BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

Easter ISSUE

MARCH - 1948

BEACON LIGHTS

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Beacon Lights

For Protestant Reformed Youth

VOLUME VIII | MARCH — 1948 | NUMBER 6

The Resurrection Of God's Son

Rev. C. Hanko — Manhattan, Montana

All the Scriptures witness with one accord of Jesus Christ, crucified and risen, the wonder of God.

Sometimes even when we least expect it, the Word of God points us to the infinite significance of this wonder.

That is the case in the first chapter of the epistle to the Romans, vss. 3 and 4 where Paul writes, "Jesus Christ our Lord. . . . declared to be the Son of God with power . . . . by the resurrection from the dead."

We do well to pause and read that statement again, in order to realize the full import of it.

You could pour the thought into other words by saying, Jesus Christ is powerfully set forth as the Son of God by His resurrection from the dead.

That is, Jesus Christ had made Himself known to us as the Son of God. He did not merely announce it, but He declared it in a most powerful way. He proved it, beyond a doubt, by rising from the dead.

How do I know then, that Jesus is the Son of God? How do I know Him as my Lord? What is the basis for my faith in Him? Just this, that He proved it to me with power when He arose from the dead.

That is the great practical significance of the resurrection. It includes all the riches of salvation for us. For beholding the wonder of the resurrection we confess in faith, as Thomas did, "My Lord and my God!"

* * *

He is risen!

That is the first fact that impresses us.

It was the good news that thrilled the hearts of the disciples on that eventful day of the resurrection, as the tidings passed from lip to lip. "The Lord is risen. Indeed He is!"

Despair had filled their hearts ever since those amazing happenings of the past Thursday night. It had begun already in the upper room. Judas had been dismissed from the Supper, after Jesus had openly declared that one of them would betray Him. Then followed

the warnings He had given them, to which they had turned a deaf ear. Thereupon the events in the garden. Into their sleep-dazed consciousness had penetrated some of the agony that had filled the soul of the Master. Afterwards He had refused to defend Himself against the foe. He had given Himself into their hands, allowing them to carry out all their evil intentions against Him. He had been condemned to die. And still He had offered no resistance. As a spectacle He had hung on the cross; had died the shameful death of a criminal. How deeply offended they had been by Him.

It had all looked so utterly hopeless. How could He be what they professed Him to be, the Christ, the Son of the living God? How could He ever establish the kingdom He had never grown weary of speaking about? Others He had raised from the dead, but how could He raise Himself? True enough, He had raised Lazarus, even after every one had given up all hope, since he had been dead four days already. But then Jesus was still alive. Now He was counted among the dead. And who had ever heard of a thing like that, that the dead raised the dead? Can one who is swallowed up by the power of death overcome death?

* * *

"But now is Christ risen from the dead."

There can be no doubt about that. The evidence is abundant. We need only mention the vacated tomb that had been so carefully sealed and zealously guarded by the soldiers. Pilate had laughed at the fears of the Jews when they had asked him for a guard for the dead. Ironically he had said, "Seal it as sure as you can." Little did he realize the irony of putting a seal on the stone and a guard about the grave where the body of the Son of God was laid.

We can even add to that the witness of the angels. None less than heavenly messengers were present to account for this wonder. Who else would be a fit reporter of those things that eye cannot see, that ear cannot hear, and that never did enter into the heart of man: the things that belong so entirely to the sphere of the spiritual and the heavenly?

And, as if that were not sufficient proof, we can also produce the evidence of the grave clothes. How could any one move a corpse without disturbing the wrappings about it? Can you rob a cocoon of its chrysalis without damaging the cocoon?

Or if anyone desires still more proof, the Lord appeared to His disciples some ten times after the resurrection and ascended to heaven before their eyes.

Death could not keep its prey. He arose.

He proved, even as He had said, "I am the Resurrection and the Life."

* * *

What also impresses us, is the fact that He arose victorious over death. When He arose, death was completely swallowed up in victory. Each appearance to His disciples was that much more evidence of that glorious fact.

At first the news of the resurrection seemed too fantastic to believe. Some overwrought women were the first to say that they had seen Him. Later other reports confirmed the fact, but no one was able to say where He had gone or where He could be found. He had appeared to them most unexpectedly, and as suddenly He had disappeared from their sight. None had seen Him come, and no one had seen Him depart. Later He stood among them in the upper room, had even eaten in their presence, and had shown the nailholes in His hands and feet. But how He had made His entrance into the room, no one knew, for the door was barred. Nor did they know what happened to Him when they saw Him no more. He had appeared to them at the sea of Galilee, where He performed a miracle before their wondering gaze, and spoke very intimately with them. Yet there had seemed to be a wide chasm that separated Him from them. They had wanted to ask Him whether it was really He. But when they tried to put the question, it seemed so foolish that they gave up the attempt. They knew it was He. It could not possibly be any one else.

The whole solution to the difficulty lay in the fact, that He was risen, but changed. He had not returned to this earthly existence, where men still walk under the shadow of death. He had passed through the grave into eternal life. It was the same Jesus, yet He had undergone a great change, for the mortal had put on immortality, and the corruptible had put on incorruption. The earthy had become heavenly, and the natural was now spiritual. In Him death was swallowed up in victory!

O glorious victory. For it proves that He is Lord even over death. What is impossible with man is possible with God.

Jesus Christ, powerfully proven to be the Son of God by the resurrection from the dead!

* * *

Our Lord and our God.

He changed the Sabbath from the close of our week to its beginning. Now we can begin each new week with His Sabbath.

He brought the church out of the dispensation of shadows into the dispensation of the fulfillment of the promise.

He poured forth His Spirit,

(Continued on page 6)

This Is Your Opportunity

By Homer Kuiper, Kalamazoo, Michigan

Recently your editor received a letter from Rev. James Van Weelden, of Sioux Center, Iowa, concerning a matter which he felt should be treated in Beacon Lights and we are glad to do so at this time.

In recent months Rev. Van Weelden has received a number of requests from young people in the Netherlands for correspondence with young people in the age group of eighteen to thirty years. These young people are mainly those who have recently gone through the recent church strife in that country and they are anxious to compare and share their experiences with us in this country. We feel that you, individually, could profit by an exchange of correspondence as suggested by Rev. Van Weelden, and that an effort in this direction will result in a fine exchange of ideas between people in the Netherlands and people in our circles in America.

Engaging in this type of correspondence, it is only natural that there will be the question of what language would be best to use. We are told that those in the Netherlands who desire to correspond with our young peple are very well acquainted with the English language and they intend to use it in their crrespondence. The problem of language has been solved for us by the fact that the educational system of the Netherlands now requires, among other things, a working knowledge of the English language.

We believe that this is your opportunity to explain to others just exactly why you are a member of a Protestant Reformed Church. We have a calling to let others know why we are what we are and what are the distinctive qualities of the Protestant Reformed Churches. This is one of the finest ways we know of to give a solid testimony to the glories of the Reformed faith especially because we shall be writing to those who, like us, are friends of the Reformed faith.

To receive some names of folks in the Netherlands who wish to correspond, address a card or letter to Rev. James Van Weelden, Box 96, Sioux Center, Iowa, and he has assured me that he will gladly forward to you the proper inform-

ation. He has a relatively complete list of names on hand already so that you need anticipate no delay.

A NEW FEATURE

It is our pleasure to announce that Rev. James Howerzyl of Oskaloosa, Iowa, has consented to edit a new feature of your *Beacon Lights*. He will write for us under the heading "Truth and Error", and we anticipate some very good material. For some time the staff of *Beacon Lights* has been trying to arrange for a department devoted to doctrinal material and we believe that Rev. Howerzyl's acceptance of this work will add an interesting feature to our paper.

The Church And Easter

By Gertrude Lanting, — South Holland, Ill.

Once again the day draws near when the Church shall celebrate the Resurrection of our Lord Jesus Christ.

The world looks on Easter as a holiday when they must wear new outfits. On Easter, as on other church holidays, many go to church just because it is a church holiday, as Christmas is. They do not know and do not will to know the meaning of Easter. The world wants earthly pleasures and it wants heaven too. They will not give up the earthly for the heavenly. They are afraid of God and they also hate Him and His people.

Meanwhile, the church celebrates the Lord's death and resurrection as the forgiveness of sin and a sure pledge of their justification, whereby God declares the elect sinner righteous before Him. They fear God in love and stand in awe before Him Who sits on His throne, the righteous Judge of heaven and earth.

On Easter morning, the Church again takes up the strains of music which have sounded throughout the ages: Fear not, He is risen!

On Easter morning, when the women came to the grave, they were full of sorrow. And when they see the angel of the Lord at the grave, they are filled with terror. The stone has been rolled away! Many are the thoughts which pass through the minds of these women. And the angel says: Fear not ye! Come see the place where the Lord lay! The linen had not been moved. It was just as if someone still lay there. The wrappings for the legs had not been loosed or moved. The body of

Jesus had passed through them as a mist through a screen.

These women were seeking for the King of Israel, and for Zion's peace. Many were the things which had happened on Good Friday. And they were still afraid. What a glorious message to the Church, that the Lord is risen indeed! Are we as Church seeking for Zion's peace? Are we seeking for her King? Do we cling to Him as our only hope? Then we also can rejoice in fear and trembling before our God in love. For when our sins oppress us and our spiritual stumbling causes us to despair, the words come to us: Fear not! Christ was delivered for our sins and raised again for our justification! Rejoice in Him! When the world causes us tribulation, we need not fear, for He has overcome the world.

When the shades of death cast their dread shadows over our soul, again the words: Fear not! I am the resurrection and the life! For if the Spirit of Him that raised up Christ from the dead lives in us, He will also raise our mortal bodies by His Spirit.

Then we, as "the Church", can also say: O death where is thy sting!

Thanks be to God Who gives us the victory through our Lord Jesus Christ!

THE RESURRECTION OF GOD'S SON

(continued from page 3)

whereby He came to dwell within us.

Every one who is conscious of his sin and guilt, who hungers and thirsts after God, knows the power of the resurrected Christ in His own heart. He knows that there is no other name under heaven whereby we can be saved. For Christ was delivered over to the power of death, because of our transgressions. He was raised again, because He had atoned for our sins and merited eternal salvation for us. We are justified through His blood.

His Spirit is the life-giving Spirit of adoption that cries within us, and causes us to cry, Abba, Father. For He makes us sons and daughters, even heirs of salvation.

By faith we know Him as our Lord, Who is mighty to save.

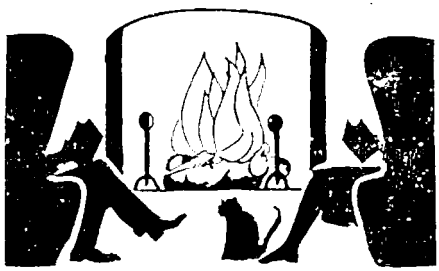
He lives; we know He lives, for He lives within our hearts.

And we shall also live with Him. For He shall change our vile bodies in the likeness of His glorious body by the same power whereby He subdues all things to Himself.

He gives the confession in our hearts whereby we say: My Lord and my God!

Declared to be the Son of God with power by the resurrection from the dead.

Christian Living. . .



By REV. R. VELDMAN — Grand Rapids, Mich.

BEHOLD, THY KING COMETH!

The wonderful Passion season is with us again, that time of year when in a special way we commemorate the suffering and death of our Lord Jesus Christ in our behalf.

A sad time, you say? Yet, it is,—from one point of view. The sufferings of loved ones always occasion deep sorrow. And Jesus is our loved one, is He not? Can we forget, that He suffered as no man ever did,—or ever will; that an infinite wrath consumed Him and crushed Him into deepest hell; that all the sufferings of this present time, 6000 years of it, endured by billions of creatures, cannot be compared to what Christ alone endured in that wonderful moment that He dwelt among us? And dare we forget that all this indescribable pain and agony was because of our sins—yours and mine? Well may we think on these things,—and weep.

A time of sorrow, you say? Oh, but it isn't, Christian friends. The Passion season is a wonderful, a glorious time. His was a vicarious suffering, an atoning death. Without them we are lost forever. The punishment of our peace was in Him and by His stripes we are healed. His was the suffering to end all suffering, for us; His the death of all death. Think on these things too,—and rejoice.

All that Jesus did for us from Bethlehem to His return to judgment; all Scripture reveals concerning His passion and glorification, His humiliation and exaltation, may be summed up in that mighty word of the post-exilic prophet Zechariah, "Behold, thy King cometh unto thee."

Zechariah prophesied hundreds of years before the coming of the Messiah, during that most discouraging, apparently hopeless period immediately after the Babylonian captivity; after Israel had returned from exile, yes, but only to come to a land which had been wholly devastated and had only ruins to show for what had once been the envy of the nations.

To that Israel, in the midst of ruin and disappointment, the prophet, moved to ecstacy by what the Spirit revealed to him, brings this most comforting message: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is

just, and having salvation; lowly, and riding upon an ass."

* * * *

Behold, thy King cometh!

Symbolically this ancient prophecy is fulfilled in that wonderful event, described in all four Gospels, and known by the church of all ages as "The Royal Entry."

It was Sunday, the one preceding Resurrection Sunday, known and celebrated as Palm Sunday. The first day it was of that amazing week, wherein the Son of Man would empty the chalice of His suffering to the last bitter dregs. During this week the Saviour would descend into the deepest abyss of His suffering, bear the full weight of the wrath of God and thus accomplish the wonderful work of redemption, precisely in the awful way of suffering and humiliation. Riding, therefore, upon an ass.

You know the story.

Early that Sunday morning a large multitude, Galileans mostly, who were in Jerusalem to celebrate the Passover, had left the city of God to fetch Jesus from Bethany. They were filled with excitement and anticipation. Could it be that Jesus would permit Himself to be crowned their earthly king at last? Obviously, the multitude meets Jesus at that place whence the two disciples had been sent to fetch the ass and her colt.

That same morning Jesus had left Bethany, separated from Jerusalem only by the mount of Olives. He was not ignorant of what lay ahead. He was accompanied by His disciples and others of His friends from Bethany. You know how two of Jesus' disciples were sent into the little village of Bethphage to fetch an ass and her colt and how they caried out the wishes of the Master.

And now the royal procession itself takes form and proceeds to the City of God. Taking their garments, the best they had, the disciples spread them on the beasts, and on those garments they set their Lord and Master. And see how now, in a flash, the whole multitude becomes alive and delirious with joy and expectation and bursts forth into a tremendous ovation. See how they carpet the road to Jerusalem with their own best garments! See how they wave palm-branches and olive-branches, symbols of peace and victory and salvation! Hear how they shout! The whole multitude joins in the thunderous acclaim and glorifies Jesus as the Anointed of the Lord! "Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord! Hosanna in the highest! Peace in heaven and glory in the highest! etc."

Thus the procession finally arrives at Jerusalem, the Holy City, and proceeds to the temple, not the palace, by the way, where at last it disbands.

And what does Scripture say? "All this was done, that it might be fulfilled which was spoken by the prophet."

Thy King cometh unto thee!

It is Zion's King, coming to the joy of Jerusalem's daughter, sitting on the foal of an ass.

* * * *

Thy King cometh unto thee!

Really, friends, this prophecy is fulfilled in all Jesus does for us and in us from Bethlehem until He comes again to judge the quick and the dead.

We feel, do we not, that the Royal Entry on Palm Sunday is not the real and final fulfilment. In that case, what would we have? Nothing! That earthly Jerusalem is not the real city of God. Presently it will crucify the Lord of glory. That ovation of the multitude is not the true acceptance of Christ by the children of Zion. Tomorrow they will shout just as frantically: Crucify Him! Crucify Him!

The Israel true is God's people of all ages, the elect from eternity. To that Israel true Jesus now comes, not as an earthly monarch with earthly pomp and power, but in the way of humiliation and exaltation, of suffering and death, but also resurrection and glory. Therein lies the real coming of Christ to His own.

Therefore He comes as He does, on an ass. Not on a beautiful, prancing steed. The horse symbolizes earthly power and strength. He comes on an ass, a symbol, not of shame, but of humility. This could not be otherwise if the type were to be true to the reality. True, to the world He thus becomes an object of ridicule and scorn. Make no mistake about that, in spite of the love men seem to have for Jesus. They despise a Christ that must ride on an ass. But we, who believe, rejoice, because we know that Israel's King could come to us in no other way than that of humiliation and death.

That, then, Christian friends, is the message of this season: Thy King cometh unto thee.

He came to us in Bethlehem. Riding on an ass, then already. The stable, the manger are the ass. He came to us in all His suffering and agony in the way of Gethsemane, Calvary and hell. Riding on an ass. The cruel garden, His bonds, the crown of thorns and the scarlet robe, the cross, the tomb,—these are the ass on which He came.

He came to us in the way of resurrection and ascension. Now the ass is gone. Humiliation has turned to exaltation. Shall we say that the ass was finally left behind,—in the tomb?

Presently He will come to us once again (the future still holds), not on the foal of an ass, but in all the glory of the Conqueror He really is: Then He will judge the world with equity, destroy all His and our enemies forever ,and bring all His own into His perfected, heavenly Kingdom.

And now, what shall we say, who believe in Him? How shall we celebrate His Passion and Easter? Let us "rejoice greatly", for He is our salvation! Let us look for Him and learn to anticipate His coming! In godly expectation of Him let us keep our garments clean, abstain from evil and pursue the good, for only in that way can we look forward to His coming.

Then we, too, shall learn to pray with the church of all ages: "Come, King Jesus, yea, come quickly!"

From Our Federation President:

One Thousand Subscriptions

At a recent board meeting the financial condition of *Beacon Lights* was discussed. At that meeting the business and associate business manager pointed out that we have approximately 708 paid subscriptions to *Beacon Lights*. They also pointed out that it costs us $125.00 a month to print the magazine, plus postage and other incidentals. We print *Beacon Lights* ten times a year, which means that the total cost of printing comes to $1250.00. Add to this figure $100.00 for postage, cuts (which are used in printing pictures), and other expenses. Now if we multiply the number of paid subscriptions times the subscription price of $1.50, we find that we arrive at the sum of $1,062.00. Subtract that figure from the one which represents the total cost and we discover that we are going to have a deficit of almost $300.00 this year. For a large organization that wouldn't mean too much, but for us it means a great deal.

You will notice that the expenses which we have listed above are concerned only with the printing of the paper itself. There is no money being paid out for any other work being done for *Beacon Lights*. No contributor receives any remuneration. No one who helps to get *Beacon Lights* to you every month receives any recompense. And yet we are running behind.

Of course, there are ways in which we can raise money for *Beacon Lights* or make it cost less money. We could raise the subscription price again, we could try to sell space in *Beacon Lights* for ads, or ask for collections in our churches to help us to continue to print *Beacon Lights*. We could also cut down on the number of pages in the monthly edition, or eliminate the stiff cover, and thus sacrifice on its appearance. But I think that we would all agree that we would like to keep *Beacon Lights* the same as it has been coming to us in the past.

I think that there is a way which would, in a large measure, solve our difficulties without resorting to any of the above mentioned methods. But it means that we would all have to put our shoulder to the wheel and push together. And that way is very simple. It is to increase the total number of paid subscriptions to *Beacon Lights*. In printing a magazine such as we have, or in any magazine, there is a certain basic cost. And that cost, in a certain measure, remains the same whether the total number of pieces printed is few or many.

And therefore if we could raise the amount of subscriptions, although the cost of printing may go up slightly, it will not go up enough to eat up all the profit. A large and competent staff are doing their best to make *Beacon Lights* the most acceptable to all our readers. And although it is a paper designated primarily for our young people. its contents appeals to all. It should be in every Protestant Reformed home. And we can help to reach that goal by all becoming agents for Beacon Lights.

Suppose we should suggest something like this: Designate a week in April as *Beacon Lights Week.* During that week all the members of all our Young People's Societies, in conjunction with the Beacon Lights' agents in your locality, contact as many people in your vicinity as possible in order to sell them a subscription to Beacon Lights. And as an incentive to award any person turning in a substantial number of subscriptions a worthwhile subscription to our Beacon Lights. Something like this:

If any person would turn in fifty (50) subscriptions, they would receive a five (5) years' subscription to Beacon Lights free. If any person would turn in twenty five (25) subscriptions, they would receive a three years' subscription free. If any person turned in ten (10), they would receive Beacon Lights for two years without any obligation to them; and if anybody would collect a least five new subscriptions we would give them a years' subscription free.

WOULD ANYBODY DO ANYTHING?

Although the Board has not acted officially on this suggestion, I would like to have you all think about this suggestion and plan on such a contest during the week in April that Beacon Lights comes out. We will accompany this contest with publicity in each church so that all the people are aware of what is happening. Let's all put our efforts behind this attempt to keep our magazine on its own feet. Let's all get out and get

ONE THOUSAND SUBSCRIPTIONS TO BEACON LIGHTS!

Rev. E. Knott
Federation President.

BEACON LIGHTS

SINGSPIRATION

March 21 — 9:00 P. M.
(after evening service)

FOURTH PROT. REF. CHURCH

Special Vocal and Instrumental Numbers.

Young People: . . . .
Let's Fill The Auditorium!

Velvet Carpeting

By Mr. C. De Boer — Kalamazoo, Mich.

"The tiny moss, whose silken verdure clothes
The time-worn rock, and whose bright capsules rise.
Like fairy urns, on stalks of golden sheen.
Demand our admiration and our praise.
As much as cedar, kissing the blue sky,
Or Krubul's giant flower. God made them all,
And what He deigns to make should ne'er be deemed
Unworthy of our study and our love."

In the forests, soft green layers grow among decaying leaves and woodland wastes, forming a velvety carpet, which is a welcome sign of Spring after the winter snows have melted and the hidden areas of bright green moss are once again revealed. Quietly, but persistently, these tiny plants bravely grew during the long winter under the blanket of snow. This moss is the main source of sustenance for the deer living in the polar regions of Finland and Alaska. They are well equipped to dig through the heavy layers of snow to obtain their winter food supply.

The early pioneers considered moss of much practical value for they mixed it with clay and used it to fill the crevices between the logs.

Undoubtedly, most of us are familiar with these small green leafy stems which resemble miniature ferns and trees. They live so compactly that they appear as a plush needle cushion with large eyed-needles projecting upward. These needle-like structures, called sporophores, are found only in sertain seasons when the spores or seeds are being produced. The threadlike stem supports a cylindrical or spindle-shaped cap containing a cloud of minute dust-like spores which are released when the lid of the capsule opens. These spores germinate and give rise to new plants.

Have you ever observed a patch of moss turn brown or grey during the course of the day when the sun shone on it? Have you also noticed how green it again becomes when a rain descends or when it is refreshed with water? Can you explain this transformation? The color changes which occurs in this sunlight-sensitive and moisture-loving plant is caused by the folding of the leaves in sunlight, thus, exposing the thicker and more resistant undersurface of the plant which is usually grey or brown.

Few plants are more universal in their distribution; they exist from marsh land and seashore to mountain peaks, from frigid snow-covered polar-regions to the heat on rocky ledges, from the secluded areas on the bank of a quiet stream to the exposed cracks between the bricks of a busy pavement, from the shingles of

a shaded roof to the "old oaken bucket" suspended over the well.

How can these small plants which appear so delicate and helpless survive barren mountain sides and rocky peaks? Close observation will disclose their small string-like roots, called rhizoids, which secrete a fluid that dissolves the limestone, thus enabling them to obtain a supply of minerals. Carbon dioxide is absorbed from the air, while moisture is secured in the form of raindrops or dew. The green coloring matter in the plant is essential in combining these elements to manufacture food for growth and development. These rhizoids continue to exert pressure as they grow into the rocks and gradually split off tiny particles.

> "A small sisterhood of plodding lichens
> Wrought on the rock; the sun, the wind, and rain,
> Helping them gladly, till each fissure filled
> And fit for planting, mosses come in haste
> And strewed small seeds (spores) among them, destined they
> To clothe the stern old rock with softest verdure."

Mosses by their very nature, are so arranged as to collect and retain water for a considerable period of time and thus prevent water from running off the mountain slopes and draining off the forest hills so rapidly.

Marshal in his book on Mosses and Lichens, has stated, "Above the tree-line, in slight depressions on the sloping rocky mountain sides, one may often find extensive patches of Shagnum-moss and Reindeer-lichens which are crisp and dry on the surface, and yet retain so much water in their matted as to render it possible for one to obtain a supply of clear water. From areas of moss more extensive and of greater depth, tiny rills often trickle on their way to join other rills of similar origin. The sources of many a babbling brook or purling spring in the valley may be traced to the supersaturated moss-bed of a mountain forest".

Along spring-fed mountain streams are found mosses which obtain part of their carbon dioxide (used in making food) from the decomposition of bicarbonate of lime found in the water. The insoluble calcium carbonate, consequently, precipitates out and encrusts the lower parts of the moss allowing the tips to continue growth. Consequently the stream banks become calcified and elevated. Some have raised as much as 48 feet in this manner which is estimated to have taken approximately 2000 years. Thus once again we are reminded that seemingly insignificant things occupy a very definite place in God's wonderful creation.

* * * *

— DONATIONS —

BEACON LIGHTS FUND

Hope Prot. Ref. Church	$16.81
Mr. M. Van Antwerpen, (G. R.)	5.00
Thelma Jonker, (G. R.)	5.00

Your Secretary Reports

Millie Nobel
573 Charles, S. E.
Grand Rapids, Michigan

At a recent Federation Board Meeting, held at the home of our president, our new Photography Editor, Ted Looienga, was introduced to other staff members. A special cover design for this Easter issue was discussed and for results turn to the cover! Do you like it?

Enthusiasm set a new high at this Board meeting and the hours were crowded with ideas concerning future activities. One of these is in regard to a SERVICEMEN'S ISSUE. We hope that all servicemen and ex-servicemen will read this because this Servicemen's Issue depends on them. We would like to receive letters and pictures from all you men still in service, telling us where you are and what you are doing, permitting us to take a look at you in your present surroundings. We would also like to hear from all our ex-servicemen. We hear a lot about servicemen adjusting themselves to civilian life. What are your reactions? Does your home town look different to you now after having been abroad? How have your experiences affected your evaluation of Reformed truth? Address your correspondence to "Servicemen's Issue" 706 Franklin St., S. E., Grand Rapids, Mich.

* * * *

Another activity planned at this meeting was a Beacon Lights Singspiration. This will be held March 21 after the evening service at our Fourth Church. Our well-known director, Mr. Arthur Haan, will lead us in his usual inspiring fashion. Special vocal and instrumental numbers will add to the evening's entertainment.

* * * *

Interesting information concerning the coming Convention, which the Board has already received, is published on the back inside cover. The date of the Convention was not overlooked but due to the fact that Montana cannot send delegates the latter part of August, the Board has deferred its decision. Would the second or third week in July be agreeable to all of our member societies? If not, kindly contact your Federation Secretary.

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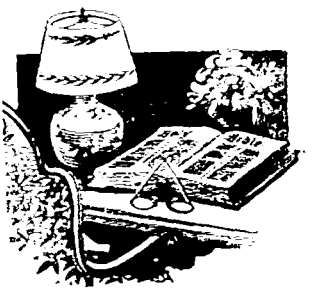
Our Grand Haven Young People's Society has asked for membership into the Federation. This society consists of eight members (one girl and seven boys). The Board has decided to recommend their entrance into the Federation and this matter will be brought to our next Convention.

The Board.

BIBLE OUTLINES

By REV. M. GRITTERS

Oak Lawn, Illinois



OUTLINE XXIII

(Judges 15:9-17)

Judah Sells Her Deliverer.

Introduction:—The latter part of the last chapter and the first part of this chapter relate two of Samson's skirmishes with the uncircumcised. Certainly in those days there were no pitched battles possible and therefore Samson availed himself of every opportunity to strike at the enemies of the Lord.

Note: Both of these contacts with and victories over the enemies are occasioned by his having relationships with Philistine women.

In our Outline for today the scene shifts. So far we have heard nothing from the people whom Samson had come to deliver. Now Judah shows itself, and the glimpse we get tends to make this whole history still more a riddle. Instead of welcoming the one who had now appeared as the avenger of the Lord's people, they actually seek to sell him to the Philistines as a sort of ransom. Indeed, there is not much left of the people of God, we would say. And what is left is dreadfully humbled.

1. Judah with a Defeatist Attitude. (vss. 9-13). Because of Samson's activities in Judah they surmised that Judah was responsible, at least co-responsible, for the humiliation which had come upon them. Therefore the Philistines gather an army to rid themselves of this nuisance. Greatly afraid, the men of Judah say: why are ye come against us? The uncircumcised answer: to bind Samson.

Question: Why bind him, why not kill him?

The men of Judah soon enough discover a way out of this difficulty. If they hand over Samson their danger is past. They therefore promptly determine upon this course. Then three thousand men of Judah go to Samson and after rebuking him for troubling them, simply tell Samson that they are come to bind him and hand him over to the enemies.

Note: Judah evidently could muster an army, at least when it came to disposing of their judge. Judah's trouble was not the Philistines, but Samson. And Judah is supposed to be the royal tribe.

After securing from them a pledge that they themselves will not kill him Samson consents to being bound, and Judah proudly leads her saviour into the jaws of death.

Questions: 1-Why didn't or couldn't

this humbled and defeated Judah see in Samson her deliverer? 2-In connection with this we ought to discuss: what did the Jews seek to gain when they crucified Christ? 3-Did not Judah know that Samson was a strong man, why then make such a silly request as to bind him? Or was Samson strong only at certain intervals? 4-Why did Samson consent to be bound only after having secured their oath that the men of Judah themselves would not kill him?

Conclusion: Surely Judah has been terribly humbled by her own sin. But they seem content to have it so. If God deliver this people it shall have to be that they asked not for it, neither did they seek deliverance. Then what is left of Arminianism and Freewill?

2. Samson Wars God's Warfare Alone. (14-17). With an ungrateful, yea an opponent Israel behind him Samson steps forth alone to slay the uncircumcised. Shall these uncircumcised rule over Judah? And shall they rule over Christ who is to be born from Judah? There is evidently none concerned about the Cause of God, nor about Him who must eventually come from Judah. None, save Samson—because God is concerned.

With so simple a tool as a jawbone, Samson slays a thousand men. Shame on Judah. Only a jawbone is enough to slay these heathen, if they have the Spirit of God. Notice that only a thousand are slain. Not the number, but the fact that there is someone to slay them is important. From Judah comes the Saviour, it could not be that that Judah would say: the Philistines rule over us. The Spirit of the coming Christ cries out: if there be no other instrument than a jawbone, it will suffice. In due time the Cross takes the place of the jawbone.

Questions: 1-How many men today betray the Church and Cause of God into the hands of the enemies? 2-How does the Church today evince that she is unconquerable....Samson had the jawbone, what have we?

* * * *

OUTLINE XXIV.

(Judges 16:4-17)

Samson and Delilah.

Introduction:—Samson visits a harlot in Gaza. (vs. 1-3). Even if by such conduct he might have intended to arouse the Philistines, it is nevertheless utterly wrong. One cannot fight the Lord's battles with carnal weapons. I have no doubt but that Samson is allowing carnal lusts to become master of him. Yet, notice in vs. 3 that the Spirit of the Lord has not left him. How do you account for this?

The consequence of his lust comes in our lesson today when he falls under the spell of still another woman, this time one from Sorek, Delilah by name. And now his Nazarite distinction is to be put to the test.

1. Samson Under Delilah's Spell (4-14).

To get the entire scene before us we shall have to ask ourselves and answer such questions as these: 1-Samson could know that Delilah was a tool in the hands of the Philistines, she tells him that herself. Why then yield to her? 2-Delilah

herself tells Samson that her goal in "loving" him is to hand him over for affliction by the enemies. Was Samson then so blind that he could not see this? 3-Samson was in agony, for "his soul was vexed unto death" we read, and in this great vexation he betrayed his Nazarite secret. What was this vexation and if he was so vexed, why did he continue with Delilah?

a. Samson loved Delilah. (vss. 4 and 15). It was a love prompted by lust and born of carnal infatuation. Delilah in the meantime is not merely a woman, she is the consort of Satan ,and Samson is in the clutches of the devil who hates Nazarites.

Note: The beauty Samson saw in Delilah, the "it" which attracted him James would identify as "every man is tempted when he is drawn away of his own lust and enticed, then when lust hath conceived it bringeth forth sin and sin when it is finished bringeth forth death". (James 1:14, 15).

b. In this tempted condition he thought perhaps that he could enjoy the pleasures of sin without paying the price, i.e., he trusted that he could continue his tryst with this cleopatrian Delilah, but ward off the inevitable attack of the Philistines. Three times he apparently succeeded.

Questions for discussion: 1-Our capacity to love has become depraved by sin, what precaution must covenant youth therefore take when they begin to love (boy friends or girl friends). 2-In vss. 7 ,11, 13 Samson tells his secret by degrees....why does he do this, and why does he lie? 3-Does Samson imagine he will escape the inevitable consequences or does he say within himself: I will enjoy this lust no matter what the consequences be? If we tread an evil way do we say: there will be no evil consequences or do we say: we will escape them?

2. Samson sells his Nazarite distinction. (vss. 15-17). After being daily vexed (oh how terrible it is to play with the devil) Samson explains the intimate secrets of the covenant to this godless woman. Esau sold his birthright, Samson sells his covenant distinction as a Nazarite. The servant of God sells God's Cause for a few hours of lust. Don't we do that sometimes? And do not forget that behind this all stands the Sovereign God, employing the sin which Samson himself has chosen, to declare to us that the Covenant is never safe in the hands, even of Samson. Thank God, the Covenant is before confirmed in Christ.

* * * *

OUTLINE XXV.

(Judges 16:18-21)

Samson Is Fallen.

Introduction:—Oh what a pitiful picture we have here now. The sole servant of God, defending and representing the cause of God against the uncircumcised, this servant is becoming unfaithful. And there he is, his eyes gouged out, bent over the grinder pole and laboring to push it before him. A spectacle indeed. The very angels in heaven must have stood in suspense at this awful

sight, but the uncircumcised rejoiced. Fallen Samson is another commentary on the inability of man to produce a Nazarite, but at the same time a prophecy that God Himself will bring the Nazarite in the fulness of time, and this is Christ.

1. Delilah Overcomes Samson. (18, 19). Samson, who could stand before hordes of armed men, falls before a woman. Somehow Delilah perceived that Samson had this time told her the whole truth about this Nazarite secret. She immediately dispatches a messenger to call in the Philistines. They come with haste, their money with them. Quickly Delilah has the seven locks of his head shorn off....and the Nazarite is gone, he is no more. His strength too is gone.

Discussion:—Now it would be well at this juncture to discuss just exactly what *is the relation between his long hair* and his great strength. Samson had sinned several times before, but he always retained his strength. Now his hair is gone, at once his strength is gone also. Was the cutting of his hair therefore a greater sin than his association with the Philistine women? If so, what grievous sin does Samson commit when he has his hair removed? Could we commit the like sin today? How?

2. Samson is Powerless. (19-20). Delilah samples her victim and finds that the once mighty Samson is weak, just like any man. In hilarious excitement she bids the Philistines to take her prey.

Note:—Even this last time Samson thought his power was still with him, and he trusted that even now, when he had profaned the Nazarite vow, he would still be strong. But he discovered that his power was gone. And the reason for it was: The Lord was departed from him. Isaiah says: Your iniquities have separated between you and your God.

3. Samson Becomes a Spectacle (vs. 21). What a pitiful spectacle. Samson's eyes are removed, his hair is cut and he pushes the grinder pole in the prison house. Whatever strength there might be left in him the Philistines will use to grind their prisoners' corn.

Questions: 1-Hebrews 11 speaks of Samson along with the heroes of faith, where is that hero? 2-How do you think the men of Judah felt about this spectacle? (Judges 15:9-13). 3-Why should God want us to look at such a pitiful sight?

* * * *

OUTLINE XXVI.

(Judges 16:22-31)

God or Dagon.

Introduction:—To see the spectacle in its proper setting remember: (1) that Samson, the only Nazarite servant of God upon earth is at present overcome, and there is now no one to represent God's Cause over against the uncircumcised. (2) And the uncircumcised ascribe their victory over Samson to their god Dagon. Hence the issue is: God or Dagon.

1. The Dagon Feast. (22-27). The heathen attribute their victory to their god Dagon (vss. 23, 24), and they rejoice because their god has delivered the de-

stroyer of their country into their hands. A travesty on what Jehovah used to do for the Israelites.

Note:—Behind Delilah stands Satan. His purpose is not merely to vanquish Samson, but, through Samson to triumph over God if possible ,and triumph over His Anointed. Samson's sin has brought this crisis. God's sovereignty has ordained it to the end that idolatrous Judah may know that God is God and Dagon is nothing.

At this feast Samson is brought out of the prison house to play or make sport for the assembled multitudes in the well filled stadium. Samson evidently had to do tricks for the audience, from which we might conclude that he was regaining some of his strength (?). That they bring him into the stadium only emphasizes the horror of this spectacle.

Question: Is there such feasting in the present world? How.

2. **God Glorifies Himself Before the Enemies.** (28-31). God Himself will not allow His Name to be thus desecrated. Not for Samson's sake first but for His Name's sake God will hear Samson's petition and for His Name's sake will give his unworthy servant strength. Samson removes the pillars of the stadium, plunges the Dagon-feasters to death, overthrows the Dagon boast and he departs this life as the servant of God; in his death he overcame more yet than in his life.

Observe:—This looks forward to the Cross, but especially to Christ's return. Then God will exalt the horn of His Anointed, and sanctify His Name and His Cause before all the uncircumcised who at that time also will be feasting in the house of their gods (Rev. 11:10).

Questions: 1-Some say that Samson simply committed suicide, what would you say? 2-Samson calls for revenge for his two eyes, is that a very sanctified motive do you think? 3-Many people contend that Samson's victory through death is a type of Christ's cross death, what do you think?

* * * *

The Beacon Lights Staff wishes to extend its heartiest

Congratulations

to

REV. H. HOEKSEMA

who is commemorating his 62nd birthday anniversary March 13.

According to latest reports from California where the Hoeksema's have been spending the winter, the Reverend has taken over the catechism classes and services at our Bellflower church while Rev. Doezema was in Michigan. Rev. Hoeksema also plans to preach in Redlands on March 7. Although physical improvement is slow, his one arm and leg remaining about the same, we are happy that he is able to take on some of this work in the Church which we love.

Current Comments

by REV. L. DOEZEMA

Bellflower, California

Mahatma Gandhi (1869-1948):

Strange and significant is the departure of this little man who through his voice to the world became one of the world's greatest men.

For several decades he has been before the attention of the world. Since my school days this figure has drawn my attention and I think it deserves more than a passing comment in our consideration of the significant things that are taking place under God's Providence for the coming of His Kingdom.

Strange it is because of the shock his murder gave to the world and some of the comments it evoked. Dorothy Thompson before his death compared him to Jesus Christ.

How striking it is, however, that wise men of the world clearly see that the fact that these men were great men does not give us to conclude that they are good for the world. They do not point to any results of "common grace". Very realistic and noteworthy is the comment in Time, February 9: "The parallel between Gandhi's and Lincoln's death was close and obvious. Each went down in the hollow between the crest of political victory and the crest of moral defeat. And Gandhi's ashes were not cold before the world had begun to vulgarize his saintliness as it had vulgarized Lincoln's by insisting against the facts, that there was no vulgarity in him." The point I wish to draw attention to is, that this author recognizes not only that, as he writes elsewhere, these men's achievements were built upon consummate skill at political patronage, but also that the world does not follow their teaching.

Gandhi is interesting to me more than anyone else of our day. He is significant because he is a voice which comes to the western world and culture from paganism. His voice is in his philosophy and principles which he also apparently followed with religious zeal to the shame of many leaders of the western world.

Here is something of his philosophy of life. In *Time* we read, "More forcibly than anyone in his age, Gandhi had asserted that love

was the law. He had feared machines in the hands of men not wise enough to use them, had warned against the glib, the new, the plausible." Most familiar to us is Gandhi's principle of resistance through non-violence. Satyagraha (soul-force, or conquering through love) was the name Gandhi gave to mass non-violent resistance.

If we analyze this love of Gandhi and this passive resistance, we will readily see that prinicpally it differs not at all from the old natural sinful desire of man to conquer and rule, to be master of his own destiny. His love is a love for India, not Britain and the world. His love is not the love of God. Gandhi once said, "If we Indians could only spit in unison, we would form a puddle big enough to drown 3,000,000 Englishmen." His ideal independence for India, was attained; but this victory proved only defeat for India.

Many great men of the world have come and gone. Some have come close to the teachings of Jesus in form, have uttered many truths, have enjoyed the Bible (Gandhi's favorites were extracts from the Gita, the Upanishads and the Koran; the Lord's prayer; the Christian hymn, When I Survey the Wondrous Cross); but what is their significance?

Surely we do not believe that they are saved outside of the blood of Jesus Christ, nor do we foolishly believe that they are a good to the world unless they give Jesus Christ, outside of whom there is no salvation. There is no light and truth for the world except in Christ and to teach that there is a little good for the world outside of Christ is not only to deny that the wrath of God is upon all ungodliness, but also to deny Christ. These gifts of natural light, which glimmer in the world's great men, according to our Canons III, IV, 4, "man in various ways renders wholly polluted, and holds it in unrighteousness, by doing which he becomes inexcusable before God."

What good was Gandhi's knowledge to him, his knowledge of men and of the Word of God? When he died he fell backward murmuring, "Ai Ram, Ai Ram (O Rama, O Rama), in invocation to the gentle hero of the Hindu pantheon, Gandhi's favorite.

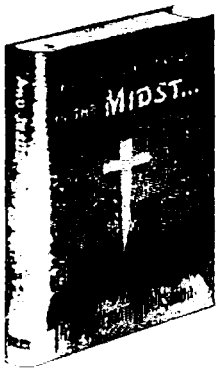
What good is the temporal good, progress and independence for India? For the world? For India it became their defeat. For the world the good that they receive shall become their undoing and final condemnation.

That is the significance of such a figure as Gandhi. Men show that they have the works of the law written in their heart. We can quote them as Paul does, by saying "one of your own poets has said"; we can know that by their own mouth they stand condemned.

Book Review

And Jesus In The Midst

PROF. HERMAN HOEKSEMA



Eerdman's Publishing Company
Grand Rapids, Michigan — Price $1.50

An aged minister once told my father that he often judged the spiritual plane of families in his congregation by the type of music material which he found on the organ when he made an unexpected visit. If that minister were still active in the ministry today, he would probably evaluate the type of reading material which he found here and there in the homes of his congregation rather than the music he found on the old reed organs in the parlors of olden times.

As I laid aside the book, "And Jesus in the Midst" by Prof. Hoeksema, the thought came to my mind, how sad it is that so often in the Christian homes of today books of this type are neatly put away between a set of handsome book ends to be moved only when they are dusted each week.

The book "And Jesus in the Midst" by Prof. Hoeksema is a series of sermons or messages on the Passion of our Lord. The meditations are comparatively short when thought of as sermons and one or two can easily be read at one sitting. There is depth of thought and much of spiritual value in each message; there is one glorious thought which is brought out completely in the series as a whole. Each message is written in an interesting way and reading them does not become tedious. Indeed, this is an inspirational and worthwhile book!

Especially in the Lenten season when Christians are spending time in meditation and reflection on the passion of the Lord is a book like this a valuable addition to the reading material in our homes, but at any time of the year its spiritual worth must not be minimized.

Mrs. M. Kroondyk
Grand Rapids, Mich.

That this book has popular appeal is evident from the fact that both our editors reviewed it for this issue. Of this same book Mrs. H. C. Hoeksema writes the following:

This month's Book Review Department is featuring a departure from the normal run of literary criticism. It is also featuring what some might call "ax-grinding", because of the fact that there is a moral to this book review and that

the moral, perhaps, overshadows the review.

It is often a question for us, on the rare occasions that we spend a quiet evening at home, "What shall I do?" Instead of trying your utmost to "cook up" some fun for the night, why don't you read? If your home is like the average, you will probably say that you have read every book in the limited library of your home.

But have you? Have you read all the literature that belongs in a Protestant Reformed home? Or is it, perhaps, true in your case also that such literature isn't even found in your home? There have come from the pen of Reverend Hoeksema in the last several years an even dozen books that were judged good enough to be published by a nationally known publisher, and that have been reviewed in papers all over the country. Our trouble is, as young people, that when we read, we want fiction. But by limiting ourselves to fiction we ignore the most vital part of our life, our faith. We should concern ourselves with something better than fiction. Yet, I am reliably informed that on the average not more than three hundred copies of each book written by Reverend Hoeksema are sold in our whole denomination. That should concern us, because it points the finger of accusation at the majority of us for not being enough interested in the things spiritual to seek to grow in the knowledge of the Word of God.

You perhaps object that these books are written in heavy, theological language, that they are long sermons, hard to understand. Reviews everywhere acclaim them for deepness of thought, but simplicity of language and style.

You need but pick up the latest publication and test this. In this lenten season, I suggest that you read

". . . . And Jesus in the Midst".

It is not fiction; but it reads like fiction. It treats the thrilling—spiritually thrilling—drama of Jesus on Calvary, of His intercession for transgressors, of the Divine answer to His prayer, of His awful depth of suffering, of the testimony of His righteousness, of the signs of His victory, of His glorious resurrection. These things are made to live for us in this little 118-page book of 9 chapters. For the book is written in order that we, too, may "watch Him there", in the confession that it was we who crucified Him, and in the faith that "He must suffer in order to enter into His glory," which is also our glory.

Read this book to increase your knowledge in an age of ignorance.

Perhaps, if once you discover it worthwhile, you will make it a habit to spend at least part of your reading time with good literature.

Mrs. H. C. Hoeksema.

Ed. Note:—We welcome Mrs. M. Kroondyk to our Beacon Lights staff, and more particularly to our Book Review Department. Her reviews will appear from time to time as well as those of Mrs. Hoeksema.

Schuiler Writes

We invite all our readers to send in your questions and problems to: SCHUILER, c/o Doorn Printing Co., 705 Eastern Ave., Grand Rapids.

About Mixed Marriages

"TENA QUIT HIM"

Tena was a nice girl. You really couldn't call her a happy-go-lucky, but there was nothing stiff about her either. She was a real girl, she enjoyed life, had a very friendly and hearty laugh, but she was also a girl of high moral standards. As far as Church, Catechism, and Society was concerned she was very faithful. And her looks? Well, she was by no means pretty and never would have won a first prize in a beauty contest. Her dates with boys were few and far between. Whether this had anything to do with her looks or whether she wasn't exactly the type many boys fall for, I don't know. But, once again, she was a nice christian girl. And then something happened in her life that was, to her at least, very important. A nice boy came along and they kept company together for a few months. (This was still in the days when the boys didn't propose in the first couple of months). She really liked the young man, and not for the reason either that she was afraid that perhaps this one might be her first and only chance. No, she liked him for what he was. He had a nice personality, was of high moral standards, had a good job, was a hard worker and came from a very respectable family. Besides, he was a faithful church member, active in Society life, etc. You might almost say any parent would have been proud to have such a suitor for the heart and hand of his daughter. I knew Tena very well and kidded her a few times with remarks like: "This certainly seems to be the man,—He means business,—I was told this is serious,—Wedding date set already?" etc. You can say things like that to people you know well and, for some reason, there is something nice about seeing a girl blush.

One day I was at Tena's house, the night she usually had a date with Roy. But Roy wasn't there and I started kidding her about her boy-friend being late or perhaps breaking a date. After a while Tena said: "We don't go together any more."—"What?" I said. "No," she replied. "I quit him". "You quit him," I asked. "What's the matter, I thought he was such a nice boy." And thereupon she related to me the following story: "I liked Roy, in fact the more I saw of him and the better I learned to know him, the more I thought of him. However, you know he belongs to a different church. He is not Reformed. I do believe he is a child of God, but that does not mean that we see eye to eye on the truth of Scripture. And that really was the reason why I quit him and quit him now. First I liked him and I know

that I would have learned to love him more and more and I felt that I might not do this. That's why I quit him for I was afraid that if we kept going together any longer I'd love him so much that I wouldn't be able to break up with him. So, I acted before it was too late. We talked matters over and he said that he didn't know too much about the specific Reformed doctrine because he was brought up differently. But he said that I didn't have to come to his church if I didn't like it. And even if eventually we each would go to a different church both of us loved the Lord and none can be saved but through the blood of Christ. Couldn't our love and mutual esteem be great enough to bridge the difference between him and me, and wouldn't we be sensible about this matter?—That's the way Roy reasoned, and he meant it. But I told him it never would work, after all we would be divided on the most basic thing in life, and that's why I quit him and quit him now."

That was, in brief, the story Tena told me that night. I've always admired her for the stand she took. Perhaps you like to know what happened to Tena. I can tell this in a few brief words (for this is no fictitious story, but real from life). Tena married about three years later and she is happily married today. She married a man of her own faith and they have a nice family of five children. They are not rich as to earthly possessions, but they are rich in the Lord and they dwell together in peace and harmony, rooted in love. Also in this case the Lord 'as with His own hand' has brought these two lives together.—In conclusion I can also state that I am convinced that Tena never would have married a man from any other church but her own.

Seek and Find.

All nature is arrayed against the lounger and the idler. The nut is hidden in a thorny case; the pearl is buried beneath the ocean wave; the gold is imprisoned in the rocky bosom of the mountain; the gem is found only after you crush the rock that encloses it; the very soil gives its harvest as the reward of industry to the laboring husbandman So Truth and God must be earnestly sought. They that seek shall find; "tc him that knocketh it shall be opened."

—Selected.

The Walking Man.

The present "Truth or Consequence" program keeps the masses glued to their radios, nation wide, and causes them to put forth all kinds of efforts to guess the identity of this person known as the walking man. Clues are given and prizes are offered to add to the intrigue.

But they give little thought to the "One" walking on the stage of history—God. We, too, are walking men and women. Can people guess who you are? Have you given them any clues, such as unselfishness, meekness, kindness, love? —such clues as will identify you as being a reflection of God?

—J. K.

We are the Builders

By Thys Feenstra— Redlands, California

Being a builder by trade, I though I would say something on that subject. But let me say first of all, that we all build and we are all builders, and we all build on the ruins of those that have built before us: and those that come after us build upon the ruins that we have left them.

Men are builders and must build because that was the mandate of God given in Paradise Lost.

And men always build anew, and think that now their work is perfect, and out of the old ruins rises a new foundation, a new building, according to different principles than have been before, a new Babel, and he who does not realize and does not see, and is not active in going along shows that he does not understand the greatness of his time.

These builders, that are always building anew are the mighty men, the men of renown, the Nimrods.

Nimrod was the mighty hunter before the Lord and His Kingdoms were Babel, Ereck, Accad, and Calnet, in the land of Shinar.

That *Babel* is always seen as a mighty influence in the earth, always acting in positive antagonism to everything which owes its origin to heaven. Throughout the Old Testament Israel and Babylon are seen as it were, in opposite scale. And it is not till this Babylon has been totally abolished, that the cry is heard, amid the hosts above, "Alleluia. For the Lord God Omnipotent reigneth". That, dear friends, is the vanity of all human endeavours. For we read in Psalm 127, "Except the Lord build the house they labor in vain that build it."

According to Psalm 127, there is only one who can build and lay the foundation, and that is God, and that foundation that He lays is Christ the Lord. And He builds upon that foundation a glorious building of which He is the architect. Not a building anew, but a building according to his eternal decree and that decree according to His Word. And because that foundation which He laid is Christ, the Lord, we may by His grace be co-workers with Him, and build with Him. Be careful now, how we build. We, by nature, always build ruins. Men cannot build! When we come with *our* stones, they do not fit into that building of God. We must come, and shall come through His Spirit to Him. Empty handed, (with our own empty cups, to be filled by Him) (H.H.) who is the fulness. Then

make us to be beautiful stones to fit perfect in that building, for salvation is of God alone, and He does not give His glory to another. That building of the which He is the foundation and cornerstone is rejected by the builders anew. This House of God! The Church with its Glorified Head and its Glorified Body! The Bride and Bridegroom!

Therefore the admonition comes to all of us, be *thou* not conformed to the world and build anew, but be transformed to that glorious image of our Lord Jesus Christ. Then we will be co-workers with Him!

How is that possible? Through the Word of God. That Word removes from beneath our feet that hollow foundation, and gives us instead a foundation which can never be moved. It takes away from us a delusive hope, to give us instead, "a hope which maketh not ashamed". It takes away "a broken reed" to give us "the rock of ages", it sets aside "a broken cistern, which can hld no water" to set in its place "the foundation of living waters".

This is God's doing, this is true love: it is God's love. We *shall* be made part of that house of God, not made with hands, eternal in the heavens. That perfect knowledge awaits us on the other side of death and the grave. Through the death of Him, who died on the cross and was raised for our justification. Then He shall make our mortal bodies like unto His most glorious body: and draw us unto Himself in everlasting perfection through His final word: "Come ye, blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." Then we shall be like Him and see Him face to face!

O, Cross of Christ, we behold in it the everlasting foundation of our peace!

Then steadfast let us still remain,
Though dangers rise around,
And in the work prescribed by God,
Yet more and more abound:
Assured that though we labor now,
We labor not in vain,
But, through the grace of Heav'ns great Lord,
The eternal crown shall gain!

SINGSPIRATION

Sunday Evening — March 21 at 9:00
FOURTH PROTESTANT REFORMED CHURCH
Special Vocal and Instrumental Numbers
Young People: — Let's Fill the Auditorium!

Society Activities

Hudsonville Mass Meeting Huge Success!

Young people's societies from Grand Rapids, Holland, Grand Haven, Kalamazoo, and Hudsonville were well represented in a most enthusiastic gathering at the Hudsonville Prot. Ref. Church, on February 24. Federation chairman, Rev. E. Knott, opened the meeting and introduced the Rev. B. Kok who led the group in the discussion of Judges 14:1-7: "Israel's Judge Marries a Wife of the Enemies."

After recess and refreshments, the young people again filled the auditorium to its capacity and eagerly awaited the program which the Board had prepared for their entertainment. John De Young, of Grand Haven, rendered several vocal numbers, and the "Dykstra Twins" of Fuller Ave., Church, sang a duet.

The number which occupied the largest share of the time, however, was a debate on the subject, Resolved: that women should have equal rights with the men in determining church policies. The men, Johnny Hofman and Carl Reitsma, championed the cause of the women by taking the affirmative position. They took the stand, however, that only single women should have the right to vote, and that no women should be in the consistory. The negative, Jessie Dykstra and Alice Reitsma, pointed out that in order to uphold their side of the debate the affirmative must give women equal rights with men, which means—no additional qualifications for voting, and also the right to occupy the elder's bench where church policies are determined.

The men became quite spirited in their defence of the high qualities and talents of the women in the church, and the girls were no less spirited in trying to prove that the men are capable of running the affairs in the church without sharing this right with the women.

A friendly, sociable Christian attitude prevailed throughout the evening, and Rev. G. Vanden Berg, in his closing prayer, thanked God for this meeting.

—A. R.

* * * *

Oskaloosa and Pella have Joint Meeting

It has been our custom to have joint meetings two times a year, once in Oskaloosa and once in Pella. So again this year we have had our first joint meeting in Oskaloosa on February 1.

Our Bible discussion with Rev. James Howerzyl as our leader was taken from Judges 8:22-27. There was a lively discussion which we trust through the grace of God has been very edifying and instructive for both societies.

After the discussion the meeting was turned over to Rev. L. Vermeer for the rest of the evening. A program was rendered by the Pella Society which consisted of an essay by Sybren De Vries,

entitled, "The Christian's Battle". A musical number, piano solo entitled "The Robin's Return", was given by Ruth Vermeer.

It has always been the custom that the visiting society takes care of the program. There were approximately thirty-five attending this meeting and all were eager to hear the Word of God.

We are sure that this meeting carried with it Spiritual blessings for all who attended.

Alberta De Koning, Secretary
Oskaloosa Y. P. Society.

* * * *

ESSAY

By Sybren De Vries
Oskaloosa, Iowa.

The Christian's Battle.

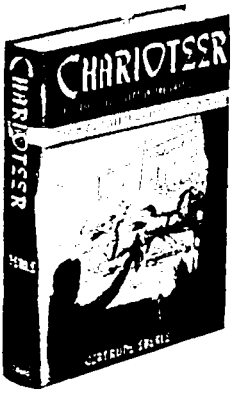
The Christian's life is not as many people think. For you know that there are ever so many people who live under the impression that when one has become a Christian that then his troubles cease, that his way is a way of perfect happineess, of cloudless skies, of undisturbed peace. How often testimonies are heard to this effect. "I found Jesus so many years ago today and I am happy all the way." Or another says, "Since Jesus came into my life all my troubles ceased." Undoubtedly these testimonies come from people who believe that all of a Christian's battles are fought before he has found the light of salvation in Jesus Christ, and after he has found that light the battle is over, all is peace and his is the Hallelujah way." However, the truth is that all this is a badly mistaken notion, for the truth of the matter is that when we have found the light in Christ the battle is not over, it has just begun!

You will probably be even more amazed when I say that in this battle of the Christian which he is always waging, his biggest and worst enemy is not found in the depths of Hell, nor in the wicked world about him, but is his own sinful flesh. That against which the Christian must strive and fight the most is his own sin which is ever present with him. Not the Devil, nor the sinful world, but sin that still dwelleth in us is our fiercest enemy against which we must not only fight but which we must overcome.

That, too, I know, is not too favorably received by many who claim to have found salvation in Jesus Christ. There are many who boast that when once man has found salvation in Christ he is not only free from the guilt of sin but he sins no more, he is perfect in all his thoughts, words and deeds. There is no evil that ever blemish his life. Yet over-against this conception we must set the testimony of the greatest apostle of Jesus Christ who claimed the contrary, and who in the midst of his own sinfulness cried out: "O wretched man that I am! who shall deliver me from the body of this death?" and who closed that complaint with the triumphant cry of faith: "I thank God through Jesus Christ our Lord", because this was his experience in life; "For I know that in me (that is in my flesh) dwelleth no good thing. For to will is present with me, but how

(continued on page 32)

CHARIOTEER



A Story of Old Egypt in the Days of Joseph

By GERTRUDE EBERLE

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Grand Rapids, Michigan

She was so mysteriously gay that some inkling of the truth caused Raanah to look at her sharply. "Asenath!" he cried.

She saw the agony in his face and her tender heart misgave her. "There's a good man," she soothed. "Drink some wine and calm yourself."

You see, I was foresighted and brought my surprise to the party. Come," she urged as he put the goblet down, "I wish you to meet an old friend who is visiting me. She is over there surrounded by courtiers. Prince Hadar is among them, so begin to stiffen your backbone, as you always do when you see him," she mocked with gay severity.

As Raanah and Asenath approached, the circle around her guest opened, and he beheld a lovely young woman. She was not an Egyptian, for she was exquisitely and appropriately dressed according to the Assyrian mode in a rose-colored gown of heavy, brocaded silk. Her cheeks were glowing, her long-lashed, dark eyes were smoldering with some secret flame. Her ebony-black hair was coiled high, letting soft ringlets frame her face, and a rose that matched her scarlet lips hung daintily above one ear.

As Raanah stared, his heart contracted with a curious pain, for this poised, exquisite young woman could not be his simple, lovely sweetheart.

Asenath put her hand on his arm. "Come, my captain, the lady waits to greet you."

At the sound of Asenath's voice, the young woman, seeing the incredulous look in Raanah's eyes, raised her hand to her throat. Although her arm was loaded with bracelets, her fingers were bare of rings except one, a small turquoise circlet, cut from a single piece of stone.

Reunion.

As soon as Pharaoh had dismissed his guests, Raanah looked about eagerly for Bashia and Asenath. They were waiting for a chariot to take them home. "You will ride with me," he begged.

Taking an arm of each lady, he steered them past groups of bowing, chattering guests. Bashia was self-conscious in the presence of the big fellow beside her. She liked his courteous but slightly com-

manding manner, yet felt shy of him in his role of society favorite.

When the old sweethearts were alone, Raanah laid his cloak and helmet on a divan and stood for a moment looking at Bashia in manly confusion. Then he laughed, strode forward, and took her in his arms. She raised her radiant face, and he pressed his lips hard upon her warm soft mouth. Neither spoke. Just to be in each other's arms was as near bliss as they had ever been.

"Oh, Bashia, my heart sings because you are mine again. Truly, there is no joy so great nor misery so deep as that which grows out of love. Why did you not send me some word?"

"I did—many times."

As Raanah drove home, elation suffused him. In the weeks that followed, Raanah was busy training horses for the races. Mostly, he selected animals that were brought in from Libya, for they were intelligent, long-legged, spirited creatures with slender barrel-shaped bodies and great heart and endurance.

With the time limit of the Noph-Kihor Festival set upon his work, it was extremely arduous: besides, there were matters pertaining to the Guard that he could not turn over to Kadmiel. He tried to see Bashia every evening, though there were times when he was too tired to dress and drive over.

* * *

Still in his dress uniform one night, for he had come straight from the palace, Raanah stood before Asenath's door. Bashia dimpled as she greeted him. "My dear, you are gorgeous!"

She pushed him away and shook her finger at him. "You have news. I see it in your telltale face. Out with it!"

"And if I have, impertinent lady, it is not for you. Call Asenath!"

Asenath came quickly at their excited summons. As Raanah greeted her, his face sobered. "What, Lady Asenath, would be the dearest wish of your heart?

"Joseph's release," she cried instantly, then paled as she saw Raanah's face glow. "Oh, Raanah—tell me!"

"Your wish is granted," he said simply that she might recover quickly. "Joseph is free. He requested me to tell you that he would be over as soon as Pharaoh will let him go, but that will not be soon, Raanah opined, "for the grateful old king sticks closer to him than a brother."

* * *

"Although I had good news for Asenath," said Raanah, "I have bad news for us. Pharaoh will not consent to our marriage until after the Festival. He is as stubborn as can be."

"Believe me, Raanah, it is not Pharaoh who is holding us apart, but something in you. Oh" she clutched him tightly and strove no longer to hide her tears, "unless I can see more evidence of your believing in God, I am afraid for you; you are so impulsive and reckless."

"There—there!" he soothed, touched by her solicitude. He had never guessed that she felt so strongly about his apparent lack of faith, and he wished with all his heart that God would forgive him and restore in him that trusting heart he once seemed to have.

As he drove home with the night fall-

ing, he looked up at the bright pattern of the heavens. Bashia was right. Something was wrong with him.

All during the days of training, Raanah's strenuous work had fortified his mind against unwelcome thoughts; but now that it was over, he found that he was not sure of himself as he tried to believe. Hadar had confidence because he believed he had the powerful Egyptian gods back of him; while his own faith in God was at such low ebb. The thought appalled him.

"Bashia is worried about the weakness of my faith," Raanah told Joseph, "but what am I to do? The grimacing Egyptian gods appall me, but it is hard for me to see God beyond the grass, the trees, and the sky. Joseph, what can help me to believe, to trust God fully?"

As Joseph told Asenath and Bashia about Raanah that evening, it was Bashia with her love and womanly intuition who gave Joseph the clue to a possible remedy.

"You see, Joseph," Bashia said with a wistful smile, "we cannot easily put aside the background from which we have emerged. Raanah has always had an image to pray to. Now he needs some symbol to remind him of God and to sustain his faith. And I confess that often I feel the need of something myself. Yes, Raanah needs a symbol."

As Raanah's mood did not improve, Asenath and Bashia thought to cheer him by giving a dinner party for the six old merchantmen on the eve of the Festival.

The meal was bountiful and excellent; the wine sparkled in tall emerald goblets. Dungri proposed a toast to Joseph and Asenath, who would soon be wed. Wit and humor flashed about the board like a shuttlecock. In a corner of the room the strings of a harp twanged, and a kute soared into a lively accompaniment.

At that happy, care-free moment, the thunderbolt struck. A messenger with a parcel for Raanah swung the knocker. As Raanah stepped forward the others curiously watched him receive and unwrap the parcel. The parchment fell away, and a long-drawn sigh travelled around the company—for the grotesque image of Ishtar lay in Raanah's palm, its jeweled eyes glaring at him sardonically. (Cont. in next issue)

ESSAY

(continued from page 29)

to perform that which is good I find not."

No, when God regenerates a man He doesn't polish or paint him up a bit. He renews him! He makes him a different man! Not, of course, in the sense that God gives him another mind or another soul, but God does do this—in that same old heart He implants another life, a new life. Formerly it was a sinful and wicked life that hates God and loves sin, but now in Christ Jesus a life that is from above, that loves God and righteousness.

There you have the battle of every Christian. "Let us watch and pray, that we enter not into temptation." For the battle remains all through life.

FEDERATION OF YOUNG PEOPLE'S SOCIETIES

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* * * * *

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