For Protestant Reformed Youth

BEACON LIGHTS
I Envy You

I sat beside the death bed
Of an aged, gray-haired man;
He'd seen full eighty summers—
Ten more than average span.

I looked deep into his tired eyes,
Saw peace and comfort there;
For you see, he was a'leaving
For a land that's sweet and fair.

His struggle soon'd be over,
His cares on earth be past;
For soon he's meet his Saviour,
And there he would be blest.

He soon would know the fulness
Of His gracious love divine;
That's why there's peace and comfort
In the eyes raised up towards mine.

The world mayhap has treated you
With scorn, contempt and sneer?
They treated Jesus worse than that,
And crucified Him here.

It'll soon be over though, my man,
And you'll join the heavenly throng;
I only wish I, too, tonight,
With you could go along.

I envy you, you dying man,
And wish that it were I
That was tonight departing
To blissful realms on high.

For soon you shall be like Him,
Feel a joy that's sweetly new:
Now do you wonder, my dear man,
Just why I envy you?

— G. T. E.
MONEY

Magic word! Word of power! A word bringing both joy and sorrow — hope and despair — comfort and distress. Attributes by the score are ascribed to it, “Money talks”, “Money rules”, “Money burns a hole in your pocket”, “Money is his god”.

Interesting facts may be unearthed concerning money. Many references to it may be found in the Scriptures as well as warnings concerning our usage and attitude toward this thing which we call money.

Originally, before money came into use, a barter system prevailed, that is, goods and possessions were traded for something else. In fact, the Latin word for money, pecunia, is derived from pecus, meaning, “cattle” signifying, no doubt, that at one time cattle were used as the standard of value. Note also our English word “pecuniary” an adjective meaning “monetary.” A reversion to this primitive form of bartering may be seen in schoolboys who, without a medium of exchange, endeavor to secure that which they desire by “swapping”. Also, in those lands devastated by war, bartering became the general practice since no one knew what the medium of exchange was worth.

Money is generally classified in regard to its value as being “intrinsic” or “non-intrinsic”. The meaning of the former term is that the material of which the coin is made is worth or equal to the amount stamped on the coin. For purposes of illustration only, let us say that there is ten dollars’ worth of gold in a ten dollar gold piece. Or, ten cents’ worth of silver in a dime. Non-intrinsic or extrinsic money is that which in itself is not worth the value stamped upon it. For instance there is not “ten dollars’ worth” of paper in a ten dollar bill.

Let us look for a few moments at the history of money. According to our sources of information, money was first coined and issued in the eighth century, B.C., in Asia Minor the home of the Lydians and the Greeks. The Lydians are credited with being the first to issue coins. Staters, coins made of an alloy of gold with silver, were struck in Lydia in Asia Minor and silver coins at Aegina as early as
700 to 650 B.C. However, in the rest of Western Asia and in Egypt people were content to use gold and silver in bars, rings and other forms. (See Joshua 7:21 and also the word for talent—kikkar meaning “circle”). In business transactions, quantity was determined by weighing rather than placing reliance on the stamp. (Gen. 23:16; 43:16). Occasionally money was counted (11 Kings 12:10) and then it was done only to form a general estimate. A shekel in the early period was not a coin but rather a weight (shekel) of silver. References to shekels or other denominations of precious metal before the time of native Jewish coinage are to uncoined metal, not to coins.

The Jews became acquainted with coins by their having been introduced into Persia by Darius Hystaspis who lived 521-486 B.C. The ordinary daric, (Ezra 2:69) called drachm in the A.V., was a thick gold coin worth about $5.50. After the fall of the Persian Empire, the Greek system was used in Palestine and money was reckoned by talents and drachmas. (See Apocryphal books: I Macc. 11:28; II Macc. 4:19.)

Greek and Jewish coins continued to circulate together (somewhat comparable to the intermingling of Canadian and U. S. money) hence we find money-changers mentioned in the Scriptures. It was unlawful for Jews to offer anything but Jewish money in the temple. Several currencies circulated in Palestine at the time of Christ. When a census was taken every Israelite, whether rich or poor, who had reached the age of twenty had to pay half a shekel into the treasury of the Lord as an offering of atonement. (Ex. 30:13-15). Money-changers were called kollybistes. since, according to the Talmud, their commission for money-changing was one kollybos (12 gr. of silver, worth about three cents) for each half a shekel. On two different occasions Jesus overturned the tables of the money-changers and drove the cattle dealers from the court because their presence and too often their dishonesty and avarice were incompatible with the sanctity and quiet which is necessary for worship. (John 2:14-16; Matt. 21:12, 13).

The silver drachma (Luke 15:8, R. V. marginal reading and translated in our Bible simply as a piece of silver) was worth about sixteen cents. However, this must not be confused with the pieces of silver which Judas received for betraying the Christ (Matt. 26:15; Cf. Zech. 11:12). These thirty pieces of silver which Judas received were silver stater each worth about sixty-six cents. This is according to the marginal reading of Matt. 26:15.

The lepton was a small copper coin and was the smallest copper coin in circulation. In Luke 12:59.
and 21:2, it is translated mite. It was a Jewish coin worth about one-eighth of one cent. It was worth half a quadrans (quad-four) therefore a quadrans equals one-fourth of a cent. The quadrans is translated in Matt. 5:26; Mk. 12:42 as farthing.

The pound (gr.—mynta) as a sum of money was equivalent to one hundred drachmas (drachmas—sixteen cents) and therefore worth sixteen dollars (Luke 19:13, R.V. marg.: cf. 15:8, marg.)

The denarius was a Roman coin also found in Palestine. It was a silver coin which in Matt. 18:28 is translated penny in the A.V. and shilling in the R.V. From the time of Augustus to that of Nero its standard weight was sixteen grains equivalent to about seventeen cents. It was the tribute money payable by the Jews to the imperial treasury (Matt. 22:19)

The assarion, the Greek name of the Roman as was a small copper coin worth one-sixteenth of a denarius or about one cent. In Matt. 10:29; Luke 12:6 it is called according to the A.V. a farthing. The R. V. calls it a penny.

The following is a table giving the relationship and American equivalent of various Jewish coins:

<table>
<thead>
<tr>
<th>Jewish Coin</th>
<th>American Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 gerah</td>
<td>2.73 cents</td>
</tr>
<tr>
<td>10 gerahs</td>
<td>27.37 cents</td>
</tr>
<tr>
<td>2 bekas</td>
<td>54.74 cents</td>
</tr>
<tr>
<td>50 shekels</td>
<td>$27 &amp; 37½ cents</td>
</tr>
<tr>
<td>60 manehs</td>
<td>$1,642 &amp; 50 cents</td>
</tr>
<tr>
<td>1 gold shekel</td>
<td>$8 &amp; 76 cents</td>
</tr>
<tr>
<td>1 talent of gold</td>
<td>$26.280</td>
</tr>
</tbody>
</table>

It will be well to bear in mind that all values mentioned in this article are approximate only and even authorities are not agreed amongst themselves as to the value of the various coins. But, it at least gives us a comparison and if we have retained the material offered in this article it makes some of our Scripture reading more understandable. For instance, "the widow's mite," "Are not two sparrows sold for a farthing?" etc.

It is also well to remember that although many of the sums, e.g. the woman who had lost a piece of silver—a drachma worth sixteen cents—seem insignificant, the real value of money must be determined by its purchasing power. Both the wages and price of goods was very much lower in Bible times than in our present day.

To test your memory as well as to determine the personal benefit which you derived from this article we shall print elsewhere a set of questions all of which can be answered by referring to the above material.

Staff Writer.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God.
Meditating or Day-dreaming: Which?

REV. J. VAN WEELDEN — Sioux Center, Iowa

Last night I couldn’t sleep. The hour was late, or early (whatever you wish to call it). Though mentally tired, there wasn’t an ounce of sleep in my whole physical make up. No, I wasn’t worrying about anything—not last night. It was just a time for meditation, and I loved it! I loved it so much I wouldn’t have exchanged it for the sweetest slumber—at least, not until I had drunk my fill, of a wonderful meditation.

No, I wasn’t day-dreaming—not this time.

For there is a difference. Often we think that we might be meditating upon something while we are actually day-dreaming! “Day-dreaming” is simply dreaming in the day time, or in our waking hours. As in a dream the subconscious mind wanders at will, without control, so in our waking hours we often drop into a “trance” allowing our minds merely to wander. And how they will wander!

Meditation, however, is deep thought. It is at least serious contemplation of or concentration upon some object or subject. Our thoughts do not wander, but very rigidly are controlled. Our meditation should be upon God’s precepts, the spiritual things, the Word of God, our relationship to God and our neighbor.

When we day-dream, we build air-castles, marvellous structures. We dream of new cars, of wonderful trips, of youth centers, and what not; and we are thrilled and exhilarated by the contemplation of pure earthy things, and delighted by the thought of carnal pleasures and treasures. — But when we meditate, truly meditate as spiritual children of God, then we tear down our air-castles, and despise ourselves because so often our only delight is in the carnal pleasures of this earth, and these things become for us rubbish and ruinous heaps, and dung-hills, when we consider the excellency of the treasures which are in Jesus Christ our Lord.

Day-dreaming, we imagine ourselves princes or kings in our own little kingdoms, priding ourselves in that little kingdom which we have built up. How proud we mor-
tals be! But — meditating upon God's precepts, and upon God, we soberly think: "what a damnable sinner I am, how helpless, how foolish, how ignorant; how I have despised God's Word, how I have used my God-given possessions so wickedly; truly, I am a worm, and am at best nothing and less than nothing—vanity".

Last night I was thinking: How carnal are we children of God in our life, how bound to all the earthly with all our thoughts and words. We get up in the morning, our minds are occupied with the work of the day. Perhaps we first pray, and perhaps not. Breakfast is so hurried, there is little if any time to read the Bible. We go off to work, and its work, work, work, from morning till night. Perhaps in our work we have been meditating a little upon God's precepts, and very likely we did a great deal of day-dreaming. When we talked with our fellow-laborers, or with the neighbor lady next door it was about "land en zand", as the Dutch expresses it. In the evening we read our newspapers, invite entertainers of all sorts into our home via the radio. Some of us, who are young and un-married, are afflicted with the sin of going out every evening — and regret that there aren't eight evenings in a week — having lots of fun at the skating rink, bowling alleys, "Y's", football, basketball and tennis matches. Some ought-to-be-ashamed people have to be entertained at the movies because they have only four places to go a week — and what can a person do home a whole evening.

And yet, we must press toward the mark!

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God", Col. 3:1.

Then our thoughts will be filled with the heavenly, with the things of His kingdom, with His glorious promises, with our responsibility to Him. For meditating does not merely tear down the air castles of our day-dreaming, but it concentrates upon God's 'Castle' which He has prepared for His own, and upon that heavenly life of perfection in that house with its many mansions. No, not "air-castles", but the "heir-Castle" must be the object of our contemplation.

I like to think of that beautiful thought in I John 3:2: "but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is". How unlike Him we are here: we are only like Him in principle. How imperfect we mortals be! But then — ah, then, we shall be like Him!

"Meditate upon these things", says Paul to Timothy (and to us). David says: "Commune with your own heart upon your bed, and be still". Concerning the Book of the Law God said to Joshua: "thou shalt meditate therein day and night".
A geography teacher once asked her class: "What is the shape of the world?"

One little fellow quickly raised his hand, replying: "My father says that it is in the worst shape that it has ever been!"

'Tis a joke. However, the reply of the little fellow was no joke at all! His answer was "more truth than poetry". And it certainly gives rise to serious thought. Undoubtedly we are living in very serious times, and this world is in the worst shape that it has ever been.

A terrible war has been concluded, and yet there is war and rumors of war. There is inflation, and talk of the inflation to come. Men unable hardly to cope with the present crime look up against the post-war crime wave. With men out to combat "red tape" in the government's national and international affairs, men talk about building warehouses for storage of the super-abundance of "red-tape". Men are concerned about the many homeless children in war-devastated Europe and other places, while there is even more concern about the prospect of millions more of homeless children in our country because of the sharp increase in divorces. In Iowa "the fairest state in all the West", for each million spent annually for education, seven million is spent on intoxicating liquors.

Yes, corruption abounds. Wick- edness increases by leaps and bounds. The signs of the times multiply. The end of all things is drawing nearer and nearer. Things are fast taking place in preparation for the unleashing of Satan so that he may deceive the nations. Unrest, confusion, and turmoil prevail.

The world is indeed in the worst shape ever. The battle between righteousness and unrighteousness rages more furiously, with the promise of greater fury. It becomes harder and harder to say: No, to the world and the temptations of the world round about us.

The measure of iniquity is fast being fulfilled. The call is to watchfulness and sobriety. The password is faith, the gift of God. The watch-word is faithfulness. The command is to press forward toward the high mark of our calling in Christ Jesus. The morale-lifter is the assurance of Victory. The reward is Life Everlasting, viz., the blessed covenant life of perfection.

'Tis no joke at all! 'Tis a reminder to be serious!

J. V. W.

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Wise cracks make wide cracks between shepherd and sheep.
The topic “Redeeming the Time” means to utilize or employ our time to the best advantage possible. Our question in life should always be: “How can I employ my time to the best service?”, and this should always be answered thus: “That in everything I do, think, and say, I am praising the Lord therein to the utmost of my ability”.

People are so often busy with business affairs and their work in our present day that they presume they have no time for spiritual things. The routine of working hours is long, and when they come home they are so filled with worries and cares of this world that their nights are broken up because of it. Time won't even allow them thought on spiritual things. Living, to them, is as if it would continue forever. This is much the opinion of the work-a-day world.

A common expression of young folks is: “Have a good time while we're young; we are old soon enough. When we get older we'll think about immortality, of the things of the hereafter”. The thing is that perhaps the time will never come when they call themselves old. Thought never comes of the fact that we are given but one short life to remember our Creator, Eccl. 12.

Our life may well be compared to a journey on a train. Every mile brings us nearer our destination. Each day, each month, and each year brings us nearer eternity. Looking backwards upon our life we notice that the years have sped by. Then, too, when one is on a journey by train, stops are made at many stations at which passengers get off. So, too, with our earthly journey we see many leaving this life as the train stops at their station. Soon the time comes when we, too, must get off.

Our life is not very long. The life span in general is sixty, seventy, or eighty years: some become older, but they are very few. Scripture compares our life to a flower. It grows, buds, blooms, and behold, it is withered away. Life is but very short. I found a poem which reads:

So this is life, this world with all pleasures,
Struggles and tears, a smile, a frown, a sigh,
Friendship so true, and love of kin and neighbor?
Sometimes 'tis hard to live — always to die.

The world moves on, so rapidly the living,
The forms of those who disappear replace,
And each one dreams that he will be enduring,
How soon that one becomes a missing face!

In life or death — and life is surely flying,
The crib and coffin carved from the same tree;
In life or death — and death so soon is coming,
Escape I cannot, there's no place to flee—.

Help me to know the value of these hours,
Help me the folly of all waste to see;
Help me to trust the Christ who bore my sorrows,
And then to yield for life or death to thee.

In all my days be glorified Lord Jesus,
In all my ways guide me with thine own eye;
Just when and as Thou wilt, use me, Lord Jesus
And then for me 'tis Christ, to live or die.

Let us then try to the best of our ability to use our time as servants of our king, walking as strangers and pilgrims here below, journeying to that Better City. The question we should ask ourselves is this: "How can I more and more serve and praise my Master?". Our work on earth is to desire to do God's will and whatever I do, seek to praise Him. That is what we must do with our time. Then also when a time comes when we must decide if it would be all right to go here or there, ask yourselves if you can go to praise God. If we can, alright, then we may go.

Let us remember one thing. When we get older and look back over our life, we shall see whether we have redeemed the time, or have led a wasted life. If we have not redeemed the time, then it is forever too late to make up for the days which we have spent in vain. If we bear the name Christian, shall we not carry that Name redeeming wisely our time by doing the work to which we are called, namely, praising God, keeping His commandments, and being shining lights before the world. If we do this to the best of our ability with our talents given us by God, it will bring joy to our hearts, joy as the world has never known.

Let us redeem the time, for the days are evil.
The Sovereign Grace Hour

Since the early Spring of 1942, the Sovereign Grace Hour has been sponsored by the Young People’s Societies of Northwest Iowa and Minnesota. Although in the first two years of our radio activity broadcasts were made only during the months of September through May, during the last two years our broadcasts have been heard the year around. And thankfully we may say that the Lord has not only blessed us, but we, too, have every evidence that He has used us to be a blessing.

Although the beams of our radio station, K S O O, Sioux Falls, S. Dakota with a power of 5000 watts, does not reach over the vast expanses of the world, yet we have heard from every country of the world. God has given us a vast field of labor indeed. First of all, through our broadcasts every Sunday we contact many people in our five state area; besides, through these broadcasts we have solicited names and addresses of those who would be interested in receiving printed copies of our messages. The names and addresses sent were not a few. At first we had a mailing list of some twenty names, and every week our messages were mimeographed and sent out. Slowly the mailing list grew and when we reached the one hundred-fifty mark we felt that we should resort to printing our messages. At the close of the war we had a weekly mailing list of over five hundred names and addresses. The greater part of these names and addresses were those of soldiers. To camps in practically every State our messages were sent, and overseas they went out first class mail where week after week they were delivered at the front lines and in the foxholes. From every country in the world we have received the encouraging news that these messages were the only means of receiving the Word of God. Some servicemen wrote that these messages were passed around to their buddies; another wrote that a colored chaplain often read them to his men in chapel. And today, even though the war has drawn to its close, several messages are still going to men in service. Besides, a godly number are sent upon request to parties in several states in the union, in fact from coast to coast. And today our tally shows that during the past two years we have sent out some 50,000 copies of our radio messages.

Indeed, the Lord has blessed us! And to Him be all praise and adoration. We must confess that we started our radio activity rather hesitantly, doubting much; but the

(Cont. on page 25)
Joy, love, excitement throbs in his young heart, fills his dumb breast. What a glorious life — to run, to fly, to scream among his fellows. Undaunted by any northern blast, by cold, pitiless, threatening skies or ice and snow particles clinging to his narrow feet, see him run on — eyes alert for a kernel by the wayside, or a hither-to undiscovered seed in the field.

That he is beautiful, very beautiful he knows. His lovely head bears the colors of the rainbow: his tail is broad and long and high; his breast is full and strong. His wings are eager, longing to lift him up, up toward the heavens, and take him on, on, riding immensity.

How often at night, strangely perhaps, and unlike many of his kind, he loves to sit on the topmost branches of the barren trees. Each evening he gazes far out across the still, white, sleeping earth, and each morning he opens his small glittering eyes to catch the dancing gleam of the sun's rays playing in, through, and about the clear frost coat enveloping each little black twig. In a twinkling he will lift himself, spread his noble wings and alight gently on some late newly-fallen snow, craving a breakfast of nature's oft replenished plate.

He is only a bird, but a creature, vibrant, pulsating, filled with the joy of living. He has drunk repeatedly of the warm rich blood of June; he has feasted on the bounties of September; now he revels in November's frosty beauty.

He runs on — gracing the roadside, the pastures: and how he laughs, though not audibly; how he plays, though to a passing motorist he appears to be merely a poor, lonely thing, deserted, cold.

But now, there comes to him the faint purr of a distant motor. Soon it can be seen creeping with snail-like pace along the near highway. It passes, stops, retreats and stops again. Our feathered friend lifts his gentle head questioningly.

There is a faint click, a movement, a great telling blow. An overwhelming impact has struck him full force: he lies stunned, his senses dull, benumbed. A sharp, hot, excruciating pain rends his body. He starts up, falls back, flounders helplessly in the snow.

Yet for one fleet moment see him bravely lift his uncowardly majestic head. See him stare with piteous, hot, bloodshot, fear-filled eyes toward that dark figure stalking nearer, nearer. . .

Oh yes — he recognizes him! It is that one, — the hateful two-legged foe, carrying the mean stick of rumbling thunder.
Society News — Doon:

Our Young People’s Society meets every Sunday evening. Formerly we met every other week, but during the last year and one half or more we met every Sunday evening. In general our activities are like those of other societies. Rev. Blankespoor, our pastor, is our president. After singing and opening with prayer we have Bible discussion for thirty minutes. During the summer months we discussed the Sermon on the Mount, but now are studying the Book of Job in connection with the Outlines given in Beacon Lights. This book sometimes seems to be quite difficult but nevertheless often promotes interesting discussions.

The after recess programs usually consist of one or two numbers by the members. Since we have only nine members it is quite difficult to have a large program every week. The programs consist of various numbers, such as essays, musical numbers, quizzes etc. From time to time the president speaks on different subjects, such as church history, different religions, and others which are deemed to be of interest and importance for Christian youth.

Reporter.

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Society News — Hull:

Our society members now number 60 members. We meet every Sunday evening at 7:30 o’clock. Our meeting is opened with prayer by our president. Then we have a ten minute song service led by one of our members. Next we have a half hour Bible discussion, at present we are studying the book of Revelations. The last quarter hour we have a program rendered by members of the society consisting of essays, recitations and musical numbers. The meeting is closed by our president or one of the boys.

Our society was deeply grieved in the past year by the death of one of its members. Namely, Gerrit J. Vis, who met his death April 28, 1945, on Okinawa, in the service of his country. May the Lord grac—

Prot. Ref. Church — Doon, Iowa
iously sustain his family in this their sorrow.

Ten of our young men have returned to us and are again enjoying fellowship with us. This leaves a remainder of twenty of our young men still in service.

Each week our pastor appoints various members of the society to write each of our boys in service. And in turn our boys again write the society.

Although we deeply feel the absence of our boys yet in service, we are very thankful that there is no longer a war to be fought. We daily hope and pray for the day when they may all return and meet with us again. Reporter.

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Prot. Ref. Church — Hull, Iowa

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Society News — Sioux Center:

Our Society is called "The Priscilla Girl's Society". We meet every other week on Monday evenings from 7:45 to 9:00 at the parsonage. We have a membership of seventeen faithful girls.

Our meeting is opened by singing a few Psalter numbers followed with prayer by our president, Mrs. Van Weelden. We have Bible study from 8 to 8:30, and at present we are studying I Corinthians. Following this we are favored with a special number given by one of the members. Business is then discussed. The meeting is closed by singing a few numbers and Prayer by one of the older members.

After the meeting a lunch is served by one of the girls. A business meeting is held once a year in January at which new officers are chosen and Sunbeams are exchanged. We have a sale once a year, and distribute the money for various worthy causes. This past year we donated the sum of $100 toward the decorating of the church interior, and $50 to the Organ Fund (for we do hope to have a nice church organ some day).

Reporter.

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Society News — Rock Valley:

Our Society has enjoyed another successful and profitable year. Except for a few times, we were privileged to meet regularly every Sunday evening to enjoy an hour of Christian fellowship as well as to arm ourselves with the whole armour of God.
Our meetings were conducted in the usual manner. First a brief song service, after which our president opens with prayer; then our Bible discussion, taken from Beacon Lights; next the program, consisting of a musical number, a recitation, essay or Bible Quiz, and a talk by our pastor; and finally, in closing, a song and prayer.

All our meetings were conducted by Rev. Vis our pastor, with the exception of a few which were conducted by Miss Ann Kooima who is our vice-president.

On one Sunday evening we invited all our ex-members. A special program was arranged, a good group was in attendance, and an enjoyable and inspirational evening was the result.

Five of our servicemen have been welcomed back in our midst, for which we are thankful. However, we suffered one casualty, Lt. Lawrence Kooima, and two of our young men are still in service, both of whom are overseas.

During the course of the year several of our members entered the state of matrimony. Wedding-bells rang once last summer and five times over during the past few months. This proves to be rather hard on our treasury since we have the custom of giving a year's subscription to The Standard Bearer to each of our members upon entering marriage. But our loss will be their gain.

Our society again took an active part in sponsoring the Sovereign Grace Hour. Drives were conducted, besides paying a two dollar assessment per society member, to supply financial aid. Several of our members also sing in the Radio Choir. A few months ago the Radio Choir gave a program in the local High School auditorium. About five hundred were in attendance and a $44.44 collection was taken, which was donated to the Radio Fund.

May God continue to bless us as societies and cause us to be loyal to His truth both in word and deed.

Reporter.
Reformation In Hull

While the Protests against those in the Christian Reformed Church who were defiling the Word of God were being treated in the East, God also moved the hearts of men elsewhere to take a stand for the pure truth. For this reason Rev. H. Hoeksema was invited in the Spring of 1925 to speak on the differences which had arisen in the Churches.

Rev. Hoeksema came to Hull, Iowa with Candidate Verhil. They held a series of lectures and discussions in the Town Hall at Hull, Iowa.

On March 16, 1925 a meeting was held at the home of one of the brethren for the purpose of taking action. Much was accomplished at this meeting. A new congregation, The Protesting Christian Reformed Church of Hull, Iowa was formed. The new congregation consisted of thirty-two families and ten individuals. Four elders and four deacons were elected and ordained at this same meeting. They also made a trio from which B. J. Danhof, who later accepted, was called. This all was to be taken up at the Synod of 1926.

Events moved swiftly for this new congregation in its first years of existence. On April 27, 1925, lots were bought and in May it was decided that a new church should be built. The church was finished and dedicated in the Fall of 1925.

Early in 1926 trouble began to brew in the newly-formed Protesting Churches. Seemingly the devil had gained an easy entrance in the hearts of some of the men who sought their own glory, but not the glory of God. This trouble was likely God's way of weeding out the easy comers and strengthening the earnest.

The real trouble in Hull began when Rev. B. J. Danhof published in the local paper that the Hull Church was independent from the other Protesting Churches and was considering a new name. This trouble nearly meant the end for this flourishing congregation.

On February 28, 1927, God again called together a small but determined group. At this time the Protesting Christian Reformed Church was re-organized with 12 families and 5 individuals, slightly less than one-third of the first congregation. At this meeting two elders and two deacons were elected and ordained. The congregation got the church with a $11,000.00 debt. Student L. Vermeer led this first meeting at which also a trio was made.

Student Verhij was called. He accepted and was ordained in the Fall of 1927. He labored in the congregation for two years after
which he returned to finish his studies for the ministry.

Rev. C. Hanko was called in the Summer of 1929. He labored among the flock for six years, during which time God abundantly blessed and increased the congregation. The number of families in the church had doubled to twenty four when Rev. Hanko left in 1935.

On February 17, 1935, Rev. L. Vermeer was installed as minister. Since that time the meetings were held in the auditorium because the basement had become too small for the growing congregation. Rev. Vermeer left on August 30, 1938 to labor in South Holland, Illinois. On December 1, 1938 Rev. A. Cammenga was installed as minister of the Hull Protestant Reformed Church.

At the time of this writing the congregation has grown in size to fifty-two families embracing 263 souls. Three ministers have come forth from its midst. namely, the Reverends Martin Gritters, Peter Vis, and John Blankespoor. Thirty of our men have heeded the call of their country during the last war, two of whom God has seen fit to take from this life.

From every side God’s blessing appears to be on the congregation. May He give us grace to ever look to Him for guidance that we may not grow lax, but always adhere to the pure doctrine as taught in the Word of God. Dick Dykstra.

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How Well Did You Read

1. What does the Latin word for money mean?
2. Money has two general classifications. What are they and how do they differ?
3. When was money first coined and issued and by whom?
4. In ancient times how was the value of money determined?
5. What is a daric and how much is it worth? By what other name is it known?
6. Why was it necessary to have “money changers” and how much commission did they receive?
7. “Pieces of silver” may refer to two different coins having different values. Can you name them and give their value?
8. What is another name for mite and how much was it worth?
9. What is the relationship between a mite and a farthing. By what other name is the farthing known?
10. How many drachmas in a pound and what is the value of a pound?
11. A penny and a shilling both refer to which Roman coin? Of what metal is it made and what is its value?
12. The as is a small copper coin. By what two names is it known in the Bible and what is its value? What is the relationship to the denarius?

(For answers consult the first article of this issue entitled “Money”. Did you get a perfect score?)
To Our Boys In Service

Oskaloosa, Iowa

Dear Fellows:

Since many of our boys are receiving their discharges and are returning home to their loved ones, yet many of you must still remain in the service for some time, awaiting the return homeward, sooner or later. It is to you that still remain in the service that I gladly write a few words.

Whereas most of you were in service before V.J. Day, you will agree with me that things have taken quite a change before and after that date. I have in mind one thing, and that is time. I know from letters which I receive from boys in service that you have more leisure time now, than when the war was still on. And with a view to that leisure time I write you.

First, that you keep in mind that time is a gift of God, and that it must be used to His glory. Therefore when you have leisure time also in the service, use it to the best of your ability. for it can be so easily wasted in the service of Satan; especially is that so where temptations are as manifold as they are for you in the service.

Secondly, that you use the time that God has given you in His service: do it reading much your Bible as well as the Christian literature such as our Churches provide for you. This will be very beneficial for yourselves, and by so doing you can also let your light shine so that your Father in heaven is glorified.

Doing this you will be using your leisure time for a twofold purpose. And these benefits will not only be while you are in the service, but will remain with you all your life.

And that is the only purpose in this life: to glorify our Father which is in heaven.

And last but not least, remember that God will call you into account for all you have done also with your God-given time. Jesus said: "Seek ye first the kingdom of God and His righteousness". Let that be your goal also in your leisure time. Hoping you may all return home soon, I remain

Your brother in Christ,

Gysbert Ryken

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SERVICEMEN'S FUND

Donations were recently received from:

Mr. and Mrs. Harm Wustman,
Byron Center ......................$10.00
2nd Prot. Ref. Church (collection) Grand Rapids .................... 25.89
Lena Koppenal, Grand Rapids ...... 1.00

Mail all donations to Beacon Lights, 706 Franklin St., S. E., Grand Rapids, Mich.
Don't Be An APE or a PAPA

Recently while checking the roll call book of one of our societies I noticed that the three letters which are used to designate the attendance record can also sometimes arrange themselves that they form the words in this heading. Absent, present, excused — APE! Present, absent, present, absent — PAPA!

It’s not good. For, even as in listening to a sermon or address or in the reading of an article, the most benefit will be derived if the attention is fixed and uninterrupted. And so also in your society attendance, both you and the whole society will benefit the most if your attendance is regular rather than spasmodic.

When you “skip” or ask to be excused for every unimportant reason, you will soon find that you have lost contact and will not be able to enter into the discussion in an intelligent manner even though it be in the capacity of an interested listener.

And soon you will find yourself complaining that your society is no longer interesting and they “bore you to tears”. But, ask yourself whether you have honestly strived to maintain interest and incite new interest by regular attendance and have brought with you all your talents and abilities, yes, and even questions which trouble you and which others may help you solve.

So, young people, don’t be an APE or a PAPA, but get “on the beam” and have a steady, clear note of P’s extending all the way behind your name.

A Society Secretary.

P.S. — Just as an afterthought, I happened to think that you won’t have much PEP for your society if your attendance continually shows “Present, Excused, Present.” Neither during discussions will you let out a PEEP if you have a record of “Present, Excused, Excused, Present.”

S. S.

* * * *

Overheard In An Orchard

Said the Robin to the Sparrow,

“I should really like to know Why those anxious human beings Rush about and worry so.”

Said the Sparrow to the Robin,

“Friend I think that it must be That they have no Heavenly Father Such as cares for you and me.”

Elizabeth Cheney.

(Contributed by Seymour Beiboer, Grand Rapids, Mich.)
Iowan Itemettes

Northwest Iowa and Edgerton Societies:
Forthcoming soon will be plans and arrangements for our annual mass meeting which has not been held the last year or two. It promises to be interesting, and all our youth centering about Northwest Iowa will be interested. It will be wonderful to be together to spend a day of fellowship in edifying matters. Watch for date, place, and plans.

This Mass meeting does not in any way substitute for our Young People’s Federation or Convention. The group that attended the last Convention were duly impressed, and we feel that soon all our Western Societies, in as far as it will be possible, will join the Federation. It is truly a wonderful organization, and worthy of our support and participation.

* * * * *

Listening to the music on the Sovereign Grace Hour rather compensates for the many hot evenings the young people in these parts spent in practicing. We do not imagine that we have attained perfection. But simplicity creates distinctiveness nowadays.

* * * * *

Two articles in this issue have to do with the subject of “Time”, from the aspect of utilizing it to the utmost of our ability unto God’s glory. Perhaps we all might sit down and seriously consider the great significance of this subject. Must we not all confess that our every moment we defile with sin and unrighteousness, and humbly implore forgiveness, asking Him Who only answers prayer: “Lord, make me to redeem the time”?

* * * * *

Occasionally we have an article on the reformation in one of our churches. Let’s not forget the reformation in our lives a daily one. We are called to walk in newness of life. Otherwise what has such a reformation meant?

* * * * *

The Gallup Poll is something which I frequently enjoy in one of our leading Dailys. It might be of interest to conduct a few polls amongst our young people to indicate what their opinions are, and where we as a whole stand. We might also find out some revealing figures!

J. V. W.

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OUR SYMPATHY EXTENDED

The Federation Board extends its sympathy to one of its members, Melvin Engelsma, in the recent loss of his

FATHER

May the God of all grace comfort both him and all the bereaved and assure them that as each saint is called Home it is nothing less than the realization of the hope of his salvation and the gathering together of the church triumphant.

James Howerzyl, Pres.
Harriet Lubbers, Sec’y.
Dear Staff:

You've heard of musical saws and musical combs, but did you ever hear of a musical pen? Well, that's exactly what I have in my hand! Remember that only a short time ago I asked for your cooperation in regard to material and dead-line date? I closed by asking the question, "Will you or won't you?" And with one accord you have said: "We will!" And that's enough to make any editor's pen sing with joy. And now, let's keep it that way, shall we?

Whether you realize it or not, every last one of you is a very important and essential person to this publication. It sometimes doesn't appear that way but it is true that our readers look for your individual article. Each one has his own taste, of course, and some "just can't stand" the way this one or that one writes. But don't let it bother you. I always tell them that there are so many other interesting and worth-while articles in Beacon Lights that they may safely skip mine and still get a good dollar and a quarter's worth of good material.

And now, how about you readers giving them a hand, too, and thereby encourage them in their voluntary work?

* * * *

You haven't forgotten about that request for names of books suitable for your society libraries have you? There is a good deal of complaining in various church papers about the utter lack of good Christian fiction. A cry goes out. "Why doesn't somebody do something about it?" Well, you're "somebody" aren't you? Wouldn't it be fine if some of our people could do just that? Why not take some preliminary training by writing an article for Beacon Lights? Every month we have a feature article. It could be yours if you'd try. Don't be afraid to make it "unusual" or "different". It need not be a eulogy or a set pattern of acceptable platitudes. It's better to let off steam than to blow a valve and it might also stir some from their complacency and seeming disregard for those ugly inconsistencies which may also be found among us. You will be doing the church a service whether it is so recognized or not.

* * * *

We had not assigned a feature article to anyone in particular for this month. Noticing that this material did not come through from expected avenues, a member of our staff took a "post-man's holiday" and turned out the article entitled "Money". Hope you found it instructive.

* * * *

In the January issue of "Moody Monthly" under "Book Notices" the book "Whosoever Will" by Prof. Herman Hoeksema is reviewed. The critic gives it more space by far than any other and has many complimentary things to say concerning this book. His main objection is
that the book denies man's free will and would seek to sweep men "willy-nilly into heaven like so many automats" and also condemns the thought that God is Sovereign in reprobation. The denial of the doctrine of election is quite naturally followed by a denial of reprobation. John 3:16 and 1 Timothy 2:4 are offered as "proof". We would like to raise this question to that critic: "Who is Sovereign?"

* * * *

Atomic Adjective Aversion

Excuse me please, but I have never used the word before nor made reference to it and what it supposedly signifies. It is the word "atomic". And there are several reasons why I have refrained from doing so. In the first place, I am a simple layman. (All right, interpret "simple" any way you please. It makes me no never mind.) And, as such, I know next to nothing about it except that which I "read in the papers". Secondly, as far as I am concerned, I can neither become too greatly disturbed by the calamity howlers, be they theological, political, economical or otherwise, nor by the Utopian dreamers of beautiful visions. My awe, reverence, respect or whatever you wish to call it, must necessarily be limited by the knowledge of a Power generating and activating all the powers which the Creator has laid in His creation and which man, during the course of years, is directed to unveil. And man, conceited fool that he is, ascribes that ability to himself!

If you've allowed yourself to go "off the beam" by visions of a beautiful millennium for the human race — read the Scriptures and discover what's really wrong with the world. On the other hand, your tangent flight into realms of prophecy may be somewhat brought back to earth by reading "God and the Atom" by Ronald A. Knox, or a perusal of an article entitled "Atomic Bomb Hysteria" by Major Alexander P. de Seversky, which may be found in the current issue of one of the most widely read little magazines.

So, let's treat it sanely and let the sensationalists make of it what they will. After all, no one can bomb our Home and no one but Christ Himself can prepare for us a house of many mansions. Be temperate in all things and include also this thing.

* * * *

I-o-w-a-pology to Iowa for becoming unduly excited about the apparent lack of material from that state. By some strange twist of the mail it arrived in two installments at two different times and it was the bulk of it which had been delayed! But all's well that ends swell and we're very glad to have been able to make this an Iowa Issue and hope you enjoy it.

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22
Dear Juniors:

Since this is supposed to be an ALL-Iowa Issue, you are probably surprised to see the name of James Veldman appear on this page for he is a young man living in Grand Rapids, Michigan. But I'll explain this to you.

Our Iowa Juniors didn't send any material for this department. So when I heard Jim, who was president of the 9-2 Class graduating from Oakdale Christian School, address his audience with the following speech, I thought it would be ideal for our Junior Journal. Jim is the son of Rev. R. Veldman, pastor of the Fourth Prot. Ref. Church. Who knows but what he intends to follow in his father's footsteps! At least he is pretty good at speech making already.

Even though you didn't make it this time, Iowa Juniors, you may send your material in for any future issue. And that goes for all our Juniors, everywhere.

Your Big Sister.

GRADUATION SPEECH


Teachers, parents, friends:

It is my privilege and my pleasure, in the name of the class of 1946, to speak to you a few words of appreciation and farewell.

We are happy and proud, of course, to have come to this evening, — at last, and yet so soon.

We are happy and proud to be graduating. Not as if there is no sorrow mingled with the happiness, for there is. We realize only too well that this pleasant and carefree part of our lives is gone forever and that these grammar school days will never return. We shall miss our teachers and good old Oakdale Christian. However, graduation represents the reaching of a goal, of an important milestone in life. For ten long years, — short now they are past, — we have studied in anticipation of this evening. Now it is come, and you will understand that we are happy and proud.

We are happy and proud, especially, that we may be graduating from a Christian school; a school wherein the Bible is read not only, but that is founded on the Word of God; a school that recognizes that God alone is GOD and that all things must be to His glory; a school wherein the children of God's covenant are trained in the fear of the Lord, which is the beginning of all true knowledge and wisdom. We recognize that herein especially we have been blessed beyond anything we shall ever be able to appreciate.

As far as the record of our class is concerned, we may be brief. Ours was only a normal class, like all that went before and all that will follow. That we were better than the average class we dare not say. That we were worse we
refuse to believe. Of one accomplishment we have reason to be proud: twice our class won the paper drive in the Junior High division of our school. That, at least, gives testimony of some measure of cooperation. Of that cooperation we are proud tonight.

"Onward forever, with God as our Guide" is the motto our class has chosen for itself. By it we have tried to express some of the important truths taught us in our Christian homes and church and school. Life, as it lies before us, is like an uncharted wilderness. We must go onward, we desire to go onward, we shall go onward. — in schools of higher education first, then through life itself. Of ourselves we can never do this. We do not know what lies ahead, nor what is best for us. We need a guide; a guide who knows the way; a guide who is strong to help provide for us. whatever may lie ahead: a guide who is able to see us safely through and to make all things work together for our good. May we live according to this motto, trust in Him, always seek His guidance in prayer, and walk by the light of His Word, which alone is the light upon our pathway and the lamp before our feet.

And now, we prepare to leave our alma mater, allow us to express our sincere gratitude to those directly responsible for the education we might receive during these years now past.

To our school board, which is not on the foreground as a rule, but which labored without ceasing in our behalf, we express our heartfelt appreciation.

To our principal and teachers we want to say: never can we thank you enough for all your efforts in our behalf, for your patience, your labors and your interest in our true welfare. Not always did we cooperate as was our duty. In as far as it is possible to make amends tonight we beg you to forgive and to forget, and may our memories of one another become sweeter as the years go by.

And last, but not least, we thank you, our parents. We realize that Christian instruction means sacrifice for you. May those sacrifices not have been in vain. May we, your children, be faithful to the instruction it was our privilege to receive and walk in that fear of the Lord which is the beginning of wisdom. That, we know, will reward you beyond anything mere words can ever express.

Above all, our thanks to God, from Whom all blessings flow, and Whose should be all praise and thanksgiving, now and forever.

The class of 1946 desires to express in a tangible way by presenting to our school this check for $325.00 toward the purchase of a new motion picture machine and screen. May this instrument be used only in a way that is in harmony with the ideals of a Christian school.

James Veldman.

* * * *

Mail all material for this department to:

Junior Journal, Beacon Lights
706 Franklin Street, S. E.
Grand Rapids, Mich.
Bible Quiz

1. Who organized the first labor union?
2. Who else besides the Lord prayed all night?
3. Who named Eve?
4. What are the two chapters in the Bible which are alike?
5. How many Daniels are mentioned in the Bible?
6. Where do we find a safe-deposit for treasures?
7. How many Mary's are there in the New Testament?
8. How often was Jerusalem destroyed?
9. Who said: "Thy people are my people and thy God my God?"
10. Who was Jael?
11. How many years lie between the Old and New Testament?
12. When did the priests of Israel blow their silver trumpets?
13. Who was Manoah?
14. How often is the word "Reverend" mentioned in the Bible?
15. Which woman asked Jesus for a position for her two sons?
16. Who climbed up in a tree that he might see Jesus?
17. What prophet lost his head because of a dance?
18. About how many miracles are recorded in the Bible?
19. What are the books omitted from the Bible called, and about how many are there?
20. In what book of the Bible did the tribes of Israel begin their wanderings?
21. Who were the four major prophets?
22. There was a man of Adam's race. He had a certain dwelling place: Neither in Heaven nor in Hell, Nor on earth where mortals dwell; It was not of brick, lime, wood or stone, But covered with one arch alone; No man lived there before or since, Though rich or poor, though king or prince— Now what's his name and where did he dwell?

Answers to Bible Quiz are found on page 31

SOVEREIGN GRACE HOUR

(Cont. from page 11)

Lord has put us to shame. He has given us every evidence that our labor in Him was not in vain. With this in mind we look toward the future, confident that He will help us through. It is true, sometimes it has looked as though our one hundred families in this vicinity would not be able to bear the financial load but the Lord has given exceedingly willing hearts, both within and without our churches. To Him be the praise forever. And may we remain faithful to the end.
In chapter 9 Job had agreed to the praise of God as expressed by the three friends and had even given expression to it himself, praising the infinite wisdom and majesty and sovereignty and justice of God. He had also expressed how that he was nothing, was but for a moment. As the waves of the sea he was tossed to and fro in his deep emotions. And in 9:27 he asked himself if he would forget his complaint what would happen? Then however, he could not rest because he thought the Lord would not hold him innocent. That is, he was afraid of the result of his suffering, utter desolation. He saw the hand of God as against him and he could not cease from speaking and seeking help. If on the other hand he would consider himself wicked he could not see why he labored in vain, verse 29, that is, labor in prayer and supplication. His problem and prayers remained unsolved. That is the awful condition of Job. In verses 30 and 31 Job saw his own cleansing was not atonement before God. God is not a man and cannot therefore be satisfied in judgment as a man.

From this context we arrive at the most important expression of his profound understanding of the need of someone to defend him and advocate for him before the Judge of heaven and earth. Job 9:33 is one of the outstanding references to the need of a mediator in the book of Job. Job was helpless because there was not an umpire to speak to God for him nor to speak to Job for God.

In chapter 10 Job gives expression to his complaint again. After 9:35 and after his realization that he could not speak with God but needed an umpire, we would ask how could he continue to complain? But that is all that is left him to do. He continues to complain without hope of a hearing, verse 1, “I will speak in the bitterness of my soul.” There is not a ray of hope, “My soul is weary of my life.” The expression “I will leave my complaint upon myself” is better understood with the translation of the Revised Version, “I will give free course to my complaint.”

Job introduces his complaint in verse 2 by saying, “I will say unto God, do not condemn me”. That is, do not hold me guilty. There seem to be contradictions in Job’s speeches. He had said, 9:28 “I know that thou wilt not hold me inno-
cent.” He had also expressed himself that there was no help for himself without a daysman. Nevertheless he proceeded to express his complaint in his bitterness; he asks God not to condemn him and begins in his complaint by asking “shew me wherefore thou contendest with me.” The only explanation is that Job is tossed to and fro as his viewpoint changes. When he looks at God his expression is different from that after he looks at his misery. He speaks from his feelings sometimes, and sometimes he speaks from his faith, his knowledge of the revelation of God. Here in this complaint we have him again in his darkness and helplessness and yet as unable to see why he is in the darkness and, therefore, his complaint.

In this complaint as he again expresses it in answer to Bildad, Job says in effect that it is impossible that God as God could do what He was doing to him. Later on God also shows Job that he has not spoken that which was right. Nevertheless this is not the speech of an ungodly person. He is not rebelling against God. He is expressing his agony and seeking for light.

That Job cannot see how that it is good for God, that it is possible for God to oppress him is given in vs. 3-7.

1. First Job distinguishes himself from the wicked and thinks of himself as the work of God’s hands and so wonders how that God can afflict the work of His own hands. vs. 3.

2. In verses 4-6 Job asks a question whether God is like man to inquire after his sin and search after his iniquity. He looks at that as an impossibility. For God’s eye is not as man’s, with no foreknowledge; nor are God’s days and years as man’s. All time is the same for God before whom past and present and future are the same.

3. In verse 7 Job says, “Thou knowest that I am not wicked.” He points God in his complaint to his election and calling. Job is not of the reprobate wicked. He can never fall; for he says, “and there is none that can deliver out of thine hand.” This is similar to the prayer of Moses who points God to Israel as His own chosen people in his plea for mercy.

* * *

OUTLINE XVIII

Job’s Complaint — cont.

Chapter 10:8-22

1. In Verses 8-12 Job directs himself to his Creator.

1. The thought of the section is summarized in the eighth verse. He points God to himself as His handiwork, made and fashioned altogether by God. I think we ought to see more than a mere reference to the creation of Job in Adam as all the ungodly are so created in Adam, and caused to be brought forth. From verse 3 this is evident that he does not consider the wicked the work of God’s hands in the same sense that the godly are made and fashioned by God. He cannot see how that God can destroy him as He does because God Himself has made him an object of His favor and grace.

2. In verse 9 Job calls God to remem-
ber that His creating Job, His child, was a sovereign act of His own—He made him from clay, which expression calls to mind that this is the Scriptural figure for sovereignty. How profound! If it is according to the good pleasure of God, Job means to say, shall it not be accomplished? In his powerful complaint he appeals to the sovereign choice of God. Can God now fail, once He has purposed. Shall Job be returned to the dust?

3. Verses 10-12 contain a beautiful description of how God forms His child. The origin of a child can be expressed in scientific terms. The question of the origin of the soul puzzles us all. But here in inspired beauty it is singularly stated. From the unformed mass of the embryo to the formed body the process is described. Every part is ascribed to God.

4. Job acknowledges the life and favor that the Lord gave him. We must be careful not to apply this favor to all creatures; especially in the light of the distinction already made in verse 3.

II. Again a statement of his problem: verses 13-17.

1. In verse 13 he acknowledges that the solution must be with God. By "these things" Job refers to the purposes of the works of God, the calling forth of Job into life and light and also the destruction of him. These are hid with God says Job, and, he means he cannot understand them.

2. In verse 14 there is the thought that though God has made him "together round about" Job is nevertheless held accountable. "If I sin," means: he is accounted guilty of omission.

3. Verse 15: "If I be wicked, "that is, sin in the sense of doing evil, then Job realizes that there is no hope of life for him. But now here is his problem. If he is righteous he still cannot say that he has hope of life. He believed that he was not wicked, ungodly. He maintained his righteousness, for God had assured it to him and spoken of it to the devil. But now Job is unhappy, he cannot lift up his head. He is full of shame, confusion, because his expectation is defeated.

4. This affliction is not of the nature of some calamities concerning which we say that we will seek the Lord until they be overpast. His increase, verses 16 and 17, and thus promise only utter destruction to Job.

III. Once more an expression of despair.

1. Verses 18 and 19 are a repetition of his same desire for death and his wish that he had not been born. Because he fails to have a solution he falls back again this time too from his search for light into darkness.

2. But this time he prays. Vss. 20-22. This is a prayer for salvation. Cf. Ps. 39:3.

* * *

OUTLINE XIX

Zophar's Argument

Because he is the last of the three friends to speak we can gather that he is the youngest. And his speech reveals
that the idea of the three friends is bluntly brought out by him and with a pretention of wisdom.

1. First of all, notice his contempt for Job’s sincere expression of all that was in him. He refers to Job’s soul searching thoughts and prayers as “multitude of words”, “a man full of talk”, “lies”, and “mockery”. He asks in derision whether such should not be answered. Zophar boasts of his ability to do so. He is more rash than the previous speakers, who appealed to vision and ancient authority.

2. In verse 4 Zophar states his idea of Job’s contention. Job had sincerely and honestly expressed himself and it is to be understood that therefore he thought that his reasoning was correct. He did not pretend however, to express himself upon the mystery of his suffering. He left that to God and prayed for light and salvation. Now Zophar commits a pernicious error in this accusation. He, in effect, argues, “You think that you are right and we are wrong.” This says nothing. Zophar should prove where Job is in error and not imply that a sincere defense and attack in itself is erroneous pretention.

3. The error of begging the question is committed by Zophar in verses 5 and 6. He assumes that if God would speak he would refute Job and show him his iniquity. That still had to be proven.

4. In verses 7-12 Zophar speaks of the infinite greatness and incomprehensibility of God in a way that shows that he speaks the truth and doesn’t know the implication of it and how to apply it himself. Very true it is that we cannot search out God and find Him. He is infinite and we are finite. We can only receive of Him through His own revelation. He implies that Job sought to know God through his own research; that Job committed the error of rationalism. But is that the error of Job? Job only seeks to know why he must suffer and he seeks to know this from God Himself. It is true that God finally points Job to His infinite and Almighty sovereignty. But that is not the same as this argument of Zophar. Zophar condemned the expressions of Job about the revelation of God and his earnest desire and prayer to know more of God’s ways, as forbidden rationalism, the sin of man.

5. In verses 13, 14 Zophar bluntly calls upon Job to confess his sin. He assumes as did the other two that Job had committed a special sin worthy of such a retribution he was receiving.

6. In the conclusion, verses 15-20 the speaker points out the same thing as the other friends that he who walks in the way of a good confession shall be blessed here on this earth. The moment Job confesses, is the idea of Zophar, he shall prosper materially. Verse 16, misery shall slip away as waters that pass away. Thy youth shall be renewed. Verse 17. A promise of permanent safety and rest is held before Job. It is assured him that only the wicked suffer and shall be cut off. If this is meant in a material and immediate sense we can see the vanity and error of this doctrine immediately.

Remark: This argument of Zophar is
an example of what many contend. That God blesses the righteous here on this earth always in the way of material goods and punishes the wicked so that they do not prosper here on earth is a naive heathen notion that has crept into many of our minds. The method of argument is also often employed.

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OUTLINE XX

Job Concludes the First Round

Chapter 12-14

Job's first words are irony, verse 2. However, he begins his defense immediately, verse 3. He contends that he is equal to them in knowledge. Job accuses them of speaking platitudes, for he says, "who knoweth not such things as these?"

Poignant is the grief of Job. He who calleth upon God and had received an answer of God, had known of fellowship with the Almighty, now in his trouble is mocked of his neighbor. He who had the justification of God is laughed to scorn. For the friends had thought that his sin was such that it kept him from salvation and if lived in further would deprive him of life forever. Moreover, Job sees many ungodly living in ease and without punishment compared to himself. It is the same painful confusion and grief that the psalmist expresses in Psalm 17.

In verses 7-10 he shows that what has been contended by the friends about the glory of God is plain. The beasts, the earth, all the creatures of God testify of His Almighty work. Verse 9 brings again the same question as verse 3. And with the questions in verses 10 and 11 Job means to say that with the senses and mind God has given man he can know that God is God. Man cannot be an agnostic.

In verses 12-25 Job describes more beautifully than the friends the glory of God. Notice something like this out of this beautiful passage, which we should carefully read and study, that God is sovereign in His wisdom and strength. He uses all men, princes even, to accomplish His will. He uses darkness even to serve Him, verse 22. He blinds men and causes them to wander from the right way, verses 24, 25.

Chapter 13: It begins with the same contention as was made in chapter 12. In verse 3 we have an answer to Zophar who warned Job against searching out God. When Job says that he desires to reason with God, his meaning is not to maintain rationalism. He does not say that he desires to reason about God. To reason with God is our privilege, and God calls upon us to reason with Him. Isa. 1:18.

In verses 4 and 5 Job retaliates and answers the remarks of Zophar with strong words and expresses that he desires to hear no more from them.

From verse 6-13 he comes out with a new argument against them and expresses his desire to once more be allowed to give his reasonings. The new argument is that he accuses them of trying to defend God, and doing so deceitfully.
They were speaking for God and contending for Him against Job, they thought. And Job says, they spoke not only deceitfully but could they and need they defend God? Is that the idea of the theodicy? Man pretends so often that he needs to justify the ways of God before the bar of his reason. Job vanquishes them with the 11th and 12th verses. Surely creatures of clay and of time need not defend the Almighty.

Thereupon Job proceeds with his reasoning with God.

1. Verse 14 is a proverb which expresses that he does not deem it necessary anymore to consider his life. If his speaking to God entails death and judgment it cannot matter to him, he must speak.

2. The boldness to continue is based upon his assurance of God's righteousness. Verse 15 is a well known text, often quoted to express the correct subservience to the Almighty. Here is the perfect expression of the Theodicy. Tho God slay us, tho we cannot see why, we shall say God always is trustworthy to do that which is right. "Shall not the Judge of heaven and earth do right?"

When Job maintains his own ways before the Lord, he has in mind the justification which the Lord has given him. Here is the faith of Job shining out of the darkness.

3. From verse 17-28 is a beautiful prayer for salvation. Job confesses his sin. He does so with words that are often given in the Psalms. And he pleads for the mercy of God. verse 21. For two things he pleads, for mercy and salvation.

ANSWERS TO BIBLE QUIZ

(Questions found on page 25)

2. Samuel. I Sam. 15:11.
3. Adam.
4. II Kings 19 and Isaiah 37.
5. Three: David's son of Abigail, I Chron. 3:1; a Levite in the time of Ezra, Ez. 8:2; and Daniel the prophet.
7. Five: Mary the mother of Jesus, Mary Magdalene, Mary the mother of John, Mary the sister of Lazarus, and Mary the wife of Cleophas.
8. Four times.
10. The slayer of Sisera.
11. 400 years.
12. Summoning tribes to war; on feast days over the sacrifices; to call the congregation together; giving the signal to Israel to resume their journeyings through the desert.
15. Mrs. Zebedee.
17. John the Baptist.
18. Fifty-five in the O. T., and Fifty-six in the N. T.
19. Apocrypha or "hidden writings", numbering fourteen books.
20. Exodus.
22. Jonah, in the whale's belly.
In His omnipotence God spoke
And called the universe from sought;
The world, and all that it contains,
By His almighty power wrought.

In His own image man was made,
Created Good, this earth he trod,
Appointed steward over all,
To glorify and honor God.

But wilfully he scorned God's truth,
Transgressed the law that He had given
In righteous anger, sinful man
From fellowship with God was driven.

He feared the holy wrath of God,
Man, wretched, naked, and undone,
A slave to sin and evil deeds,
In bondage of the evil one.

But God in gracious wisdom pleased
To comfort him, and promise gave
Of One to come, who truly God,
Should bruise the serpent's head, and save.

This glorious promise was fulfilled
On dark and blood-stained Calvary;
The price of sin was paid in full,
Christ broke the bonds to set us free.

The power of death and wickedness
Was conquered by God's Holy Son,
When all His just and awful wrath,
Was poured out on the sinless One.

For all those chosen in the Son
Redemption came, salvation free;
While judgment fell on them He hates,
Damnation to eternity.

This never changing word have we,
This glorious Gospel we confess,
Which teaches us—how deep our sin,
What great salvation we possess.

This truth our father's faithfully,
Have handed down from age to age;
The unadulterated truth,
Is now our precious heritage.

Let us take up our father's sword,
To God alone our tribute bring!
Strive but to serve and honor Him.
To be true stewards of the King.

That prayers of gratitude may rise
From thankful hearts, on wings of love
Ascend to heaven a savour sweet,
Acceptable to God above.

A sign of that which is to come,
A prelude of the heavenly song,
When all earth's toil and suffering past
We join the glad celestial throng.

Where gathered round the great white throne
We see our Saviour face to face,
To sing in perfect harmony,
The glory of His sovereign grace!