BEACON LIGHTS

for

PROTESTANT REFORMED YOUTH

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Featuring Education

EDUCATION: ALLY OR ENEMY
DAVID ENGELSMA

TEACHING OUR CHILDREN FROM GOD’S WORD
REV. R. VELDMAN

EDUCATION AT OUR SEMINARY
REV. H. C. HOEKSEMA

EDUCATION AND THE ARTS
JIM JONKER
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EDUCATION AND THE ARTS
- Jim Jorker
Members of the Protestant Reformed Churches have committed themselves to the support of a force called education. This is a fact. They have founded several grade schools and are in the process of beginning a high school. For all of these they alone are responsible. Besides, whether they approve or not, all of the constituency of the Protestant Reformed Churches stand to be more and more affected by an ever increasing number of high school, college, and university graduates within their ecclesiastical midst. Therefore, remarks on the subject are pertinent for everyone.

A man can scarcely make a greater or more dangerous mistake than to suppose that education is merely something to daily with. Parents, having little formal schooling themselves, devoting their lives to making a living with their hands, naively suppose that educating their children consists of supplying them with a few basic tools which the children will use to improve somewhat, the basically similar pattern of life. Education is regarded as a tool in the crassest possible sense. There is little or no appreciation of the fact that inherent within the force of learning exists a hardly seed of independence. For many pupils, this seed remains a seed, ignored in its obscurity. Such pupils fulfill the state requirements, satisfy their parents' fondest wishes, and engage in manual labor aided by their ability to read, spell, and multiply. But for others this does not suffice. Very gradually at first, and then with astonishing rapidity, they develop into true students. And then they begin to ask questions. "Why should we use learning just to do a little better what our parents did? In fact, are we morally allowed to use learning at all? Is not education really an end in itself?"

For some, this answer becomes the adopted one: "Learning for learning's sake. The sphere of higher learning is autonomous. It alone may answer the questions it raises. And let no outside authority attempt to regulate what education teaches."

If few within our circles care very much what their children do, whether they do farmwork or philosophy, everyone is concerned with what his child believes. It is probably difficult for parents to imagine that the five year old toddler they pack off to school may some day reject their faith and even deny their God. And all because somewhere in the process begun on a crisp autumn morning, education set itself up as God's rival, discontent to remain "merely" God's tool. One must understand that the education process referred to is not catechism-learning nor trade school-learning but the type embodied in Protestant Reformed grade schools and Christian Reformed high schools and colleges, that is, exposure of the child or youth to literature, science, history, and philosophy. There is that within literature, within history, within philosophy which whispers to its devotee, "What business do you have to use me just to reaffirm some beliefs your parents taught you? Am I not too grand to be employed as a mere tool? As for this faith of yours, are you sure . . . ?" This aspect of the educational reality is familiar to every student who has ever touched upon the deeper strata of learning. It is doubt. It is the doubt engendered by the renowned historian, Will Durant, as he concludes an account of the frightful religious persecutions carried out by Catholics and Protestants: "A supreme and unchallengeable faith is a deadly enemy to the human mind." It is the doubt
fostered by the hauntingly "noble" last chapter of Bertrand Russell's *The Problems of Philosophy*: Be done with God, "diminish the dogmatic assurance," but strive on for knowledge. It is the doubt, appealingly but tragically personified in James Joyce's *Stephen Dedalus*, hero of *A Portrait of the Artist as a Young Man*, as he spurns all bindings of faith and turns to "life and experience."

That a student at some time or other in his life plunges into the dismal morass of doubt is inevitable. Nor is this necessarily bad. One who knows by experience the awful turbulence of being "without God in the world" is one who clings with keen relish to the peace of being "of the household of God." And such a one is able to assist the following generations as they choose their first principles. But when doubt is glorified as the principal goal of education, when the teacher to whom one looks for succor responds that the misery of doubt is really happiness, then education has become a grotesque fiend. For the child of God has not been promised, nor does he look forward to, a life of doubt. Rather, all Scripture insists that faith and trust and confidence are the possessions of a reborn Christian and, in fact, of him alone. Where the sphere of education undermines that trust and confidence, one has to do with principles and theories of education which are erroneous and dangerous. Their effects are that higher learning serves as a mallet with which the Godless pummel the Reformed faith, and all of Christianity, from the outside and that an insidious cancer gnaws at the Reformed confession from within. Little needs to be said about higher learning in the hands of the overt mockers of Christianity. They have not changed considerably since Christ's day when scorn the Deity of Jesus. Jude's stark condemnation rings out against them today as it did centuries ago, "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." And one easily detects the mallet.

Cancers within are another matter. Imperceptible in beginning, they spread until they devastate the entire body. To the objection that this could never happen in schools dominated by Reformed people, there is only this reply, "It has, it is, and it easily might." A seminary which graduates a young man who denies the real Adam and accuses Paul of ignorance in thinking, that there was a historical Adam is a school ravaged by cancer's last stages. When a professor of sociology pounds everlastingly upon the truth that thousands of little groups through the world think themselves to be the possessors of Truth and then smirkingly intimates that the Reformed confession of faith (doctrines and morals) has no better foundation than thousands of others, a cancer within higher learning reveals itself. When a teacher of history traces the great movements of economics, political thought, and philosophy but refuses to mention, much less trace, the movement of history, namely, the advancing of the purpose of Jehovah, a cancer within education makes itself known. And when educators and intelligent students combine to promulgate that this world of wretched men, complex problems, and fantastic tensions is redeemable through the agency of art, a cancer within learning identifies itself. And an ultimate analysis, the type of analysis all education cries for must conclude that the cancer is this: men have wrenched education free from the bindings of Scripture. The giddy nostrils of knowledge refuse to inhale the childlike faith of God's Word. Sociologists dare not insist that though there be as many claims to Truth as there are flakes in a snowdrift, only one is valid and that, the Reformed interpretation of the Bible. (This is not by any means to deny possession of saving truth to non-Reformed people, nor even to deny that non-Reformed men exhibit greater insight into some truths than their Reformed brothers. But it is maintained that the correct evaluation of all of life is the Reformed one, as founded upon an unshakably stable interpretation of the Scriptures.) Historians openly shy from any interpretation of the events in history which might seem to be too simple, too easy, too Biblical. Education claims independence, takes God *cum grano salis* (with a grain of salt), and disseminates the disease of doubt. The place of education within the Reformed community must remain secure. Th. fervor and zeal of students ought only to be encouraged. Any reaction to the existent
pitfalls of learning which advises a retreat into the safety of ignorance stands condemned as an attempt to flee physically the world we must flee spiritually. This type of reaction includes such desplicable maneuvers as forcing well-meaning interpretations upon cultural issues or events which do not warrant the interpretations, twisting the facts, be it in history or philosophy, so as to make them more readily condemnable (or defendable), and forbidding student to read books which blatantly contend against the faith. This last item deserves a remark or two. Although based upon the dubious logic that “as long as you don’t know that there’s a lion on your street, he won’t bite you,” this is revered by some as a true indication of Christian education. For example, in the earlier nineteen hundreds, atheistic philosopher Bertrand Russell published a book, *Marriage and Morals*, advocating much more laxity in the realm of sexual relationships. Immediately, great bands of Christians sprang up everywhere in the United States, demanding that the book not be read. Now the book is by no stretch of the imagination pornographic. Its filth consists in its open revolution against God-ordained morality. And if the great bands of Christians had spent their energy in systematic instruction of the youth, pointing out the falsity and wickedness of the book’s teachings, instead of merely, and vainly, trying to “ban the book,” Russell’s philosophy might not have had as much practical effect upon Christian young people as it has had and is having.

There are also general effects which education has upon its subjects which are to be desired. Students become more aware of their own ignorance, they listen attentively to the thoughts of others, they avoid snap judgments, and they will carefully over their own opinions. Few people are as obvious as the big-mouthed, close-minded ignoramus. But whenever and whenever these benefits become the prelude to the song-and-dance which squeaks out its broadminded distaste for the historic Reformed truth, shrills its scorn for the faith of a child, and pipes out advice against taking any “here I stand, God help me” type of confession, at that time and in that place, the harmony of Christianity in education has deteriorated into a relation of Christianity and education, a relation which perils both. In short, such education and such educators increasingly vitiate the Reformed confession of the Sovereignty of God. As the clamor honoring the independence of learning increases, joyful sounds extolling God decrease.

It may be that teachers so characterized have no particular quarrel with the Reformed faith. But the point at issue is that the lofty calling to educate demands that the teacher direct the students into the green fields of truth. To refuse to guide at all (“We want objectivity” or “I’ll present the facts, let the students interpret for themselves” etc.) or to sidetrack the students into the brown waste land of doubt is to breach faith and learning, to deny the unity of Truth, and to wriggle from under the burden God had laid upon His people’s shoulders, “Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” And then, “And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6).

Education is no plaything. Engaging in learning with an attitude of “let’s pretend there is no criterion by which to judge” results in minds so broad that their possessors drift aimlessly, at the mercy of every wind of doctrine and gust of opinion. These are the condescending ones, the ones so aptly characterized by C. S. Lewis in his *The Pilgrim’s Progress* in the person of Mr. Broad ("... but as I grow older I am inclined to set less and less store by mere orthodoxy. So often the orthodox view means the fitters less view, the barren formula... it is those things which draw us together that I now value most — our common affections... our common struggle towards the light"). These broad ones regard all “negativism” with the horror men once reserved for the Bubonic Plague. In their company one begins to shame himself for thinking that there are false prophets and vile prophecies about. That we are living in the last days is a conception foreign to them.
And with great vigor these broad ones have modernized vital definitions: "All those forcefully condemning false doctrine are heresy-hunters." "All men valiant for truth are intolerant." "All men of solid convictions are bigots." As the delicious savor of the cry "What is Truth?" tickles the palate, there is a corresponding distaste for Christ's unqualified claim, "I am the Truth."

One hesitates to lay these observations before an almost exclusively Protestant Reformed reading audience. As always, there are two extremes to be found, one of which weakens the Reformed truth for the sake of learning, the other of which rejects learning for the sake of the purity of the Reformed faith. And of these two aberrations, the Protestant Reformed Churches, at present, are more in danger of falling into the latter. Some may quickly suppose that the tenor of this article provides a basis for disregarding extra-Scriptural learning and, especially for dissuading young people from striving after post-college or post-university education. Such a supposition is in direct opposition to the purpose of this article. Very generally, the principles which force us to educate the youth are summed up in these famous and well-worn statements: "He who does not learn from history is doomed to repeat it" and "The pen is mightier than the sword." A Christian steeped in learning is the man most qualified to perceive God's workings in the past and the man equipped to direct God's people in the present and for the future.

Even though they may be misunderstood and misapplied, the observations of the state of education within and without the Reformed community must be made known to Protestant Reformed parents and teachers. The Protestant Reformed Churches are involved. From the very beginning, that is, from grade schools on, there must be a conscious, universal insistence that the divorce of Christianity and education never occur. It will not if there is an awareness of the allurement of the divorce, an awareness of the weighty principle at stake, and an awareness of the extent to which the divorce has already taken place around us. The separation of faith and learning is attractive because it seems to result from a high regard for learning. Its proponents point back into history at the glaring examples of theologians retarding the advance of knowledge, for example, Calvin's solemn warning that the Copernican theory was anti-Scriptural and vow that such injustice shall never again be risked. Injustices there have been and, I suppose, will be. Of course, they are to be combatted. But to divorce faith, the Reformed, Christian faith, from learning (whether by written decree or by ignoring the faith of Scripture makes little difference) is to maintain that great areas of knowledge exist, into which Scripture may not poke its nose and over which the Bible has no say. And then, inevitably, two areas of truth arise; one of learning and one of Scripture. When they clash, either there is no attempt to harmonize or, as more often happens, Scripture is distorted to fit man's educational fantasies. "How nice it would be if we might only believe that the Kingdom of God were going to come in the way of man's improving himself by culture, symphonies, art, Boy Scouts, and Peace Corps," wishes the divorcer. And before very long one begins to hear within the Reformed community strange noises about how art can redeem men and education can save the world and good books can improve the human race and on and on and on. One might wish that every Reformed educator felt as did Lord Byron when he wrote, "Sorrow is knowledge: they who know the most must mourn the deepest o'er the fatal truth, The Tree of Knowledge is not that of Life."

Let there be education within the Protestant Reformed Churches. Without fear, bring the wisdom of the ages before the youth. At every crucial juncture, let the Word of God interpret and judge. At the same time, familiar with the fate of Uzzah who attempted to "assist" God by steadying the ark, we ought never to "aid" God by revising the facts of His science or of His history to make them say what we think is best.

Ally or Enemy? When education sets its own goal and comes to its own conclusions, Enemy. And one of the greatest. When it functions as an instrument to bring the child of God to maturity and grounds its conclusions squarely on the Word of God, Ally. And, emphatically, one of the greatest.

David J. Engelsma

Four
"O God, we have heard and our fathers have told
What wonders Thou didst in the great days of old;
The nations were crushed and expelled by Thy hand,
Cast out that Thy people might dwell in their land."

These stirring words one can hear echoing through halls and from the class rooms in a school where children of God are being taught. It is undoubtedly the devotional time of the day when thoughts of children of God are particularly directed toward their God. This is an integral part of the day because it sets the tenor of the day. These are covenant children who have been chosen from all eternity to be sons and daughters of the living God. These are children who have the same sinful nature with which all the saints of all ages have had to contend. It is they who must receive a particular and distinctive education.

Parents of these covenant children vowed before the church of God that they shall see these children brought up in the fear and nurture of the Lord. They shall see that these children are educated to the best of their ability. These children are not really theirs; they are children of God. They have been given these children and it is their responsibility as members of the church to have these children instructed in the fear of the Lord.

Because these children belong to the Lord they must be given the best that there is. They must acquire certain skills and must be educated so that they can take their places someday as members in full-communion in the church, because they in principle are such members already. They must therefore be educated in the areas of mathematics, language, arts, sciences, and social sciences so that they may be well-informed and ready to take their places in this world and yet not of her.

In order that our children may be so educated there must be educators who are thoroughly equipped. They must be prepared to teach the subjects but they must also have adopted certain basic philosophic commitments which are concurrent with the Word of God.

The task of teaching these children of God is given to teachers by parents who have dedicated themselves to the instruction of the covenant seed according to the demands of the covenant. Such a task demands educated teachers but also dedicated teachers who have only one view in mind—the total education of the child of God so that he may in God's own way become the Man of God totally equipped for his station and position in life.

The teaching profession is often shunned by aspiring and capable young men and women because it does not seem to be glamorous nor outwardly appealing. Let me assure you, however, that there is no profession or calling which is so rewarding as the teaching profession, particularly the education of covenant grade school children. Of course teaching can often be discouraging because one must deal with many types of children from a variety of homes. Not all are equipped with the same mental capacity nor is each one as intellectually capable and therefore the teacher of these children must be patient, firm, but thoroughly familiar with the difficulties which children encounter as they attempt to master the skills and facts which accompany each area of study.

Fundamental to the proper instruction of covenant youth is a basic understanding by the teacher of Reformed truth and the ability to apply this in every area of study. This implies a set of goals and objectives which articulate the direction and meaning of covenant education.

Parents are called to make certain that children are so educated.
FROM THE PASTOR'S STUDY

Teaching our children from God's Word

REV. R. VELDMAN

"And thou shalt teach them diligently unto thy children." Deut. 6:7a

How very often Scripture comes to us in one form or another with this same injunction!

Besides, you promised it, did you not?
The question was asked each time you presented a child for baptism: "Whether you promise and intend to see these children, when come to the years of discretion, instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power?" In the doctrine as such! In the sphere of that doctrine!

You answered before God and His church: "Yes." How easily and unthinkingly often that answer is given. Nothing to it! Like falling off a log! Yes, Lord, we'll instruct our children and bring them up in the aforesaid doctrine and help and cause them to be instructed therein to the utmost of our power, that is, with all our might, with all the physical and spiritual and material resources at our command.

Well may we ask as covenant parents: How are we doing? Are we fulfilling our mandate? Has that "aforesaid doctrine" its rightful place in our hearts and souls? Do we love it, cherish it, live it? Are we teaching it to our children—to the utmost of our power? Everywhere? Always? In everything? When we retire for the night, dare we tell the Lord: Lord, I did all I possibly could; I could do no more?

Our children must be instructed, educated, trained. In that way they are prepared, in the world and in the church, for things to come. God works in the line of generations, so that one generation is built upon the other, each generation is prepared by the one that goes before.

What is more, our children need Christian instruction. The only real education is that which has the Word of God for its basis and content. After all, it's the "man of God," the covenant man, the born again man, that must be perfect, thoroughly furnished unto all good works." II Timothy 3:17.

Even this, however, is not enough. Our children must have Christian education of a very definite kind—Reformed instruction. This can scarcely be overstressed, especially in the light of so much that is only nominally Christian. Our covenant seed cannot thrive on a milk and water diet, on the diluted and contaminated Christianity that is so rampant in the world today. They must be instructed, brought up in the "aforesaid doctrine," that is, "the doctrine which is contained in the Old and New Testament, and in the articles of the Christian faith, and which is taught here in this Christian Church."

"And thou . . . unto thy children!"

To all practical intents and purposes "children" here refers to all our children, all in distinction from the elect only. All must be taught the words of the Lord.

We understand, of course, that in last instance only the true seed of the covenant is the object of the instruction given. The positive purpose of all covenant training is that the holy seed, the chosen of God, shall be taught the words of their heavenly Father. Besides, they only can and do receive that instruction spiritually, cherish it and walk in the ways of Jehovah.

Even so, all our children must receive the same godly training. All are our children; belong to the same historical development of God's covenant in the world; are born in the sphere of the church; bear the same sign and seal of the covenant. Besides, what truly Godfearing parent can or may give instruction other than that, which trains the child in the way he should go? Then too, the true seed can be reached.
only by instructing all. Spiritual Israel is trained only in connection with the whole. We can and do not distinguish the elect from the reprobates. Nor is that our business.

Notice, further, that “children” here refers to our covenant seed until it is mature, all in distinction from the younger children only. It includes young people. Our parents should remember that. Don’t be too quick to think that your children are no longer children, that they are full grown and hence no longer in need of parental discipline and guidance. Our young people, too, should remember that. We imagine only too often that when we’ve graduated from school, even grammar school, we’re no longer children! We no longer have to listen to our parents like we did before; we’re big boys and girls now. Believe me, young people, in the Word of God you are children a long time, until you’re really grown up, and that’s not when you are sixteen or seventeen. Believe me, too, when I say in all earnestness, that your age of adolescence is a peculiar and dangerous one. It is the period wherein we begin to think for ourselves and form our own opinions. This is natural and good, of course. It is also the period of life wherein we easily imagine that we know more and better than our parents and teachers, but in reality are still woefully ignorant of what life really is. The word “children” in the Bible may refer to all of early life from infancy to manhood. It does in the passage we are now discussing.

Notice, finally, the emphasis here on the word “children.” ‘Thou shalt teach them diligently unto thy children.’ That’s the God-ordained time for training. Scripture makes much of this. So does modern education and psychology. Moreover, the younger the better.

The idea is plain. A dog must be trained while still a pup. You cannot teach an old dog new tricks. A few, perhaps, but it’s not easy. You cannot bend an old oak tree. Similarly, you cannot teach the man, except with much difficulty. Things do not impress him as they do a child. His opinions, notions too, are not easily changed. His mind is made up; his convictions deeply rooted. He’s like a form wherein the concrete has been poured long years ago. It’s set. You must teach the child. It is so observing, so alert and receptive. Its memory is so fresh, and retentive. It is so impressionable and all it sees and hears looms up so large in its mind. The child is like a form wherein the concrete is yet be poured; that’s so much easier than pounding out the old.

‘And thou shalt teach them . . .’

The reference is to verse 1 of the chapter. “Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life.” The whole Word and law of God, therefore, must be the content and basis of the instruction of our children.

A bit later Moses says, “And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words shall be in thine heart.” We and our children must serve the Lord in true and perfect love. That is the essence of all godliness.

“Thou shalt teach them to thy children” means, therefore, that we must teach our children the love of God as such. It is that love itself which we must build into the covenant child, in as far as the knowledge and practice of that love is a matter of godly training. To put it in the simplest possible language: we must teach our children to love God.

There is more, however. That love of God and His precepts must be the basis, the principle of all education. Not only must we teach our children to be lovers of God. We also teach them history and geography, arithmetic and science, music and grammar, farming and painting, bricklaying and printing, and any other trade or profession. All, however, must be permeated with the knowledge and love of God, and have the latter for its purpose, that the man of God may be perfect, thoroughly furnished unto all good works.

‘And thou shalt teach them diligently unto thy children.”
That means YOU, fathers and mothers in Israel. In last analysis, we know, only God can teach His own Word to His children, our children too. Here, too, we labor in vain if God does not build the house. He alone controls the mind and heart. In His covenant, however, the Lord works mediately, and the divinely ordained instruments of instruction are not the teachers, first of all, nor the ministers in church catechism, but you parents.

No, all this does not mean, that you must do everything yourself, alone, without help of those who were carefully trained for this art of teaching. Israel, long centuries ago, could do that. Life at that time was more simple and parents had more time. Today we could not begin to provide for our children all they need in the way of religious and secular education. Parents are much too busy for that, and life much too complex and scientific and specialized.

The meaning is, however, and emphatically so, that the responsibility and task of training the covenant seed rests on the shoulders of our Christian fathers and mothers. The injunction comes to us alone, and we promise to carry it out each time a child is presented for baptism.

What a calling! And what a responsibility! These children are God’s children, entrusted to us. They are the image bearers of their mighty Maker. They have a soul as well as a body. They are the elect of God, the church of tomorrow. And we are their God appointed teachers. We ourselves had better know our subject!

And thou shalt teach them diligently to thy children!

In our homes, first of all. Much could be said about this, but our allotted space is more than filled by this time.

In church, too, and catechism, and Sunday school.

And don’t forget the Christian school.

That certainly means that we cannot and will not send our children to the schools of this world. There all the instruction and life and discipline bear the stamp of this world. There “these words, which I command thee this day” have no place and the fear of God is mocked. There stones are offered for bread and serpents for fish. There can be no blessing or peace of soul in that way.

For the earnest Christian there can be only one way: Christian, godly, Reformed education throughout the lives of our children, schools wherein our covenant seed can be instructed in all things according to the unadulterated Word of God.

There is our mandate! No one can mistake its meaning.

How are we doing?

The Prayer of

The Pauper

Lord, listen please to my excuses; I have so many bills to pay, That when one comes for Kingdom causes, I have to turn the man away.

We thank Thee for the school we’ve got, Where children may be taught Thy fear; But don’t expect me to support it: ’Twill have to wait another year.

I’ve got to pay for my new car, My record player and T.V. I’ve got to have good food to eat, And lots of luxuries, don’t you see. I’ve got to have my recreation. If there’s some left, we’ll see then. (The game cost me eleven dollars) Well, this year perhaps I can give ten.

My son can’t give: he is a student. He’s got his future to think about. Besides, these kids need spending money, For malts and burgers, and gas, no doubt. Others, Lord, can do Thy will: Let the widow give her mite. (I heard that she gave fifty dollars) I can’t afford that much tonight.

Guard us, Lord, and keep from us Those who would collect our money; The way they come d’cryin’ to us, Sometimes I almost think it’s funny. And bless Thy Kingdom, Lord, forever, And give us all we want, and then Give us grace to seek it second; And bless our school, O Lord. Amen.

Sole Mirans

Eight

BEACON LIGHTS
Among the various educational institutions found among us as Protestant Reformed people, our Theological School occupies, from every point of view, a unique position.

This is true, in the first place, from the point of view of its physical facilities. The Theological School of the Protestant Reformed Churches boasts no imposing plant consisting of several modern class rooms, a separate library facility, conference rooms, study rooms, and perhaps a chapel of its own. The fact of the matter is that our seminary has to this day never had a place that it could call its own. For many years, prior to the split of '53, its meeting place was the large catechism room in the basement of First Church. Scattered through that large room you would find at best a handful of students. The professor had his place at a donated library table on the platform. The library was kept in a few glass-fronted book-cases along half of the west wall of the room. Those were our facilities. After the split our seminary, with its books and mimeographed class notes, was hastily moved to temporary quarters in the basement of the erstwhile Fourth Protestant Reformed Church. From thence it was moved to one of the extra rooms in our Adams Street School—a room that was sometimes shared by articles quite foreign to the scene of a seminary, such as sewing machines and ironing boards which found a place of storage in our room, and a room in which we sometimes were entertained by the various sounds characteristic of the primary grades. Last year we moved out of Adams and back to the First Church basement, where a very suitable room was specially prepared for us by First Church. We also at last have some furnishings which we can call our own. But I am certain that even now our seminary is uniquely different in its facilities not only among our educational institutions, but certainly among all seminaries.

Our school is unique, in the second place, from the point of view of its personnel. And that reminds me too that our Theological School has the distinction of being the oldest educational institution in our Protestant Reformed circle. In our early years we had the late Reverend H. Danhof as one of the faculty members. But he soon turned renegade to our Protestant Reformed cause. Since that time we have had until a couple years ago two faculty members, the Reverends H. Hoeksema and G. M. Op-hoff, in continuous service. Full-time faculty members they were, although both of them were for many years also full-time pastors. Hence, for a long time the Lord has given us men, leaders, who from the beginning stood near to the heart of our Protestant Reformed movement. Recently our beloved Rev. Ophoff has been compelled to lay down his active duties because of illness. And this necessitated the first addition to our faculty in many years: the undersigned is now in the final year of his first appointment as theological professor. To complete the picture of our faculty personnel, we must add that at various times part-time instructors have been appointed. At present Rev. G. Vos gives instruction in Dutch, the only pre-seminary subject still taught at our school.

Also from the viewpoint of student personnel, however, our school has been unique in its smallness. Never has the student body been large. Three or four students have often constituted not only one class, but the entire student body. And as you
One undoubtedly and all for one student. That comes to member of one is to have historical God and of our Theological School. So intensive and advantageous of all seminaries, the training is a possession of the training of all seminaries. It is devoted to the op~mment of the training of our well-educated faculty and of our Reformed Church. The training of our faculty is distinctive of all seminaries, the training of all seminaries. The training of our faculty is distinctive.

Unique our school is, in the third place, from the point of view of its curriculum and its goal. Our seminary is the only institution for higher education in our churches. And it is a highly specialized one. It is a theological school, devoted solely to instruction in theological branches and to the training and preparation of ministers of the Word. In our school we offer thorough instruction in a complete curriculum of theological subjects. All the various branches of dogmatic theology, practical theology, historical theology, exegesis, and history—these all have a place in the course of study. And I can assure you that those who graduate from our seminary go out thoroughly trained and well-equipped. If you are curious in this regard, you can obtain the newly-published catalog of our Theological School by writing to the undersigned or to Rev. M. Schipper, the secretary of our School Committee.

Above all, our school is distinctive among all seminaries, in the fourth place, in that it is devoted to the maintenance and development of the pure truth of the Word of God and of our Reformed faith. This is, in last analysis, the all-important thing. What profit would it be if our school trained, learned and well-educated ministers, probably even furnished them with a degree in theology, if it boasted a faculty with many degrees, if it had a large library and a magnificent physical plant, and if it was not completely devoted to the cause of the truth and did not train our future ministers to preach that truth? No, I do not deprecate education and adequate educational facilities; on the contrary, I believe that our seminary also in that respect should have the best that can be furnished and that we must strive for its improvement in this regard as well. But all these, without the truth, are of no avail. And with humble thanksgiving we may acknowledge our God Who has privileged us to have and to hold the truth as a Protestant Reformed Seminary.

Finally, let me emphasize that our seminary occupies a wholly unique and indispensable position in the life of our Protestant Reformed Churches. This holds true not only for our churches institutionally, but for all our life as a distinctively Protestant Reformed people. This is an obvious fact on the very surface. Without our seminary we would have no ministry trained and equipped to proclaim the truth. Without such a ministry we would have no pure preaching of the Word. And without the pure preaching of the Word, we can have no Protestant Reformed Churches, no Protestant Reformed people, no Protestant Reformed world-and-life view, no Protestant Reformed way of life, no Protestant Reformed instruction of covenant generations. Without the seminary as the main-spring of both our institutional and organic life as churches, we simply cannot exist. Such is the crucial importance of our Theological School.

And do we also have a unique future?

I heartily believe that we do, and that the Lord will provide for us in this respect.

But this is indeed a question to be faced by us all, and especially by our young men.

Consider the need, not only from the viewpoint of the present shortage of ministers, but also from the viewpoint of the fact that in God's providence the old, original generation of Protestant Reformed ministers will before many years pass from the present scene. Then indeed the situation is critical. We ought to be much in prayer that the Lord will bless our school also by providing us with men who may be trained for the ministry. And our young men ought seriously and prayerfully to consider whether the Lord has supplied them with such talents as would indicate that they belong in the holy ministry, as well as to consider whether the Lord is calling them.
to that ministry by producing within them an abiding desire to serve Him in that field. No, materially I can not hold out to you a bright prospect. You can earn a much larger salary and have a much easier life in many other fields. You face the prospect of a lifetime of hard work and diligent study, and that too, probably in a small and struggling congregation of imperfect saints. But the holy ministry is the highest and most noble calling of them all.

Consider this.

And be much in prayer for our Theological School.

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**BOOKS**

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**Out of The Earth**

E. M. Blaiklock — Eerdmans — 92 pp. — $2.00.

This book is evidence of the value and virtue of Christian scientific investigation. Archaeology, which is the study of past human life as revealed by artifacts and writings of ancient people, is the content of this book — especially as it relates to the New Testament of the Bible. This book gives "naturalistic" evidence for the historical accuracy of the Bible. Archaeology and the Birth of Christ, Archaeology and the Sayings of Christ, Archaeology and the Death and Resurrection of Christ, Archaeology and the Apocalypse are examples of the many fine topics discussed in this book.

Professor Blaiklock, M.A., LITT.D., is a professor of Classics at the University of Auckland, New Zealand. He is a scholar of high competence who is a frequent contributor to respected, scholarly periodicals.

It was indeed a pure joy to read this book and a purer joy to appraise it for recommendation to others. The reviewer voted unanimously to recommend this book to all who take an interest in their own spiritual and intellectual growth. For it is written for all to read and understand. The book scores high in readability; its style holds the attention of high school students as well as the sophisticated intellectual.

This is a revised and enlarged edition. Every chapter has been revised and expanded. New chapters have been added. If you had the opportunity to read it before, read this edition also for it is even more valuable and fascinating. r.h.

**Near to God**

Abraham Kuyper — Eerdmans — 108 pp. — $2.00.

Every Christian home needs a variety of good literature. Readers in the Christian home should not only enjoy good fiction and biography but should also find time to meditate with the Christian author.

In this fundamentally Reformed book the author reveals and rejoices in the Christian doctrines in meditational prose. The author has a moving style and displays an intense knowledge of the Scriptures. The book is written for those who wish to be comforted by means of the inspired Scriptures. It appeals not only to the emotional aspect of man but is written for those who wish to engage themselves in an intellectual investigation concerning man's spiritual relation to God. It is not written for the juvenile even though there is a personal address and an appeal to the every day experiences of the child of God. a.l.

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Eleven
LESSON XXVII (Revelation 11:14-19) The Seventh Trumpet

1. Vss. 14, 15a. a. "The second woe is past": The last three trumpets are three woes. (1) The first of these was the plague of the locusts out of the abyss: 9:1-11. (2) The second was the judgment of the triple monsters: 9:13-21. (3) Now, after the interlude of ch. x and the general, ideal picture of the testimony, reproach and glorification of the Church (11:1-13), there follows a general description of the judgment of the seventh trumpet. b. "Behold, the third woe cometh quickly." (1) As to the time of this "third woe," it is evident that it belongs to the period of "the same hour." vs. 13. This is evident from the earthquake, vs. 13 cf. vs. 19. (2) It comes quickly: the events of the very last days will follow one another in quick session. c. "And the seventh angel sounded." (1) What we have in this passage is a general description of the seventh trumpet and its effect in heaven and on earth. (2) The detailed description of it is found in chapters 15, 16. This seventh trumpet will reveal itself as seven vials. (3) That this is correct is evident from: (a) A comparison of ch. 10:7: "the mystery of God should be finished" in the days of the seventh trumpet, with 15:1: in the seven vials is filled up the wrath of God. (b) A comparison of 11:19: "the temple of God" opened, with 15:5, 6: the seven angels with the vials come out of the open temple.

Vss. 15b. a. "And there were great voices in heaven." (1) Whose voices they are is not mentioned. Judging by what they say they may be either angels or glorified saints or both. (2) They are great voices: there is a great multitude here. b. "And they said, The kingdom (not kingdoms, the R.V. is correct here) of the world is become the kingdom of our Lord and of His Christ." (1) The praise here offered presupposes that the judgment of the seventh trumpet is finished. All is ended. (2) The world is conceived as one kingdom over which God rules. It is now the dominion of our Lord. (3) And of His Christ. It is God's anointed that is to have dominion, and that now has it. God reigns through Christ. (4) And that forever and ever. Notice, that Christ shall reign eternally.

3. Vss. 16-18: a. "And the four and twenty elders," etc. (1) Representing the whole church. (2) They sit on thrones, i.e., they reign with Christ. (3) Before the face of God, i.e., as servants of God. See ch. 4:4. b. "Fell upon their faces, and worshipped God," i.e., in their attitude and speech they humbly acknowledged the power and glory and sovereignty of God. c. "Saying, We give thanks," etc. Concerning this thanksgiving of the church, notice (vss. 17, 18): (1) That they address God as the Lord almighty: all the emphasis is on God's sovereign power, because this has been fully revealed now. And as the One "Who art and Who wast." Also here the revised version is correct: the words "who art to come" do not belong here; the reason is evident: He is now come. (2) That the reason for this thanksgiving is: (a) "Thou hast taken to thee thy great power," i.e., the power which is always God's, now is fully revealed: the world is become the kingdom of God and of His Christ, according to His purpose. (3) That a further explanation of this reason is given in vs. 18: (a) "And the nations were angry" (Ps. 11), that is they raged against God and His anointed, and His "witnesses," see vss. 7-10. (b) "And thy wrath came, i.e., God's wrath was now fully revealed and poured out in the judgment of the seventh trumpet. (c) "And the time of the dead to be judged." Here follows a description of the final judgment. Evidently, with the blowing of the seventh trumpet all is finished. And by this judgment the eternal reward is given to all the people of God his servants the prophet: all the saints (in Christ), them that fear God's name, small and great (literally and

Twelve
figuratively). And the wicked are destroyed. They are here described as those that “destroy the earth.” The wicked always work destruction of the earth and of all earthly life in every relationship. And it is but just retribution, therefore, when they are destroyed, i.e., from the earth and from all God’s world, in everlasting desolation.

4. Vs. 19: a. “And there was opened the temple of God that is in heaven.” (1) The temple is the inner sanctuary (the ark is seen), where God dwells. (2) The ark of the covenant is a symbol of (a) God’s throne. (b) His everlasting covenant mercy. (3) That the temple is opened signifies (a) That God is about to issue forth to make of all the world His dwellingplace. (b) That from that open heaven the final judgment will come upon the earth. See ch. 15:1ff. b. “And there were lightnings, and voices, and thunderings, and earthquake, and great hail.” (1) All signs of judgments on the earth. See 8:5. (2) The detailed realization of which is described in the judgments of the seven vials, ch. 16.

LESSON XXVIII (Revelation 12:1-6)

The Woman and Her Child, and the Dragon

1. Relation of this chapter to the rest of the book: a. In chapters 12-14 there follows a series of visions that must be regarded as an interlude in the scheme of the seals, trumpets, vials. b. Chapters 12, 13 are closely connected with each other, as they present a detailed description of the beast first mentioned in ch. 11:7. (1) In chapter 12 this beast is described from the viewpoint of his essentially satanic background and character. (2) In chapter 13 from the viewpoint of his historical appearance as an antichristian world-power.

2. Vss. 1, 2. a. “And there appeared a great wonder (sign, R.V.) in heaven.” (1) By a sign something is obssignated; we are warned against a literal interpretation of the vision here. (2) This sign is “great,” i.e., in magnitude and in significance. (3) And it is in heaven, the place of glory, denoting the essentially heavenly character of the thing signified. b. “A woman, clothed with the sun,” etc. (1) The general figure of the sign is that of a woman. (2) The heavenly luminaries serve to adorn her and to bring out her glory: she is clothed with the sun, the moon is her footstool, and she is crowned with twelve stars (cf. twelve tribes, apostles). (3) And she is with child and about to be delivered.

Note. Who or what is represented by this woman? The key to the answer is, no doubt supplied by vss. 5, 6. It is the Church of all ages: before she is delivered of her child (the Christ) she represents the church of the old dispensation; after she has been delivered she represents the Church of the New Testament. In the old dispensation the Church lived and labored in the hope of the promise of Gen. 3:15. The Church is described from the viewpoint of her essential heavenly character and glory, as a mighty queen.

3. Vss. 3, 4. The sign of the dragon. a. “And there appeared another sign in heaven.” That also this sign is in heaven certainly has no reference to the character of the thing represented, but must be explained merely from the position the dragon occupies with relation to the woman. b. “And behold, a great red dragon, having seven heads,” etc. (1) The general figure of the second sign is that of a dragon, a mythical figure, a monster, whose general figure is that of a serpent. According to vs. 9 this dragon represents the devil or satan, “that old serpent.” (2) His color is red, the color of wrath and anger, bloodshed, murder. This denotes him as “the murderer from the beginning” as well as the hateful enemy of this woman and her child. (3) He is described as having seven heads, ten horns, and on his heads seven crowns, or royal diadems. This description is similar to that of the beast in ch. 13:1. The explanation of these heads and horns can better be given in connection with our interpretation of that chapter. It is sufficient now to call attention to the fact that this similarity of description represents the devil as “the power behind the throne” of the beast and as operating through the anti-christian world-power. (4) “And his tail drew the third part of the stars of heaven, and did cast them to the earth.” The angels are sometimes called stars (Job 38:7). The
reference here is probably to the fall of the angels by the instigation of Satan. (5) "And he stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." These words express the attitude of the dragon over against the woman: one of watchful waiting, till her child shall be born. And his intention is to destroy the man-child at his birth.

Note. This refers, evidently to the constant attempt on the part of the world-power in the old dispensation to destroy the seed of the woman.

   a. "And she brought forth a man child, who was to rule all nations with a rod of iron." From the description of this man child it is evident (1) That he is the Messiah. "He shall rule all nations with a rod of iron" is taken from Ps. 2:9. That He will judge and destroy the antichristian world-power, for this is the meaning of the expression "to rule with a rod of iron." b. "And her child was caught up unto God, and to his throne."
(1) The general meaning of this expression is that the purpose of the dragon to devour the child is frustrated: the child escapes his wrath. (2) Specifically it means that this Child is exalted and clothed with power: realized in the ascension and exaltation at the right hand of God in heaven. c. "And the woman fled into the wilderness," etc.
   (1) The child having escaped him, the wrath of the dragon is now directed against the woman, see vs. 13. Hence, she flees into the wilderness (the world, no longer in Canaan), where God has prepared a place for her, and cares for her throughout this dispensation, 1260 days. See for this period on ch. 11:2, 3.

LESSON XXIX (Revelation 12:7-12)

War In Heaven

1. Vss 7-9. a. "And there was war in heaven," etc. (1) Must remember that heaven was originally the abode of the angels, also of the devil and his angels before their fall. (2) They were not, immediately after their fall, cast out of their abode in the sense that they had no more access to heaven. See Job 1; Luke 10:18; John 12:31. Their casting out did not take place till the exaltation of Christ. b. "Michael and his angels fought against the dragon;" etc. (1) of Michael we read in Dan. 10:13; 12:10; Jude vs. 9. All these passages teach that he is archangel, a prince among the angels (if not the chief of all the angels); that he contends with Satan, whose special opponent he appears to be; and that he contends for the cause of the people of God, defending them. This seems to be his special function. (2) His angels may refer to a special group of angels over which he is prince, or, if he be the chief of all the elect angels, it refers to all. (3) The dragon and his angels are the devil and the evil spirits or demons that have fallen with him. (4) These spiritual armies are presented in the text as waging war, as fighting in heaven. There is nothing in the text that suggests an allegorical meaning of this battle. Hence, we have to think here of a real warfare, although we must remember that it is a battle of spirits and, therefore, fought on a spiritual plane and by spiritual means and methods. c. Vss. 8, 9: "And prevailed not," etc. That is, the devil and his angels prevailed not. (1) This expression suggests that the devil and his angels took the offensive; they attacked Michael and his angels; or rather they sought to attain a certain object in heaven, but they failed because Michael and his angels opposed and prevented them. (2) What is more, they were cast out of heaven, so that their place was found in heaven no more. Notice that the dragon is here called: (a) The old serpent: this with reference to his first temptation in paradise where he appeared in the form of a serpent; (b) The Devil (diabolos) meaning "mud-slinger" or slanderer. He slanders God and His people and cause; and (c) Satan, that is adversary, opponent. He is anti-God, God's adversary, and therefore the arch-enemy of His people. (d) He is said here to "deceive the whole world." His great deception is based on the lie that in the way of disobedience men shall be like God, and that they shall attain to highest blessedness and glory in the way of opposition and rebellion against God. That is the lie that motivates "the whole wicked world." And in this they are deceived. (3) He is cast into the earth. Although he is utterly and finally defeated in heaven, he is cast into the earth. This will
now become the sole sphere of his operations.

2. Vss. 10, 11. a. "And I heard a loud voice saying in heaven," etc. (1) The text does not state whose this loud voice is. That the voice is loud suggests that there were many speaking. And that they speak of "our brethren" suggests that they were the glorified saints in heaven. (2) They announce that now is come (i.e. revealed and established in heaven): "salvation" here to be taken in its comprehensive sense: redemption and glorification; "strength," i.e. the power of God is now revealed; "the kingdom of our God," i.e., the kingdom in which God rules by grace over His people is now established; and "the power of His Christ." Christ is here called God’s Christ, His anointed Servant. He has now all the power, authority, and that without dispute. (3) The reason is that "the accuser of our brethren" etc. is cast down. That the devil is here called the accuser of the brethren suggests the objective he sought in his war in heaven: to overcome the saints. (4) But the saints overcame him "by the blood of the Lamb, and by the word of their testi-

mony, and they loved not their life even unto death. The R. V. is more correct here: "because of the blood of the Lamb," etc. The atonement of Christ is the deepest cause and ground of their victory. But as the fruit of this atonement also their faithful testimony (of Christ) and their sanctified walk in the world (even unto death) is the reason for their victory over the devil.

3. Vss. 12. "Therefore, rejoice, ye heavens," etc. (1) The loud voice calls upon all the heavenly creation, and upon all the inhabitants of heaven to rejoice (the angels and the saints), because of this great victory and because the devil is cast out. (2) On the other hand: "Woe to the inhabitants of the earth," etc. (a) The inhabitants of the earth are mentioned in general, because it will bring woe to all that the devil is cast to the earth; but especially the believers are meant. (b) The reason is that the devil’s sphere of operation is limited both as to space and time. He is limited to the earth, and he has but a short time. The final victory is near for the people of God. This he has learned from his defeat in heaven. Hence, he has great wrath!

LESSON XXX (Revelation 12:13-17) The Woman in the Wilderness

1. Vss. 13, 14. The woman escapes. a. "And when the dragon saw that he was cast into the earth, he persecuted the woman," etc. (1) Here the narrative of the vision is resumed as left off in vs. 6. (2) The devil realizes his defeat with respect to his main purpose: the destruction of the Man-child. He now directs his attention to the woman. The woman is (a) Is not the Church of the O. T. Nor the Jews of the N. T. (b) But the Church of the new dispensation, after the birth and exaltation of the Man-child. (3) The dragon now persecutes that Church. His purpose is, evidently, to destroy that Church as such. In this attempt he still reveals his hatred of the Christ. Now he cannot reach the Christ directly, he will wage war against Him indirectly by persecuting the Church on earth. m. "And to the woman were given two wings of a great eagle, that she might fly," etc. (1) The wilderness is here, evidently, a place of refuge from the assaults of the dragon. It is also evident that by this wilderness is meant the present place of the Church among all nations in the world. In the old dispensation the Church was one nation (Israel) and lived in one country, the land of Canaan. This made it possible for the dragon to attack the Church directly by attacking the nation of Israel through the world-powers. In the new dispensation the Church no longer has her Canaan; hence, she is in the "wilderness" of the world through which she travels to the heavenly country. At the same time this position of the Church among all nations is also her place of safety: the nations can no longer harass the Church by making war upon a single nation. (2) The two wings of a great eagle: (a) The figure is probably derived from Ex. 19:4. The wings here are symbols of a God-given power the Church receives to escape into "the wilderness," i.e. to establish herself among all nations. The fact that they are "eagle’s wings" and that of a great eagle, denotes the power of these means. (b) If we may think of anything definite here, these wings may be said to represent the power of the Spirit and the Word. (3) In the wilderness the woman is "nourished for a time, and times and a

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Fifteen
half a time from the face of the serpent.” (a) “Time, times, half a time” is 3½ times, i.e., years, not days; it is the same as the 1260 days of vs. 6 and refers to the whole present dispensation. (b) During this time the Church is nourished (spiritually) by God through Christ and by the Spirit and Word. (c) That she is nourished “from the face of the serpent” indicates that she is safe from the attacks of the devil, out of his reach.

2. Vss. 15, 16. Attack on the Church by the dragon. a. “And the serpent cast out of his mouth water as a flood after the woman,” etc. (1) The picture is that the serpent takes up his position at the edge of the wilderness. In her spiritual isolation the devil cannot reach the Church. (2) And now he attempts to force her out of her isolation by sending a veritable flood of water out of his mouth after her, in order “that he might cause her to be carried away of the flood. What this means is not difficult to conjecture (a) Out of the mouth of the dragon proceeds the lie in all its forms: false doctrines and corruptions of the flesh. (b) If by these the devil can carry away the Church out of her spiritual isolation, she will be swallowed up of the world and be destroyed. c. “And the earth helped the woman, and the earth opened her mouth,” etc. (1) The presentation here still belongs to the symbolism of the wilderness and the flood of water sent after the woman. The earth opens itself and swallows up the stream of water, so that it never reaches the woman. (2) The meaning is evident: the Church is built on the “petron,” the Rock; the gates of hell cannot overwhelm her. Many may be seduced by the flood of corruption sent after the Church in the world by the devil: but the true people of God will stand.

3. Vs. 17. Persecution of the remnant of her seed. a. “And the dragon was wroth with the woman,” etc. (1) For the second time the devil is defeated and his efforts are frustrated. (a) First the Man-child escaped his fury. (b) Now the Church proves to be beyond his reach. (c) Hence, he is angry with the woman. b. “And went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.” (1) Distinction is here made between the Church as a whole and the individual believers. (2) These are called the remnant of her seed in distinction from (a) The Man-child. (b) The saints of the old dispensation. (3) They are in the world, and they are recognized (a) By their walk: they keep the commandments of God. (b) And by their confession they have the testimony of Jesus Christ. How the dragon now makes war with them we are told in the next chapter.

CURRENT COMMENTS

Education and the ARTS

JIM JONKER

Education is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education. Mark Twain

The title of this article should immediately bring to mind three questions. What is education? What are the arts? How are the two related? The first question we will not answer, for it undoubtedly is being defined and discussed elsewhere in this issue. To the second question we offer a simple answer. We will consider only the more common and easily understood arts, namely, painting, sculpture, music, and literature. The answer to the third question will comprise the body of this article, but we can summarize it briefly in two statements. Education, ideally, plays two roles in its relation to the arts. First, it develops a sense of appreciation; secondly, it produces the artist.

Appreciation is a misunderstood term, due largely to common usage of the root word. When we hear someone say, “I appreciate it,” we assume he means that he likes something or is grateful for it. Applied to
the arts, however, its meaning is deeper. It really means to understand something, to judge it correctly, to be fully sensible of it. Therefore, someone who appreciates a poem is one who understands it more or less fully. A course in music appreciation is not designed to make the student like music, but to make him understand it, to see its structure, its coherence, its beauty.

Some understanding is basic to enjoyment. While a person who knows relatively nothing about a symphony may enjoy listening to it, his enjoyment will not be as great as that of one who understands it analytically and synthetically. The same thing applies to the other forms of art. Some simple poetry is almost universally liked, but one who understands poetry can get much more enjoyment from the more complex, because, analyzing, judging, and evaluating it, he can see that its beauty is greater.

This appreciation of art seldom, perhaps never, comes naturally. It must be developed slowly and gradually. This can be done only by education. The process often seems wearisome and tiring; often it is hard work. But the results pay for the toil. In this aspect the role of education can be clearly seen. By critically analyzing works of art, by explaining their strengths and weaknesses, by seeing their structure, by noting the skillful hand of the craftsman, the teacher may not make his students like these works, but he inevitably increases their appreciation. The task is not one-sided, however. The student who is or makes himself interested, the student who studies and strives, is the student who will understand the most and later find the greatest enjoyment.

But education should do more than develop appreciation. It should begin to produce the artist. Not all can be artists, for not all have the necessary God-given talents. Yet, with very rare exception, the talented artist can do little unless he learns how to express himself. His talents cannot be buried and then earn more talents. They can be developed only through knowledge and practice. Education will give him this knowledge and the opportunity for expression.

One phenomenon of American education, true to a greater degree in our schools, is the emphasis of the literary arts. Most of us, even those who have gone through college, have a much greater knowledge of literature than of sculpture, painting, or music. Most of us undoubtedly know next to nothing of these three.

The reason is not hard to understand. Perhaps one picture can say as much as a thousand words, but most of us could manipulate the thousand words better than a paint brush. Secondly, words are usually easier to understand than other symbols; we derive more meaning from a story, essay, or poem than from a concerto or a statue. Thirdly, because this is the case, words are a more powerful weapon in the arsenal of the defense of Truth and more effective in the preaching and spread of the Gospel.

We must not forget, however, that the other arts reveal other God-given talents and are to be used in His fear. Beyond any doubt, we are lax in not giving them a larger place in our educational systems and in our personal lives.

To restate the parable of the talents is hardly necessary. But to examine our lives in the light of its truth is always imperative. The one who "humbly" claims that he has no talent may actually be too handy with the shovel.

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Mrs. G. H. Westra, news editor of Beacon Lights for the past two years, has resigned. The Board and the Staff of Beacon Lights thank her for her comprehensive and capable coverage of the Protestant Reformed Churches in their grass-roots life.

Mrs. Charles Kregel has accepted the position vacated by Mrs. Westra. All bulletins and items of information should now be sent to:

MRS. CHARLES KREGEL
1250 Philadelphia, S. E.
Grand Rapids 6, Mich.

In order that Beacon Lights may continue its monthly survey of P. R. news, it is necessary that every church FAITHFULLY submit information about itself.

BEACON LIGHTS

Seventeen
FALL MASS MEETING

Date — Tuesday, November 7
Place — Hope Church
Speaker — Rev. A. Mulder

SPECIAL INTEREST —
Convention pictures by Don Doezena