BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

To everything there
is a SEASON, and a time
to every purpose under the heaven.
Ecclesiastes 3:1

Spring Spring Spring Spring Spring

MAY - 1948

BEACON LIGHTS

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Beacon Lights

For Protestant Reformed Youth

VOLUME VIII | MAY — 1948 | NUMBER 8

The Need For Faith

Homer G. Kuiper — Kalamazoo, Mich.

The age in which we live is an age in which the faith of the Christian, especially the youthful Christian, is sorely tried. The tempo of the battle against the powers of darkness is hard to maintain because of the increasing fury of the attacking forces. Each day we find new developments in our lives and in the world that make it harder and more difficult to keep up the fight.

There are things taking place in the world that cause many men to fear and tremble. The temptation for every Christian is to participate in these same fears which now seem to pervade mankind. However the Christian has a viewpoint that looks at all events in the light of the Word of God.

It is the plain teaching of the Scripture that:

1. This world shall be destroyed by fire, that the heavens shall be rolled up as a scroll, that all things must come to an end.

2. That Christ shall come in a divine revelation of incalculable power and exceeding great glory.

3. That the events leading up to the appearance of Christ shall be characterized by violent conditions on the earth.

4. The violent events will be seen by God's people and are to be construed as evidence of the nearness of the time of the appearance of our Lord.

From this we conclude by pointing out that the very things which cause so much consternation, fear, and unrest in men, are things which should serve to strengthen the faith of the child of God w' looks to his Lord for sal' For that reason we urge full of faith in God d' sent days. The ' to be very ev' the regen' them +' nes\ has ı ginnin\

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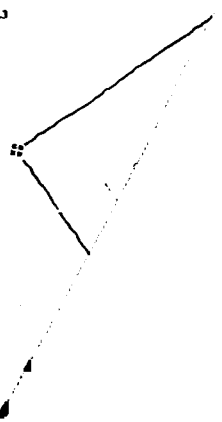
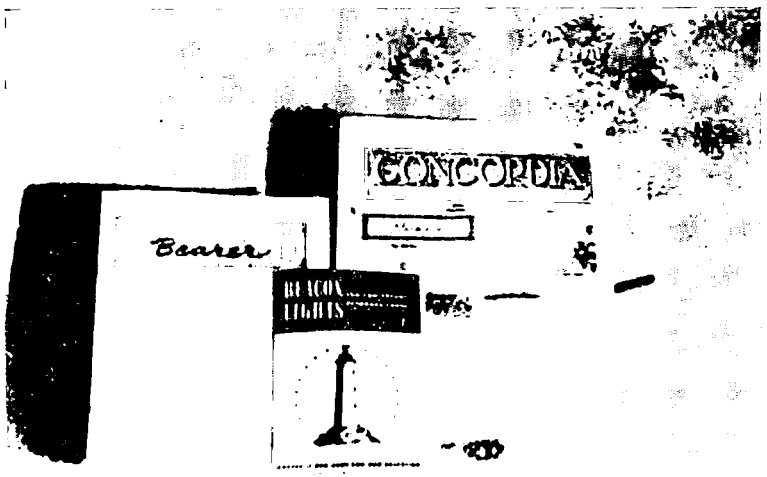


that preserves is to search the Scriptures. This means that we study to find all the glorious details of the facts of the coming kingdom of heaven in which we shall live in perfect peace and harmony with God. Thus we acquire a complete knowledge of the signs of the times and we find that God has, is it were, given us a road-map telling us just exactly what the route is to the "city four-square".

To fail to turn to the Scriptures will result in spiritual embarassment. In the measure that our knowledge of the facts of God's work of salvation is incomplete, to that extent we are prey to the forces of darkness, those forces seeking to overthrow the faith of believers. We must needs be full of faith, full of the assurance that God is our God forever and that He surely saves His own, always in every age but more so as the days grow darker.

WATCH FOR FURTHER *ANNOUNCEMENTS* - - - -
regarding our coming Convention,
in the *Standard Bearer, Concordia, Beacon Lights!*



A Worldly Appraisal

Homer Kuiper, Kalamazoo, Michigan

In recent weeks the Sioux Center controversy over movies and the theatre has received a rather prominent place in the publication of James A. Linen, *Life* and *Time* magazines. These magazines are well known to the American public and are distinguished for their dramatic and sometimes sensational coverage of the news of the world. The editorial staffs of these magazines are constantly searching for the new, unusual, strange, unique and pertinent events of the era in which we live.

No doubt they thought it indeed strange and unique that in all this broad land there is a community which does not have a movie theater. The news accounts of these journals are full of scorn and snide comments concerning the backwardness of Sioux Center, Iowa and attribute all this so-called "backwardness" to the stern Calvinistic teaching of the churches in this community. This worldly appraisal of those occupying influential positions in public journalism is not at all surprising. Calvinists for many decades have been accused of opposing modern progress.

But this is not really true. Calvinists have maintained that modern progress must be subordinated to the positive service of God. This can be proven to be true by witnessing that Calvinists own modern cars, fly in modern aircraft, read modern newspapers, operate up-to-date businesses, cultivate modern farms, buy electric refrigerators, have church buildings, and homes equipped with modern conveniences such as electric light, sewers, running water, and various other conveniences.

But no movies! Why not? Not because the movie machine is bad but because the matters usually presented in movies are directly or indirectly aimed at all that which is evil in men. Movies have been deliberately designed to appeal to the lust, avarice and malice of men. In addition, they often mock the Word of God and speak contemptuously of the holy things of the kingdom of heaven. The

account in *Time* magazine is adequate proof of these statements.

We feel that the stand of the clergymen in Sioux Center is a very good one and although we may not always agree with every detail of what was said and done, we still prefer by far to be identified with them rather than with the editors of Time and Life magazines. We also feel that the young people of Calvinist training do well to follow the example of their leaders and avoid all these things "that war against the flesh" and seek the positive service of God.

Beacon Lights Subscription Drive

At this writing, returns from the Beacon Lights subscription drive are coming in. Although all the reports are not yet on hand, it appears that the goal of the campaign will not be reached. Many new subscriptions have been received and we welcome these new readers to our paper. However, to reach our goal of one thousand subscribers, we need more subscriptions.

As previously announced, the purpose of this drive is to reach the one thousand subscription mark. This is necessary to insure a sound financial situation in the Beacon Lights treasury. At present, we are operating on a deficit and this situation can be corrected only by increasing the number of subscribers.

The other alternative is to raise the subscription price of Beacon Lights. We are very reluctant to suggest a price raise although the trend of the times is toward higher prices. We feel that the financial resources of young people are somewhat limited and that it would be very desirable to keep the subscription price at its present bargain level.

We ask you to discuss this problem in your society. Ask yourself if you have exhausted all the possibilities in your group. Your support is needed to continue the publication of YOUR paper!

H. G. K.

Taking Our Christian Temperature

Lois Kregel — Grand Rapids, Mich.

Science tells us that temperature is an indication of the amount of energy which a body possesses. The warmer an object is, the more energy it has, because heat is energy. Looking at this object from a slightly different aspect, we may say that as it becomes warmer, all the molecules that go to make up this object begin to move faster.

and to bombard one another harder.

What is our Christian temperature? Are we very warm, lukewarm, or downright cold? Are we active, reluctant, or lethargic?

We have just passed through a Lenten season, and it is a very fitting time for introspection. If we are active Christians, we have had a healthy reaction to this season. We have felt especially close to our God. We have stood amazed at the foot of the cross, and we have felt drawn to our Saviour by cords of love, as we realize the awfulness of His supreme sacrifice. This love of God, which God Himself kindles in our hearts, will find fruit in our lives. It will be evidenced in our devotions. We will constantly have need of approaching the throne of grace, and enjoying covenant fellowship with our God, from whom all blessings flow. We will love to read His Word, the revelation of Himself to us, and we will seek to be edified and strengthened in the faith by the reading of really Christian literature.

But perhaps we are only lukewarm. Perhaps we are reluctant Christians. Then we are halfhearted in our Christian activity. Prayer is an occasional matter, but more often we forget our need of God entirely, and we rely on ourselves. We hastily read a chapter of the Bible at the table, perhaps, but we do not really search the Scriptures. And as for seeking to gain spiritual wisdom and understanding by the study of the things pertaining to God's kingdom, by reading Christian books and magazines—well, those things are a little too deep, and we prefer lighter reading. And we try to soothe our conscience by saying that we haven't time for all these things. So we keep under those occasional pinpricks of conscience.

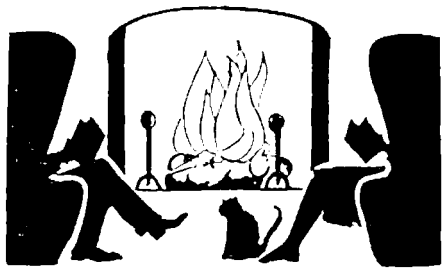
Or maybe we are cold. Maybe the past Lenten season, with all its beauty and richness of idea, did not even succeed in arousing us from our spiritual torpor. Maybe our Christianity is a coldly intellectual sort of thing. Perhaps we are so encased in the icy shell of the foolish and fleeting pleasures of the world that the light of the cross does not touch us. If this is the case with some of us, we pray that God will penetrate our hearts with His Spirit, and kindle anew the flame of His love in the hearts of His own.

In which category do you belong, young friend? Which description applies to you? Are you warm, luke-warm, or cold? Ask yourself, what is your Christian temperature?

* * * *

Give unto the Lord the glory d
unto His name; worship the
in the beauty of holiness.—

Christian Living. . .



REV. R. VELDMAN — Grand Rapids, Mich.

OUR BAPTISM AND CHRISTIAN LIVING

Our baptism, which stands in close connection with our subject of "Christian Living", has a two-fold purpose. Being what it is, a sign and seal of the righteousness which is by faith in Christ, instituted by God Himself for His Church only, ordained for and used only by the believers, it serves as a distinguishing mark, an earmark, a UNIFORM for the church. The sacraments do not belong to and with the world, but to the church of God. By her only they are administered and for her only they are intended. Therefore, your baptism reveals you, distinguishes you as belonging, not to the world, but to the church and people of God. For this reason our Heidelberg Catechism states concerning the baptism of infants: "They must, by baptism, as a sign of the covenant, be also admitted into the Christian Church, and DISTINGUISHED FROM THE CHILDREN OF UNBELIEVERS." What this means in the way of admonition and obligation to walk as children of God we feel at once, do we not? A young man wearing the uniform of the U. S. Army is certainly obligated to be faithful to his country and to fight the battle for America. If instead he betrays his country into the hands of the enemy he surely makes himself deserving of a traitor's death. You and I, who, by virtue of our baptism, wear the uniform of God's church and covenant are certainly under a double obligation to be ever faithful (semper fidelis) to the cause of our God and to live as His children in the midst of the world. We shall say more about this in due time. In connection with this first purpose baptism also is intended to confirm the conscious faith of the child of God, by the operation of that Spirit, Who alone is the Author of our entire salvation.

Bear in mind the distinction between the SIGN of baptism and the THING SIGNIFIED; the sprink-

ling of the forehead with plain water and the sprinkling of the soul with the blood of Christ: our water baptism and our spiritual baptism. The one is for all the children of the church; the other, the spiritual, is realized only in God's elect, through faith. You may have the one with all it entails in the way of admonition and obligation ,and not the other. These two must not be confused or identified, lest we deceive ourselves into believing that merely because we have the sign we also have the thing signified. Such deception may well mean, that one is actually on the road to hell while he makes himself believe that because he is baptized all is well. Though baptized, you still must make sure that you have the answer to the question: do I also have the reality? Am I also partaker of that for which the outward sacrament stands?

What is that deeper reality? What does our water baptism stand for? What happens when one is *really* baptized?

The first and main answer to this question is: our true, spiritual baptism is THE ENTERING INTO THE COVENANT OF GOD. That's what our baptism stands for. That this is the heart of the matter is clearly indicated by our Baptism Form, which begins: "The principal parts of the doctrine of holy baptism are these three: First, that we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot ENTER INTO THE KINGDOM OF GOD, except we are born again. This, the dipping in, or sprinkling with water teaches us." I say, this is the main answer. There are various aspects of this same matter. When you enter INTO something you also go OUT OF something, and you also pass THROUGH something. Together these constitute one act. Passing out of one room, going through a door, and entering into another room are three aspects of one thing. Thus it is with our baptism. You may ask: HOW do I enter into the covenant of God? The answer is: only through Christ, Who is the door. You may also ask: WHENCE do I enter into God's covenant? The answer is: out of the world of sin and death wherein we lie by nature. Even so, the end of it all is this: baptism as the spiritual reality is our ENTERING INTO THE COVENANT OF GOD. We pass OUT OF the world of sin and death THROUGH Christ, INTO God's covenant. And only then are we truly baptized when this has been realized in our hearts by the grace of God. In other words, baptism does reveal us, distinguish us as having entered into the covenant of God.

What is meant by the covenant? We shall not concern ourselves

with the legion of false answers that are given in answer to this question. The covenant is the concrete relation of friendship and spiritual fellowship which God establishes between Himself and His people in Jesus Christ. To my mind, nothing on earth represents the idea of the covenant more beautifully than does the home. Home, yours and mine, speaks of fellowship, friendship, love. There we dwell with those who are nearest and dearest to us. Together we sit around one family table, gather around one hearth, eat and drink, walk and talk, laugh and play. In the home you can take off your shoes and act yourself. There you have a covenant life on earth. Covenant life is family life, home life. Likewise, God's covenant with man is essentially the relation of friendship between Him and His people. It is the family life that the Most High establishes with His own. It is this: that the eternal God will be our Friend and we may be His friends: He will be our Father and we may be His children: He will walk and talk with us and we may walk and talk with Him; the great, eternal God will condescend to receive us into everlasting fellowship with Himself: we may sit together around God's table and gather around His heavenly hearth. That is the idea of the covenant. And that is the heart of our salvation, the highest blessedness for the creature, the end of all God does in the way of redemption for His people.

Baptism is the sacrament that signifies our ENTERING INTO that covenant by the irresistible grace of God. It visibly represents and guarantees that sure work of God, whereby the lost sinner is delivered and separated from the world and sin, incorporated into Jesus Christ ,in Whom we have both forgiveness and spiritual renewal, and thus received into God's covenant.

That sure work of God, spiritual baptism, is intended for and accomplished in the elect only. That stands to reason. Baptism does not signify some definite promise: nor is it some kind of an offer of salvation to all the baptized: but it represents the sure work of salvation. Therefore the thing signified is for the elect only. Baptism does not preach: I *want* to establish My covenant with you: I *want* to be your God; I *desire* to wash away your sins and renew you, if you also desire this and permit Me to perform this work in you. It preaches, promises, pledges, in the Name of the Lord: I WILL establish My Covenant with you, I WILL be your God, I WILL wash away your sins and renew you, and I WILL make you want this and cause you to embrace my promises by a living faith.

However, the SIGN of baptism

is administered to all the children of the church. That is the will of God. Therefore we all are baptized. And this baptism has for us all a tremendous significance. It burdens us with tremendous responsibilities. It implies that we all wear the uniform of God's covenant and as such are distinguished, historically, from the children of this world. That uniform declares that you are children of God's covenant. It testifies that you belong to the party of God, that you are children of God and members of His family, and that you dwell with Him and He with you. Whether or not these things are really true (that is a question of faith in Christ), but that is what your baptism preaches to the world and to the church. How unspeakably terrible if your life testifies the very opposite; if you wear the uniform of God's covenant but actually love and serve the world; if your baptism distinguishes you as a child of light and your life reveals you as a child of darkness. Surely, your baptism comes to you with the mighty calling: Serve the Lord and live as a child of God. Live worthy of the uniform you are wearing. If you don't you will be beaten with double stripes. To be sure, the lot of all the ungodly in hell will be terrible, but—for traitors it will be doubly so. And a traitor you are of the worst kind, if you deny your baptism by a life that is ungodly. Walk as children of God, inquire in all sincerity after the will of your God, and you have the promise of life and glory, now in principle, and presently in perfection, when the tabernacle of God will be with us forever.

From The Editor's Desk. . .

Campaign Results

Our campaign for new subscriptions to Beacon Lights resulted in the addition of 76 new subscribers. Some young people, especially in Fuller Ave., really brought them in. Kay Borduin is responsible for 10 of these new subscriptions, Barbara Bylsma 7, Tony Vanden Berg 6, Marv Koerner 5, and many others obtained 2 or 3 names. Our smaller churches also all responded very well to our campaign. South Holland reports that all but two of their families receive Beacon Lights.

Although Beacon Lights Week is over, our campaign is not! We haven't reached our goal! We are going to keep on working until we get those 1000 subscriptions. You are too, aren't you?

* * * *

Concerning a Recent Editorial

Say, don't you people read Beacon

Lights? Or don't you care to make friends with our Dutch cousins? Of course you do both, so it must be you just forgot. In the March issue of Beacon Lights our editor wrote that Rev. J. Van Weelden of Sioux Center, Iowa had received a number of requests from young people in the Netherlands who wished to correspond with you, that is if you are in the age group of eighteen to thirty. What everyone expected you to do was to sit right down and write Rev. Van Weelden for the name of one or two of these people with whom to correspond. But apparently you didn't, because last week we received this note from Rev. Van Weelden:

> "Place a little notice in the next Beacon Lights that I have more than a hundred letters from the young people of the Liberated Churches who want pen-pals. They have showered me with them, no, "cloud-bursted" me. Very interestingly written are some of them!"

Wouldn't you like a pen-pal in the Netherlands? Write to Rev. J. Van Weelden, Box 96, Sioux Center, Iowa.

* * * *

Essay

The essay written by Marian Vander Werff entitled: Searching the Scriptures, was given at the Western Young People's Convention. We thank this organization for its contributions.

Thank You, Rev. Gritters!

We wish to thank Rev. M. Gritters for his faithful work in writing Bible Outlines for Beacon Lights this past season. These Bible Outlines are a great aid to our societies in carrying on their study of the Scriptures. We realize that careful planning and much time and effort is needed in preparing outlines of this type, and we are grateful to Rev. Gritters for his leadership in this respect.

* * * *

Readers

The next issue of Beacon Lights will appear JUNE 20. This issue will be devoted to our past and present Servicemen. No Beacon Lights is published during July and September. The August 20 issue will be centered around the theme of Missions and Missionary Work.

* * * *

Contributors

Editors of the various departments will be informed by the Federation Board regarding their contributions for the summer issues of Beacon Lights.

* * * *

Attention: — Grand Rapids Subscribers!

Due to the resignation of Miss Josie Lanting, a new associate business manager has been appointed. In the future send your dues to Miss Thelma Jonker, 1210 Wealthy St., S. E.

Current Comments

REV. L. DOEZEMA

Bellflower, California

Presidential Nominees:

The time has come probably to make some comment about the presidential campaign which is taking definite shape this spring. Many interesting things have appeared in the news about the campaign, especially with respect to the prospective candidates and comments made in the press. Thus far we have refrained from commenting. At this time when the primaries for the party nominations are under way it seems the time to make some comments.

The readers of Beacon Lights who live in Wisconsin and Nebraska, as we imagine, have been in closer contact with the local enthusiasm that is whipped up in such political campaigns by being in contact with those who had to cast their ballot after listening to the speeches.

When I speak of presidential nominees, however I do not mean to call attention to the party nominations that are taking place and the interesting party conventions that are in the offing this summer. Neither do I wish to comment on the personalities that are in the news . My purpose is to consider the duty of Beacon Lights readers to vote and if they are not of age, at least to form opinions.

First of all, I would say, it is clear that we should not be concerned about party loyalty. We may register our vote under a party name, but it lies in the nature of the Christian's calling in this world not to be ruled by party as over-against principles.

Secondly, we should not consider it the most important factor to make up our mind, to examine the platforms of the parties as they shall be made this summer. Although it is true that we should determine our choice from principles and that it should be the ideal of each party to formulate platforms and adhere to them, such has not been the history of late years. Our United States policy of late is very seldom formed upon the basis of fixed principles. It is rather a pragmatical day by day formulation. Besides, the personalities who are called upon to execute the principles of the party

often do not do so.

Therefore, it seems to me, that the most important factor in choosing our man for the presidency of the United States is the qualities of the man himself and his convictions.

The people in general, apart from those who are seeking their own interests at the expense of the welfare of the country, are looking for a leader, one who will lead them in these most trying times. And this is of world-wide significance when our United States is taking a role of leadership over many countries of the world.

* * * *

Shall We Pray?

Indeed! Shall we pray for a great man to lead us?

We must understand life and know the mind of the Spirit to give an intelligent answer to this most important question. Paul exhorts in 1 Timothy 2:1, 2 "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty." Guido de Bres wrote in the thirty-sixth article of his confession, "It is the bounden duty of every one. . . .to supplicate for them (magestrates, L.D.) in their prayers that God may rule and guide them in all their ways, and that we may lead a tranquil and quiet life in all godliness and gravity."

This deserves more than a passing comment.

Does Paul mean to admonish us to seek earthly peace and a quiet life, to pray for leaders who shall give us that at the expense of justice and truth? Do Paul and Guido de Bres seek to instill into the Church the hope of a peace on earth with justice and truth? A millenium?

It should be evident that a child of Almighty God always leads a quiet and peaceable life in all godliness and honesty by faith. In this connection the apostle Paul and Guido de Bres certainly are referring to the prayers for all classes of people, in order that we may not feel any hatred and class distinction in the Church of Jesus Christ on earth. Especially in the Church must we have peace. If there are magistrates and employers over us and who at the same time are in the church, we can see how important it is that we live in peace together.

Furthermore, it is evident that with respect to any ruler of nations, we can say that the Lord raises up and puts down. With respect to any ruler we may pray that the Lord execute His counsel through them, even when all things teach us that it is for destruction that God has raised one up. Then we shall have peace.

Our Quaking Earth

Mr. C. De Boer — Kalamazoo, Mich.

"God is our refuge and our strength,
A Helper ever near us;
We will not fear tho' earth be moved,
For God is nigh to cheer us.

Although the mountains quake,
And earth's foundations shake,
Though angry billows roar,
And break against the shore,
Our mighty God will hear us."
—Luther.

The superstition of the early Chinese was that earthquakes were caused by the rolling over of a large monster in the bowels of the earth. Many similar erroneous views were current among the heathen nations regarding this great phenomena in nature. Even some of the scientific leaders allowed their imaginations and fears to color their interpretation of natural events. An excerpt from the Royal Society of London in 1752 reads, "Earthquakes generally happen to great cities or towns. . . . the chastening rod is directed where there are inhabitants, the objects of its monition, not to bare cliffs and an uninhabited beach."

The above statement is understandable in the light of the times, for records could be made only of severe earthquakes which happened where people could record them. However, since the Seismograph was invented data has proved that there are approximately 150 severe earthquakes annually, most of which occur under the sea. From 1905 to 1940 only twelve out of 5,000 quakes of the same intensity happened in towns or cities. During the Turkey quake of December 1939, which resulted in the death of 40,000 people, six earthquakes of similar intensity occurred in the depths of the Carribean Sea off the coast of Central America with no apparent damage or destruction.

The Seismograph proves that we live on a quaking earth whose foundations are constantly shaking. Only in a very limited sense are we aware of this fact, for occasionally we read of disastrous quakes which strike populated areas.

As early as 132 A.D. a Chinese mathematician and astronomer, named Tyoko, designed an ingenius instrument called a Seismoscope, which after recording a quake and its direction set off a sounding device. On one occasion no tremors had been felt: nevertheless, the instrument gave evidence of a quake. Several days later a runner brought the news that an earthquake had taken place a considerable distance away at the same time that the

Seismoscope had recorded it. Unfortunately, this instrument was shelved for nearly 18 centuries when the Seismograph was discovered.

The Seismograph is an instrument which records the earth's vibrations. It is a magnifying ear which makes a record of many vibrations inaudible to the human organ of hearing. The bass notes on a piano are only 30-40 vibrations per second while the highest earthquake tremors vibrate only 10 times per second.

It is generally conceded that an earthquake is the result of a shift in a portion of the earth's crust whether it be in the mountains or under the sea. The San Francisco quake of 1906 was considered to be caused by the slip amounting to as high as 22 feet along a front nearly 200 miles bordering the California Coast. This earth crack, along which the slip took place, is known as the San Andreas Fault, and is some 600 miles in length.

How can we identify earthquakes? Each earthquake has a signature just as a person: it is divided into a first and a second name. The first pushes and compresses: consequently, it is called the *compressional quiver* and it travels at the rate of five miles per second, while the second produces a twisting or shocking which is termed the *twist quiver* and is transmitted at the rate of three miles per second. The combination of the two readings is called the signature of the quake.

For what reason are the Jesuits so vitally interested in seismology? In the 16th century two students at the University of Paris were deeply concerned with the idea to extend their knowledge of the Creator. One of these students, Ignatius, founded the order of the Jesuits and clearly expressed his purpose in pursuing this study when he staded, "If you know your Creator it matters little what you don't know, but if you don't know your Creator, then it matters little what you do know."

The student, Francis Xavier, the great Jesuit missionary to China, was confronted with the problem of gaining entrance into China to spread the Gospel. Cognizant of the fact that the pagan Chinese were well versed in mathematics and astronomy, he reasoned that the key to admittance would be a thorough knowledge of these fields. Therefore, he recommended that a group of their men be trained in astronmy, mathematics, and geophysics, in addition to their religious training.

By this means the famous Father Ricci entered Peking, China, in the late 16th century. He was elected President of the Board of Mathematics in China and this important

(cont. on page 28)

BIBLE OUTLINES

REV. M. GRITTERS

Oak Lawn, Illinois

OUTLINE XXVIII

(Judges 20:1-7)

"A Cancer In Israel"

Introduction: "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times", Ps. 12:6. We had better get this text before our minds at once before we approach the shocking and so-called "unrefined" matters with which this scripture deals.

I hope you will read Judges 19 as you prepare yourself for this outline. You will probably say: this chapter is so shocking, so unrefined, so almost uncouth....we better omit it.

Question: If someone should read this chapter and say: it doesn't get us anywhere and it shocks us with its immorality, what is wrong with us when we say that....or is it all right to say that? Remember: neither a cancer, a tumor, nor an ulcer on one's body is a nice thing to look at....BUT....isn't it a reality? And isn't sin REAL?

1. This Is The Crime. (chap. 19 and 20:4, 5, 6).

In dividing this outline so that we can get some sequence into our discussion we have to get before our mind two things. First, that a terrible crime is committed; secondly, that this crime is brought to the attention of all Israel, and Israel is compelled to give advice as to what action shall be taken. In vs. 3 you will notice that all Israel rushes together at the report of the crime, and they have the Levite in their midst. They say to him: tell us, how was this wickedness? He then relates the event. So let us first get some idea of the crime which was committed.

The concubine of a Levite flees from her master and returns to the home of her father in Bethlehem. She might have had good reasons for staging this escape, what do you think?

Note: A Levite is again involved. All the corruption so far centers around Levites. Have you any idea why Scripture traces the corruption just along this line?

The Levite goes to fetch her again. Being thrice delayed by the father-in-law the Levite and his concubine get a late start and night overtakes them. They refuse to lodge in Jebus (or Jerusalem) because it is not of Israel, hence they

lodge in Gibeah of Benjamin. And here a crime takes place, the only duplicate of which we find in Sodom. To appease the Sodomites the Levite gives them his concubine, whom they abuse and leave dead before the house. Then the Levite dismembers her body, sending a piece to each of the twelve tribes, putting them under the threat if they do not take action concerning this horrible crime.

Questions: 1. In 20:5 the Levite says that they forced his concubine....didn't the Levite give his concubine to the Sodomites (19:25) and didn't the Levite spend a quiet night of sleep while the wicked abused his concubine (19:26, 27)? What impression do you get of the Levite? 2. Why do you think the Levite sent her dismembered body throughout the tribes?

2. Speak, Give Your Advice. (vs. 7).

This is what the Levite forces upon Israel. And no doubt it was high time that Israel have its attention called to the fact that there is a cancer in her body. Will you operate on it before it is too late?

Note: In a subsequent outline we will discover how much this operation cost, at least in human lives.

There is evidently a Sodom within the coasts of Israel. That much is plain. It is well that Israel have its attention called to that fact. It is not pleasant to be told you have cancer, but its results cannot be avoided, therefore it is better you become acquainted with the fact. Perhaps restorative measures can be applied.

Note: All Israel will become responsible for this crime except it be avenged. For Israel is one people and the sin of one of its parts is the sin of the whole. There is no king in Israel. But, is there any discipline? Any justice? Any punishment? The Levite evidently wanted vengeance, vut the Lord wanted something else.

Discussion: 1. Why does the Lord have it called to the attention of Israel that there is a Sodom within her? 2. If a public sin be committed in the church, do we all become responsible for it....or what would have to be done if we will escape the corporate responsibility? 3. If there is corruption in our community, are we responsible too except we do something? Is this true even in the nation at large?

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OUTLINE XXIX.

(Judges 20:18-28)

"Israel Slain By The Israelites"

Introduction: Israel is forcibly brought into acquaintance with the Benjamin-crime, and they resolve at once to apply measures of censure. In vs. 13 Israel communicates with Benjamin, asking her to deliver up the culprits for trial. Benjamin refuses, and thereby signifies that she assumes full responsibility for what has happened....and what of it, she stoutly says. It is then that Israel adopts full punitive measures. Israel resolves to go to war against Benjamin, and, if neces-

sary, exterminate a tribe.

But, if in the former outline we learn that there is a cancer in Israel, we now discover that Israel cannot even remove this cancer. Twice the discipline-applying armies of the eleven tribes fall slain before the crime-perpetrating armies of a rebellious Benjamin. The question at once arises: was Israel's method of discipline in itself also a crime?

1. Israel Twice Defeated. (vss. 18-26).

Note: This is not merely a warfare in which the side you would expect to win, loses, but it is an act of God whereby He brings Israel upon her knees in humility, for only when that humility is present will God give success. Discipline must begin in humility otherwise it is merely revenge, and God hath said: vengeance is mine, I will repay.

a. Vs. 18 tells us that Israel was at once ready to war against Benjamin. But before they go they ask counsel of God. They ask: who shall go up first? God's answer is: Judah shall go up first.

Note: God does say: go up, but God does not say everything that is in His mind. Had God finished the sentence it would have read this way: Go up, but if you go up this way you will fall slain. Instead of God finishing the sentence with several spoken words, God will let the subsequent events finish the sentence.

b. Taking this answer of the Lord as sufficient evidence that God will go with them (which He will not) they go to war against Benjamin. But, alas, twenty-two thousand of her men are slain, and Israel returns, smitten and greatly bewildered.

Discuss: 1. What mistake does Israel make (in vs. 18) when she asks counsel of the Lord? 2. Someone would say: the Lord deceived Israel by telling them Judah should go up first instead of telling them not to go up at all while in this frame of mind....what do you think? 3. Israel had good intentions, but erred in carrying them out. Is that true, or weren't the intentions good either?

c. Once again Israel mobilizes for war, and again they ask counsel of the Lord (vs. 23). Notice however the difference between the request in vs. 18 and that recorded in vs. 23. What difference do you notice? At least there seems to be some change in their tone of voice. Once again the Lord tells them to go up against Benjamin. But Israel is smitten once more, and after losing another eighteen thousand men, they return home sorely discouraged.

Discuss: Forty thousand men have now been slain, WHY? In the slaying of the forty thousand God gives forth a revelation concerning Himself. Someone would say: God could have revealed Himself and saved the forty thousand lives, now it required the forty thousand lives (and afterwhile still more) to give forth this revelation. Why?

2. Israel Assured of Victory, vs. 26-28.

In vss. 26, 27, 28 what difference do you notice in Israel's approach to God? And in vs. 28 the Lord makes a promise. He had not done this before. Now Israel has the whole Word of God. The Promise is to the humble, and they are ready to effect discipline.

OUTLINE XXX

(Judges 21:1-7)

"A Tribe Lacking In Israel"

Introduction: When Israel had properly humbled itself there comes to them the promise in vs. 28 that when they go up against Benjamin God will deliver them into their hands. With this promise before them they get ready to go up as the Lord had said. But Israel does not merely go up. Israel uses strategy. They arrange an ambush, deceive the Benjamites, luring them out of the city at which time the ambush springs upon them from the rear. Benjamin is surrounded and almost annihilated.

Now the children of Israel come together in the house of God and they complain that there is a tribe missing in Israel. What used to be twelve has become eleven.

1. **Israel Congregates Before the Lord.** (vss. 1-4).

a. A few outlines back we spoke of there being a cancer in Israel. Now the operation (of discipline) has been performed. But what a price. Read the two chapters and count the thousands of lives which were taken. The record tells us definitely of 65,000. Add to it the men of Jabesh Gilead (vs. 10) and the number of slain will surely total 70,000. And that number is more than the equivalent of a large tribe in Israel. A tribe has been cut off. Benjamin has nearly been exterminated.

Questions: 1. In vs. 3 Israel asks: Why is this come to pass? (Israel knows that this has come as a consequence of sin, but why ask this question?) What answer would YOU give to that question? 2. It is sometimes said that a life didn't mean much in those days. What would you say is the purpose of God with respect to these thousands of lives? 3. If we prune a tree, of what use were the branches which we pruned off?

b. When Israel appears before the Lord they lift up their voices and weep, and they repent them for Benjamin their brother. The question at once arises: are they sorry now that they almost exterminated Benjamin, thus admitting that they have made a mistake...have they been rash? If not, why repent.

Note: To understand this you must read, in the back of your Psalter, under discipline, the Form of Excommunication. Notice how the prayer starts: Read it, it's a beautiful expression of deep humility. Those who do the excommunicating feel that they deserve the sorrow which is caused thereby, and they confess that if God should deal with them after their deserts they too should be cut off.

Question: If someone in the church falls under discipline and we do not weep nor repent....what is wrong with us?

2. **Israel Seeks to Restore Benjamin.** (vss. 5-6).

There was no king in Israel, and they did what seems to us senseless and rash things. Strange, almost silly was their method of providing wives for the 600 which were left of Benjamin. This resulted too from the oath which they had

made. But what I believe we should see is that down deep, below all this confusion at which we have been looking, down deep there is a unity, a bond, a tie which still unites the twelve tribes in a bond of love. And that bond is the Spirit of Christ. It is that Spirit which makes a Unity in the twelve tribes, the church.

God's Covenant stands, despite the storms of iniquity and the destruction of judgment. Christ is present in Israel and the Body is knit together in Him. All this, in spite of the fact that the book of Judges closes with the painful reminder that there was no king in Israel and each did what he pleased. Christ loves His Church, God dwells among them and keeps them, bringing them through storms and judgments unto the Rest which He had promised them in Christ.

(END OF JUDGES).

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THE BOOK OF RUTH

OUTLINE XXXI

(Ruth 1:8-18)

"From Moab To Bethlehem"

"From Moab to Bethlehem"

Let's fill out the year studying the book of Ruth. It is really a continuation of or a variation of the book of Judges.

Time of the Book: during the Judges, perhaps during the time of Samson.

Occasion: A man, his wife and their two sons leave Judah and go to take up residence in Moab, chiefly because of a famine in Israel.

Characters: The man and the two sons quickly pass out of the picture, leaving us Naomi, Orpah and Ruth. Orpah falls away and the book centers around Naomi and Ruth, chiefly around Ruth.

Purpose of the Book: If in the book of Judges we almost lose our way in judgment and iniquity, in this book we see the Lord building the highway down which Christ will come into His Temple. The triumphal entry is being made ready. For out of Moab God fetches material to build His Church.

1. **Ruth, Naomi and Orpah.** (vss. 8-14).

After a stay of many years in Moab, Naomi hears that the Lord has visited Israel again in giving them bread. So she decides to return.

Discussion: Is it a bread question with Naomi? If it is isn't this very carnal? Or do you suppose that Naomi feels that God had forsaken Israel because of her iniquity, but now that there is bread there again she accepts it as a sign that God has returned to Israel, and therefore she also wants to return?

On their way to Canaan Naomi confronts her daughters with the words: "go, return to Moab". She tells them to find for themselves a husband and find rest for themselves.

Observe: It seems rather strange that she could tell them to return to heathendom, and find rest there. How could anyone find rest apart from God?

Question: What kind of missionary work is it to tell people to return to Moab? Or wasn't she telling them that?

Opinion: Naomi is not urging them to return to Moab, she is notifying them that crossing the border involves them in a complete break with Moab. She asks them as it were: do you love God SO much that your home, your country, your gods and even the possibility of finding a husband becomes a minor consideration?

Orpah kisses Naomi and testifies that although she loves Naomi (as a mother-in-law) she does not love Naomi's God. She returns to her gods. But Ruth loves Naomi, above all because she loves Naomi's God.

Note: Naomi must have acquainted her daughters with God while she tarried with them in Moab.

2. Ruth Follows Naomi. (vss. 14-18).

Ruth rises up before us as an example of what the grace of God can do, and how that grace of God operates, even outside of the camp of national Israel. Ruth has faith in the God with whom Naomi acquainted her. Faith cometh by hearing. Ruth heard the Gospel from Naomi's lips and God giveth grace to whom He will. Tremendous sovereignty ....Orpah returns to her gods. Ruth follows Naomi toward Canaan....and to glory.

Ruth confesses God and identifies herself with the people of God, vowing that until her death, yea in death, she shall be with the people of God.

Questions: 1. If Orpah returned, why did she go along at all? 2. That Ruth wants to die and be buried with Naomi, is that superstition, or what? 3. How do you account for such a firm determination in a Moabitish woman? 4. Does life today confront us with a "Ruth's decision"? How?

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OUTLINE XXXII

(Ruth 2:4-17)

"Ruth, In Boaz' Field"

Introduction: How great are the ways of the Lord. Herself entirely ignorant of what the Lord has in mind, and entirely ignorant of what the Lord is about to do, Ruth "happens" (vs. 3) to get into contact with Boaz. And it is through Boaz that she enters into the congregation of Israel, and also becomes mother of our Lord according to the flesh. The need for something to eat, and her kindness to her mother in law forces her to the field, but it is the Hand of the Builder of His Church that directs her to the field of Boaz.

Ruth Among the Gleaners in Boaz' Field. (vss. 4-7).

Ruth was not ashamed to act her part as beggar and thus take her place among the poor in Israel. She went to gather food for Naomi and herself. And this

brings her to the attention of Boaz.

In vs. 4 we get a glimpse into the practical life of Boaz. The first acquaintance with him is while he is out in the field among his laborers. Note: Here you have labor relationships which are rooted in the fear of God. If such fear of God were in our hearts, all our labor troubles would be ended don't you think? But in our world, by and large, this fear of God is not present. So we have the situations which we have today.

Question: Is that the most we can do or need to do, bewail the fact that there is no fear of God in our labor relations?

Boaz discovers Ruth's presence among the gleaners and the overseer in Boaz' field makes known Ruth's identity and explains how come she is here.

2. Boaz Meets Ruth. (vss. 8-14).

Notice how the hand of the Lord brings them together, she from distant Moab, he from Bethlehem; she from Chemosh and heathendom, he from the tribe of Judah. Only remember that Boaz already has heard about her as a saint, a virtuous woman, loving the Lord and beloved of the Lord.

Note: The Marriage Form expresses that the hand of God brings to every man his wife. Surely you see that hand of the Lord here at present.

Questions: 1. That God brought them together was not merely the union of two lives, its purpose lay much deeper. Why does God bring saints together today in the man-wife relationship? In other words, what is the high purpose of marriage? 2. That Ruth met Boaz, a saintly man, was that "accidental"? That is, do you think Ruth would have been attracted to or been attracted by any than a righteous person? 3. What does it mean to "marry in the Lord", and how does this control our choice of mates?

Boaz meets Ruth and speaks friendly to her. In vss. 10-13 you have glimpses into the life of a virtuous woman (Ruth 3:11). Remember that Ruth's dealing with Boaz is not only personal, or material, but spiritual. And it is through that marriage that Ruth will be ingrafted into the covenant tree. Therefore in vs. 10 she speaks of "finding grace in the eyes of Boaz", that was to her the same as finding grace in the eyes of the Lord, i.e., to be allowed entrance into Israel. The Law would not let a Moabite into the Camp. But here the handwriting of ordinances (Coll. 2:14) is already being blotted out.

Boaz gives her full liberty to glean in his field, and the Lord hastens to fulfill His work at the hands of His servants.

(END).

OMNISCIENCE

If I the wings of morning take
To some remotest land,
Still I shall be upheld by thee,
And guided by Thy hand.

Book Reviews

GO QUICKLY AND TELL. . . .
by Dorothy Dykhuizen

Publisher: Wm. B. Eerdman's Publ. Co.,

Price: $2.50.

This book presents the mission work of the Christian Reformed Church among the Navajo Indians in sunny New Mexico. Throughout the pages of this book are colorful descriptions of the unique beauty of nature in this state. The author seeks to introduce to the reader the Indians themselves and describes some of their habits and customs, their peculiar characteristics and personality traits; their pagan beliefs and rituals. She does this to stir up in the reader a deeper interest in the things that are being done among the Indians in answer to the Lord's command: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The book is divided into four parts. The first part deals with the work of the missionaries as they travel from camp to camp and work with the Indians in their homes and at their work. The second deals with the work in the boarding school on the mission grounds at Rehoboth Mission. The third deals with activities at the mission hospital at Rehoboth, and the fourth deals with the reward of mission work and the attitude of the mission worker toward his work.

The author uses a simple but interesting style of writing. Her sincerity and personal interest in the people and work about which she is writing is evident in every chapter. For several years she has taught the beginners and first grade classes in the Rehoboth Mission School located near Gallup, New Mexico. And her accounts of the experiences she has with the little Indian children who are experiencing life the white man's way for the first time are very touching as well as amusing.

This book can be of spiritual worth to the reader as well as an interesting pastime. Christ is presented as the difference that exists between Christianity and Navajo heathendom. He is the difference between light and darkness, truth and error, joy and fear, life and death. (p. 66). The impotence of man's best

efforts without the blessing of God to apply and reveal His Word through the working of the Holy Spirit (p. 72) is felt by each worker in his labors with the Navajo. The Christian's responsibility is to preach and teach and pray; it is God's work to change the hearts and compel the people to believe. The mission worker's concern is not: "Do we see enough results from our labors, but are we faithful in bringing the Word?" (p. 220).

I feel that this book can be recommended to our young people as good and interesting reading material.

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PRESSING ON. . . .
by Dr. Lee S. Huizenga

Publisher: Wm. B. Eerdmans Publ. Co.

Price: $1.00

This book is a spiritual autobiography written at the request of the publisher, to be a part of a volume of such material. The volume did not materialize, but this autobiography has been published because of its interesting and valuable content and because of the appropriateness of its publication at a time when its author, Dr. Lee S. Huizenga, had recently been released from this life of suffering by death in a concentration camp.

Dr. Huizenga does not give the story of his life in this short biographical sketch. He treats only one phase of his life—the spiritual events he has experienced and the spiritual progress he has attained.

He tells how he was prepared to set sail on life's troubled sea by being born into a Christian home and how circumstances in his early life shaped his character and his life. He gives beautiful character sketches of the two women who greatly influenced him in his Christian life—his mother and his wife.

He tells of the storms he has weathered—the crises which came into his spiritual life. At the time each crisis occurred he did not always catch its meaning, but time helped bring out many of the why's and wherefore's and put each crisis in its proper perspective.

He tells also of the parts he has reached in his sails on life's sea. There is the call to Christian service; there is his prayer life; there is the Church of which his denomination is a part; and there is the Word of God. His frequent calling at these ports has had great influence in his life.

The reading of this book leaves one quiet and thoughtful. One feels that he has been admitted into the secret chamber and has had a glimpse of the inner life of a man of God whose humble prayer was that God would use his life for His glory and service. I feel that this book is to be highly valued as an addition to a Christian's library.

Here, now, on earth, some glimpse is giv'n,
Of joys which wait us thru' the of heav'n.

SOCIETY ACTIVITIES

REPORT OF WESTERN LEAGUE MASS MEETING

March 5 marked the date of the Mass-meeting of the Western League of Young Peoples' Societies held in the Protestant Reformed Church at Hull, Iowa.

The afternoon meeting was opened by a song-service and prayer by Rev. J. Blankespoor. A vocal solo was given by Christine Broek and Nelvina De Vos from the Sioux Center Society. An essay entitled "Search the Scriptures" was given by Marian Vande Werff from Hull's Society.

Rev. J. Van Weelden conducted a Bible Quiz in which all of us could take part. It was interesting to see how many questions we could answer correctly. Danny Snyders from the Edgerton society gave an essay about their society.

Rev. Cammenga, Rev. Blankespoor, Rev. Van Weelden, and Mr. Huisken (vice president of the Edgerton society) took part in a round-table discussion. The topic of this discussion was "Choosing a Vocation". At this time several young people took part in an extemporaneous program. This was the end of the afternoon meeting which was closed with prayer by Mr. Huisken.

A delicious banquet was served by some of Hull's young married ladies. The dining room was attractively decorated with blue and white streamers along the walls and blue and white stars extending from the ceiling. The evening meeting which immediately followed the banquet was opened by singing a few songs and prayer by Rev. Van Weelden. Hull's male quartet, consisting of C. Steinstra, R. Brunsting, G. Steinstra and A. Vis then favored us with a number. Ida Vande Brink from Sioux Center society gave an appropriate essay entitled "The Times in which we Live."

Then followed Rev. Blankespoor's address. The topic of his inspirational address was "The Battle of Faith." A vocal duet was then sung by two members of Doon's society, Margie Stellinga and Corynna Lems. The last number was a debate. The topic of the debate was "Resolved. That we should have a Youth Recreation Center of our own." Those on the affirmative side were Marian Vande Werff and Mr. Huisken. Those on the negative side were Sidney Camminga and C. Steinstra. Miss Vande Werff and Mr. Huisken were substitutes, but, nevertheless, both did a good job of debating. An interesting discussion by the group followed. The meeting was closed by singing and prayer by Rev. Blankespoor.

The number attending these meetings was not as large as expected due to weather conditions. We hope that a greater number will be present at our meeting next year, the Lord willing. I am sure that all those attending these meetings were spiritually benefited.

Searching The Scriptures

Marian Vander Werff— Hull, Iowa

A statement is made in the Word of God concerning the people of Berea which we ought not consider lightly and merely pass by. When Paul preached to them about the Christ recorded in the Old Testament, they received the word with readiness of mind, and searched the Scriptures daily, whether those things were so (Acts 17:11).

Can that be applied to you also? Do you study the Word of God diligently to see whether that Word and that only has been preached to you each Sunday, in catechism and in society? Or do you believe that these things are true merely because it comes from the minister or elder? Take heed! Let us be learned for whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom. 15:4).

However, we must not hear and search the Word of God only to criticize but to be edified, instructed, comforted, and admonished. Therefore, we should search the Scriptures that we too have that zeal and desire for the truth, that having heard it, we look and turn to the Word of God, for a richer and deeper insight.

But then let us each examine ourselves. We are living in a fast-moving world. We have become victims of time. No leisure time to study Scripture; no time in the morning, no time in the afternoon a little time at supper for a hasty reading, and no time after supper. No matter how weary we may be, we are always yet eager to attend to other matters. We are ready for things which to a great extent satisfy the flesh rather than the spirit and so ready to find excuses when it comes to searching the Scriptures and being busy with spiritual things.

What do we do when we are prevented from attending church services, catechism, or societies? Do we study Scripture only when in society or in the course of preparing for society? Or maybe we don't even prepare ourselves! One of the nicest and most profitable ways to search the Word of God is in our Society. Our societies are of great value and are not to be taken lightly or despised merely because they are not compulsory.

What are the values of these societies? We must bear in mind that the value of a thing is not to be determined by the price a man puts on it. The value is far beyond the price man places upon them. Our societies serve us in a special way; their value does not lie in the fact that they give us something to do. This special way is that they serve to increase our spiritual knowledge. That knowledge in turn serves to strengthen our faith and to increase our hope for the realization of God's promises to us. As we search and behold His marvelous works performed through Christ, our faith and confidence grows. When we behold his unwavering faithfulness to His covenant, by His grace and the work of His Spirit He blesses that search unto our hearts. We begin to look, to long, and hope for the day when all shall be realized. Do you ever long for this

earthly life to end? To see the full realization of God's promises? Or do you rather live on in these joys and pleasures of this earth? The more we search the Scriptures and delve a little more deeply into the meaning and significance of these things promised, the more intensely the new man will begin to yearn for the things that have been promised. This, of course, is not due simply to our searching but it is God who blesses it unto our hearts. Let us then strive to take an active part in every meeting and not find empty places in our midst. Societies are a wonderful means to this end. Let us remember these things in our prayer for this is the Lord's work and not ours.

AFTER RECESS ARTICLES:

Signs Of The Times

Angeline Mesman — South Holland, Ill.

Heresy in Doctrine:

The Lord has prophecied in his word that the heresies would come, as we read in Mark 13:22, "For there shall arise false Christs and false prophets and shall show signs and wonders, that they may lead astray, if possible, the elect". In II Peter 2:1 we read, "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the master that bought them, bringing upon themselves destruction."

And certainly we see on every side that these prophecies are being fulfilled. In general, we can hear by listening to the radio that the so-called preachers do not bring the full counsel of God. They never say anything about the fact that Jesus died for the elect only. They are silent about the great works of God. They all stress man's salvation instead of the glory of God. They all preach in varying degree the lie that man can do something in his own salvation. And they all, also in varying degree deny the absolute depravity of man. In particular, the very orthodox churches are full of heresy, even the so-called purest among them. Think of the fight we had in 1924! All the churches except our own, as far as I know believe in common grace. And all soft-peddle eternal predestination. Some speak some times in a half-hearted way, about election, but they hate the very idea about reprobation. They deny the depraved state of man, when they teach that God desires the salvation of all that hear the Word. All in all we may say that all churches reveal the signs of the times in that they begin to corrupt sound doctrine. People begin to hate the very idea of doctrinal preaching.

* * * *

Worldlimindedness in the Church:

The Lord also prophecied that this would come. In II Timothy 3:1-5, we

read, "That in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful and unholy. Without natural affection, truce-breakers, false accusers, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." And in Matt. 24:12 it says, "Because iniquity shall abound the love of many shall wax cold."

And certainly we can see that these words of Scripture are being fulfilled in the church. For example, more and more people of the Church of Christ go to movies. Yes, even some parents go. Young people are becoming increasingly disobedient to their parents. They refuse to study their catechism lesson and stay away from young people's society and sometimes even from church on Sundays. Also, there is more emphasis on sports and pleasures in all circles in the churches.

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Conclusion:

These two signs show that Jesus is coming quickly. There is more and more a falling away from the truth in the generations of the people of God. No, the individual child of God shall never fall away from faith. That would be impossible. But in the generations we do see the falling away. The children will not walk in the ways of the fathers. But in all, the child of God has comfort to know that the more those signs of the times are revealed, the sooner the Lord will come to usher in His glorious Kingdom when God shall be all and in all.

Singing His Praises

Audrey Flikkema — Manhattan, Mont.

With grateful heart my thanks I bring
Before the great Thy praise I sing;
I worship in Thy holy place,
And praise Thee for Thy truth and grace;
For truth and grace together shine
In Thy most Holy Word Divine.

In the Psalms we hear the abiding, eternal, fundamental note of the pious heart resounding. When paging through the Psalter and reading the words to some of the various songs, one notices how completely they meet the requirements of praise, exalting God in His Being and work, and containing confessions of our unworthiness, our faith, our gratitude and our needs.

Realizing this, I often wonder, when I hear our congregations sing, if those singing realize what the words they are singing express. I think any of us will readily confess that our minds and hearts are often far removed from what we are singing and this certainly detracts from making this part of our divine worship what it should be.

Congregational singing is a very beautiful part of our worship and also very important. It is a most wonderful way

for those who dwell in brotherhood and who confess one Lord, thus in unity to express their gratitude. To lift up their voices in singing, proclaiming His praises for all his love.

Singing which comes forth from the heart, expressing its feelings in all sincerity, is so much more beautiful than any song which is sung for mere entertainment. The congregation's part in our worship would be greatly improved if its members would bear this in mind. I'm sure that would help to make the singing inspiring and uplifting and full of zeal, making us realize the blessedness of the communion of saints.

Nor only in our congregational singing do we find this detraction, but especially in our Society meetings is this often evident. Not only do we sing listlessly there, but oftentimes those sitting in the back rows are whispering or laughing, which certainly does not show respect on their part. We should remember that these songs are sung in God's presence and should be sung to His praise and to His glory. Often times they are prayers and should be sung as such, for those that worship Him must worship Him in spirit and in truth.

Then too, we as young people should sing with a desire to learn to sing these songs properly, thus to aid in our congregational singing. Young people can usually sing with more enthusiasm, which would also help to keep our congregational singing from lagging. Therefore let us remember that our Psalms are praises to God and to Him alone.

"Ye who His temple throng,
Jehovah's praise prolong:
New anthems raise.
Ye saints, with joy declare,
Your makers loving care,
And let the children there
Joy in their King.
Ye saints, your joy proclaim,
And glory in the name,
Of God above;
And when the daylight dies,
Ere sleep shall close your eyes,
Let praise to God arise,
For all His love."

Our Quaking Earth

(Cont. from page 14)

office was held by succeeding Jesuits for the next century.

In the later part of the 19th century a branch of geophysics pertaining to the study of earthquakes was established. As a matter of routine it was offered in the Catholic Colleges and Universities of North America, thus resulting in the Jesuit Seismological Association. Much credit should be given to them for their scientific investigation and study of earthquakes. Their philosophy can be summarized in the words of Joseph Lynch, "By encouraging men to learn the laws of nature, one can lead men to a knowledge of the Author of those laws, which is the purpose for which the Jesuits were founded."

The Just Shall Live

Albert Heemstra — Grand Rapids, Mich.

As children of parents who are Protestant Reformed; children who are born in the covenant and brought up in the fear of the Lord: we are youth. Maturing in this fast-moving twentieth century paced by magnificent and revolutionary developments in the fields of science and industry: we are youth. Busy in formulating a concept of ethical and social mores in a world replete with philosophical tenets and moral credos: we are youth. And so, where away, my friends?

As covenant youth we are potential. In the covenant we possess a rich spiritual heritage embracing all the precepts requisite to a full and productive career as men and women of this century. We have a covenant with Him who created all the complexities of this great mystery universe and who has integrated them to function perfectly. It follows that the effective utilization of this treasure lies in its development through prudent evaluation and appropriation on our part.

The root factor in the covenant is the promise. Here is no mere primogeniture but a true pledge filled with meaning and intent for youth. Within the framework of this covenant we began our lives. The study and assimilation of its content, as we grow, leads to the highest ground of discernment in dealing with all the contingencies to be met on the road of life. The knowledge we acquire of Him who instituted this covenant will cause us to tremble before His majestic power and love. Through the work of His Spirit we assume our covenant obligations and see realization of its promise: God becomes our God and we live for Him.

Thus our future is made sure. We know where life will lead. By definition the word "just" means right and exact. Having given this aspect of our inheritance first consideration we have grasped the just basis upon which to develop all the remaining potentialities within ourselves. Our credo then is just. Our concept of life is just. We are Just and live. We are Just and Live by our Faith.

— DONATIONS —

Beacon Lights Fund

Fuller Ave. Holland Ladies Soc.	$10.00
Hudsonville Mass Meeting	21.95
John Flikkema (G. R.)	3.00
Young People Soc. (Hull, Iowa)	10.00
A Friend (Creston)	1.50

YOUNG MEN AND WOMEN

attend the

8th Annual

Young People's Convention

August 17, 18, 19

Holland, Michigan

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.

The following question was received for this department:

> What should be my attitude as a Protestant Reformed person over against the unsaved with whom I come in daily contact? Should I be a soul-winner? I do not use the term "soul-winner" in the sense that I can actually win souls for Christ, but rather that God may use me as a means in His hand, if it be His will, to lead unsaved souls to Him. Shouldn't I, as a child of God, have a burning desire in my heart to see the salvation of others, and a love for them that would compel me to speak to them about my Saviour? If so, then could you give me some definite ways to go about doing this. How can I approach an unsaved person and tell him about Christ? If this is not my calling as a Christian, why not?

There is a certain sentiment expressed in this question which I can truly appreciate. Questions of this nature are not asked very often in our circles. This is also due to the fact that we are afraid of the Arminian idea of "soul-winning". But the question itself excludes this idea already. The sentiment expressed in the question is that of love to the neighbour and genuine concern about the eternal welfare of others, especially of those with whom we come into daily contact. Perhaps some of you never gave it a thought to be concerned about the salvation of others, of those that work with us in the shop, the office, in the field, etc. Daily we come together, talk to each other, work at the same bench, have a certain amount of fellowship together, etc. And we believe and confess that we are children of God and that those with whom we associate are not. That is plain from their actions, their speech, their attitude toward the Church, christianity, God, Christ. Are we better than they? Why do we serve and love God and confess to be children of God, saved by the precious blood of Christ? Certainly not because we are better than others. We confess that what we are, we are by the grace of God. And we also know very well that the unbelieving party that is next to us, works with us, associates with us, with whom we are often on friendly terms, does not love the Lord, is not interested in things spiritual. Besides, we also know that no man can come unto Christ except the Father draw him. However, does the foregoing imply that we take all these things as a cold, matter of fact? After all is it not

true that the opposite of being saved is unsaved, the opposite of future glory is eternal pain and misery, that the opposite of heaven is hell?. And doesn't that concern us? Do we never think about this? It would not at all be amiss if, as a rule, we were a little more concerned about the eternal welfare of others.

But now the question proper. First, it is possible that God may use me as a means to lead others to Christ? Yes, no question about it. Our Heidelberg Catechism also refers to this in Lord's Day 32. Naturally, we are never anything else but means in God's hand. On the other hand it may be, and it is just as well true, that through our godly walk and conversation others are hardened in their way of sin and become more pronounced enemies of God and His Christ.

"Shouldn't I, as a child of God, have a burning desire in my heart to see the salvation of others, and a love for them that would compel me to speak to them about my Saviour?" Yes, as long as you do not become Arminian (and that's what you don't want to be). It seems to me the question comes down to this: "How must I walk in the midst of my daily associates? Are there any directives?" I believe one can not give a definite, detailed answer to this question which would be applicable in every case. Much depends upon the persons involved, the christian and the non-christian both. We all have different personalities, have different talents, abilities, etc. Some of us have the gift of convincing and persuasive speech. Others are not very fluent in their speech or choice of words. The parties we have to deal with may be rather easy to talk to, or they may be hostile and bitter the moment you bring up the subject of Christ and salvation. There are also instances in which we should not cast pearls before the swine. We must take into consideration the background, training, and intelligence. Many other things are to be taken into consideration in order to be a Jew to the Jews and a Greek to the Greeks.

However, there are some general lines which we can and should follow, and for the rest a lot depends upon personalities, circumstances and the like. But let me mention some of the main principles which are all dominating and some general rules we should follow in our dealings with the 'unsaved' with whom we come in daily contact.

We must at all times let our light shine. And our light is not of us but it is Christ's light through us. When we let our light shine the Father is always glorified, whether that light is despised or appreciated by others. Whether people repent or are hardened in their sin. When we let our light

shine our life is God-centered. And when our life is God-centered we are a sweet savor unto God, both in those that are saved and those that perish.

In close connection with the foregoing: We must walk consistently in the way of sanctification. An unbeliever, and that rightly so, will always stumble over our inconsistencies. If on the one hand we serve Christ but at the same time try to be one with the world, we lack power and we become an offense and a stumbling-block to others and the name of our God is blasphemed on our account.

In the third place, we must manifest in our life that our religion and the fact that we are children of God affords us great peace of heart and mind. We must be happy in the Lord. The unbelievers must be able to hear in our speech and see in our life that we possess something to which they are strangers. They must feel intuitively their own spiritual poverty compared with our spiritual riches.

Again, our walk must always be such that, no matter how supple and amiable we may be otherwise, when it concerns a matter of sacred principles we are immovable. Never compromise with the truth, and never seek to win others for the cause of Christ by a life and walk of compromise and synthesis.

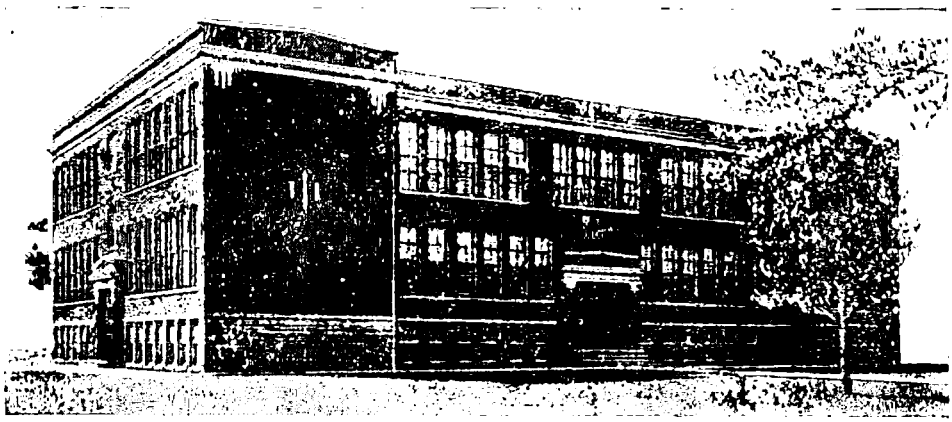
Furthermore, we must be very sincere in our speech, attitude, approach, etc. When Paul declares in Romans 10 verse 1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," he was sincere, genuine, convincing, his heart and soul were in it. He meant what he said. The 'unsaved' must indeed have the conviction that we are genuinely interested in them, that we mean what we say.

Finally, whether we speak to others or whether we don't speak, our walk of life must be an open book, and we must be letters of Christ that can be read by men. Much 'preaching' and lecturing is of no avail at all. That does not exclude an occasional, personal talk at the proper time, in fact, that, too, is included. But, once again, a lot depends upon the persons involved, the occasion, etc. If our Christianity is a living force in our life our testimony is always positive and our works can be seen of men, and that positive testimony is never in vain.

Jesus, Master whom I serve,
Tho' so feebly and so ill,
Strengthen hand and heart
and nerve,
All thy bidding to fulfill.

P. R. Y. P. CONVENTION

August 17, 18, 19



(Holland Christian High School — where the banquet is to be held)

Our Convention is to be held in the beautiful and historic city of Holland, Mich. It was just last year that the city of Holland celebrated its centennial, commemorating the fact that 100 years ago our Reformed Fathers first came to western Michigan, and settled on the shores of Lake Michigan and Black Lake. During this celebration it became evident that the true significance of this historic occasion was either dimmed or entirely lost sight of. Whereas the host society of Holland felt that also our history as Protestant Reformed Churches is in part linked up with this history, we chose as our theme: *The Faith of Our Fathers.* This theme is to be discussed from the point of view of the past, the present, and the future, as *a glorious heritage, a great responsibility,* and *a mighty challenge.*

The committee is putting forth every effort to make this convention a success. Such wholesome entertainment as a pancake breakfast, an outing at Lake Michigan, a hymn-sing in Kollen Park, and a banquet shall be provided for delegates, visitors, and guests. It is the sincere purpose of the committee that above all this convention shall serve to strengthen our faith.

We are living in very serious times. Yet in spite of this fact the world is pleasure-mad. This spirit of the world should not characterize our convention, but rather a spirit of godliness and heavenly-mindedness fitting to covenant young people.

The complete program shall be announced in the near future. All those desiring lodging please inform our secretary:

Miss Marilyn Casemier
40 E. 26th Street,
Holland, Michigan.

Mr. John Zandstra, Jr.
182nd St.
South Holland, Ill.