Though lilies now are sleeping,
Ere long again they'll grace
The woodlands and the valleys —
Each in its Maker's place.
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Thought and Bethought

I thought of saying: "Drunken fool,
   You're on the way to hell!"
I thought to give him sharp rebuke
   A thing or two to tell;
I thought I'd say: "Be just like me
   And all will then be well."

I thought I'd stand on pinnacle.
   A sermon to him preach:
I'd tell that foolish fellow off,
   And call him "liquor-leech":
And, with a flood of bitter words
   A lesson hard would teach.

But I bethought my hasty speech.
Bethought my bitter thoughts;
"Be just like me?" 'twill never do!
With sin my heart is fraught.
Compassionate, Lord let me be.
As I bethink my thought.
—G. T. E.
Be Not Conformed — But Transformed

By REV. B. KOK, Hudsonville, Michigan

Address delivered at the Young People's Mass Meeting held at the Fuller Ave. Church, February 19, 1946

Summary by Alice Reitsma

Romans 12:2. — And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

"As covenant youth you have a great heritage, but also a great responsibility. The Apostle Paul beseeches us in the first verse of this chapter in Roman's, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God". But if this is to be done it is necessary, in the first place, that we be transformed from within, and in the second place, that we be not fashioned according to a pattern from without. Hence, the admonition, be not conformed, but transformed." These were Rev. Kok's opening words as he addressed a large audience of young people gathered in the Fuller Church basement.

Our speaker developed his theme by first of all explaining the meaning of this admonition. What is meant by being conformed? By being transformed? The idea of conformation presupposes that there is an external pattern and that in my life I copy that external pattern, fashion myself according to it. I become conformed to it. And that external pattern is the pattern of the world.

The world has its own inward principle of life, the principle of sin and darkness, the principle of enmity against God. From this inward principle she develops an outward form and manifestation of life, in every sphere. Rev. Kok made clear to us by forceful examples how this principle of sin works itself out and becomes evident in the home, in the relation of man and wife, of parents and children, becomes apparent in society, in relation of employer and employee, of master and servant, in business, in education, and in per-
sonal life and habits. This is the outward manifestation of the scheme of this world. To this we must not be conformed! We may not let that life of the world be our pattern. We may not model our lives according to it. The question then no longer is, what is right or wrong?, or, what is agreeable to the will of God? but, what is popular? what do others do? what is the custom of society? what does public sentiment demand? This is a very timely admonition for it is indeed difficult not to be conformed. It is especially the weakness of our day to allow the world to determine our life and mode of walk, and many who call themselves Christians render themselves subject to the pattern of this world. We no longer, "Dare to be a Daniel, dare to stand alone".

We must be transformed. We must undergo a change. By nature, apart from the grace of God, we are of sin, living from the same principle of life as the world. And so we walk in sin, our pattern of life is the very same as that of the world, we love that which the world loves. This change does not consist merely in a few outward reforms but it is a change that proceeds from within. And as the world develops a life's pattern according to its own inward principle of sin and enmity against God, so the Christian must live from his own distinctive principle of righteousness and the love of God.

In the second place, Rev. Kok pointed out how this transformation is possible. Paul tells us that we must be transformed by the renewing of our minds. The mind has different shades of meaning in Scripture, but in general appears to refer to man's rational, moral life in relation to God. It includes man's knowledge, judgment, reason, his desires, ideals, and aspirations. By nature the mind of man is motivated and controlled by enmity against God. It is averse to all that is of truth, righteousness and holiness and loves the lie, darkness, sin and corruption. The natural mind is carnal and minds the things of the flesh. But through the regenerating influence of the Spirit and Word of Christ, our minds are renewed. Our minds, our intellects, and our wills have been filled with new content, have been radically changed about so that now they operate from a new spiritual principle and inner nature, the love of God in Christ Jesus. This is a fact! The apostle proceeds from it, takes it for granted. He does not say, renew your mind. Your mind has been renewed, and as Christians we confess this. We are new creatures in Christ Jesus.

We must remember, however, that the renewal of the mind does not mean that we have no sin left in our hearts and in our members. We have. And this imperfection is easily nourished by the pattern
of the sinful world, by the temptation of the devil. There is such a great danger that our whole life becomes conformed to the fashion of the world so that one can hardly distinguish the church from the world. That is why the admonition comes to us to be transformed. Not the outward pattern of the world may shape our lives and determine our walk and conduct, we must not be governed by what men do or what is popular or what public sentiment demands, but the new principle of life from within must control and determine our lives.

Rev. Kok brought his address to a close by calling our attention to the fruits of this transformation. The new principle will and must come to manifestation in our whole life. It must become evident in the home, in our relation to one another, in our attitude toward the church, in our speech and in our dress, and in our choice of friends and entertainment. The Christian is a foreigner in this world. He is a citizen of the kingdom of God. He must preserve his identity by not walking after the sinful fashions of the world, but in the renewal of his mind. Our speaker beseeched us with the Apostle Paul, by the mercies of God, to present ourselves a living sacrifice unto God, not being conformed to this world, but to be transformed so that we may prove what is the good and perfect will of God.

The good, confirmed in godly fear,
The pride and folly shall confess
Of those who make not God their strength,
But trust in wealth and wickedness.

And like the trees within His courts
I put my trust in God alone,
For evermore I trust His grace,
I flourish in a favored place.

With endless thanks, O Lord, to Thee
Thy wondrous works will I proclaim,
And in the presence of Thy saints
Will ever hope in Thy good Name.
Hey, Your Slip Is Showing

By GEO. TEN ELSHOF — Grand Rapids, Mich.

Yes, your slip is showing. Didn’t you notice it when you looked in the mirror? It’s been showing for quite some time and showing more and more every day. You hadn’t noticed it? Are you sure? Hasn’t anyone else told you? Your mother, father, brother or sister? Your pastor? Pastor? Yes!

If you are one of those who linger long at the wine or give your strength to that which destroyeth kings, this article is directed to you with no apologies. And I also make no apologies for authorizing its publication in a magazine for Protestant Reformed Youth. And please do not irk me by saying that “we don’t need that sort of stuff.” I know better and so do some of you. I despise a hypocritical, self-complacent smugness; a vain show of godliness; a supercilious assumption that a head full of doctrine and an intellectual knowledge of the Scriptures is sufficient.

Did you really think that you were the only one who knew the hang-outs and dives which abound also in our smaller towns of the rural areas? Come, come fellow. You’re fooling no one. Your slip is showing!

You will dare me to quote from the Scriptures? You will presume to know enough about Reformed doctrine to tell me that you may drink if you please? You will perhaps tell me that wine is a symbol of luxury; that the psalmist speaks of wine which maketh glad the heart of man; that Jesus turned water into wine; that wine is the symbol of His shed blood; that Paul advises Timothy to take wine for his stomach’s sake; that every creature of God is good if it be received with thanksgiving? Any more? Yes, there may be but you feel perhaps that you’ve quoted enough to close my mouth and atrophy my pen?

Guess again, my fine fellow. I have not yet begun to fight and I make it standard practice to deliberately refrain from shooting both barrels at once. If you have more to say, or anything to say, lets have it and if not, please stop mut-
tering in your beard and complaining to everyone else about it.

First of all, I shall tell you that which you already know and that is that the wages of sin is death. So what? This: Those wages of sin are already showing in your face. Your slip is showing! Ever stand by and watch a group of fellows “kill a few”? I have, and only a few weeks ago at that, and I was exactly at the place where I was called to be and not at a stinking booze joint. It was a disgustingly interesting spectacle. And I carefully noted how, as each one at regular intervals came from a little back room, that slip started to show more and more with each “shot”. First a reddening of the ears, then other portions of the face, a glazed look of the eyes, loud talking, boisterous laughter, until gradually they began to do or attempt to do those things, which out of a sense of propriety rather than from an operation of common grace, they would not reveal in their sober moments.

No, they weren’t drunk! They were only “happy” and “having a good time”. “Come on, come on,” they beg. “take just one shot”. “What’s the matter, will your wife bawl you out? Is it against your religion? Aren’t you a man?” And all the time their slip was showing and they didn’t see it! The wages of sin is death and they are its willing hired men.

Wine a symbol of luxury? Yes indeed! A luxury which I cannot afford. I saw exactly nine dollar’s worth go down the “hatch” in a space of two hours and I suppose that even that is not an excessive sum to spend for the stuff.

Wine which maketh glad the heart of man? Yes, but it is certainly a fine line which divides “glad” from “mad”. Let rather thy youth cheer thee.

Shall we look at just a few more of your “proofs”. Space and not inability would not permit us to quote all.

Paul advises Timothy to take wine for his stomach’s sake? Please remember though that he says a little wine. A doctor diagnoses my particular ailment and leaves a quantity of pills. One every four hours. Am I fool enough to say that if a few will help, twice as many will cure me twice as fast? And if next week the body becomes ill am I fool enough to reason that they helped me therefore they will also help him?

Every creature of God is good? I have here before me a bottle of sodium hydroxide. Powerful stuff. It’s used to clean drains. It works very well for the purpose for which God created it. But I know its danger. In glaring red letters it warns that it is poisonous, must not come in contact with the skin, must not be inhaled or fumes allowed to contact the eyes. And am I fool enough to reason thus that if only I receive it with thanksgiving I

--- 7 ---
may safely violate those warnings and I shall suffer no harm?

Have you had enough? Or do you want to slug it out for a few more rounds? How come you even started with the stuff? Have you, perhaps, from childhood on seen Pa go to the corner store with his bag of beer bottles? Have you seen some of those who should know better go into public drinking places of the city? That's not impossible you know, and I shall perhaps be hated for saying it. But listen fellow, you let them go and get their weekly supply of .......... We won't say it. That shell is for the "other barrel". Yes, let them go, but you keep yourself away from there and when you are a father don't let your children see you make a fool of yourself. Don't let them notice that your slip is showing.

Shall we let this article close itself without a little "application"? Shall we reserve the further medical, practical and Scriptural arguments for such time as we may need them if those whose slips are showing have courage enough to lift their pen in protest? Shall we? Very well. But, if your slip is showing and you need and want help, a personal request will be treated confidentially and I am rather certain that what I know will assist you practically!

* * * * *

Prescription For Conscription

To lift one's pen or to raise one's voice in the midst of a multitude of pens and voices and expect to be heard or even rightly understood appears to be a somewhat futile task. Especially if one chooses to utter thoughts which are contrary to the voice of the majority. (which by the way, is also the voice which cried 'Crucify Him! Crucify Him!') And it is so much easier to conform to type and to act like the dog which wags its tail regardless of which hand strokes his head. Rapidly we are becoming a spineless impersonal mass who, with the exception of low, indistinct mutterings and "behind the back" stabs, do as "they" do, speak as "they" speak and act as "they" act.

And, woe be unto you if you do not conform to type! Socially you are called eccentric, ecclesiastically you are labelled as schismatic and politically you are supposed to be an anarchist!

Rather amusing, though, to watch these daubers smear away and wear out their rushes in a vain attempt to make a caricature of the truth. Reminds one of those asinine anthropoi who plaited a crown of thorns and decked Him in a purple robe and spat in His face!
And so, too, if we are to express ourselves regarding military conscription and if we are to express thoughts which do not conform to the general pattern we may expect to be the recipients of criticism which may or may not become audible depending upon the individual’s courage or lack of courage.

It is not my purpose in this article to add my voice to those who oppose conscription. Neither shall I lend support to those who favor such a measure. Rather would I point to what in my humble estimation, appears to be a glaring inconsistency. Perhaps there is a wise man in the house who can give us the answer.

I sometimes marvel at the docility of Mr. and Mrs. John Q. Public and their son Johnny who meekly submit to the compulsory military service of their beloved offspring. Mr. and Mrs. John Q. Public will probably console themselves that it is the patriotic thing to do and they must allow Johnny to be sent all over the world to preserve our freedom and way of life and deliver the heathen from enemy exploiters who may be as bad as those under whose yoke they formerly served.

The docility of Mr. and Mrs. Charlie Church is or should be based upon such passages as Rom. 13 and the blanket consolation that the first cause is not to be found at the seats of government or the evil machinations of such men.

And so Johnny goes marching off to war or at least to a military training camp and we “take it” whether we like it or not.

But, this is not the fly which causes the ointment of the apothecary to send forth a putrid odor. The fly, as I see it, is this, namely, that while the powers that be do conscript human life, reach into our homes and renew dear ones for a purpose which is a shameful reflection upon our highly vaunted civilization and intelligence but a sonorous declaration of our depravity. they do not in like measure conscript the wealth of that people!

My dear reader. I ask you in all sincerity, is wealth more sacred than human life? We were asked to buy bonds and at best were politely coerced but you are not asked “May I have your son?” Why should anyone be permitted to profit from the mad business of war? Why should the flower of youth be sent to any portion of this globe to face death for a meagre stipend while the partially dried foliage remains at home to profit from the gruesome activities of those who have been taken from us?

It is not easy to be reconciled to the spectacle of individuals who by so-called “good business” methods have made themselves fat while ten million, many of whom will not return, will be obliged “in the sweat of their brow to earn their daily bread” or stand in line for a dole (cont. on page 16)
We have called your attention to the fact that during the Apostolic Age there was little doctrinal development in the church. The Apostles had spoken infallibly by the power of the Spirit Who was upon them, and their immediate successors, the Apostolic Fathers who were not infallibly guided, merely repeated their teachings with little attempt to develop them and explain the significance of the various truths in relation to one another. Rather were their writings a series of confessions and admonitions to continue in that truth.

This must not continue for long. The church must “dig” into these truths and develop them. There were many doctrinal matters which the early church had to investigate, and to which it had to give expression as to what it believed to be the truth of the Word of God. It must obtain a clear conception of the natures of Christ and their union in the person of the Son of God. It must formulate an opinion based upon the teachings of the Word of God, as to the Triune existence of God now that it has the fuller revelation of this truth from the teachings of the Apostles in their infallibly written epistles and from the infallibly written gospel narratives wherein the words of Christ are recorded. It must understand more clearly the doctrines of Justification and Sanctification now that the types and shadows are past and the Lamb of God is come and has been sacrificed. These are only a few of the many doctrinal matters which the church must investigate, and which it has studied since the time of the Apostolic Fathers. The marvelous work of salvation which God has wrought, together with all that which is related to it, God wants His people to behold in order that they may fear Him and His may be the praise and the glory.

This the church cannot do overnight. There will be a gradual development of these truths which continues through the ages and is not consummated until we no longer see these truths darkly through the glass of human language and speech but clearly as we see God face to face.

A small beginning of this was made in the period of the Apostolic Fathers which we have considered thus far. In this age such doctrines as “Premillennialism” and “Common Grace” were not discussed and studied. The time was not there for the development of the truth in regard to these heresies.
The peculiar problems of that age and the doctrinal issues around which there was debate and discussion were those that had to do with Christology or the doctrine of Christ. This is to be understood. The Apostles preached Christ as the fulfillment of all Old Testament prophecy, and rightly so. For the Jew this was a matter that could bear much discussion, and they had many objections which to their mind were serious and required explanation before they could accept this teaching. The Gentiles believed in another god than Jehovah the Holy One of Israel. The doctrine of His Son coming in our flesh was quite a novelty to them, and serious objections they also found to raise against it. The Apostolic Fathers did make an attempt to develop this truth and to defend it. There was a beginning of doctrinal development.

In one of our previous essays we declared that we liked Ignatius because of his vigorous attempt to defend the truth of Christ’s human nature. He emphasized the truth that He was truly born, tempted, persecuted, crucified, died and resurrected. He pointed to His suffering under Pilate and Herod as proof of the reality of His human nature. The occasion for this was the fact that there arose already in his day those who denied the human existence of Christ. When this heresy lifted up its proud head, Ignatius being moved by the Spirit resorted to the Scriptures and studied it for an answer. This was a beginning of doctrinal development.

It was in the age that followed, however, that this development made far more rapid strides. In the days of the Apostolic Fathers the Church had not as yet been led by the Spirit to decide which books belonged to the New Testament Canon. Copies of various epistles and books were still very scarce. In the following age men who were called Apologists began to attack the heresies which were making a bid for followers.

Here is another point that we like to make at this time. These heresies well nigh always preceded the development of the truth. In Fact God used these heresies to spur the church on to deeper study of His Word and thus to the development of the truth.

In a following essay, we hope to treat some of these false doctrines and follow this with a consideration of some of these Apologists and their works.
The Wonder Drug

By MR. C. DE BOER — Kalamazoo, Mich.

From among the lowliest and most inconspicuous forms of plant life has come a preparation which has been instrumental in producing wonders in the field of medical science — a small organism found on decaying fruit, cheese, bread, or plant life. When this is observed by the average person, the spoiled food is immediately discarded, but to the mycologist (one who studies microscopic plants) it is a possible treasure.

In 1928 Sir Alexander Fleming of St. Mary's Hospital, London, was busily engaged in the study of certain bacterial variants. While examining these organisms he observed a peculiar phenomena — a small mold colony with a clear zone around it. Immediately the thought flashed through his mind — the mold is producing something which destroys the surrounding bacteria. A keen observation, indeed! Subsequent experiments verified this.

How did the mold get into the bacterial culture, you ask? Fleming grew his staphylococcal variants in small saucer-like petri dishes. Daily he lifted the covers to examine these bacteria for variations. Naturally, the dust particles in the air sometimes entered and along with them and on them certain foreign bacteria and molds (always present in the atmosphere in countless numbers.) When these foreign molds or bacteria developed in a plate it was considered contaminated and consequently discarded. However, in 1928 one contaminant, the penicillin producer was not discarded. This single colony was carefully isolated and cultured, and today transfers of it are found in nearly all the scientific research laboratories of the world, and it has been the source of our commercial penicillin.

One of the men at St. Mary's Hospital, Westling, by name, had taken this contaminant along with him from Norway where he found it on decaying hyssop. It was this organism which became the unwanted guest in Fleming's petri dish. After Fleming identified it as Penicillin rubrum, he sent it to Dr. Thom of the United States Department of Agriculture for confirmation. Carefully Dr. Thom checked the culture and found it to be Penicillin notatum by which name this culture is universally known today. It was Fleming who designated the new antibiotic as penicillin, naming it after the genus name (Penicillium) of the substance which produces it.

In 1932 Raistrick and his associates commenced to study penicillin but found it too difficult to extract from the medium in which it
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was grown: consequently, it was given up. In 1935 and again in 1940 American investigators published reports on its anti-bacterial activity. Florey, Chain, and their colleagues began their antibiotic studies in 1929, and it was not until 1939 that they decided to work with penicillin. By August of 1940 they had discovered a method of extracting and purifying penicillin.

One of Florey's greatest problems was to produce sufficient quantity since it took approximately 100 quarts of brew to provide sufficient penicillin to treat one person for one day. At first they grew it in small flasks. Soon, however, they resorted to large metal vessels, until they discovered that the metal inactivated the penicillin. Then the resourceful scientists resorted to enameled bedpans: this proved to be very successful.

After performing several successful tests on animals, they spent months obtaining a sufficient amount to treat their first patient — an Oxford policeman. To their surprise and dismay his temperature rose and he began to shiver. "Doesn't it work in humans?" they asked. They were puzzled and wondered why not. Experiments soon revealed that it was not the penicillin but the chemical impurities it contained, which caused the difficulty. After a few more clinical tests Florey was convinced of the efficiency of penicillin. However, a tremendous problem now faced them — production! If we consider that at this time England was the victim of intensive bombings (for World War II was already in progress), it seemed futile to begin construction especially with the great shortage of personnel.

In spite of the gloom overshadowing them by the course of events at home, these persistent scientists succeeded in obtaining aid from the Rockefeller Foundation and left for America to seek such assistance. When they arrived in the United States they were sent to the Department of Agriculture's Fermentation Laboratories at Peoria, Ill. Here Heatley spent a few months of introductory work while Florey went to Mayo Clinic where experiments on penicillin had been under way for approximately six months. Florey fanned the "flame" into a fire by giving many helpful suggestions. On their return to eastern United States a meeting had been arranged by government officials with representatives from five leading pharmaceutical houses interested in producing this "wonder-drug". The enthusiasm they radiated stimulated great interest in the study and production of penicillin. Having accomplished their purpose they returned to England and were knighted by the King for their contribution to the war effort.

(It was of interest to personally see an ampoule of some of the ori-
What Is It?

Since assuming responsibility for thisabric there has always been some special occasion that invited our attention. We are now at liberty to study the subject as such and inquire, first of all, into some of its basic principles.

The subject “Christian Living” is a broad one, broad as life itself, so broad that one wonders where to begin.

Man’s “Living” includes all his activities, every expression of the heart, every desire and inclination of the will, every thought of the mind, every word and deed. To it belongs his inner, spiritual attitude toward all things, the church and the world, the school and the home, his parents and his children, his vocation and recreation, friends and enemies, teachers and pupils, employers and employees, magistrates and subjects. It embraces every state of soul and mind. One’s interest or indifference, love or hatred, like or dislike, respect or disrespect in connection with anything or any one is part of one’s life. To it belongs also our outward conduct at all times and in all places, the things we say and do. All this and more comprises the life of a man.

Such a “Living” is “Christian” when it is as a Christian’s life should be, according to the pattern laid down by our sovereign Maker Himself; when it is godly in character throughout; when it answers its purpose before God. It is a life that is Christ-like, within and without, in motive and external conduct; that seeks first the kingdom of God and its righteousness as Christ Himself sought these first; that strives to do the will of the Father as Christ sought to do that will at all times. “Christian Living” is a living that is Godly throughout and hence can meet with His approval.

All this our lives are when they meet perfectly the following requirements:

First and foremost, of course, they must be to the glory of our God, Who elected and redeemed us for the sole purpose of having a people that should show forth His praises, now and forever. In last analysis this is the only requisite; every other is subordinate and sub-
servient to this one. Whatever is to the glory of God is Christian, Christ-like, Godly. Living to God’s glory implies that we consciously and perfectly seek Him alone, acknowledge and magnify Him, strive to reflect His manifold virtues in all that we do. It means that we do all things for His Name’s sake. We must do this directly. In song and prayer and speech we must take His Name upon our lips to magnify and adore it. And we must do this indirectly, in our entire conduct and attitude with respect to all things. Our hearts and minds and wills, our eyes and ears and tongues, always and in all places, must acknowledge and exalt the infinite majesties and marvelous virtues of the Lord our God. It means that we ask only one question: Lord, what wilt Thou have us do? What ever falls short of this primary requisite stands condemned, seeks the creature instead of the Creator, and cannot bear the name of “Christian Living”. For “whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.” I Cor. 10:31.

To the glory of our God is our life, or any given moment or manifestation of life, when it is in complete accord with God’s own pattern, in perfect harmony with God’s own standard, viz., the Law of Jehovah. The Christian life is not merely unto, but also according to God. It stands to reason that God alone can tell us what is to His glory and hence acceptable to Him. This God does in His perfect law. That law, then, is the living, all-controlling potent will of God for the spiritual ethical life of the moral creature. Being the will of God it is the perfect expression of God’s own being. For He wills as He is and as He is and wills we must be and live. Then we are acceptable to Him and experience His favor. The instant we step outside the sphere of this law of God, therefore, we violate His will, attack the very being of God, and consequently step out of the sphere of His blessing into that of the curse and eternal desolation. That law is embodied for us, briefly and comprehensively, in the Decalogue or Ten Commandments. Christian living, therefore, is a life that is in conscious harmony with the law of God: that loves God above all and the neighbor as one’s self; that serves God alone and nothing else, serves God just as He is and in no other way, reverences His Name, keeps His sanctuary and covenant, obeys all that are in authority, loves the neighbor’s person, respects his goods and honors his name, lives in all chastity before God in the world, and seeks the things that are above and not those here below. Whatever falls short of this requirement stands condemned, seeks man’s standard instead of God’s and may not bear the name of “Christian Living.” Therefore “the flesh cannot please
God” (Rom. 8:8) because it is “not subject to the law of God, nor indeed can be.” (Rom. 8:7). Only then are we to God’s glory when with all our hearts we can sing:

“Oh how love I Thy law!  
It is my meditation all the day.”

Finally, to the glory of God and according to the law of God is man’s life only when it proceeds from a true faith, that is, from God’s own life in Christ as it makes us one with Him. Christian living is unto, according to, but also out of God. The flesh cannot please God, that is evident from Scripture and experience. God must work in us both to will and to do. Then we can and shall work out our own salvation with fear and trembling. “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained. that we should walk in them.” Eph. 2:10.

Only a living Christian, therefore, renewed by the grace of God and walking according to all God’s precepts and to His glory can speak of “Christian Living”. And the more living the Christian, the more Christian the Living.

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**Prescription For Conscription**  
(cont. from page 9)

should jobs not be forthcoming. These are not hallucinations or the vagaries of an imaginative mind. Certainly such instances have not escaped your attention.

And thus, to sum it all up, if you feel that conscription is necessary why not, when writing a prescription for conscription, be consistent and treat wealth with the same degree of sanctity as is applied to human life? It would not be a cure-all for war but it would at least remove one of the major incentives and one of the reasons why some can callously rejoice in such awful calamities.

G. T. E.

* * * *

**THE WONDER DRUG**  
(cont. from page 12)

original penicillin produced by Florey. Perhaps, this article has corrected two current misconceptions: namely, that penicillin was discovered at the beginning of the war, for in reality it was found in 1928; secondly, that the English introduced it into the United States in July, 1941, whereas, literature proves that American scientists were experimenting with it since 1935.

(to be cont.)
$275,000,000,000!

“Money”, including various types and their equivalent, was the topic of an article featured in the previous issue of Beacon Lights. We thought we would follow through this time and look at Uncle Sam and “Big Money”. It does not seem to alarm people nowadays when they are informed that the National Debt of the U.S. is 275 billion dollars! But this debt must be paid. Now that the war is over Uncle Sam is planning to reduce this record-breaking amount. Not only is the total debt colossal, but we are faced with a huge budget for our running expenses in the next fiscal year, which runs from July 1, 1946 to June 30, 1947, for President Truman informed Congress that the sum of $36,000,000,000 is needed. To give you an idea of Big Money let us look at some items in the budget: $16,000,000,000, will be needed for national defense which includes pay for the armed services, demobilization, occupation, equipment, etc.: Uncle Sam needs $5,000,000,000 for interest on public debt, most of which goes for interest on bonds held by the people: $1,054,051,000 is called for Social Security; $1,564,742,000 is need for salaries and expenses of governmental agencies; $1,982,906,000 will go for public work projects; and a very large item in the budget is the amount of $4,207,779,000 for Veteran’s pensions and benefits, including hospitalization and education of Vets as repay for a job well done.

Will the Government be able to meet such a budget? Through taxation it can. Uncle Sam expects to receive $21,065,800,000 from individual and business income and $6,343,890,000, just think of this amount, from excise taxes on tobacco, liquor, amusements, cosmetics, etc. All in all the Government plans to collect 31 billion dollars and to this add the balance on hand of $9,000,000,000 thus giving the Truman administration the opportunity of paying off about 4 billion dollars on our total debt. These figures prove there is Big Money in Uncle Sam’s pocketbook.

There are many who favor a reduction in taxation for the simple
reason that Uncle Sam takes too much of our hard earned money; others say that high taxation should continue for now is the time to pay off some of our debt while there is money around and if reduced taxes were put in practice, there would be more money in our pockets making us willing to pay more for commodities hard to get and thus help the cause of inflation.

Russia Gets Kuriles

is rather late news from one of the past Big Three Conferences, namely, the Yalta Conference. The Kuriles is a group of islands stretching northward from the mainland of Japan for about 700 miles toward Siberia and they were demanded by Russia because of their strategic position. It has been revealed that the late Chief Executive Franklin D. Roosevelt, had agreed with the Big Three in giving the Kuriles to Russia after the Pacific war was over providing she would declare war against Japan, which she did just before the atomic bomb was dropped on Hiroshima. This plan was kept a secret for a long time because of Russia's late entry. and now that the war is over the World finds Russia in possession of the islands which Japan has held since 1600.

This act might easily bring friction between Russia and the United States. Russia has lived up to her part of the bargain but how much power did the President of the United States have in making such an agreement? Did he have the power to do so without the ratification of the Senate? The U. S. entertains the fact that such an act must have two-thirds approval of the Senators and yet Russia has taken possession of the islands. What next from the Big Three Conferences?

UNO Meets!

Where: in London since January 10. Will be over at the time of this reading.


Membership: 51 nations. Each may send 5 delegates, however each delegation may have only one vote. This is the Assembly, a branch of UNO.

Secretary-General elected: Has office for 5 years; salary of $20,000 and a $20,000 expense account. Elected was Tryge Lie (pronounced Lee) who is Norwegian Foreign Minister. Chief function is to bring matters to Security Council, UNO power house.

Security Council Elected: The Big Five, G. B., the U. S., France, U.S.S.R, and China are permanent members. Six non-permanent members elected are Australia, Brazil, Egypt, Mexico, Netherlands, and Poland. Big Five has veto power for one may veto any proceedings.

Assembly Main Branch setup: Social and Economic Council elected.
Location of UNO: not decided. Somewhere around New York.

Court: Have 15 Judges. Dispute may be brought to court but not compulsory.

Location will be at Hague, Holland.

Atomic Energy Commission: Membership elected were members of Secretary Council and Canada. To regulate problems of atomic energy and “related matters”.

Trusteeship Council: Leading nations with colonies are members to decide on dependent areas of world. Shall we give Okinawa and others to Council? Truman favors this. So does Russia.

Growing Pains: UNO delegation from Iran asks Security Council to check Russian motives in Iran. Russia charges Britain motivated this move. Russia wants an investigation of British soldiers in Greece and removal of them.

Next Meeting: Security Council in March in New York.

Youth Center

Dear Editor:

I had always considered, after you expressed yourself in Beacon Lights, to write on the matter of a Youth Center, but I was too busy at the time. When the original article appeared I did not form an opinion in my own mind, but I thought about the various things involved in such a project and have come to some conclusions for myself. I personally think we should have some sort of Center. I suggest some central place with manual training and machinery for the boys, sewing and other activities for the girls, some ping pong tables, maybe even a bowling alley, and a “coke” bar, with regulated hours, for Protestant Reformed youth. Such a center might even have some sort of gym which could become the center for athletic activities on a wider scale and of ball teams. Such a set-up could be regulated by a committee of men from the various churches and in no way conflict with society and catechism schedules.

Perhaps in this way some waywardness in our own circles could be avoided. It would be “some place to go”, and provide an outlet for energies which are now expended in other less profitable ways. I realize that there are also dangers connected with such a set-up, but the advantages might be sufficient to offset them.

With Christian Greetings,

Edw. J. Knott.

Ed. Note:
We thank Mr. Knott for his expressions. I do not believe that he presents any new arguments but rather enlarges and gives direction to thoughts which were expressed in embryo state in former contributions. For that reason we feel it proper to forward these expressions to our readers.
Dear Fellows:

It requires considerable grace often, to keep your blood from boiling, when one considers the fact that you fellows were called away from home, went thru all the horrors of the terrible conflict that is just ended; when, besides, one remembers all the beautiful talk of freedom for all nations for which we were supposed to be fighting; and then watches the world as it is developing after the war, and reads about the secret agreements that were made by the powerful warmongers of this world, and which plainly reveal that the very thought of freedom for all was far from their mind.

Or did you not take notice how the “big three” divided the spoils at Yalta?

By this agreement, reached in the early part of 1945, Russia was persuaded to promise that she would join the allies in their war against Japan two or three months from the time the secret treaty was made.

And at what price?

The Mongolian People's Republic, formed in China at the instigation of Soviet Russia, is to be recognized by the world powers. Concession of the Kurile islands as a permanent possession to Russia. Restoration of Russian rights in Manchuria. Russian control of the Chinese western railroad, and joint Russian-Chinese control of the south Manchurian railroad. Russian possession of the southern part of the island of Sakhalin and adjacent islands.

Thus the Russian bear is placed in virtual domination of the entire eastern coast of Asia.

And as a token of her willingness to fulfill her part of this agreement, Russia entered the war against Japan when the stipulated period of three months had just about come to an end, and there was no need of her help at all to defeat Japan.

And who made this agreement for the United States, boastful of her democratic form of government? Just one man: Franklin D. Roosevelt!

The old power politics!

This time, however, it is not the British lion that runs away with the spoil, but the Russian bear.

Yes, indeed, we fought against Nazism and Fascism. But for what? To raise Bolshevism to the position of a world-power more powerful than any single power that ever was ambitious for world-control? It would seem so.

However, we, at least, are not surprised, for we never were deceived by the siren's song of freedom, and the vain talk of an ideal world to come. Nor must it make our blood boil when we read about all this corruption. On the contrary, "be patient, brethren, unto the coming of the Lord. . . . for the coming of the Lord draweth nigh." James 5:7, 8.

Then history will be rewritten in righteousness, and all corrupt power politics and secret treaties will be exposed and condemned; and the only cause that is worthy of it shall have the victory, and — all the spoils! The cause of God's Son!

As ever your friend, H. Hoeksema.
Saipan, Feb. 9, 1946

Dear Friends:

Just a few lines to let you know how much I appreciated receiving the monthly issues of Beacon Lights during my three years of service. I always looked forward to receiving each issue and as soon as I possibly could find time would read it through from cover to cover. While in service it is difficult to find religious reading material, and not being able to derive much spiritual food from the talks given by the chaplains, I am sure that all the fellows from our denomination enjoyed Beacon Lights as much as I did. It has been a wonderful booklet for us to receive and I hope that they may continue to be sent to our boys who must remain in service for the months to come.

At present I am at a Processing Depot on Saipan and expect to leave for good old United States tomorrow. Therefore I've decided to let you know that I hope to be out of service soon and if it may be God's will, to be able to join our own Society in the study of Beacon Lights.

Enclosed you will find a small donation in appreciation for the issues received.

Adrian Sytsma
(Fuller Church).

* * *

Parris Island, S. C.

Dear . . . .

Down here at Parris Island a person has very little chance to come into contact with the "Real Truth". I felt that I must write you and give my sincere thanks for this work that you are doing. This work must not stop! It's really swell to read that ever present column written by our pastor. Again I say, thanks, and keep it up!

Ken Rietema
(Fuller Church)

* * *

Feb. 2, 1946

Dear Alice:

After receiving the Beacon Lights for over two years, I finally must ask you to discontinue sending me same due to my discharge this month.

I certainly enjoyed each issue immensely. I hope it keeps going out to the boys in service as long as possible.

Enclosed is a small gift for the servicemen's fund.

As ever your friend.

Eddie Groenhout
(Fuller Church).

* * *

Feb. 4, 1946

Dear Miss Reitsma.

I herewith notify you of my discharge from the service and of my new address. My appreciation for your wonderful work.

George Lanting
(South Holland, Ill.)
MUSIC
by Antoinette Borduin,
(Fuller Church).

Music is one of the oldest and best ways of expressing one's feelings or sentiments. It holds an important part in our social life. At every society meeting we sing songs out of our hymn books. In our church services we thank and praise God also through our music. We worship and adore our Maker. Even the element of prayer is brought out and we feel the holiness of God.

Glee Clubs, choirs and choruses have been formed for the purpose of expressing thoughts through music. Programs are rendered by them especially for Christmas, New Year's Day, Easter and Thanksgiving. Yet this covers only a small part of our musical sphere of life.

Now the music of the modern world is very different from our music. Their jazz and swing suggests all kinds of carnal pleasures. It throws the feeling of madness and carelessness at us. It is merely a crazy jumble of sounds and noises forced out of their instruments. Its bad harmony serves to instil a feeling of unrest in one's heart. It seems to me to be a sign of the degradation of man and downward rush of the wicked to ultimate destruction.

So now let us show by our music, too, that we are "a peculiar people unto the Lord, above all the nations upon the earth".

JUNIOR YOUNG PEOPLE'S SOCIETY OF HOLLAND REPORTS!

The Junior Young People's Society of Holland was organized on March 25, 1942, with 12 members from the ages of 9-14 years. We hold our meetings in the church on Sunday afternoons from 3 to 4 o'clock. Mrs. Harbin and Mrs. Ramaker take charge of our meetings which are opened and closed with prayer, and singing of Psalter numbers. A Bible lesson which follows outlines on the Gospels is discussed for the first half hour. A short business meeting is then held during which time an offering is taken. From these offerings our society has given $5.00 to the Netherlands Relief and $5.00 to the Bethesda Sanitarium. This is followed by a program of appropriate numbers given by the members of the society. These numbers include readings, short essays, vocal solo's, musical numbers and Bible Quizzes.

Eloise Kortering,
Secretary.
A Miracle in Kalamazoo


To youth the future calls and the aged live in the past, for the first are hopefully sure of their ability to work out their own destiny, but the latter have learned that the future is rooted in the past.

It is good also for the church to stop and consider what God has done in the past and how and by what means He is developing His kingdom in our midst. Another fruitful question is, what is our origin and reason for existence, and under what conditions was our church formed? The answer to these questions will show us God's loving hand in the past and give us confidence that in the future Christ, the King of His Church will lead and preserve His own.

Before January 24, 1925 we were known as the First Christian Reformed Church of Kalamazoo. That we became the Protestant Reformed Church is through the action of the Classis Grand Rapids West. This classis trying to enforce the well known three points of an hierarchical and unreformed way, deposed our consistory and pastor and the result of this action was, that we as congregation organized as the Protsting Christian Reformed Church.

On March 6, 1925 the combined consistories of those churches who were expelled for the same reason we were, united under an act of agreement. This form of denominational union was maintained till the combined meeting of November 1926, when at the request of Kalamazoo's consistory the formal organization of the Protestant Reformed Church took place. The consistory of our congregation also took part in the deliberations to formalize our relations of unity and adopt the official name of our churches.

But it soon developed that there was a fly in the ointment, and a big fly. Rev. H. Danhof, our pastor, did not want to stay in the Prot. Ref. Churches. His heart still felt the old ties that bound him to the Christian Reformed Church. He was disappointed with the result of his former decisions to oppose the three points, the popular support and acclaim he had expected did not materialize, and seeing no personal gratification in a small church group, he by various dishonorable means began to loosen the bonds which made us one with the Protestant Reformed Church. The most grievous part was that, with a few exceptions his consistory and congregation were willing to follow him in the slow but sure return to the Christian Reformed Church. Was this to be the end of what Rev. H. Danhof called, "God's cause in Kalamazoo"?

No, there was a small group who felt that God's cause was not a matter of personal advancement or honor, but a question of the purest revelation of the body of Christ in this world. This small group held various meetings at homes to discuss our position, while our protests resulted in our being put under censure. We also held a public meet-
ing at which we stated our position in respect toward the Protesting Church. We held that we were members of the Protestant Reformed Churches and could and should not be separated from that church by the action of our pastor and consistory. But all we could do was ask for our papers and reorganize and continue as the Prot. Ref. Church. We organized on October 20, 1927 and although we were small and numbered only eleven families, we adopted the name of First Protestant Reformed Church of Kalamazoo, for we were members of that denomination which was driven from the fellowship of the Christian Reformed Church and Rev. H. Danhof tried to separate us again by establishing an independent Church.

And now, you will think, a prosperous and peaceful era began for our church. Alas, if we had hoped for a calm and quiet church life we were disappointed for we were assailed from without and from within. Not only were we hated by the outside but faithless within threatened our existence again and again. What was the cause of this? Lack of capable leaders? No, there were many capable men experienced in church matters in our small group. But we wanted to build on our leaders. I believe that was the root of our trouble. The Lord had prepared another way for us. He could not use those leaders, “the oaks of righteousness” in Kalamazoo, but would perform His work through the “scrubs” to the glory of His Name. Our leaders on whom we had leaned as on a reed, the Lord took away one by one as if to show us they were but broken reeds. And thus we continued the weary struggle year in and year out.

You will say, what a doleful past Kalamazoo has had! Oh, no, blessed and glorious. If you look at man’s efforts, yes, they were humbled and seemingly we were brought to nought, but this is the body of Christ and will not the Head protect and care for His own body?! His manifold blessings He poured out on us. We were but a handful, still every Sabbath day He lead us in the green pastures of His Word and strengthened us by His sacraments. We were what some blind, misguided souls called a “rommeltje” but every Lord’s Day His servants called us “Beloved in the Lord Jesus Christ”.

I dare say God performed miracles here in Kalamazoo in the past. Many a Doctor of Church Knowledge prophesied our disbandment and declared it impossible for us to live any longer, and humanly speaking they were right. They even pronounced it dead and the mourners were ready to lead us back to “Mother’s house” while they sympathetically assured us that we surely had done all we could. But the funeral was indefinitely postponed and what is more, we are very much alive!

Although small we have a healthy growth even in numbers, and we have nothing to boast of in ourselves. Surely human efforts had proven to be vain, but the King of the Church kept us, His purpose to fulfill so that this despised remnant might become a refuge to those who, though they have wandered far off, still loved the Reformed Truth.

Isn’t this a miracle?
From The Editor's Desk

Iowa-Oasis

It struck us as we read the Iowa issue of last month. Iowa-Oasis: a spot of spiritual vegetation in a desert land. You have done your task well mid-western friends. You have given unto us who write, a brief and enjoyable pause for rest and refreshment and we have been strengthened by drinking the nectar of Iowa. You have, as it were, played the part of a host to us and have laden our table with your delicacies. No ponderous, high-sounding stereotyped phrases but rather simple, forceful and straightforward material which all could swallow and digest without difficulty. For we, too, are plain simple folk who can best understand the language of the common man. And so, we repeat, thank you, Iowa, for providing us with a beautiful oasis!

* * * *

Yes, It's True

Yes, it's true that I am glad when our best-known and highly-respected contributor to Beacon Lights is criticized. I rejoice to find that other periodicals pick up the writings of Rev. Hoeksema for review and criticism. And I smile a bit when they bend every effort to find a flaw in his presentation of the truth. From two supposedly widely separated camps we have watched these endeavors with delight. Yes, we can even rejoice when some would-be speakers stoop to the unethical practice of unjustly making derogatory inferences and even have the effrontery to mention him by name and draw a mephitic conclusion. Yes, it's true. I am glad. Why? Because men do not cast stones at a tree unless it's loaded with fruit!

* * * *

A pleasant surprise came in the mail the other day. A young lady from South Holland sent in a contribution designed for the April edition. Hope to publish it next month.

* * * *

I sincerely hope that none of our readers in this city are so stupid and moronic that they would be inclined to desire to be "entertained" by the recent amateur boxing matches held here. If you did go did you get an extra seat? Jesus must go with you too, you know, or wasn't He invited? The fellows at the office wanted me to join their party so I told them this story: Years ago when men were not so civilized they delighted in watching two animals fight; later, when they became more civilized they had men fight beasts (e.g. bull-fights): Now they have advanced so far that they have men fight men! And they call that "entertainment"!

* * * *

Just recently I had occasion to engage in discussion with a young lady of eighteen who for the past year has been a member of a Pentacostal Church. Here-
tofore she had not had any knowledge of Christ and the Scriptures and in one year's time she had assimilated a wealth of Biblical information as well as a surprising amount of information concerning the doctrine of that particular faith and knows what and why she believes what she does. Wish I had space to tell you all about it and how desperately we're trying to shake her from certain cunningly devised fables. Frankly, it bothers me for immediately I think of the young people for whom I write. How much have you acquired? Are you able to answer to anyone who asks concerning the hope that is in you? Why do you go to church and why the Protestant Reformed Church? Do they have amusement notions? How do they spend their leisure time? Well, besides gathering together to instruct one another, the young people do such things as giving programs at the County Farm. And are they concerned about latest styles and other prevalent vanities? Not a whit! How come? Can you tell me? Incidentally, she has forsaken father, brother, sister and home for this particular faith. I hang my head with you in shame!

* * *

If Not, Why Not?

How many Societies are using the Outlines which Beacon Lights provides, as a guide for Bible study at their weekly meetings? And if not, why not? We noticed from reports in our Iowa Issue last month that the Hull Society is studying the book of Revelation, Sioux Center is studying I Corinthians, and we learned that recently the Fuller Young Men's Society discontinued their study of the book of Job.

Now, you know, when the germ of having our own publication first stirred the minds of a few active people in our circles, one of the chief purposes for having our own magazine was that it would provide material for uniform Bible study in all our Young People's Societies. The societies seemed to feel a need for material of this nature to guide them in preparing for their Bible discussions, and Beacon Lights seemed to meet this need.

But now we are wondering if it really is. Is your society following the Outlines provided in Beacon Lights? If not, why not? Do you have any criticism to make? suggestions to offer? Inform the Editor or the Board, will you? We want Beacon Lights to serve its purpose! A. R.
Conclusion of the First Course (Chapter 14)

In the midst of extreme suffering, over against the arguments of his friends and in the midst of his own awful moments of despair, Job is battling with his faith in God. To follow this drama of faith we must pay close attention to all the speeches, but especially to the speeches of Job within whom is concentrated the whole struggle. There are three series of discourses. This chapter is the conclusion of Job’s speech, which is also the conclusion of the first course.

In this chapter Job speaks of man’s misery. He goes much deeper than his friends. They were looking at the surface and drawing the wrong conclusions from the truths they knew. They separated the wicked from themselves and placed Job in the category of wicked. Job refuses to be placed in this category and is not comforted in his grief. He continues to wrestle and complain. Now in this last speech he goes into the fundamental problem of man’s misery. First he describes that as he sees it, and so it is also. Secondly he draws nigh to God in prayer again. But finally, again, he drops into despair; he cannot lay hold of perfect assurance.

1. Man’s Misery. (vss. 1-12).

1. “Man who is born of woman”. This includes all men and also expresses that man’s origin is out of weakness and sin.

This is followed by the conclusion: a) “his days are few”; and b) “full of trouble”. Cf. Ps. 51:5 “Behold, I was shapen in iniquity: and in sin did my mother conceive me.”

2. The days of man are compared to the flower and to a shadow. Although the friends seem to forget this tragedy in their main line of reasoning Job is fully aware of it. Our world and life view is meaningless and in error if we fail to see the tragedy of man’s life. Those who have been given the power of seeing God’s revelation about man, as for example Job and the Psalmists, have compared man’s life to the flower as it is cut off. Cf. Ps. 103:15, 16.

This conception causes Job to wonder why God regards man and even regards him with such importance as to bring him into judgment. vs. 3). This still is a problem for Job as it was also expressed in chapter 7:17, 18.

3. The deepest tragedy of man is expressed in vs. 4. Man is totally depraved, incapable of cleansing himself. Be-
cause of this plight of man Job prays that God may turn from man, vs. 6. Because of the utter hopelessness of man he desires that God may not fill the days of man with trouble before he dies, since there is no return from death.

With a tree there is still hope of life after it is cut down. vss. 7-9. We can see that hope of life again in a tree which is given the scent of water. But there is no hope for man. vss. 10-12. Some explain vs. 12 “till the heavens be no more” that Job sees the reality of the life after the grave. But this is not in harmony with his deep pessimism in the context; nor with the expression itself. With this expression in vs. 12 he means to say man shall never rise again, for the heavens shall always be, according to Job.

II. An Amazing Prayer. (vss. 12, 13).
1. Although Job does not see the possibility of life for man, he prays for this impossibility that he may have life out of death. He prays that he may be kept in the grave, Sheol, until the time when God’s wrath has finished its course. His faith appears here and he is willing he says, to wait as long as is appointed to him if he may be certain of that resurrection. (vs. 14). Faith, however, does not appear as certain of the resurrection. It struggles with unbelief. (vs. 14a.)

2. Notice how Job also realizes that God’s wrath and providence have an appointed dispensation. (vs. 13). They must be satisfied. He only prays that he may be kept through it all. That Job desires this life with God, the resurrection, is only possible out of true faith and fellowship with God. The ungodly will pray for annihilation, to sink into Nirvana.

3. Yet Job sings again into despair. vss. 16, 17. He cannot lay hold of assurance. All that he experiences is God’s displeasure. Job feels that God is only seeing sin in him, for his lot is only suffering.

III. An Expression of Despair, vss. 18-22
1. Nothing in nature gives Job hope it seems from his examples in vss. 18-22. He means to say all things change and pass away. The most abiding things pass away. The mountain and rocks are removed. The waters wash away the stones and everything in the world.

2. So surely is the hope of man washed away. If such abiding things in nature suffer change what is left of man? And that is the only thing that Job can conclude in his present vision. vs. 20 expresses that that prevailing of God against man is forever.

3. In vss. 21 and 22 Job describes the suffering of those who are in death. They know nothing of this world, yet they suffer.

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OUTLINE XXII
Eliphaz’ Second Speech
(Chapter 15)

This second speech of Eliphaz is also the beginning of a new series of arguments. The points are not entirely new but they become sharper and thus increase the suffering of Job.

I. Eliphaz first of all rejects all the thoughts of Job as worth nothing.

1. He does so with sweeping generali-
ties. a) He scorns the words of Job as vanity. (vss. 2, 3). The east wind is figurative for vanity. Cf. Hosea 12:1.
b) He also contends that Job is irreligious. (vs. 4). “He casts off fear”. This also results in loss of fellowship with God because it prevents prayer.

2. Eliphaz uses a familiar refutation. vss. 5, 6. To defeat an opponent it is very effective to contend that his own words condemn him. But to find proof from Eliphaz that Job’s own words are contradictory, is difficult. Even though it were true that Job’s words were contradictory, Eliphaz should have sought for the reason, and he should have understood them in the light of Job’s suffering, his faith and despair, his sin and his righteousness.

II. Eliphaz defends his own position in his pride.

1. First he challenges Job’s wisdom in biting sarcasm. vss. 7, 8. He felt as if Job was too independent in his thought, as though he were the first man, and one who alone received the revelation of God. (Often the sarcasm of those who challenge the position of one who declares his faith and contradicts popular opinion).

2. Thereupon he maintains himself. Vss. 9, 10. a) He knows as much as Job and further b) he comes from a line of wise and venerable men. Teman must have had that tradition. Cf. Jer. 49:7.

3. He considers their speeches the consolations from God. vs. 11.

III. He rebukes Job.

1. He accuses him of rebellion against Job. vss. 12, 13. His heart carries him away in pride and his eyes “gleam with pride’ (as the expression “wink at” means).

2. He reminds him of the total depravity of man. vss. 14-16. This is an idea of Eliphaz expressed before, 4:18. Now he emphasizes original and actual sins. He says of man that he lusts after sin as he desires water. This is not to the point; for Job had not denied sin, original or actual. He refused to be classed with the ungodly and maintained his integrity.

IV. The doctrine of the ancients is presented once more.

1. His introduction is impressive. vss. 17-19. Opinions of others always influence whether right or wrong. In this case they became a matter of more suffering for Job. It is the three friends with all the ancients against Job.

2. The wicked, says Eliphaz, is absolutely destroyed. First he suffers terrors and want and then he is soon cut off. The reason is because he rebels against God. vss. 25-27. This is a true picture of the ungodly and at the same time he means to have this applied to Job.

* * * *

OUTLINE XXIII

Job’s First Speech in the Second Series

If we carefully analyze the speeches we will find that there is procession of thought. It is not a mere repetition of argument as it may seem upon superficial examination. Even when Job again describes his suffering, it is not a repetition of what he has said. His suffering deepens and he expresses something
more of the deep problem. Each time one of the friends speaks, it causes Job to utter more about his experience and thought. Through this line of beautiful speeches of Job God is revealing to us the depths of Christian experience. We say Christian experience, for this is like the suffering of Christ and all those in Christ have the same pattern of suffering.

I. A refutation of argument of the friends. Job uses strong language and irony. He makes plain that their wisdom is very familiar to him, but that their contribution is miserable comfort. He expresses that they cease with vain words and wonders what causes them to speak as they do to him. He can see no reason. If the situation were reversed he could see how that he would approach the suffering ones altogether differently.

II. Job ventures to complain once more. (Vss. 6-17).

1. He can see no danger in expressing himself even though his friends have tried to terrify him into silence. Vs. 6. Whether he speaks or is silent his suffering doesn’t change.

2. Then follows once more about his suffering. As we read it we must be careful not to weary of this. We are apt to become weary of this description, just as these miserable comforters were weary of Jobs lengthy discourses. It takes patience to bear with and listen to one in suffering. God has given us this long description of misery. The purpose is to study carefully, enter into it, for it is a typical suffering. May we not ignore these passages with a generalization about it, that it was extreme and such like.

3. Notice some of these things: a) Job sees that it is God who makes him miserable. “He hath made me weary”. And Job speaks also directly to God, “Thou hast...”, which is characteristic of the child of God. b) That Job feels that his suffering, “my leanness” (which express how God shrivelled him up) is a testimony against him. (vs. 8). That is, he feels that God surely must look upon him as a sinner. And Job feels the wrath of God so that he describes it as the anger of a wild beast which breathes hard upon him and tears him to pieces. (vs. 9). This is awful, for if we feel that God is against us in wrath, can there be hope? c) From verses 10-17 he goes still more into detail. All his acquaintances reject him and despise him. This is typical of the suffering of Christ and is characteristic of all suffering for God’s sake. (vss. 10-11). In vss. 12-14 we have the figure which tells us how God’s anger is breathed upon Job. It was all of a sudden when he was at ease. And it caused him suffering unto death. “On my eyelids is the shadow of death.

4. Verse 17: “Although there is no violence in my hands, and my prayer is pure.” Job in other words again maintains his innocence. It is the innocence of the justified Christian who has fellowship in prayer. What a dilemma.

III. He cries for justice: (vss. 18-22).

1. He desires that he may be ever heard. vs. 18. If his blood is not covered it remains his cry for justice even when he is dead. Cf. Isaiah 26:21. If the
earth covers the blood it would seem that there is no opportunity for justice.

1. More beautifully than ever before his faith rises. He believes and confesses that God is a just Judge and that he can rest his case with Him. Though his suffering deepens Job's faith becomes stronger.

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OUTLINE XXIV

Job's Speech (cont.)

(Chapter 17)

In the previous chapter we saw that Job speaks of death as imminent. Here too he speaks of death as is evident from the first verse, and from the following chapters. There is, however, this difference: In this chapter it is his last expression about his life and death. It has been called his swan song. At least we can feel that some element is in this speech about death which has not been expressed quite this way before.

Notice these things that are here expressed about his misery and death:

a) He speaks of the suffering he has had from his friends as mockery and provocation. b) That he speaks about this not in refutation to them but as a matter of final expression, summing up the case before God: which shows that he considers it an undeniable fact. c) To God Job expresses that he realizes now that God has hid wisdom and understanding from his friends. In other words even this suffering is from God. (vs. 4). d) That God shall nevertheless hold them to account. (vs. 5). e) Furthermore, Job explains that God has made him a byword of the people. And he was overcome with sorrow, (vss. 6, 7). f) This is the cause for astonishment to the righteous and innocent. The fact that God so punishes me, Job means to say, is a puzzle to the righteous for they know that Job is righteous. They do not conclude as the friends that Job is sinful and wicked. Nor, on the other hand do they conclude that righteousness is of no use. Verse 9 shows that Job believes that righteousness shall exalt a people, and the righteous shall continue in the way of truth and shall be confirmed in that way, "become stronger and stronger." This is now hurled once more at the friends, vs. 10. They have not been able to dislodge him from his faith. g) In verse 12 he says there is no earthly hope for him. Yet his friends have only held earthly hope before him. They have changed the night into day. (vs. 12). "The light is near," said his friends, "even in the face of darkness" (translation of 12b; Cf. Revised Version).

h) In answer to them, Job gives expression to his certainty of death, verses 13-16. This refers to his certainty of the grave, but not this time in despair; for he has just given utterance in vs. 3 to a beautiful prayer for salvation. This has not changed even unto the end this time as it has in his other speeches.

II. Notice this important verse 3:1: "Lay now down" or as the Revised Version translates: "Give now a pledge". Job prays an amazing prayer here. It is a prayer for a gift of God that will save Job. Job sees no salvation in himself.
Nor does he see salvation outside of God Himself. And so he prays in 3b: "be bondsman for me with thyself" as is the literal translation, of "put me in a surety with thee'. For his salvation Job sees that God Himself must give him a bond and must be the bondsman Himself for Himself to satisfy for Job.

2. Notice how he asks finally, "who is he that will strike hands with me?" To give him that surety and be a bondsman for him someone must seal the transaction, as they did then and now in the Orient, by coming and striking the hands with Job.

3. This must be seen in connection with that other important expression of his understanding of the necessary way of his salvation in verse 21 of chapter 16 of this same speech. It has been explained that in verse 21 of chapter 16 we should read "O that He might plead for a man with God." The infinite "one" is become definite "He". At least before 9:32, 33, he saw how he could not in himself plead with God. The problem of Job is similar to the proposition of the Heidelberg Catechism in Lord's Day Five. Through suffering and understanding of our misery we ask what sort of a Mediator we must have. He must be very man and very God.

Young People Get Together . . . .

MASS MEETING — FEBRUARY 19, 1946

Our meeting was held in the basement of our Fuller Ave. Church. Representatives from Hope, Holland, Creston, 2nd, Grand Haven. Hudsonville, 4th, and Fuller Ave. were present.

We opened with the singing of two Psalter numbers and Mr. James Howerszyl led us in prayer.

Rev. R. Veldman was an able leader in our Bible discussion, which was from John 13:1-17. This proved an interesting passage and many of the young people took part in the discussion.

During our recess from 8:45 to 9:15 coffee, cake and ice-cream were served.

After recess we sang another Psalter number, at which time a collection was taken. Then Bernice Kok and Arlene Brummel rendered an accordion duet. Jimmy Kok favored us with a vocal solo. The Protestant Reformed Men's Chorus sang "Blessed is he that Readeth".

Rev. B. Kok was the speaker for the evening. He warned us not to be conformed to this world, but to be transformed. We must dare to be different, and not to do a thing because it is popular.

After the speech, Jimmy Kok again sang for us, and the Men's Chorus sang "Have Thine Own Way, Lord" and "Anywhere With Jesus". Rev. R. Veldman closed with prayer.

Thelma Jonker — Reporter.