lead them away from our faith in the grade schools. Church History and Bible History are taught there, but little, if any doctrine! In fact, if you will allow me to use an example from my own experience, as long as I attended grammar school, I never came up against any phase of the doctrinal error of common grace. It is not in the grade school that children receive their fundamental instruction in Reformed Doctrine; that comes later. We were not even taught doctrine in our own Catechism until we were beyond grade school age.

What then is the objection? We have schools based on Reformed principles. Is it perhaps, the extra-curricular activities? Or the dramatics—the plays and dialogues that are presented? These certainly cannot afford sufficient reason to separate, for they are still debatable questions in our own church. And certainly the smattering of doctrine that our children receive is not cause enough to begin a new school. Our aim should be to uproot these few evils and use our influence for good within our present schools so that our children and also those of other denominations will receive the correct instruction.

We of the negation are contending for correction of the existing schools. Allow me to present a few suggestions towards attaining this goal. First of all, if more of our young people would train for the teaching profession we could exert more influence in our schools. If there are no potential teachers how can we have actual teachers? All of our young people who have trained to become teachers have obtained positions without any trouble. With our teachers lies the power to instill the correct ideas into the students.

Secondly, our parents must exhibit more interest in our schools. School society meetings are usually poorly attended; especially by our people. We cannot rule schools by remote control! We cannot elect our men to the School Boards by staying home! 100 percent attendance of School Society meetings will certainly bring results—either positively or retro-actively. In either case we will have gained our end but certainly at present we have no moral right to start a school of our own!

2nd Affirmative Speaker

My collegue has already presented one reason why we need a Chris-

tian Grade School of our own. It is my purpose, this evening, to bring two more reasons to your attention.

In the first place, every parent promises at the baptism of each child that, when the child comes to years of discretion, he will instruct that child to the utmost of his power in the doctrine which is taught in this church. Certainly the parents cannot keep this promise when they must send their children to the existing Christian grade schools. Ninety-two percent of the children of this church who are attending the Christian grade schools have teachers from the Christian Reformed denomination: teachers, many of whom are Arminian to the very core. These children must all day be under the influence of these teachers, who attend a church saturated with the doctrines of Arminianism and common grace. These children are therefore taught everything from the common grace, Arminian viewpoint. Certainly, in order to keep the promise made at baptism, the parents of these children must have a school based on the principles which my colleague has stated. A school in which all of the teachers will be Reformed, and in which common grace and Arminianism will not find a place.

The most important reason why we need a Christian Grade School of our own remains. We must have a Christian Grade School of our own in order to preserve our Protestant Reformed denomination, and therefore also to preserve the Reformed truth.

Let us consider for a moment the three fundamental places in which children receive instruction; namely, the home, the school, and the church: with a view to the amount of instruction received in each. By far the greater amount of instruction is received at school. Children of grade school age on the average spend 5 hours a day, 25 hours a week, 1000 hours a year in school. At the most, they spend only about 20 hours a *year* in catechism. In other words, they spend as much time in school in one week as they spend in catechism in an entire year! And as to the amount of instruction they receive in the home, we are all well aware of the fact that it is considerably less than is received in the school. No one can deny that the grade school child receives most of his instruction in the school.

It is during the years that the child spends in the grade school that the foundation is laid for all the instruction that the child will ever receive. No one remembers anything better than what he learns in the first few grades in school. Never is the mind more ripe for acquiring knowledge than during the early years of childhood. And because the child cannot reason as an older person can, he believes everything that the

teacher tells him, to be the truth. The inevitable result of allowing our children to be taught by Arminian teachers, during this most critical of all periods, can only be that our children will become so deeply rooted in Arminianism, that it will be almost an impossibility to snatch them from the firm Arminian grip that will hold them, and make them see the Reformed truth. It is just as difficult to try to build a strong Reformed superstructure upon the Arminian foundation of the Christian schools, as it is to try to build a strong Christian superstructure upon the Atheistic foundation of the public schools.

If we continue to send our children to the existing Christian grade schools, our children will drift into the Christian Reformed denomination when they grow older, and as the older generation dies, our Protestant Reformed denomination will dwindle away, and the Reformed truth will disappear. *There can be no other result!* There is but one way to prevent it! That way is to insure that our children will receive their grade school instruction from teachers of Reformed persuasion. The only way to guarantee this is to have a Christian Grade School of our own.

2nd Negative Speaker

Our opponents have said that we should have a Christian Grade School of our own. I would like to emphasize that this is not necessary. In the first place, we believe that we must exhaust every attempt to cooperate in the existing schools before we even consider a separation. By cooperation I do not mean compromising with the truth, for this we never do. But rather we must work together to accomplish the same end—that of training our children in the fear of the Lord and in the way in which they should go. In the church we did not separate immediately, but only after every means of cooperation had failed and we were forced out of the fellowship of churches then existing. Until we were forced out of the church it was our duty to cooperate until it became impossible to speak the truth. In our schools it has not become impossible to speak the truth. Our teachers have never had trouble procuring a position in our schools because of church affiliation. Nor after they were in the schools were they told what they might teach and might not teach. Neither are the students taught or forced to believe, other than they have learned in the church and home. Not even in the High School, where doctrinal distinctions become more evident, is the student taught to believe another doctrine.

Have we exhausted every means of cooperation? Definitely no! We have not even caused our influence to be felt as we should. We have not put forth a 100 percent effort

to elect our men to the school boards and thereby be represented. We cannot expect to have a share in the management of our schools without putting forth an active effort to secure managerial positions. The only sure way to guarantee that the truth will be taught in our schools is to use our influence in the control and management of the schools.

Should we separate for the petty reasons our opponents have mentioned? I grant that the schools are not perfect; our own would not be so. But where is our spirit of persistency for which we are so famous ? We should now too be determined to have our influence felt in the schools through an attitude of loving correction and not of fault-finding destruction. Do we give up *so* easily? We must act as the leaven that leaveneth the whole loaf! And yet we are doing nothing at all in this direction.

As my colleague has pointed out the existing schools are founded on the principles of the Reformed faith and we must stand up for these principles if ever they are threatened. If we really try to cooperate, which is every Christian's duty, we will not emphasize the differences but rather put emphasis on the truths in which we agree and let the church express the differences, which, we are convinced, are very few in connection with a grade school, for our differences arise on doctrinal issues and as has been pointed out little, if any, doctrine is taught in the grades.

In the second place, cooperation is both desirable and advisable. It is desirable to get along with other people as we are in this world. It is both desirable and advisable to so harmonize with our christian brethren. The schools need our financial support not only but also our moral support. Only about half of the parents of the Christian Reformed denomination send their children to the Christian Schools. It is our duty to support and encourage those who remain faithful to Christian education where there is no principal difference involved and where we have much in common. We cooperate and support this same group in connection with the C. P. Hospital, Bethesda, and in the Army Camps because it is desirable and advisable: should we not do the same in connection with the schools?

We must also consider the question from the point of view of our sister churches in the denomination. Perhaps we in Grand Rapids and vicinity are strong enough and large enough to bear the burden of a school; but what of our smaller congregations? Undoubtedly an action of this kind would raise feelings of distrust and hatred. One can only conjecture on the effect this would have on smaller groups in a Christian School community. This much is certainly true—they would be left in a very

awkward position.

As you know there is a movement in our congregation for a school of our own. You may also be aware of the fact that there is not a great deal of enthusiasm for this movement; a decided lack of interest. This is not due to an inherent lack of enthusiasm on the part of our people. Remember 1924! When we were forced out of the fellowship of the Christian Reformed Churches there was evidenced a spontaneous reaction of enthusiasm and interest. Again of late, there was evidence of whole-hearted cooperation in connection with the Radio Broadcast. We believe that the lack of interest in the present movement is directly due to the fact that our people do not see the need for a school of our own, but rather they believe that it is our duty to cooperate in the existing schools until such cooperation becomes impossible. Without exhausting this possibility and proving that the present schools are corrupt beyond repair, a movement for a new school will perhaps cause a breach, surely a division of feeling among our people. There will be those who will feel that it is their moral and christian duty to continue to support the present schools overagainst those agitating for a new school. As it is our duty to work together and live at peace with our brethren we must first exhaust every possibility of cooperation. Time limits me, but surely these are weighty matters and you must agree with my colleague and I when we maintain that it is not necessary to have a Christian Grade School of our own.

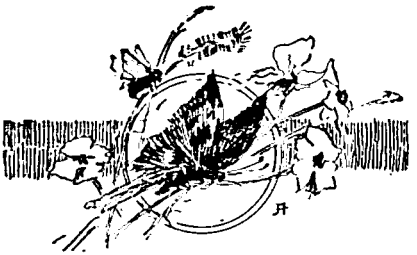
Beacon Lights - News Flashes

Beacon Lights has crossed the boundary lines of ten States in the Union: Michigan, Illinois, Montana, Indiana, Washington, Massachusetts, Washington, D.C., Iowa, and California. Besides this, we have twenty-nine soldiers on our mailing list, who are stationed in all parts of the country! Contributions to support the sending of *Beacon Lights* to our soldiers will be gratefully received and acknowledged. Send your gift for this worthy cause to our business manager.

Beacon Lights now has 502 subscribers! We wish to thank our "Agents" in the various localities who have helped us recruit new readers.

Beacon Lights will, with this issue, be discontinued until October 1, 1942. If your subscription expires with this May issue, please fill in the enclosed coupon and mail to *Beacon Lights*, 706 Franklin St., S. E., Grand Rapids, Michigan, or contact your local Beacon Lights Agent. We hope that all our readers will be back with us in October!

From Flower to Fruit



"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come. . . . The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." — Song of Solomon.

Rain — Flowers — Fruit.

According to one of the poets, the purpose of flowers is "To minister delight to man and to beautify the earth." This, however, is not the chief aim, for in Genesis 1:11 and 12, the emphasis is laid upon the fact that the herbs brought forth after its kind—stressing, primarily, the propogation of plant life by the production of seed. A second purpose of flowers, as is brought out in Scripture is to produce food in the form of fruit, grain, nuts, etc.

Perhaps, we, as the poet, are most conscious of the flowers beauty and fragrance, and, Christ Himself illustrates this vividly in Matt. 6:28, 29 "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these".

In order to understand the flower we must examine it closely to discover which parts are essential to the production of the seed and the fruit. In a typical flower there are four circles of parts. The outer circle is usually composed of small green leaf-like structures called sepals. Just inside of these are the petals, frequently highly colored, thus giving the flower its beauty. Both of the aforementioned parts are accessory: that is, they are neither essential to the propogation of the plant, nor to the production of fruit.

The third circle of flower parts consists of stamens, the male reproductive organ, which makes the pollen. The female structure, known as the pistil, is located in the heart of the blossom. The stamens and the pistils constitute the essential parts, because they are necessary for producing seed and fruit.

Have you ever noticed the flowers of the maple, the oak, the elm? They contain the essential parts

involved in seed production, but lack the accessory organs, therefore, making them very inconspicuous. Doubtless, you have seen the winged seed of the maple or the acorn of the oak, but have never considered the source—the tiny flower. Some trees and shrubs produce only male blossoms (stamens) on one individual while others have female organs (pistils) on another individual, as in the case of the willow. To make seed production possible, it is necessary to have the tree bearing stamens in the vicinity of the tree having pistils. This would explain why some trees and shrubs are never fertilized and thus do not bear fruit.

How are seeds produced? The first thing to consider is the transfer of the fine yellow dust called pollen from the stamen to the pistil. This pollen is produced in a sack-like structure called the anther, which is at the apex of the stamen. It is necessary for these small irregular granules of yellow dust to be carried in some way from their source to the pistil, whose enlarged tip is covered with a sticky secretion. When the pollen touches this fluid it becomes entangled and gradually descends the hollow tube of the pistil until it reaches the swollen base known as the ovary. Within the ovary, the pollen fertilizes the eggs, which will then develop into seeds.

How is fruit formed? After fertilization takes place, the ovary wall continues to develop and forms the fleshy part of the fruit. For an example, we could consider the apple. The stem by which it is attached to the tree, formerly held the flower. The edible part is simply the enlarged ovary wall, while the ripened seeds found in the heart of the fruit are the products of the fertilized eggs. Opposite the stem end is a small darkened depression which contains little hairs (dried stamens) and tiny darkened leaf-like structures (the sepals). The only part, then, that the ripened fruit, the apple, doesn't account for is the circle of petals. They have fallen off at the blossom time after their function of attracting the insects has been performed.

How is the pollen transferred? All plants must be classified into two groups: those that pollinate themselves, known as self-pollination; and those that exchange pollen with other plants, termed cross-pollination. In the former, the stamens are are longer than the pistil on the flower, thus, transference of pollen takes place by having it fall from the anther directly on the pistil.

However, most plants are cross-pollinated. The most common agencies involved are the insects, wind, birds, and water. Some insects, as the bees, are highly specialized for this task for their harry legs and furry bodies are well adapted for this purpose, and they

are so discriminating in their search for honey, that they select one species of flowers from which they collect nectar and, incidentally, insuring these flowers of the specific pollen necessary. It is interesting to note that the cross-pollinated flowers are usually highly colored and more fragrant, for these two elements are quite essential in attracting insects and birds.

The more diligently we study nature and the more closely we observe those beauties manifested everywhere, the more we realize how intricate are those details and how perfect are those patterns which manifest His glory.

"Not to myself alone,
The little opening flower transported cries;
Not to myself alone I bud and bloom,
With fragrant breath the breezes I perform,
And gladden all things with my rainbow dyes.
The bee comes sipping, every eventide,
His dainty fill:
The butterfly within my cup doth hide,
From threatening ill."

GLEANINGS FROM PSALM 23

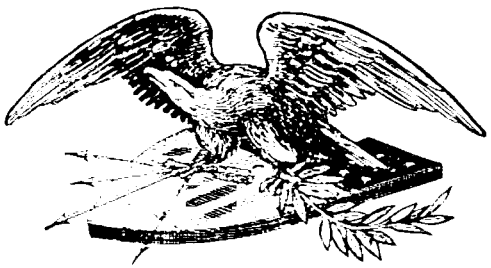
The Lord is my Shepherd. I shall not want,
Beside the still waters He leads.
Blessed assurance, comforting thought—
That He shall supply all my needs.
Yea, though I walk thro' death's dark vale,
No evil can find me there,
For He leadeth His people all the way,
To the Home He has prepared.

Thro' every hour God's grace abounds,
As daily life's journey we take.
Tho' foes surround on every side,
His rod shall never forsake.
He is a very present help,
In trouble and adversity.
His rod and staff protect His sheep,
As David writes,—They comfort me.

A privilege it is indeed,
As day by day our cross we bear,
With presecution ever near,
To know we're ever in His care.
Tho' daily food may scanty be.
We feed on Him—the Living Bread,
And thus confess within our hearts,
With oil Thou dost anoint my head.

—JEANETTE PASTOOR.

From A Soldiers Correspondence



Camp Funston, Kansas.

It is Easter Sunday and as I was sitting here on my bunk thinking of the friends back home I decided to write to you.

I am feeling fine and getting along very well. After being inducted on the 16th of October, I was sent to the Cavalry Replacement Training Center, Fort Riley, Kansas. After 11 weeks of special training there I was transferred to Camp Funston, where I am at present. Here I am a member of the 92nd Reconnaissance Squadron. This is a motorized division of the 2nd Cavalry unit.

I am assigned as a scout-car driver and I expect to get a good rating soon. Every day we go out into the field and work out various problems of Reconnaissance work. Sometimes we go out and stay for three or four days at a time. Tomorrow our Troop expects to go to Salina, Kansas to parade there for an Army Day Celebration. We are going to stay there for two days.

The weather out here is very nice. Yesterday it was almost too warm—90 degrees.

On Sunday mornings we have an opportunity to attend services here at the Camp Chapel. The meetings are usually brief and modern, but still it does cheer one up to be gathered among the fellows who do care about God and His Word. Today a special program was presented after the regular service. The Midland College Chorus and Orchestra were here from Nebraska. They presented a very nice program.

Sunday afternoons I devote most of my time to reading. I receive the Beacon Lights which I enjoy very much. I also get the Standard Bearer, the Church News and the Radio speeches of the Rev. Hoeksema. All of these I find very instructive and comforting.

Well I must close for this time and will try to write again soon.

Pvt. Rich. Boomsma.

Dear Friends:—

Since our contact with each other through Beacon Lights will be broken for the next few months, a final letter to you is not out of place.

By this time many more of our young men will have been called into the service, others will have been transferred from one camp to another, and still others will have been sent abroad. Every step of the way makes war so much more of a reality for each one of you.

While speaking with a few of the boys a short time ago I could not help but marvel at the fact that they so clearly saw and freely discussed the dangers that lie ahead of them. Christian young men need not hide their faces from the reality of things, nor put on a sham of outward bravery, but can at all times put their trust in their God. You are in His hand, to be sent where He sends you and to do what He has called you to do, and your life is in His keeping. Whether you will return to us or not depends entirely upon the fact whether God still has some work for you to perform at home or whether your task on earth will be finished on the field of battle. But whatever it may be, God alone determines all of our lives even from the moment of our birth to the moment of our death. When our work on earth is finished He calls us away, and only then, but then surely.

We have enjoyed your letters in the past issues of Beacon Lights and invite you to let us hear from you in the future. You can rest assured that those letters are of first interest to all of our readers, are widely read, and are often the topic of discussion. May we hear from all of you repeatedly.

In the meantime, may God sustain you in His grace and supply your every need.

Fraternally yours,

Rev. C. Hanko.

Capital News. . .

Herman Dykstra.

It is already more than a year ago that I became a member of the "Defense Workers' Army" at our Nation's Capitol. I am working at the Washington Naval Gun Factory, which is one of the largest gun factories in the United States, employing some 15,000 men and women. It is busy continually for it operates twenty-four hours a day, and seven days a week. As yet they leave it up to the individual worker whether he will work Sunday or not, although he must have a good reason for not working. Most of them do not mind Sunday work at all for it means more money. The only ones who detest working on Sunday, besides those who have religious reasons, are those who work on a salary basis, and so, of course, do not receive more pay for the overtime they put in. The desire for earthly gain is very evident.

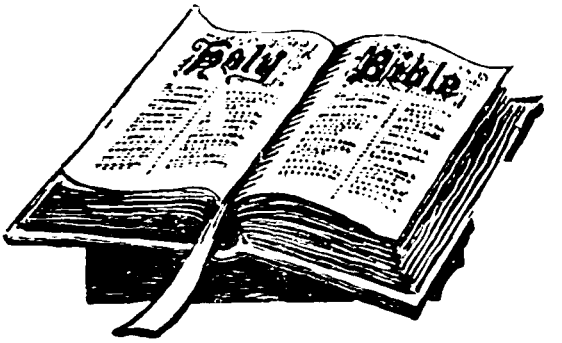
The housing situation is really acute and although it is possible to find a place to stay, it is usually very crowded and not at all homelike. And when away from home than only does one really realize what it is to *be home* with your family and friends, who have the same ways of living as you have, especially in Church Life! The churches here are more like Social Centers where people come together and make plans for the coming week and the ministers talk about what we should do to be saved and live better lives. So I read all the Protestant Reformed Church literature I can because then I know I am getting something that is true.

Everything goes in a rush in Washington and to me the day seems too short. In the morning and evening the buses and streetcars are loaded and many streets have one-way traffic—in the morning towards town and in the evening, away from town—and if it were not for the stop lights there would be a continual stream of cars with no let-up whatsoever until the rush is over for the day.

We get our own meals at the rooming house and it is usually around 7:30 by the time we finish our supper. Every other night I spend a few hours at the Y.M.C.A. for recreation and also to break the monotony of doing the same thing in the shop day in and day out. The other nights I catch up on my reading and writing to family and friends back home.

It is really a marvel how we young fellows have moved about. Boys that I went to school and church with, I now meet in Washington, something which we never thought of when we were younger. So we never know what the future holds for us, but if we are Christians we do know that "God's way is best".

Bible Study. . .



by Rev. P. De Boer

Outline XXIX — 1st week of May

THE TALENTS

For the parable refer to Matt. 25:14-30. The Gospel according to Matthew alone makes mention of this parable. Some interpreters consider the parable of the pounds, given in Luke 19:11-27, to be identically the same as this of the talents. It must be admitted that there are various points of similarity, but similarity does not mean that the two are identical. There are points of evident difference, the most important of which to our mind is that in the parable of the pounds the servants each receive the *same* number of pounds, while in the parable of the talents each receives a *different* number of talents. This difference precludes all identification.

THE STORY

The parable tells of a lord, who, when about to go on a long journey into a far country, called his servants, and delivered unto them his goods. To one he gave five talents, to another two, to another one—to every man he gave according to his ability. (While it is doubtful whether our knowledge of money values in those days is entirely correct, a talent of gold seems to have been worth about $30,000 in American money. Hence, if the talents spoken of were of gold, an enormous amount of money was implied.) After the distribution was made the lord immediately took his journey. The servant who had received five talents did business with it and gained other five talents. The one with two gained two. He, however, who had received one went and digged in the earth and hid the lord's money. After a long time the lord returned home, and began a reckoning with his servants. First the man who had gained other five talents came before his lord, and was commended by his lord for his diligence, "Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into

the joy of thy lord." Then he that had gained the two talents with his two appeared, and the lord commended him in the same words. But, last of all, he that had received one talent came. He began at once to excuse himself, objecting to the rigorous requirements of his lord. He said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." That servant received no praise, but condemnation. And correctly so, for knowing his lord's insistence upon receiving his own together with that which it could earn, he failed to labor with the talent, or even to put it in the bank that his lord might receive at least interest (the word *usury* simply means *interest*, and must not be understood in its present day evil sense of exorbitant interest). The lord orders the others servants, "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

THE LESSON

As the Rev. Hoeksema in his dictated notes on New Testament History has tersely put it, the parable "teaches that faithfulness with respect to the employment of all our means in the service of Christ and of His Kingdom brings a rich reward of grace, while failure to employ them provokes the wrath of the King and incurs punishment."

During the absence of the Lord, between His first coming and the second, the members of the church must according to the parable of the Ten Virgins, watch, ever looking for His return. But this watching is not to be a time of passive waiting; on the contrary it is to be a time of active labor, during which each Christian must employ all his means to the furtherance of Christ's kingdom. The church has received a solemn trust in all the means bestowed upon her, and each of her members is called to be actively engaged in the business of the King. Thus the parable of the Talents is a further clarification of the character of the watching stressed in the parable of the Ten virgins. Naturally, therefore, the present parable follows immediately upon the other.

VARIOUS ELEMENTS

The question arises, Just what is represented by the talents? If the pounds of the parable of the Pounds represent those means

which all Christians have in common and equally, this parable represents those means which the Christians have individually and distinctively from one another. The Pounds can only refer to the church institute with its preaching and discipline, its sacraments etc., which all christians possess in common. The Talents refer to all such gifts in which Christians differ. They differ in natural ability and spiritual powers; they differ in privileges and opportunities; they differ in the material possessions and earthly goods over which they have command. But whatever their gifts, the Christian must look upon all his means as so many means with which to serve God, with which he is called to lay up treasures in heaven.

The accounting naturally refers to the judgment at the return of Christ. Everyone must appear before him, and receive what he has done in the flesh. The faithful receive a reward, a reward in harmony with their diligence. Of course, the reward remains a reward of grace, as other portions of Scripture abundantly testify. The unfaithful members of the church, who seemed to be of Christ's party in this world but really were not, shall then appear in their nakedness. They failed to use their talents in God's service, and sought only themselves and the things of this world—and did with the lord's goods as they saw fit and not as they were commanded. From them the lord will take away all, and they shall be cast into hell fire, as unprofitable servants. God's chidmust be profitable servants. Slothfulness and spiritual indolence stands condemned.

QUESTIONS—Does waiting for Christ's return mean a period of inactivity? Can you suggest why this parable should speak of talents, instead of pounds? May we expect all Christians to have equal ability, etc.? Is there ever a Christian without any talents? Is usury permissible? May Christians refuse to serve in the consistory, be Christian School Board members, Sunday School teachers, etc. How can young people use their talents in the service of the King?

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Outline XXX — 2nd week of May

THE LABORERS IN THE VINEYARD

For the parable read the passage of Matt. 20:1-16.

We should have dealt with this parable before. Strictly speaking it belongs to the second group of parables dealing with the spiritual-ethical relationships within the kingdom among the believers and toward the King. Through an error we overlooked it, and hence treat it at the end of our series. With this parable we bring our Outlines for the season to a close.

THE STORY

The parable compares the kingdom of heaven to a householder who went out early in the morning to hire laborers to work in his vineyard. When he had agreed to pay them a penny a day (a penny amounted to approximately fifteen cents), he sent them into his vineyard. About the third hour (nine o-clock), he saw others waiting for work and sent them into his vineyard promising to pay them what was right. The sixth and ninth hours (12 noon and 3 p.m.) he did likewise. At about the eleventh hour (five o'clock) he found still others who had not been hired, and sent them into his vineyard, promising them too, to give them what was right. When even (six o'clock) was come, the lord told his steward to call the laborers and give them their hire, paying them in the reverse order from which they had been hired. Those that had been hired last and had worked only a short time were paid a penny. When the first came, they supposed they should receive more and they too received a penny. The latter murmured against the householder saying. "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." The householder answered one of them (undoubtedly the spokesman), "Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

Jesus concluded the parable with the words, "So the last shall be first, and the first last: for many be called, but few chosen."

SETTING & LESSON

The "for" with which the parable is introduced connects the parable up with the thought of chapter 19. To our mind Jesus is still busy with Peter's question, "Behold, we have forsaken all, and followed thee: what shall we have therefore?" (19: 27). This question Peter had asked after the visit of the rich young ruler. The young man had been told to sell all and give to the poor. When he went away sorrowful Jesus had said, "That a rich man shall hardly enter into the kingdom of heaven." He had added when the disciples asked, "Who then can be saved?" that "With men this is impossible; but with God all things are possible". The rich young ruler could not forsake his goods, but the disciples had forsaken all, and Peter asked. "Behold, we have forsaken all, and followed Thee: what shall we have therefore?" In this question of Peter, we might say there was something good and something

bad. At any rate, Christ's reply consists of two parts. First of all the Saviour emphatically states that they will be rewarded, yea, well rewarded, for they shall sit on the twelve thrones of Israel (19: 28); yes, everyone that forsakes all for Christ's sake shall have a reward, both in this life and in the life to come, and especially in the latter (19:29). But the Saviour does not therewith drop this matter. He in the second place adds the significant words regarding the future rewards, "But many that are first shall be last; and the last shall be first." (19:30). The reason must undoubtedly be sought in this that Peter's question put the relation of the apostles to their Lord on a wrong footing: there was in the question a tendency to bring their obedience to an arithmetic sum of so much work bringing so much pay. Jesus who knows the heart must have seen that there lurked in the question a spirit of self-complacency, a spirit of self-exaltation, What shall we, we who have forsaken all, what shall we have? It failed to reckon with the gratuitousness of God's rewards, as well as with the fact that it was God's grace that made it possible for them to forsake all and follow Christ. Therefore to strike at this self-exaltation and meritorious spirit the Lord reminds them that "many that are first, shall be last: and the last shall be first."

According to some interpreters the point of the parable is that all God's children, no matter at what period of their life they were called or how long and under which circumstances they labored in God's vineyard on earth, all receive the same reward, which then is eternal life. We reject this interpretation because: (1) It conflicts with the different rewards implied in vs. 28 of chapter 19, (2) It conflicts with the very statement repeated in vs. 16 as the conclusion of the parable that many that are first shall be last and vice-versa. (3) It certainly is Scriptural to teach that rewards differ.

To our mind the thought of the parable is that the matter of reward may not be reduced to a simple arithmetic sum—so much labor, so much pay, but that the matter of reward in the kingdom is always a matter after all of the goodness of God. The reward, it must be understood, is a reward of works that were performed by God's enabling grace, and hence remains a matter of grace. As a matter of fact the concluding words "for many are called, but few chosen" emphasize that it is sovereign grace that determines whether one is to have a place in the kingdom at all, and whether one may and does work in the kingdom. The whole matter of rewards must be understood to be a matter of grace. Lest any man should glory.

The various hours of the day at which men are hired have been

variously interpreted. Some take these as various periods in the history of the world—the twelve hours of the day in which men must work are then the period from creation to Christ's return. Others take them as the hours of the individual's life span—some are called in their childhood, others serve God from manhood, others in old age. Again others think here rather of Jews and Gentiles, the former of whom labored long in history, while the latter only since Pentecost. Need we exclude any of these? Cannot we apply the parable in each of these ways, without doing injustice to it?

The point in the master's reply to the servant that murmured is exactly that he has the right to dispense of his goods as he will. His payment takes place not on the basis of claim but on the basis of his goodness. Thus all self-exaltation must fall away. Besides, mere precedence in time, mere number of years in which we have been faithful servants, does not imply that we shall occupy the chief place in the kingdom. Work may not be considered quantitatively, but is qualitative. One may have served God from childhood as Timothy, and yet not labored as much as did Paul who spent a part of his life in destroying the church. Note that Jesus does not say that *all* the first shall be last; he says *many*.

Rev. H. Hoeksema in his seminary notes on New Testament History has dictated the following on this parable: "What is the teaching of the parable of the laborers in the vineyard? That many that are first shall be equal to the last, and many of the last shall be equal to the first in the final manifestation of the kingdom. Mere precedence in time does not entitle the Jew to a foremost place in the kingdom above the Gentile. The reason probably being that as the day advances the labor becomes more difficult. Nor does it entitle the Jew to a place in the kingdom at all, for many are called but few chosen, Matt. 20:16."

QUESTIONS—What to your mind is the main lesson of this parable? Does it imply that there will be no variation in the rewards of grace? Does mere length of years in the service of God necessarily imply a greater reward than another receives who labored fewer years? May we at all reduce the question of rewards to an arithmetic sum of so much work for so much pay? If not, why not?

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CHINA

(Continued from page 8)

corner of the town, and let lose a verbal sermon against one of her relatives who was not in the crowd. She spouts like this for hours! When the crowd leaves, she goes home feeling fine—she has told the world what she would have loved to have told her husband that morning. This character is in every individual Chinaman . You can see at once, that, if they are so individualistic, they have no room for public spirit. The Chinaman cares not about the country. Uphold self is their aim. Don't lower self for anything, not even for the country. There is no patriotism in China. Not even today. I do not hesitate to write that, while China is at war today in World War II, there are thousands who do not know about it. And if they did, they wouldn't care a rap.

With this idea of keeping self-prestige, the Chinaman obeys the laws. He must obey the good laws and the bad ones too. What is the difference? If his tax money is squandered, what of it? He didn't do it. He paid the taxes. It is not his fault for he did his part. That doesn't concern him; he must uphold his own. With this in mind you can understand this historical account: an invading army hired a couple thousand Chinese to help fight the Chinese. These men received pay for it, and, of course, pay, not patriotism, meant something for the individual Chinaman. Did the officialdom count these men traitors? No: for punishment they had their ques cut off, but were at the same time cited for bravery. It goes altogether without saying that this indicates lack of patriotism on the part of the Chinese. The question arises: Is patriotism necessary to insure the life of a nation? One wonders when he observes the Chinaman.

When we compare the economy of the Chinese with that of the Americans, we say off the bat, the Americans are the most wasteful people in the world. The Chinese have economy down to a science. Nothing goes to waste. Every blade of grass is used in China. Instead of sending their waste products away in sewers and garbage trucks as we do, the Chinese carry refuse of all sorts out to the field. Thus the soil grows richer instead of poorer, century after century. This economy causes the Chinese to live in filth. They sleep and eat in their own filth; and, at the same time, they know full well that unsanitary conditions cause disease and even death. But economy prevents them from improving these conditions. Members of families may die on account of uncleanliness and squalor, but the Chinese do not consider that phase of it. It is recorded that a male member of a certain family was

nigh unto death and got to the burial spot alive in order to save the family the expense of the funeral! That's real economy!

There are no idle people in China. The millions work night and day. They sleep when there is nothing else to do. The people are tough, hard, and without nerves; they can take any physical punishment that is meted out to them. The Doctors can perform any operation without chloroform. The yellow man is nerveless! It has been hinted that if the Yellow Man ever gets to rule, his subjects will be willing subjects indeed!

Not only are the Chinese industrious, they are also law abiding. Their laws are old, from two to five thousand years; they are seasoned with age. They are to be obeyed because of it. This results in real conservatism! Their laws may not be changed; their customs may not be altered—never! If you offer the Chinaman a fork to use instead of the chopstick, he'll take the fork but use the chopstick. If you offer him a cart for transportation, he'll accept the cart and continue to use his wheelbarrow. If you offer him any kind of a precious gift to change any one of his ways, the gift becomes his but the ways remain. I think this is one of the toughest battles of the missionaries—Chinese Conservatism; much more so than to deal with Chinese heathendom. And, may I insert here, the Chinaman wants dividends for his religion. If the god of one temple doesn't answer his prayers, he will go to a temple where another god will. It is this wall of conservatism that the Western Science had to climb.

Filial piety is tops in China. It is the substitute for patriotism and public spirit. This worship demands that the descendents protect, worship and visit the graves of their ancestors. The Chinaman must serve the parent when alive; honor and worship him when dead. Cemeteries are, of course, sacred. To my mind this ancestor worship is the true religion of China. Ancestor worship leaves out God and makes gods of dead relatives. It is probably this that has kept China agoing at the same pace for thousands of years. The generation of today is tied to the generations of ages ago. The Chinaman today lives as his dead ancestor did long years back.

These people have a remarkable sense of humor. If one would ask a Chinaman the best way to take to a destination, he surely would send him miles off and consider it the best of jokes. When, for example, a workman falls from a scaffold and breaks his leg, the fellow workmen will roar with laughter. A deformed person is the subject of endless jokes. The collision of two rickshaws is a common joke. When a man sinks into a mud-hole, goes under, and dies, the laughter is excessive. At

any rate there are no lamentations in China. Never! Why should there be? The gods rule this world!

RESOURCES

Agriculture is the chief activity in China. Farming is honorable and the soil is sacred. It is life for the Chinese. All the work is done by hand; there are no farm implements or animals to help. The land is too valuable to set off for pasturage. Cheap labor does not necessitate modern equipment. And too, they have to farm as their ancestors have done. The average size farm is less than two acres: but every available foot of soil is used. every inch of it has been fertilized! China has an abundance of minerals. She has more coal by far than all of Europe! And these coal seams are reported to be forty feet thick. She has much iron, tin, and oil. The Chinese supply the world with Tungsten and Antimony. The province of Yunnan has the biggest copper reserve in the world.

FUTURE

As we all know the Chinese people distrust the foreigners; they consider them inferior. Need I remind you of the Boxers Rebellion? The Chinese government does not want the governments of Japan and Great Britain, or any other foreign country to tell it what to do. The U. S. has advocated the "open door" in China which would give equal rights for all to trade there. The Chinese struggle for existence has been too intense to waste time on foreigners or foreign policies. Then, too, the Chinese are no citizens: they belong to the members of the family or kin group, and, because of this, it was easy for foreign powers to grab her land. Russia took Manchuria: then Japan took that away and took Taiwan too. England took HongKong and Wehaiwei. Germany took Shantung, and France took the corner of South China. China had no national front to stop these aggressors. There is a cry in China today, "China for the Chinese", but it is a weak one. The basic program of the Nationalists is to throw off the yoke of the foreigner. Three basic principles are inculcated in the movement: National Independence, to get the foreigners out: Popular Sovereignty, to get the people, peasant, and laborers to rule: and Economic Development.

China may, in the future, become the most powerful nation in the world. If China should become organized and armed as is Japan or as some other nation, she will be the most powerful military nation on the globe. She has it potentially. China has resources: coal, iron, copper, oil, etc.; and, above all, those millions of people are the best workers in the world!

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