BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

His eye is on the sparrow

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What Is A Christian?

By Betty Zylema — Grand Rapids, Michigan

In the world of today so often you hear the question, “Are you a Christian?” Here are some of the answers men reply: Yes! I’m a christian; I go to church once in a while, and try to live a decent life. Others will say: Yes, I practice the golden rule, which is “Do unto others as they would do unto you.” Still others will answer: Yes, I’m a christian: what do you think I am, a heathen?

Let us go to the Word of God and find there an answer to: What is a Christian? We read in Rom. 12:1-2: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, Holy, acceptable unto God, which is your reasonable service. . . . that ye may prove what is that good and acceptable, and perfect will of God”.

I would like to describe a christian in five ways: our Mind. our Heart. our Voice. our Hand. our Life.

First of all with our Mind—thru which Christ thinks. Christ had a very humble mind, which we read also in His Word: “Let this mind be in you which was also in Christ Jesus, who thought it not robbery to be equal with God, but took upon him the reproaches due to us.”

We must distinguish between two kinds of mind: the carnal mind which we must fight against daily and which is enmity against God, and the spiritual mind which is life and peace. So we have here the harm of the Flesh, and the good of the Spirit. We must struggle with the law of the mind if we are true christians, so that we cry out with the apostle of old—“The good I would I do not, and the evil I would not that do I. O wretched man that I am.” But then we must go further and say: “I thank God through Jesus Christ our Lord who is our Righteousness”.

Then we have the Heart—thru which Christ loves. Out of the heart are the issues of life. The heart produces love which God has placed there by His Son Jesus Christ.

The heart is the hidden man.
which we cannot see. That heart once was corrupted through sin. But a regenerated heart is made perfect through Christ. Not perfect as if we do not sin, for even though we receive the grace of God we must confess that we do not love Him with that zeal wherein He loved us. I will give you a poor illustration.—Supposing you give me a gift. When I received that gift, I perhaps showed that I was very glad, but after you were gone I might say, “Thy gift did he or she not give me something better?”. Outwardly I looked very thankful but my heart was far from it. So it is with our love for God. If we say we love God we must love the brethren. God demands that we must love Him above all, Who is Love.

Then we have the Voice that speaks. Here we have a wonderful talent which God gives us in a special way. I know, we all haven’t the gift of singing but young people, it isn’t how nice we can sing, no, it’s the motive or reason for which we sing. Sometimes when I sit in church to worship Jehovah and am singing the beautiful psalms about the great things God has done for us, and is still doing. I see some young people in their seats, not singing; but laughing and talking. Shame on you and shame on me if we do not use the talents which God has given to us. If we truly love the Lord our God we can not help but sing and speak of the manifold blessings he has bestowed on us. “So whenever we have the privilege to sing or speak of Jesus let’s do so with all our might, or pray: “Lord open thou my lips, long closed by sin and shame, that I may sing the wonders of thy love”.

Next we have the Hand through which Christ helps. Jesus Christ has made our hands willing and ready to serve Him. So whatever our hands find to do, let’s do it. We must work for the Master. I do not mean that we help God along with our redemption. God has accomplished that Himself. But we have a calling to work. We read again in Scripture: “. . . work, while it is day ere the night cometh in which no man can work.” Christ works in us, without Him we could not as much as move.

Lastly we have a Life, through which Christ lives. What is life? To know God is life. Our natural life we receive from Him but our spiritual life is a gift of grace. We read in His Word: “By grace are ye saved. through faith and that not of yourselves, it is the gift of God.” We can speak of three kinds of life: natural life, Gen. 3:17; spiritual life, Rom. 8:6; eternal life, John 3:36, Rom. 6:23.

I want my life to tell for Jesus. Do you? Let’s live then. Some
Universal Military Training
By Homer Kuiper, Kalamazoo, Michigan

"A time to keep silence and a time to speak". Ec. 3:17b.

Universal military training is a matter of great concern this year because of the uneasy world political situation. Recently the President of the United States called upon Congress to enact a law establishing military training for all young men of this nation. Such a law presumably will be permanent in character so that we can expect to find the situation continuing year in and year out, conforming in many respects to the military training so common in European countries.

We believe that now is the time to speak out loud and clear concerning this law and we call upon you, the readers of this journal, the board of the Protestant Reformed Young People’s Federation, the consistories, classes and synod of our churches, to make known their views as soon as possible in order that we may cause pressure to bear on our national legislators so that the universal military training law will not conflict with the best interest of the churches and the covenant youth.

Past experience has taught us that our military leaders are addicted to the idea that trainees for military duty should be widely separated from their home areas while in training. During the course of the recent war this became very plain. It was the exception rather than the rule that draftees were able to go home for week ends or were able to attend divine services in churches of their choosing.

We believe the time is at hand to agitate for legislation which will not remove our covenant youth between the ages of eighteen and twenty years to an environment which will be very unsuitable to meet the needs of this critical period in the lives of our young people. At this age, catechism work is reaching its climax and many of our youth confess their faith at this time. We believe also that the influence of Christian homes and God-fearing parents at this stage in the life of youth is very neces-
sary and beneficial and that the military training law should not deprive our youth of these benefits. Furthermore the temptations that always surround our youth are greatly multiplied in the military service. In that respect I can speak from experience. All sorts of vices of every description flourish in military training and while we know that we are kept by the power of God in the midst of such temptations, it is a very bad influence for our youth in their formative years.

We recognize the problem of our government. It must provide a trained military reserve to defend this nation from the powers that seek to destroy it. We question whether it is necessary to train men far from their homes. At best universal military training can only teach a soldier the rudiments of soldierly conduct. Tactics and weapons change almost daily and such training is of little permanent value. For that reason we feel free to speak out for a limited form of universal training. We advocate a type of training which will permit the trainees to return home each week-end so that they may attend divine services in their respective churches. We also advocate a type of training which is efficient and effective so that it it is not necessary for a trainee to spend months in uniform before a decision is made as to the type of training the recruit will receive. Disregarding the economic factors, we believe that the training should be intensive in character and as close to home as is possible.

Now is the time for our official boards and consistories to express themselves on this matter to our government. Although we are a very small minority we believe that this should be done not only for the sake of principle but to use our influence which God in His providence has given us. It is my conviction that the government will respond favorably to the pressure from our people and from others in our land who feel as we feel on these vital matters. There is a time to keep silence and a time to speak. The time to speak is NOW!

WHAT IS A CHRISTIAN
(cont. from page 2)

people think they live, but they only exist.

I have presented to you the consecrated christian. Are our lives in harmony with this? Does the world see that your life is Christ? Let this hymn be seen in your life as you sing from your lips:

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity:
Oh! Thou Spirit Divine, all my nature refine,
Let the beauty of Jesus be seen in me."
OUR BAPTISM AND CHRISTIAN LIVING

Do you know, Christian friends, why you are baptized? You all are, of course, because Jehovah commands that all the children of His church shall receive the sign of His covenant. Do you know what your baptism really means? You should! And do you see the relation between that baptism and a Christian life in the midst of the world?

That there is the closest possible connection between the two is strongly emphasized in our Form for the Administration of Baptism. Speaking of what it means that we are baptized in the name of the Holy Ghost, we are told: “The Holy Ghost assures us, by this holy sacrament, that He will dwell in us, and sanctify us to be members of Christ, applying unto us, that which we have in Christ, namely, the washing away of our sins, and THE DAILY RENEWING OF OUR LIVES, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.” Baptism and a new, Christian life go together. Understanding that the Baptismal Form throughout looks at the church from the viewpoint of its elect kernel, as the congregation of believers and their elect, spiritual seed, we see that our baptism is a divine pledge that the Spirit will wash away our sins and renew our lives day by day until we shall finally appear before God in perfection.

Reading on, we come to this pertinent paragraph: “Thirdly, whereas in all covenants there are contained two parts, therefore are we by God through baptism admonished of and obliged unto new obedience, namely, that we cleave to this one God, Father, Son and Holy Spirit; that we trust in Him, and love Him, with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.” Always our baptism comes...
to us with this admonition and obligation. We do well constantly to bear this in mind.

Hear what the congregation prayed at the time you were baptized as a little babe: "We beseech Thee, through the same Son of Thy love, that Thou wilt be pleased to govern these baptized children by Thy Holy Spirit, that they may increase and grow up in the Lord Jesus Christ...and live in all righteousness, under our only Teacher, King and High Priest, Jesus Christ, and manfully fight against, and overcome sin and the devil and his whole dominion, to the end that they may eternally praise and magnify Thee, and Thy Son Jesus Christ, together with the Holy Ghost, the one only true God." How about it, young people?

The fifth and final question, which an adult must answer before he can receive the sign of baptism is: "Hast thou taken a firm resolution always to lead a Christian life; to forsake the world and its evil lusts, as is becoming the members of Christ and His Church, and to submit to all Christian admonitions?" It stands to reason that this same firm resolution must live in our souls too, who received the sacrament in infancy.

There can be no question, therefore, of the relation between our baptism and Christian living. Again I ask: do you see the connection? Do you know what your baptism really means and involves in the way of solemn duty? You should! Our baptism was not intended as a mere formality; something to be received at birth and conveniently forgotten after that. It is something vital; something that must ever live in our consciousness.

* * *

I am speaking now of baptism as a sacrament; an outward, visible sign and seal. Sacraments, you know, are visible signs and
seals, instituted by God Himself. administered by the church, used by the believers, signifying to the church of God the living Christ Himself.

Perhaps we should stress at this time that we must distinguish clearly between the SIGN of baptism and the THING SIGNIFIED by that sign: the sprinkling of the forehead with ordinary water, and the sprinkling of the soul with the blood of Christ; our water baptism and our spiritual baptism. The one is for all children of the church, the other is realized only in God's elect by His grace through faith. Wherefore, you may have the one, with all it involves in the way of admonition and obligation, and not the other. We may be baptized by the minister and not by the Holy Ghost. Our Belgic Confession speaks of this distinction in Art. 34: "Therefore the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that which is signified by the sacrament, namely, the gifts and invisible grace: washing, cleansing and purging our souls of all filth and unrighteousness; renewing our hearts, and filling them with all comfort; putting on us the new man, and putting off the old man with all his deeds."

We must not confuse or identify the two, lest we imagine that because we have the one we have everything, because we are bap-
tized with water we are also saved. Our water baptism is only a sign; a sign is a visible representation of an invisible thing: wherefore, to every sign there must answer an invisible reality.

Thus it is with all signs. Smoke is a sign of fire, but the fire is the reality. Laughter signifies happiness, but the happiness itself is in the heart. The stars of heaven signify the multitude of Abraham's seed, but they ARE not that seed.

Thus it is with baptism. The sprinkling of the forehead is merely the outward sign. It is no more the real thing than the stars of heaven are Abraham's seed, or smoke is fire. Also here there is a deeper reality, our spiritual baptism.

Next time, D. V., we seek an answer to the question: What is that deeper reality? What does our baptism stand for, signify? What does my baptism proclaim to myself and all other men? Also: what has it to say with respect to our subject of "Christian Living"?

* * * *

"It is a truth but too well known, that rashness attends youth, as prudence does old age."

—CICERO.
One Thousand Subscriptions

Most of you are undoubtedly aware of the fact that the suggestion we made in last month's Beacon Lights is being followed. I have reference to the suggestion that we all cooperate in the effort to obtain 1000 subscriptions to Beacon Lights.

Two weeks ago the Federation Board sponsored a Singspiration after the evening service in the South Protestant Reformed Church in Grand Rapids. The meeting was well attended and an enjoyable and blessed evening was had by all those present. The collection was for Beacon Lights. We understand that the young people of the Second Church in Grand Rapids are giving a banquet for the benefit of Beacon Lights; and that the young ladies of Fuller Ave. expect to canvass the congregation. We mention these things to perhaps encourage others.

Our primary purpose is to sell subscriptions to Beacon Lights. We are convinced that Beacon Lights is worthwhile reading material. It is a magazine which fits and should be in every Protestant Reformed home. The articles are well written, to the point, and timely. A large, competent staff give of their several abilities liberally to make Beacon Lights an all-age-interest magazine. And we would like to call to the attention of all the members of our churches that by subscribing to Beacon Lights you help our young people activities and assure them that you are interested in and willing to encourage what they are doing.

We would urge all Federation members especially, societies and individuals, to become active agents during the week of April 7-14. Remember this is your project, not the Federation Board's. Contact as many people as possible (and not exclusively those that belong to our churches, others may be interested also) and try to sell them a year's subscription to Beacon Lights. The subscription price is low. Ten 32-page issues for only $1.50. A real bargain in this inflationary age.

We also mentioned a series of prizes or incentives for those turning in a specified number of subscriptions. These will be given according to the schedule listed. We would ask either the Beacon Lights agent or the secretary of the society to keep a record of the number of subscriptions turned in by the various individuals and forward it to the Federation Secretary, or the Business Manager of Beacon Lights. The names of the winners will be printed in Beacon Lights as soon as they are determined.

Let's all cooperate in this venture and help keep Beacon Lights coming to us bigger and better than ever!

E. Knott.
Current Comments
by REV. L. DOEZEMA
Bellflower, California

Democracy vs. Communism.

Undoubtedly these words are very familiar to all of us. Since Nazism has lost power, communism is our enemy.

When we speak of communism and democracy we no longer mean that these represent two ideas of social life. We refer to the power of each as modified and enforced by the two leading powers, United States and Russia.

We are witnessing, indeed, a gigantic struggle for power in the world today. From the beginning there has always been a struggle for power. At times there were nations that ruled the world. It stands to reason, however, that this world rule was of a different nature than the world rule that is developing today. Our modern life demands much more of government and more power to enforce rule over the world. Above all things we must remember that there has been a development of sin which from different points of view makes the scale of operations all along the line so vastly beyond our imagina-

tions that we can only catch the dim outlines of it by turning to the apocalyptic visions of the Word of God.

In his letter to the reader, the publisher of Time quotes a part of a statement of Jan Christian Smuts whom he calls Africa’s and the world’s elder statesman. This is an excerpt: "Something is happening in the world today which is going to shake our civilization to its very foundations. What is called the new democracy is making its appearance today—it has come to Czechoslovakia—but it is a state of things which in ancient days we used to call slavery. If a halt is not called, then the end of civilization as we know it and cherish it is inevitable.”

We do not quote this to defend any way of life that we have today. We merely wish to show that leading men of today realize that there are mighty changes that are going to take place in the life of the world.

Mounting Tension.

That is characteristic of the relationship between the U. S. and
Soviet Russia. It will be for some time until something happens to release that tension. Since the failure of the United Nations organization in its inception, there has been such tension. Recently the apparent success of the allies in France relieved the strain. Now after the recent seizures of power by Russia with their inevitable threat to seize more, the tension, in the words of Secretary Marshall, is greater than in 1939. The situation in Europe to a large extent will depend upon the success of the election in Italy, April 21, according to reliable sources.

We must not forget, however, that if the tension in Europe is released that there is still Asia over which there will be a greater crisis now or later. You probably ask, how can we speak so certainly about the future, that there shall be such a titanic war and such catastrophies? Because, in the first place, the problems which gave rise to the last war are unsolved and have become greater problems. In the second place we know that there is the hand of God which moves these factors in order to work His work of righteousness in the earth.

Some Factors.

The problems which demand solution today and the attempts at solution will become factors which will turn the course of history. are the following: 1. Control of weapons; we are trusting in our power of the atom bomb, but realize the problems connected with its use, and the possibility that Russia has also weapons of great destruction, as for example bacteriological bombs. If there is no control of such powerful weapons we may always fear war. Disarmament has failed. To accomplish peace, swords must be turned into ploughshares, spears into pruning hooks. Who shall reject the sword as a means to power? Christ did, but He now sends the “red horse” from the seals of God’s will, to expose the unrighteousness of mankind. To ask, can sinful man reject the sword power, and believe in the cross? is to answer it and to also patiently abide the coming of Christ through these days when the “red horse” rides for the last time. 2. We can just mention other factors concerning which we write about later.—The unrealized yearnings of peoples with the growing bitterness which makes nations as a sea tossed about; the problem of the increase in population; the demands of labor; economic maladjustment.
Welcome - Springtime

By Mr. C. De Boer — Kalamazoo, Mich.

"If spring came but once in a century instead of once a year, or burst forth with the sound of an earthquake, and not in silence, what wonder and expectation there would be in all hearts to behold the miraculous change! But now the silent succession suggests nothing but necessity. To most men only the cessation of the miracle would be miraculous, and the perpetual exercise of the withdrawal would be."—Longfellow.

During the chill days of March the bleak trees direct their wooden fingers toward the cold grey sky above them. The monotony of the barren fields is broken only by a protruding stone or stump, while the much trampled forest floor reminds one of a carpet whose nap is shabby and worn. The silent ice-covered ponds and lakes are the final testimony of dormant nature in the winter season.

With the increasing intensity of the sun, the precipitation of moisture, and an accompanying rise in temperature, a miraculous transformation occurs which we term "spring". Everywhere there is rejuvenation. One of the first evidences is the bucket which is suspended from the lifeless looking trunk of the gaunt road-side sentinel—the sugar-maple. Beneath the apparent cloak of dormancy is the life-blood of the tree which courses through every limb and ascends to swell the buds and supply the miniature leaves which gradually respond and unfold. No longer are the protective bud scales necessary; they drop to the ground after a rain and form a sawdust like covering. As the leaves continue to develop the naked branches and limbs are clothed in splendor all bedecked in their garb of green.

The quiet forest now resounds with the song of the bird returning from the south. Instinctively they find their mate and select a place where they may "safely lay their young". The swelling note of the robin: the mournful coo of the morning dove, the emphatic call of the kill-deer, the melancholy strain of the loon, the clear refrain of the bobolink, and the joyful chirp of the oriole, all join in one grand symphony—the chorus of spring.

Beneath the blanket of the forest
floor, latent plants become active, for they cannot resist the warmth and moisture of this season. Soon the leaves begin to stir, the woods become alive and assume a colorful floral pattern. The yellow adders' tongue, the pale-blue violet, the white trillium, the purple myrtle, the trailing arbutus, all combine with the wealth of green verdure to form one beautiful arrangement—the design of spring!

Along the ponds and streams much activity can be readily observed. The yearling tadpole swims rapidly to and fro, while the adult frog deposits masses of glutinous pinhead-like eggs which are attached to the reeds. Snakes and turtles welcome the warm sands and bask in the sunshine. The aquatic larvae of many insects are preparing for their transformation to the adult stage of the life cycle, as the May-fly and the Dragon-fly. Fish, also, respond to that inner urge to produce “after their kind” and ascend the smaller streams and creeks to deposit their spawn.

Ah, yes, spring is here. Let us not be immune to this marvelous re-awakening, this wondrous revival of nature, this renaissance of life; but rather let us abound with admiration and praise, and exclaim with the Psalmist of old. . . .

“Thy Spirit, O Lord, makes life to abound.
The earth is renewed and fruitful the ground;
To God ascribe glory and wisdom and might.
Let God in His creatures forever delight.”

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The Reformed German Church In The United States
By Marvin Koerner — South Dakota

I have been asked to write an article about the German Churches in South Dakota. The very first thing I would like to clarify is that our church has often been called simply "The German Reformed Church". This might leave the impression that our church is about the same as the Dutch Reformed Church", which it is not. Our church is called the "Reformed (German) Church in the United states".

The Reformed (German) Church in the United States traces its origin back to Zwingle in north-eastern Switzerland, who began preaching the Evangelical Gospel at Einsiedeln in 1516. These doctrines were developed more by Bullinger and Calvin, when they passed over into Germany. There Frederick III of the Palatinate caused the Heidelberg Catechism to be written by Ursinus and Olevianus, and published it at Heidelberg, January 19, 1563.

When this church came to the United States, the first few congregations were organized in and around White March, Pa., according to the principles of Calvin, and adopted as standards, the Heidelberg Catechism and the Canons of Dort. The first synod was held at Lancaster, Pa., April 27, 1793. The church then consisted of 22 ministers and 178 congregations, and about 15,000 members. Its first problems were the education of ministers, and the change of language from German to English. After a few conflicts the latter was solved by the gradual introduction of English into the services. The former was solved by the education of young men privately by different ministers.

The first theological school was founded at Carlisle, Pa., in 1825. This was removed to York, Pa., in 1829, and to Mercersburg, Pa., in 1836. A German Mission House was founded in 1870, at Franklin, Wisc. This was later turned into a Theological Seminary, which served the Western Classis. This was later moved to Plymouth, Wisc., just outside Sheboygan.

In 1942 the Reformed (German) Church united with the Evangelical Church. This union is called "The Evangelical Reformed Church." They changed the Apostles' Creed so that it is hardly recognizable any more. There are twenty congregations in Nebraska, South Dakota, North Dakota, Wisconsin, and Iowa who did not go along with this union. These churches are now the Reformed (German) Church in the United States.
In these churches a provisional liturgy is used, which is a free service. Baptism is by sprinkling, the mother holding the child, and the Lord's Supper is generally celebrated by the communicants coming forward to and standing at the chancel. During worship the congregation usually sits during the singing of Hymns and Psalms, and stands during prayer. In government, the church is Presbyterian, having its courts rising in their order: Congregation, Consistory, and Classis. This small group does not have a synod. Historically this government has been more democratic than that of the Presbyterian Church in this county, its congregations reserving more rights.

These churches use Confirmation as a Public act of Confession of Faith. The children are sent to catechism class every Saturday. At the age of fourteen to sixteen, the children attend a special class which is called a Confirmation Class, for five weeks, six days a week during the summer months. At the end of this time they make public confession before the congregation. They have to recite the Heidelberg Catechism and texts from the Bible, including some Psalms. This really is a sort of oral briefing, after which they are blessed into the church as communicant members.

These, our churches, are a small group and we do not have any theological school of our own. We have a few conferences with the Protestant Reformed Church, and we appreciate it very greatly that they have invited us to attend their Seminary.
INTRODUCTION:—The events recorded in this and subsequent chapters of this book form a conclusion to the entire book. The events are all glimpses into the life of a nation concerning which is said: “In those days there was no king in Israel” and consequently, “every one did what was right in his own eyes”. Such an awful thing as Micah does must be explained in the light of the fact that there is no king in Israel, if only we will remember that Israel does not want the King of God. When we study these chapters we must frequently exclaim: Oh that God would send His Anointed King upon Zion’s Hill and deliver His people.

1. Micah’s Gods. (1-5)

Do you want to see what the “religion” of an apostate covenant-breaker looks like? Do you want to see where this “religion” originates? Look with us into the house of this ungodly woman and her son Micah. There evidently was much of this ungodliness throughout Israel, God’s Word gives us just a glimpse of it in the vicinity of Mt. Ephraim.

Note: The woman is rich...eleven hundred shekels of silver is a lot of money. Have you any idea how she might have become that rich?

As you read the first few verses it strikes us that the woman is a worshipper of money. Her son a thief. the woman a liar...yet there is religion somehow mixed through it all. In verse 1 she “blesses” her son in the name of the Lord...but she has just finished cursing at him. In verse 2 she feigns to have dedicated the silver unto the Lord, and in verse 13 Micah thinks that the Lord will be pleased with her priestly addition. So there is some show of religion here. She also tells a lie because she states that the eleven hundred shekels of silver were dedicated to make images, nevertheless she keeps nine hundred of it after all.

Questions: (1) Does his woman actually think that she is religious, and that God would be pleased with the images she is going to make? In Joh. 16:2 Scripture says that the time cometh that whosoever killeth the disciples of Christ will
think that he doeth God a service. Does this woman think that she is doing God a service by committing this abomination? (2) If people depart from what we know to be the truth, do they still think they are doing God a service... or do they hate the truth. Is apostacy therefore self-deception or rebellion or both?

The important thing is that out of this ungodly sphere there issues forth a graven image and a molten image and develops pretty soon into a false religion.

Note: natural man never wants what issues forth from God’s revelation, man wants what proceeds out of hell, out of something like you see here in this Micah’s house.

2. Micah’s House of Gods. (vs. 5)

Micah sets up a sanctuary, supplied with its furniture, Ephod and Teraphim, to tell fortunes, etc. He also adds a priest to it by simply taking one of his sons.

Question: Why does he feel he needs a priest

And there you have a synagogue of Satan. Remember that all this goes on while the House of God is at Shiloh. Micah sets up a false sanctuary, a contender, a competition to the House of God. On every hand you see a religion of self-will, individualism.

Question: Col. 2:23 speaks of “will worship”; what is that? In what ways could we today set up self-willed religion?

3. No King in Israel. (vs. 6)

If they had had a king that executed the Law of God Micah would have been stoned (Cf. Deut. 13:6-8) and Micah’s house burned. Now Israel has no king. O that Christ would come to deliver Israel. But when He comes Israel crucifies Him. Israel does not want God’s King. Only grace makes us desire Him. And if we own this King we shall no longer do what is good in our own eyes, but know ourselves servants of the Lord.

OUTLINE XXVI

(Judges 17:7-13)

“MICAH’S HOUSE GETS A LEVITE”

Questions: (1) How come, do you suppose, this Levite was roaming about? Was he out of work perhaps, or was his salary too low to be where you would expect him to be? (2) Why should he be so ready to accept this position in the devil-house of Micah? Was he perhaps a sample of what many Levites were at that time? (3) How do you account for it that Micah was so elevated because he had a Levite for priest? If he remembered enough of the Law of Moses to need a priest, how come he did not remember what Moses said about image-worship?

1. The Roaming Levite. (vs. 7-9)

If the book of Judges as a whole gives us insight into national Israel, if Micah’s house gives us a glimpse of what Israel from a religious viewpoint looked like,
then this roaming Levite presents us with a picture of what the inner circle looked like. For he is a Levite, a "Lord's minister" and of Judah. Three times the Record tells us by mouth of the roaming priest that he is "sojourning" and looking for a place.

Note: It looks pretty bad for a church when its ministers roam the country looking for a place to sojourn. Apply that to those days. Why do you think he was thus roaming about? Opinion: The service of God in the sanctuary had probably so deteriorated that the people "abhorred the offering of the Lord" (Cf. 1 Sam. 2:11) and consequently the Levites had no "income", so they went a-begging.

But do not overlook the fact that this devil-house of Micah at once appealed to the Levite, even if he received only a beggarly ten shekels a year for his wages. This evidently reveals the corruption into which the priesthood had fallen (Cf. Eli's sons). Anything, if only it brings an income. And, of course, don't forget that this Levite was one of them that abhorred the Lord and His service.

2. Micah Acquires the Levite's Service. (vss. 10-13)

Notice the intimate, but godless connection the Levite allows Micah to establish between them. The Levite will be to Micah "a father" then "a priest", and in vs. 11 also "one of his sons". Micah "consecrates him". What an awful corruption. But notice how well organized the false church is and how closely it can imitate the true.

And the deceived Micah imagines that the Lord will do him good now that he has a Levite for priest. Very probably he meant that he would get rich now, seeing he was a thief anyhow.

Note: Some people are superstitious enough to think that if their child is only baptized or if they only go to church or read the Bible (or at least have one in the house), all will be well.

Questions: (1) In II Tim. 3:5 we read of people having the form of godliness but denying the power thereof, would that apply to Micah? how can it apply to us? (2) Why does God want us to see this creeping corruption in Israel? (3) What is the connection between this Micah's house of idolatry and the fact that there was no king in Israel? But isn't Christ King?

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**OUTLINE XXVII**

(Judges 18:1-6)

"THE PROFANE EXPLORATIONS OF DAN"

Introduction:—There was no king in Israel.

Note: This is the same people, nationally, which after while, when Christ is among them says, "We have no king....but Caesar". and the same people that objects to it that Pilate writes above the Cross: this is the king of the Jews.

You may expect anything to take place when there is no king in Israel. One of
the twelve tribes can even set out on such a self-willed venture as this one. If in our last outline we became acquainted with a roving priest, now we strike up acquaintance with a roving tribe.

1. The Danites Seek An Inheritance. (vss. 1-2)

The first matter which engages our attention is this: how come the tribe of Dan went out looking for territory? Hadn’t been treated fairly when Joshua divided the land. Dan was a very large tribe, had Joshua failed to reckon with that, and therefore given them too less ground? Were they therefore pressed for “lebensraum”? Or why anyway do the Danites do this?

Question: Esau one time sold his birthright, Israel, in the twelve spies one time turned up its nose at the land of Canaan....does Dan perhaps despise the Inheritance of the Lord in this their venture?

Observe: If you scan the Scripture concerning Dan you come to the conclusion that Dan does not have a very good reputation. In Gen. 49 Jacob on his death-bed speaks of Dan as an adder by the way, biting the horse’s heels so that the rider falls backward. Further, if you read the chronology of Israel (I Chron. 1-8) you discover that the tribe of Dan is not mentioned. More startling still, when John on Patmos sees the 144,000 of the redeemed, and sees the tribes whence they come, Dan is not reckoned. (Rev. 7).

Suggestion: Could there be a connection between these notices from Scripture about Dan, and the present venture. If there is such a connection (and I believe there is) then Scripture denounces Dan’s venture most emphatically. If we do what Dan does here, our names will be stricken out of the generations of the covenant people.

In vs. 1 we read that Dan’s inheritance had not fallen unto them. This does not mean that Joshua had failed to distribute the land properly for Joshua 20:40-46 tells us that Dan received her inheritance and by lot....as God divided the “House of many mansions” among them. But, to understand why Dan lacked room I refer you to Judges 1:34. Dan was disobedient, careless, too interested in material things to drive out the enemies, and eventually Dan herself got driven into the mountains. Then, of course, she needed “lebensraum”....for she had been disobedient. And now Dan sets out to find some land elsewhere. Canaan does not mean much to them, what they want is ground. To them all ground is ground. Holy land....that means nothing....Dan wants ground.

Questions: (1) What is there about this venture then that is so sinful? (2) Why turn to look for land elsewhere instead of drive out the Amorites and then inherit the land given them by lot?

Dan despises the land of inheritance. They despise the Pleasant land (Ps. 100:42). How may that sin be duplicated by us in our day?

2. They Find the Micah House. (vs. 3-6)

Note: They don’t just happen to find
this house. It is of the Lord that they come upon it. The Lord punishes sin with sin. Idolatry was just what they were seeking. This also sheds light on the spirit which was behind Dan's venture. At Micah's house they inquire whether their venture will be successful and the profane priest assures them that their way is before the Lord. Go in peace, says the false priest. God approves of what you do. The deceiver and the deceived both lie under the judgment of God.

Questions: Where should these men have inquired if they wanted to hear what the Lord thought of their venture? How may we today inquire of the Lord concerning our undertakings? How is this inquiry of the men an attack upon Christ?

OUTLINE XXVIII
(Judges 18:22-31)
"THE MODERN DAN"

Introduction:—In the passage, vss. 7-21, you may read how the spies return and give a favorable report about what land they found. Promptly an army is sent out. The expeditionary force lodges at the home of Micah (of course). And while they steal the idols, they meanwhile entice the priest to go with them. Then they are on their way to set an entirely modern Dan, streamlined to fit the needs of modern men, being children of Belial.

1. Micah Loses His Gods. (vss. 22-26)
Micah was no little bit incensed when he noticed that these roving outlaws had stolen his gods and his priest. He therefore runs after them in the hope of retrieving his prized possessions. He complains: you have taken everything I have.

But these hardened Danites know how to handle Micah. They say to him, "Don't utter another word or these soldiers here will run you down and kill you". Micah figured that silence was the better part of valor, so he departed.

And the Danites pressed forward, well equipped to set up an idol sanctuary. If only the priest's fortune-telling comes true now and their journey may be successful. How could it ever be?

Questions: (1) Look in Micah's house now, there are no idols there anymore. His "sanctuary" is gone...is he less of a sinner than he was yesterday (discuss this in view of the Second Point and "restraint of sin"). (2) Fighting to obtain one another's gods, as Dan and Micah did, does that help explain the world's wars?

2. The Danites Set Up a New Dan. (vss. 27-31)
The expedition was eminently successful. They easily capture the helpless defenseless little city of Laish. They ruthlessly murder the innocent inhabitants, burn the city and on its ashes re-
Continued on page 22
THE SCREWTAPE LETTERS  
by C. S. Lewis  
Publisher — MacMillan Publishers  
(Price $1.50)

This unusual book, written by C. S. Lewis, Fellow of Magdalen College, Oxford, is a series of letters written by Screwtape, under-secretary to Satan, to his nephew Wormwood, who is a junior tempter. It contains detailed instructions for the junior tempter in the art of tempting human beings.

Wormwood has been assigned to work on a "patient", a man of about thirty years old, who has lately become a Christian. In his letter, Screwtape tells Wormwood how to make the patient's mind wander during prayer, tells him to put modern philosophic thoughts into the patient's mind, and asks him to find a worldly girl for the patient to marry.

Wormwood is Satanically happy when his patient's mind wanders during prayer and when he makes a few worldly friends, but his delight is soon over for the patient falls in love with a Christian girl.

In the last chapter of the book, Screwtape vents his wrath on Wormwood for having failed in his mission to turn the patient from his God, for during the bombing of his city in the last war, he is killed and taken forever from the clutches of the devil.

The author in trying to picture to us realistically the workings of the powers of darkness, is highly imaginative. Yet I do not believe that this strange book, written from the viewpoint of the devil, is irreverent. Screwtape calls God "The Enemy", which He is, from the devil's viewpoint. Assuming a realistic attitude toward the devil on the part of the author is commendable, and perhaps ought to be done more in our day. Too often we think of the devil as a "boogey-man" and forget that he is a crafty and skillful tempter.

The tempter, through Screwtape, philosophizes about Christianity and life, and though it is written negatively, we may learn many positive lessons. For example, Screwtape says, "If you can once get him to the point of thinking that 'religion is all very well up to a point' you can feel quite happy about his soul. A moderated religion is as good as no
religion at all—and more amusing." And farther on he tells Wormwood, "Indeed the safest road to Hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts."

The author's style of writing is a bit heavy at times. His witty sayings and well chosen vocabulary help to make it a worth-while book to read.

Mrs. H. C. Hoeksema.

* * * *

RACHEL

by Agnes Scott Kent.

Publisher — Evangelical Publisher
Toronto, Canada — (Price $1.50)

This story depicts the terrible hostility of orthodox Jews against any one of their kin who dares to confess Christ.

Rachel Mendelssohn and Max Kalinsky were married by one of New York's most prominent rabbis, but they did not live happily ever after. Most of the trouble was caused by Max's mother who demanded that most of his time must be spent with her and at his work. As a result Rachel was alone and lonely. She sought companionship with an elderly Hebrew-Christian couple. Through them she met Miss Hamilton, a missionary to the Jews, who told her about Christ. Rachel was so deeply interested in the gospel of Christ that after several visits with her, Rachel invited Miss Hamilton over to her own apartment. This only happened once as her mother-in-law caught them talking together about Christ and reading the New Testament.

As a result their home was broken up and they were forced to live with his mother. Despite her mother-in-law's vigilance Rachel became a true Christian, confessing Christ as her personal Saviour. She then disregarded the Old Testament rituals and laws which were strictly adhered to in that household. As a consequence she and her baby were driven from their mother's house and from their husband and father, who was a secret believer in Christ but refused to admit it for fear of consequences. Later on her baby was kidnapped by her brother-in-laws, after which her entire family moved to California. At this time Rachel was studying for missionary work. Dr. Nathan, her teacher, and Miss Hamilton were her closest friends. Shortly after, Max's mother and brother laid a snare for Rachel by means of forged letters and telegrams in Max's handwriting, coaxing her to come to California without Max knowing anything about it. They finally succeeded in and soon after her arrival in California Rachel was placed in an insane asylum because she confessed Christ as her Saviour. Miss Hamilton, who also at that time was in California and knowing about Rachel's imprisonment, got her out of the insane asylum by means of proper authorities. She then travelled back to New York with Miss Hamilton. After a few years of living alone in a one room apartment, her husband and son return to Rachel, a penitant and confessing Christian.

The story is also very interesting because it describes with much detail the various ceremonies and rituals as well
as the life of the orthodox Jews. The first chapter deals entirely with a very detailed description of a Jewish wedding. The Feast of the Passover and the Great Day of Atonement and Jewish funerals and mourning periods are described with much detail.

Another thing this story clearly brings out is the striking contrast between the true Christians and the many so-called Christians of our day. After Rachel had been driven from her family she passed by a home where hymns were being sung for children. Thinking it to be a Christian home, Rachel asked for help. The irritated lady of the house sent Rachel away empty because her Sunday afternoon nap was interrupted. The same evening she attended a church, not knowing that it was one of New York’s most fashionable and modernistic churches. The minister preached a sermon on Abraham’s Offering up of Isaac. He made a sordid mess of it by denying the deity of Christ of which this narrative is a type, by promoting that nonsense about the brotherhood of man, and by denying the authenticity of Holy Writ. After the service Rachel asked the minister for help. Being very much offended, because her baby cried during the service, and because he was detained for a few minutes from seeking the pleasures here below, he gave her a card referring her to the Jewish rabbi, who pronounced her “accursed of God and man”, and also aided later on in the kidnapping of her baby. Surely Rachel had received stones for bread. When Miss Hamilton finally found her she took Rachel and her baby in to live with her and cared for them as her own.

In conclusion I would like to ask, What kind of Christians are we like? It is either or because there is no middle way. Can it be said of us? “Insomuch as ye did it unto the least of these my brethren, ye did it unto Me”.

Seymour Beiboer.
Grand Rapids, Mich.

* * * *

Bible Outline (con’t.)

construct a city of their own. In it they erect the idol sanctuary, and Jonathan, son of Gershom of Manasseh becomes priest.

Observe: How the idolatry, first hatched in that woman’s mind, then set up in Micah’s house, has now increased until it becomes the religion of a tribe. Oh, the development of sin. Vs. 30 informs us that this sanctuary continues here until the day of the captivity. Hence this new Dan continues and maintains its iniquity throughout all the history of the kings. And in vs. 31 its antichristian character is set forth. God’s House is in Shiloh, but Dan despises the House of God and God Himself.

Questions: (1) How may the venture of Dan be re-enacted in the church of today? (2) When Jesus is on earth, what examples of the Neo-Danitish religion does He find and condemn?
The Christological Controversy


Apollinaris, we saw last time, taught that Christ did not have a complete human nature. Doing so he lost in Christ a Saviour. Without a complete human nature, He cannot save our complete human nature. Apollinaris was condemned for his views in 381 A.D. by the Synod. A short fifty years later another heretical teaching concerning the natures of Christ showed itself in the early church of the New Testament times. In fact more erroneous views vegan to manifest themselves.

In the year 428 A.D., a new teaching concerning the natures manifested itself in the form of Nestorianism. Although Nestorius was not exactly the founder of this doctrine, he was its foremost proponent. In 428 he had been made patriarch of Constantinople. One of his closest friends Anastasius, in one of his sermons denied the current statement that Mary is the mother of God. His exact words were, “Let no man call Mary the mother of God; for she is human and God cannot be born of man”. He was immediately attacked as having denied the divinity of Christ. If Christ is not God, He is surely man, and then He is no longer the Saviour of mankind.

Nestorius, who believed in the divinity of Christ, rose nevertheless to the defense of his friend. Anastasius and the church was cast into a bitter controversy in regard to this matter. Cyril of Alexandria rose to the defense of the position that Mary is the mother of God. In 431 an Ecumenical Synod was called at Ephesus and Nestorius and his doctrine were condemned. His followers fled to Persia and from there wandered into India where they called themselves “Thomas Christians”, appropriating a legend which claims that Jesus’ disciple Thomas, had introduced Christianity into India.

On the surface this contention of Nestorius and his friends rather than to be heresy is actually the truth. A human being cannot bring forth God. And the terminology which is misleading does express something which is repulsive to the believer’s ear. “Mary, the mother of God” smacks of Roman Catholocism even to us. But it is not simply this term, “Mary, the
mother of God” that we should consider. Rather is the important question, what did each side make and teach concerning that expression. When the Church in 431 condemned the view of Nestorius, it did not at all maintain that Mary could bring forth God. But what it did emphasize in its declaration was that that which was brought forth through the virgin Mary was indeed the Son of God. The Church maintained the divine nature of Christ which Nestorius and his followers lost by their stand. Apollinarus denied the human nature. Nestorius the divine nature. In either instance you lose Christ, the Saviour. Although in justice to Nestorius it must be said that he was willing to say that Mary was the mother of God in the sense that the Person Who was born of Mary by nature is the Son of God, yet it was likewise his view that the man Jesus was the instrument of God, the temple prepared thru Mary by the Spirit in which the Eternal Logos dwelt.

In defense of the expression, “Mary the mother of God” you find such Scriptural passages as Luke 1:35 where we read, “...that holy thing which shall be born of thee shall be called the Son of God.” Or else what we read in Gal. 4:4 can be quoted. We read there, “God sent forth His Son, made of a woman, made under the law.”

Nor was this the end of the Christological Controversy when Nestorianism was condemned. The Synod did not formulate a decision which would settle the doctrine in regard to the person and natures of Christ. Thus shortly after the deposition of Nestorius there arose a doctrine which again denied the truth concerning the two natures of Christ. The leader this time was Eutyches. He claimed that the impersonal human nature prepared in Mary was assimilated and deified by the Person of the Son of God. This was in the year 448 A. D.

The Church finally gave a positive answer to all these heresies when in 451 A. D. it declared the union of the two natures in the person of the Son of God. It stated this, “One and the same Christ, Son, Lord, Only-begotten, in two natures, unconfused, unchangeable, indivisible, inseparable, the distinction between the natures being by no means taken away by the union, but rather the property of each nature being preserved and concurring in One Person and One substance, and not parted or divided into two persons, but one and the same Son, and Only Begotten, God the Word, the Living Jesus Christ.
SOCIETY ACTIVITIES

Creston Young People sponsor Easter Hymn Sing:

The Young People’s Society of Creston sponsored an Easter Hymn Sing at their church, March 19. The program consisted of several numbers rendered by various of the church organizations, and of course many songs were sung by the audience as a whole. The keynote speech was sounded by Don De Jong. The speech entitled “Music: an integral part of Divine Worship”, fitted in nicely with the secondary purpose of the gathering, which was to raise funds to purchase another organ. The Ladies Aid contributed their time and efforts to provide refreshments when the program was over. All in all an enjoyable evening was spent by everyone; the event which had been looked forward to for several months was well worth the energy expended toward making it a success. The collection taken for the organ and augmented by the refreshment fees was very satisfactory and the society felt that its goal had easily been reached.

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Beacon Lights Singspiration! The Federation Board sponsored a singspiration at our 4th Protestant Reformed Church, Sunday, March 21, after the evening service. The auditorium was filled to capacity! Our Federation President, the Rev. E. Knott, opened with prayer, made a few remarks, before our peppy song-director, Art Haan took over. The singing was artistically accompanied by Ann Theule at the piano, and Don Knoper with his trumpet.

Our first song, “When I Survey the Wondrous Cross” was dedicated to Rev. Hoeksema, and this hymn was followed by many other hymns and psalms, all centering around the passion and resurrection of our Lord.

The singing by the audience was interspersed with several special numbers, including a male quartet by Mr. Henry Kooienga, Mr. Clarence Pols, Mr. Everett Windemuller, and Mr. Clarence De Vries; a duet by Mr. and Mrs. C. Jonker; and a solo by Mr. C. Jonker. During the offertory we were favored by an instrumental duet by Don Knoper and Arlene Brummel.

Rev. R. Veldman closed the meeting with prayer and invited us to use the church again at any time.

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— DONATIONS —

Betty Zylema (G. R.) ..................$ 2.00
Y. P. Society (Oskaloosa) ............. 5.00
Rev. G. M. Ophoff (G. R.) ............ 5.00
Collection at Singspiration ........... 55.21
English Men’s Society (Fuller) ....... 25.00
Mr. and Mrs. G. Stonehouse (G.R.) 5.00
League of Ladies Societies ........... 20.00
Grand Haven Church ................... 7.45

— 25 —
Servicemen's Issue

Last month we told you about our plans for a Servicemen's Issue. Well, the servicemen are going to take over one of the summer issues. The entire issue will consist of contributions by both EX- and PRESENT- servicemen. Some assignments are being made but we would like to emphasize the need of every serviceman doing his part by sending in a contribution of some kind—an article, a letter, a picture! If you are in service, where are you? what are you doing? If you are back in civilian life, how did you make the adjustment? what are your reactions? Address your material to:

"SERVICEMEN'S ISSUE"
706 Franklin St., S. E.
Grand Rapids, Mich.

* * * *

Rev. J. Heys has been writing Early Church History for Beacon Lights for the past three years. His article in this issue concludes his series. We are deeply grateful to Rev. J. Heys for these articles. We know that his work for our magazine was of interest and benefit to our readers.

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We would like to introduce to you, Marvin Koerner, author of the article entitled "The Reformed German Churches in the U. S. Marv, a second year student at Calvin College, attends the Fuller Protestant Reformed Church, and hopes to be a student in our seminary in the near future. His home town is Freeman, South Dakota."

* * * *

Opinion, Please!

A recent survey was made in one of our Young People's Societies regarding the popularity of certain articles in Beacon Lights. Results:-

"The Charioteer is a waste of space as anyone can buy the book! There should be more articles for and by Young People. I enjoy especially Schuilier's articles and Christian Living."

"The serial story in Beacon Lights should be discontinued and give place to a more spiritually edifying article."

"Maybe it would be nice if each time one of our Young People's Societies would write up a little summary of the high-lights of their after recess programs. Then we as societies would get new ideas for programs and also get to know more about the other societies and their various activities."

"I would rather have articles of interest written by our Young People than a serial story which generally can be had from a book store or library."

We thank these people for their frank expressions of opinions. We are happy to announce that the last installment of our serial story appears in this issue.
Schuiler Writes

The Problem Must Be Solved.

Tena's story is not an isolated story, similar things have happened and do happen time and again. But all young people are not as firm and of the same calibre as Tena. Time and again it happens that also our own young people "keep company" with a young man or a young lady from a different church denomination. And the problem of church must be solved. Alas, some people seem to have a simple solution for the whole problem. Simple because it is no problem to them. They seem to have the idea that as long as both are believers everything will turn out alright. They seem to have a notion that love is so all-embracing that the question of church is but a minor detail. Now, that is simple, but also very superficial and unworthy of any Protestant Reformed youth.

I have also known people who have another simple solution to the problem of the church. They reason: "The man is the head of the family, consequently the girl goes along with the man." Naturally, when the Protestant Reformed girl goes with a boy from another church: Christian Reformed, Reformed, etc., the parents have no argument as to what church the young people should join. "Isn't the man the head of the family?" I know of cases where this actually happened. The girl (from the other church) had to come along to our church, naturally. But when the boy from the other church married a girl from our church she, and again, naturally, went along with the boy to his church. There was no argument at all. It was merely a matter of following a fixed policy. However, that is no solution at all. We must quit with the idea as though the girl must go along with the boy to his church and vice versa. The question of the church is not a matter of man or wife. We may never talk about the church that way that is being unfaithful to our Covenant God, to His Church, to our calling.

Others will say: "Let the weaker party give in, after all it is so much nicer to belong to one church, it is so necessary for the unity of the family, etc., etc.

Now, all the reasons which we enumerated thus far and which deal with the problem at hand are just business deals, utilitarian reasons, totally unworthy to be seriously considered. The principle of all of them is ignoring the church, the command of God, and pleasing men, the flesh.

Young people, if you keep company with someone who belongs to a different church institute, you have a problem on your hand, a very serious problem, the solution of which is of far-reaching consequences. And that problem of the Church must be solved and it must be solved properly and at the proper time.
How Must It Be Solved?

In the first place, the young people to be married must marry in the Lord. And you can really only marry in the Lord if you are old enough and have publicly confessed the Lord in the midst of His Church. One who is old enough to marry certainly is old enough to make confession of faith. And to really and seriously make confession of faith implies also that we make confession in a particular church-institute. We must not mock with the confession of the institute. From that point of view it is usually a bad sign if the other party is but all too eager and willing to join one of our churches. After all does the church institute mean nothing to him or her? Can we be brought up in a church for twenty years or more and then just leave that institute? To "change" churches is a very serious matter for the party directly involved, for his partner, for the family, for the generations to come. If I leave my own church and join another church institute I must do so from conviction, because the Lord gave me to see the light. It must be an act of faith. And a person who can change church as easily as he changes a suit of clothes is not a very desirable member for any church. These things are very, very serious, and any Protestant Reformed youth who is indifferent about them is not worthy of the name Protestant Reformed. And what can our churches do with people that join us without any conviction or even contrary to their conviction? Besides, anyone playing with the church that way is dishonest: with respect to God, his Church, himself, his partner. Have you ever heard of cases that young people left our church and joined another church institute, to please their husband or wife, and never felt at home there? I think we all have heard of cases like that. It is also impossible to be and remain Protestant Reformed in another church institute. But the opposite is also true. Young people have joined our churches and never cared for them and never were happy about it, they merely did it for their partner. Such things work havoc and eventually lead away from and entirely out of the church. We make not only decisions for ourselves but also for our children.

Remember, young people, the problem of the church is basic and all-important. And if you have such a problem on your hands because you keep company with a boy or girl from another church, by all means solve the problem before it is too late. And it is too late when you are ready to be married. We must not become serious in our love affair till this problem is solved. It should be one of the first things on our program. Why not bring up the subject of the church when you are together? (It is a very good subject to talk about). Take your boy or girl along with you to your church. And by all means don't compromise by making it a fifty-fifty proposition. The moment you do this you are losing ground already for you make it a debatable question. And if he or she consistently refuses to come your way, your calling is clear: stop going
together, for you do not belong together. If your friend is serious, he, she, too, will want to talk about the church. For through marriage we do not only build the family, we also build the church and we must be very interested in building the church. After talking things over together your friend should go to church with you. If your friend does not want to go to your church before marriage, don't expect anything after marriage. And an excellent way to become more and better acquainted with your church is to take your friend along to catechism. After all we must have a doctrinal basis why we affiliate with a certain church. In this way, and only in this way, can we expect that our churches will be strengthened by those who join us thru marriage, but based upon conviction.

Hence, in conclusion, to avoid the miseries, hardships, sinfulness of a mixed marriage: take proper action. act on time and act wisely. Remember, we must obey God rather than man. And true happiness does not lie in love to one another but in the blessing of God resting upon our mutual love. The question is: “Where does God gather His Church, and to what church institute does He want me to belong?” For a Protestant Reformed youth there is but one answer: “The Protestant Reformed Church.” And in the light of that answer your problem must and should be solved. Your church is interested not in the quantity which you bring into the church, but the quality. Some of our most ideal church members have come to us through marriage, but they came because of conviction. And the highest unity in married life is based upon spiritual affinity. Our love of one another in married life must be based upon and rooted in our love to God.

Finally, I can hear some timid soul ask: “But how must I start talking about the subject of the church?” It seems to me this is very easy, but if you can find no words to start, let your friend read what Schuiler wrote about this subject and tell your friend at the same time that you agree with Schuiler. Isn't it easy? . . . Will you try it-...
Stunned and speechless, Raanah stared at it fixedly, his face bloodless, his heart pounding. Like a ghost from the past the image had returned to haunt him.

He dropped the cursed idol as if it burned his palm. Flushed and disturbed, Joseph kicked the image aside.

Sobered and shaken the company arose, horror and anxiety on their faces.

Raanah stirred from his trance, but his face wore a tormented look of despair.

That evening Joseph drove Asenath and Isaiah to Raanah's house. Matters had grown worse. It was unbearable to think of Raanah going into the races the next day defeated and hopeless.

Raanah came out immediately. He had changed from his uniform into a soft linen tunic that was open negligently at the throat. His face was pale under its tan. His eyes were tired with dark half-circles under them, and his whole body sagged. For a moment there was an embarrassed silence. No one seemed to know what to say.

Joseph filled the breach. "I have brought you a present, Raanah," he said with an affectionate smile. While the group watched, he drew from his pocket an old Chaldean pendant attached to a heavy gold chain, and held it up before him.

Fashioned of rich yellow gold, the pendant was about six inches long and covered with an elaborate pattern of gems.

Joseph watched Raanah apprehensively. "You have told me many times, Raanah, that it is hard for you to believe in God because He has no image. This pendant is not an image. It is an ancient symbol of life. It may be helpful to you as a reminder that God alone is the Giver and Sustainer of life. I know that you have been greatly troubled, and that your faith in God has been sorely tried. Carry this pendant. Let it constantly remind you of the Living, Protective God, until it becomes easier for you to pray to and trust in Him.

"But never make the mistake of thinking of this pendant as an image. That was your trouble in regard to Ishtar. She was not a goddess—only a luck piece. An image has no soul, no living fire but its gems. So there is no need to fear it!"
Standing in the amphitheater, the crowd was gay in color and vociferous but good-natured. This was topping day, Pharaoh's favorite sport, and he offered handsome chests full of gold for the winners. Horses and horsemen must be well-trained, and the fact that death often rode in this race held a grim satisfaction for the spectators.

Joseph and the ladies did not arrive until after Pharaoh had been escorted to his stall, so they did not see Raanah.

Suddenly the sharp rat-a-tat-tat of a drum startled everybody. Joseph and the women strained for a glimpse of Raanah. Finally they saw him near the end of the line. He was stepping forward briskly, head up, eyes alert, shoulders squared, and with the old dauntless spirit again in command.

Raanah strode toward the horses. They were dapple-grays, beautifully mottled. He could tell by their actions that they knew what was coming up, and he liked their mettle. It augured well for the race. As they lined up for the start, it was found that in the drawing Hadar held the inside of the track. He rode a pair of spotted Medians that had a long swinging stride, but were skittish and red-eyed.

Bani, the Indian Prince, was second in line with his jet-black Persians. They were picturesque, barbaric creatures without one dolce trait.

Raanah was third. His span of dapple-grays with cream-colored manes and tails wore dark-grey bridles and surcingles around their light bellies.

The other horses in the contest were all fine steeds—sorrels, chestnuts, roans, bays—all graceful, all desert born, their kind subject for only a few generations past to the hands of man. Most of them were driven by their noble masters.

Finally the starting signal was given, and the horses sprang forward as if shot from a catapult. As Raanah's horses sprang into action, he like other drivers around him, gave a great shout. All the pent-up exultation of years was flowing freely through him. This day his soul was at peace. He cried from the depths of sin and sorrow, and God had heard him. Gone were doubts and fears.

For the first time in months Raanah laughed spontaneously, feeling it bubble within him from sheer happiness. He was 'making a joyful noise unto the Lord' and was glad that he could laugh. But as his laughter rang out, Hadar scowled and glanced at him suspiciously and vengefully.

For a moment the two men glared at each other over their bobbing horses. There was the light of confidence in Raanah's eyes, but a passionate hatred burned in Hadar's. Then, slowly, but steadily, Raanah's team began to forge ahead. A cold malevolence crept into Hadar's eyes. With a sly movement he shifted his reins to his left hand and pulled the whip from his belt. He paused to secure his balance, then with all the strength he could spare he brought the lash down stingingly on Raanah's back.

People on the benches held their breath then, like thunder, an indignant cry burst from the Raanah faction. Bashia and Asenath were too frightened to cry out.

--- 31 ---
Joseph's face turned grey. Pharaoh fidgeted on his throne. While he loved a fight, should Hadar cause the death of Raanah, Pharaoh would have no jurisdiction over the prince, and Hadar knew it.

With the second blow Raanah felt a mad rush of blood through his veins. He drew his team up slightly and took the reins in his left hand. The horses seemed to know what was expected of them, for they kept pace close beside Hadar's team.

With an unexpected lunge he caught the end of the whip before it could descend again, and the two riders tugged frantically for possession of it.

As Raanah looked levelly into Hadar's cruel eyes, he felt his own determination harden. He must humble his enemy this time. Oddly enough, while each man held on to the whip he helped to sustain the balance of the other, though both were dragging on it.

Hadar held the handle of the whip and could therefore sustain a better grip. He was alert to every tricky advantage. Raanah gave a hard tug, and Hadar suddenly let go of the whip. With its unexpected release, Raanah lost his balance. The whip fell to the ground, Hadar nearly followed it, but his training favored him. He let his feet go and dropped to a hard seat on the rump of a horse. His team clung together and did not slacken their pace. The next instant Raanah was on his feet, riding in perfect balance. His face was flushed, and there was a steely look in his eyes.

Hadar's off-horse was flightier than its mate. With Raanah's team squeezing against it ruthlessly, it became frightened and reared back, dragging the head of its mate around. Their bodies separated. Hadar could not straddle the widening breech. He lost his balance, and with an agonized cry, pitched headlong between them.

A moan swept the benches. Raanah knew what such sound portended. Hadar's light had gone out, for no human could live beneath those pounding hoofs. Despite his dislike of Hadar, Raanah was shaken. There was no elation because a fighting enemy had gone down. He had nearly lost his own life only a few minutes before.

Raanah shook the reins and the glow of his spirit spread along to them. "Jet! Ketah!" he called, "On with you—on! We must travel faster now!"

Bani, too, squatted low and shouted to his team. There was only the last half to go. The crowd, quickly forgetting the late tragedy, came to its feet roaring.

As the racers turned on the last quarter, Raanah's grays, were running neck and neck with Bani's Persians. Down the home stretch they redoubled their efforts. Their bodies stretched over the ground. They won by a full half length.

As he turned and rode back to the starter's stand, they pelted him with favors. As soon as he could, he rode close to Joseph's stall. Jumping from his horses he took Bashia in his arms and said, "You are aware, my lady, that I have won you with the race."

Bashia's happy face looked so sweet that he kissed her, regardless of who might see them. THE END.
The Federation of Young People's Societies

8th Annual Convention
to be held at
Holland, Michigan
August, 17, 18, 19

Theme and Theme Song: Faith of our Fathers

Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers, holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kind words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!
FIRST DAY
Registration
Mass Meeting

SECOND DAY
Business Meeting
Outing
Hymn Sing at
Collens Park

THIRD DAY
Pancake Breakfast
Trip through
Museum and "Little
Netherlands"
Banquet and
Program

The purpose of this year’s Convention is again the uniting of our young people as followers of Jesus, to the glory of God’s Name. With this purpose in mind, our Host Committee is planning a full schedule of activities. By means of speeches, by singing, and by fellowship, the Committee is endeavoring to give everyone attending this Convention . . . . three wonderful days.