I will lift up mine eyes unto the hills; from whence cometh my help, my help cometh from the Lord who made heaven and earth.
Ps. 121:1, 2
BEACON LIGHTS

Beacon Lights is published Monthly except July and September.
Entered as Second Class Mail at Grand Rapids, Michigan.

(Subscription Price $1.50 Per Year)

Beacon Lights is published by the Protestant Reformed Young People's Federation, 354 Diamond Ave., S. E., Grand Rapids.

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Appreciation

Mrs. B. Verstrate — Grand Rapids, Mich.

I once read an explanation of the text: "Lord, remember not the sins of my youth", and the author concluded that the sin of youth is the sin of lack of appreciation. Failure to appreciate what God, our parents, teachers, ministers, and associates are doing and have done for us, that is the sin of youth. The author further explained that he had reached that conclusion because failure to appreciate so strikingly reveals the enmity in our hearts against God and man. While in a peculiar sense lack of appreciation is the sin of youth, it is not the sin of youth alone, but very definitely the sin of all mankind. Men work and toil and sacrifice to serve others, as parents do for their children, teachers for their pupils, ministers and elders for their flock, whether they are appreciated or not, but how much easier all this toil becomes if it is appreciated!

In some circles, appreciation has become a hollow-sounding word because men hypocritically pat one another on the shoulder, or flatter with their lips while in their hearts they despise God and the brother. In our circles, we find such flattery abominable and rightly term it vanity. But what about us? Are we careful to appreciate what others about us are doing? Perhaps some would say that it's not necessary to appreciate what men do. At any rate that's a minor concern. Our major aim is to bring all our praise and thanks to God, Who is the author of all things. Let's ask a few concrete questions then? Is it necessary to appreciate what our ministers do for us because in the ultimate sense it is Jesus who is preaching the Word to us? Is it necessary to appreciate the musical talent of some of our members because after all they have received that talent from God, and they did nothing toward receiving it? We can answer that all appreciation of what men do is not only unnecessary, but definitely wrong if appreciation means hypocrisy, or if it means robbing God of His glory. But if appreciation means that we sense keenly and esteem adequately the position, calling and work of others, it becomes a beautiful trait not only, but also a serious obligation of every member of the body of Christ. If we recognize that God accomplishes His work through men, and that He has given to every member His proper gift and place in life, we will and should appreciate whatever each
member is and does. God has so designed us that we need encouragement from one another and appreciation does just that—it encourages, helps and stimulates us in our work. Therefore, the more wholesome our relationship to God is, the more we will appreciate what others are doing. Where appreciation wanes, men's work lags. No wonder then that appreciation has been called the great lubricant of life.

On the other hand, we must never work for appreciation—we may never make that our aim. If we do, we'll never get it, and we begin to complain that we're not appreciated. There is something very pathetic about these chronic complainers of lack of appreciation. They really have an exaggerated notion of themselves, and they certainly are not working for God's glory, but for their own. We must give little thought to whether men appreciate us or not. In the final analysis, it doesn't make a bit of difference what men think of us—the question is, "What does God think of us?" We must be true Christians in all our work. We must do all our work as unto the Lord and not as unto men, each in his own place and according to his own ability. We must be faithful in whatever calling we are engaged. If we are concerned about what God thinks of us, we have His promise that appreciation will come. Sometimes it comes a little in this life already—but if not, why fret about the fact that we're not being valued at our worth. The day is coming when God will say to all who have done their work to His glory—and deeply conscious we will be in that hour of our own unworthiness; we won't be able to believe our ears—will say, "Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many. Enter thou into the joy of thy Lord."

Isn't that appreciation enough?

* * * * *

Hushed was the evening hymn,
The temple courts were dark;
The lamp was burning dim
Before the sacred ark;
When suddenly a voice divine
Rang thro' the silence of the shrine.

The old man, meek and mild,
The priest of Israel, slept;
His watch the temple-child,
The little Levite, kept;
And what from Eli's sense was sealed
The Lord to Hannah's son revealed.

O give me Samuel's ear.
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word,
Like him to answer at Thy call,
And to obey Thee first of all.

O give me Samuel's mind.
A sweet unmurmuring faith;
Obedient and resigned
To Thee in life and death;
That I may read with child-like eyes.
Truths that are hidden from the wise.
HEROES

February is the month in which this nation observes the birthdays of two of its outstanding presidents, namely Washington and Lincoln. Every pupil in school knows the important roles played by these men in the history of the United States; how they led the country when it was in most adverse circumstances in such a manner as to bring the nation successfully through the crisis in which each found it. For their leadership the nation now marks their birthday annually as an occasion to commemorate them as heroes.

It is not our intention at this time to pass on the merits of these heroes or on the value of commemorating their birthdays but it is our desire to point out to you the fact that there are some other heroes very much worthy of our attention. I am speaking of what Scripture calls “heroes of faith”, that roster of heroes listed for us in the eleventh chapter of Hebrews whose outstanding characteristic was faith in God and who through faith achieved many remarkable things in connection with the kingdom of God in the Old Testament era.

This list of heroes is set forth to us as an example for us in the New Testament era. It is important to notice of what sort of stuff these heroes were made. They were not men of the world with garlands of flowers or beautiful military uniforms with many military decorations pinned to their chests. They were not men who were awarded wealth, honor and distinction among men. No, if we were to see these men today, we would see them marked and scourged, stoned, sown asunder, killed by the sword, destitute, afflicted, ill-treated, of whom the world was not worthy, living in caves, wearing rags, wandering from place to place. Cf. Hebrews 11:36-39.

The question arises as to what made these men what they were. Why were they able to do as they did? What faculty did they have that distinguished them from their fellows? To that we answer that they had the vision of the promise of God. They did not receive the promise in their day, Scripture tells us, but they lived in the certainty that in due time the promise of God would indeed come to reality.

In a sense, that is still true in the New Testament era in which you and I find ourselves. The reality of the promise of God is known to us too by faith only. Certainly, the Saviour has come and we know that our salvation is accomplished in Him. But we still live in a world committed to sin and unbelief and it is our calling in that world to live the life of faith.

Heroic living then is the mark of the Christian in the New Testament era.
In generations before us we know of many such heroes. These people of God through the centuries have sought the kingdom of God and its welfare. Many were great leaders in the church; others we know nothing about but heroes all of them are and we ask you if you are willing to take your place in the ranks of these heroes of faith.

—H. G. K.

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NEW STAFF MEMBERS

Miss Lenore LaBotz has been appointed as an assistant editor to fill the vacancy left by Mrs. C. Kregel. Since our editor, Mr. Homer Kuiper, lives in Kalamazoo and Beacon Lights is printed in Grand Rapids, all of the work of getting copy ready for the printer, reading proof and making up pages must be done by the assistant editors.

Miss LaBotz is a student at Calvin College and has assumed some of her duties in connection with Beacon Lights. We look forward to working with her on the staff, and you may look forward to hearing from her occasionally through her editorials.

Seymour Beiboer, amateur photographer, has been appointed to work with Ted Looyenga in dressing up our magazine with visual aids. Many of the pictures of recent mass meetings and our annual conventions were taken by Seymour. The "new face" on each issue of Beacon Lights is primarily Mr. Looyenga's responsibility. But don't be surprised if some time that "new face" takes on a personal look—that means that Seymour has been "taking shots".

In this connection we think it would be interesting to show group pictures of all our societies. Send in a picture of your society with a brief write-up regarding your membership and activities. Which society is going to be first?

—A. R.

* * * * *

"VAN"

We wish to thank Mr. Van Antwerpen for his contribution "The Plan of Redemption". Mr. Van Antwerpen, now living in the Holland Home, is better known to the Fuller Ave. Church young people as "Van" because of his many years of service as "janitor in this church. "Van" was janitor already in the Eastern Ave. Church before 1924 and somehow his life became interwoven into our Church history after that memorable year. He could tell stories regarding '24, or anything else connected with church life, which only a janitor has the opportunity to observe or experience. Van could always be found in the church basement entertaining anyone and everyone who might be waiting for a meeting or a friend. Through the years we learned to love him, and even now, whenever our Young People visit the Holland Home they always look up "Van".

—A. R.
TEACHERS

Have you ever seen a copy of the Course of Study for Christian Schools, prepared by a committee of the National Union of Christian Schools? Surely every Christian school teacher is acquainted with the book and every Calvin student in the Education department will have occasion to use it at one time or another.

Since this book is supposed to give authoritative answers to the questions—What constitutes a Christian school?—and—Wherein does its teachings differ from that of the public school? we decided to study parts of it in our Student-Teacher Club which meets every Thursday evening from 7:30 to 9:30. Each member was furnished with a copy and we began with Section I — “The Philosophy of Christian Education.” We spent five or six sessions on this section, analyzing and criticizing and wondering—wondering why these educators begin a course of study for Christian schools by asking the philosophical question—What is reality? and then giving the answers of the Realist, the Nominalist, the Conceptualist and the Christian, trying to place a Christian philosophy alongside of the other philosophies. Our leaders pointed out that the necessity and calling of the Christian school is based on God and His Covenant. You can find no other justification for it. Why approach the problem of Christian education from the point of view of what Plato and Aristotle and others said about the problem of reality. If we do that we will always have a philosophic basis and never get away from it. Isn’t it much more soundly Christian to have as our basis the Word of God, the Covenant Conception and the whole Historical view of Christian education? If we use this as our starting point we will have something concrete and Christian!

So we as club-members with the assistance and guidance of our leaders are drawing up a set of Principles of Christian Education. However, we would like to enlist the talents and experience of all those who are now teaching! Six-sevenths of our club membership consists of potential educators. Won’t you who are now engaged in educating Christian Covenant youth meet with us and let us benefit from your years of service? I am confident that we are all working for one cause, the best possible Christian instruction. What we need—is to work together!

—A. R.

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CONVENTION NEWS

On page 29 you will find details on latest developments regarding our trip to Montana. This is really news and may be a bit shocking. It was to the board! But they have recovered and are already busy in making new plans for our 1949 Convention.
Christian Living...

REV. R. VELDMAN
Grand Rapids, Mich.

Your Baptism And Christian Living

All of us are baptized. What does this mean? And what, if anything, is the connection between our Christian baptism and Christian Living?

These questions we began to answer some time ago. Since then our attention was diverted to other things, like young people’s conventions, Reformation Day, Thanksgiving Day, Christmas and New Year. We shall continue the important subject of our baptism now. It is not my purpose to enter into a doctrinal discussion of that nature. I want to discuss baptism only in so far as it is related to our Christian life, and I will strive to do so as simply and practically as I know how.

Your baptism, young people, is your uniform. Baptism is a sign and seal of the righteousness which is by faith in Christ. This sign God has ordained for His church in the world. As such it can and does serve as a distinguishing mark, a uniform for the Church. The U. S. Army has a uniform, which distinguishes its wearers from the soldiers of all other countries as well as from civilians and members of the other branches of the service. The U. S. Navy has a uniform for the same purpose. Pilots and nurses, policemen and mailmen, have their uniforms. Thus the church of God in the world has its uniform—baptism. That uniform we wear if we are baptized, and that includes us all.

As such your uniform distinguishes you from the children of the world and of darkness. It proclaims to all the world: I am a member, not of the world, but of the church of God; I am a child of God. Baptism is a sign of the righteousness which is in Christ; hence, of forgiveness and justification, regeneration and sanctification in Christ; hence, of being a believer in Christ and a child of God. Your baptism, therefore, preaches: I am a believer, a Christian! Whether this is actually true or not—whether you are really a believer in Christ or only a fake—whether you ARE a child of God or just a hypocrite—whether you belong to God’s people actually or only in name—whether you are really one of God’s sheep or only a wolf in sheep’s clothing—that is a question of faith, of true, living, active faith in Christ. But, you wear the uniform, and it declares: I am a believer, a child of God, one of
the sheep of His pasture.

It is entirely possible, of course, that the latter is not the case; that in reality you are no Christian, no child of God at all. That is a terrible thing! Then you are baptized. And yet you are not! You have the sign, but not the thing signified! You have the water, but not the blood! Then your name may be written on the books of this or that church, but not in the Lamb's Book of Life! Then your uniform will be to your eternal damnation, because it is contradicted by the inner reality.

Even so, you wear the uniform, and it declares only one thing.

What all this implies in the way of admonition and sacred obligation to live as children of God, as true members of God's church and as sincere believers in Christ, we feel, do we not? There should be complete harmony between that uniform and the whole of our Christian conduct.

A wearer of the uniform of the U. S. Army is certainly doubly responsible to be faithful to his country and to defend America against any attack from without. If he doesn't, if instead he aids the enemy and becomes instrumental in delivering his own country into the hand of the foe, he is a traitor of the worst kind and worthy of a traitor's death.

Thus it is with you and me, Christian friends. We, who wear the uniform of the church of God, that is, who have received the sacrament of baptism, are certainly under the double responsibility to be faithful to our God and to our Lord Jesus Christ; to fight the battle of God's kingdom; to reveal our faith in and our loyalty to the Lord Jesus at all times and in all places: to live a holy life, in public and in private, at home and on the street, in school and at the office, in our work and in our play, anywhere, everywhere, always: to crucify our old nature, forsake the world, and walk in a new and holy life.

Doing this, we are pleasing to God and faithful to our uniform. Our baptism will be a blessing to us, the very means to confirm our faith. And God will be glorified in and through us.

Failing in this and neglecting our calling, we shall be beaten with double stripes. God is not mocked. What we sow we shall reap. Trampling our uniform under foot, despising our birthright, deliberately profaning the covenant of the Highest, God will be doubly furious. He who loves the world and serves sin while bearing on his forehead the mark of God's covenant is nothing less than an accursed traitor.

And he who loves the traitor's life will die the traitor's death!

Terrible it will be to fall into the hands of the living God!

For the quizzling it will be doubly so!

* * * * *

Mere sorrow, which weeps and sits still, is not repentance.—Repentance is sorrow converted into action; into a movement toward a new and better life.

—M. R. Vincent.
Dear Schuiler:

There was a time when we heard much about WORLDLY AMUSEMENTS, and the phrase meant something very definite to us. But today, though still used those words seem to lack content. We speak of "no sin in things", and "our Christian liberty permits us to use all things in moderation." What then really constitutes WORLDLY AMUSEMENT? Is it merely a subjective categorizing of things, the sin being in the individual's attitude toward or misuse of those things? Or are there things that can be categorized objectively as being inherently wrong, which no one can use or do to the Glory of God?"

I am sorry that my correspondent did not elaborate just a little more on the term "worldly amusements" by categorizing some of the amusements which, it seems to me, were definitely in the mind of the writer of the above question. However, I'll try to say something about the question as it came to me in its present form.

My dictionary tells me that amuse in Old French means 'to cause to muse or waste time'. As we use the term 'amuse' it signifies 'to entertain or occupy pleasurably'. Hence, amusement is entertain-
True, there is "no sin in things." But this does not at all imply that there is no sin in seeking worldly amusements. We must not try to cover a multitude of iniquity by a nice sounding phrase. The question is how we use things. Do we use them to the glory of God and our own spiritual wellbeing? Then the use of them cannot be condemned but can be recommended. The misuse of things, whatsoever these things may be is always sinful. And a thing that is inherently used for sinful purposes cannot be good and cannot be used by us. Think, for instance, of the modern dance. That's why it is not true either that "our Christian liberty permits us to use all things in moderation." That is simply a nice phrase to cover up one's sinful desires, cravings, acts, deeds, for that which is inherently sinful and used in the service of sin.

In a previous paragraph I have already given a description of "worldly amusement". And that is not something subjective but something very objective. I certainly believe that there are indeed things which can be categorized as being inherently wrong, which no one can use or do to the glory of God. In this connection I mentioned e.g. theater-going, movie-going, gambling, dancing, etc.

At the same time I am a little afraid of categorizing various things and stamping them as sinful. I believe the problem is deeper, more profound. However, it would take too much space to enter into this matter now. Hence, the Lord willing, I'll continue this subject of "worldly amusements" in the next issue of our Beacon Lights.

—SCHULER.

P.S.—I received an unsigned letter from "Two Readers" in Grand Rapids, disagreeing with some of the things I wrote in Beacon Lights. Most gladly will I publish that letter and make a few comments on it. However, there is but one condition: "Please tell me, Two Readers, your actual names". The same holds true of a communication from Hull, Iowa. This particular letter was signed "Beacon Lights Reader."

The above also holds true for any future contributors toward this department. As was stated before, if so requested, your names will not at all be published in Beacon Lights, not even your initials, if you prefer. However, the name should be known to the writer of this department. This policy is but an old custom and generally followed by all papers, magazines or writers, and this is also the policy of Beacon Lights. Anonymous letters, no matter how wonderful or enlightening their content, will, as a rule, not be published or answered. Shall we all remember this? Why go through the trouble of writing at all if you know beforehand that your letter will land in the wastebasket?.

—SCHULER.
A Christian, a Protestant Reformed Christian, can truly speak of Christ for Youth. But not in the way the leaders of the "Youth for Christ Movement" speaks of it.

These leaders and so called preachers are zealous for the youth of the world, through them, they come to the parents. They have the bad approach, which is "winning souls for Christ". Now this, from the very start, is a wrong conception. For does not Christ Himself say that those whom the Father hath given unto Him are in Him. From this it is very plain, is it not, that there is only one who saves, and one who saves souls, and that is Christ Himself.

One who attended a Youth for Christ Meeting will agree with me that they use the wrong approach entirely. In advertising these meetings the leaders paint a beautiful picture of all the wonderful music and special numbers that are to be presented at the meeting, and in that way to try to get people to attend.

What is preached? Certainly not the Christ of the Scripture. They preach a Christ of their own imagination, a Christ that can't even gather his own church, a Christ that needs them to help win souls for Him. They like to speak of being co-workers with Christ, and say "only believe in Christ and you will be saved", but what they forget to add is "and that not of yourselves, but of the grace of God". For in Eph. 2:8 we read, "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God."

The preposterous goal of the "Youth for Christ" is to evangelize the whole world. That is also the prevalent modern idea of unifying the church institute under one ecclesiastical roof, which is another thing that will never be realized because they have the wrong idea of the church, as to its oneness. The church is one in Christ, in heaven and earth, and Christ is the one who accomplished that. Then what is there that mere man can do, except preach the Word of God in its entirety, and that by grace.

I said that we could speak of "Christ for Youth". mind you. I said Christ for Youth, not Youth for Christ. Certainly, we can present Christ to the youth of today. We can do this by our walk, manifesting that Christ is our Lord and Saviour. We can witness in the midst of the world that Christ died for our sins. We can bring Christ to the youth through the preaching of the true Gospel. After the Gospel has been brought to them God will do the rest. We do not have "altar calls", or testimonies, of all the material blessings that we have received from the Lord "since we started tithing," or any other kind of testimonies. Since the "Youth for Christ" movement is outside the Church, and is certainly not scriptural. I believe that we cannot and should not subscribe to it.
LESSON XIX

"Christ's Witnesses"

(John 5:31-47)

Who These Witnesses Are: (vss. 31-40).
Having spoken to these Jews about His works in the previous verses, such as resurrection and judgment, Jesus now gives to them witnesses to prove to them that He speaks the truth, and indeed is the Son of God. But He cannot bear witness of Himself, for this no man can do. Therefore it is another that bears witness of Him. The emphasis falls on the words other and true. Not for one moment does Jesus ask the Jews to accept His own testimony in His own behalf. If they do not accept this witness they will condemn themselves. Who is this witness? Not John the Baptist, vss. 33-35. True, John did testify of Him, and these same Jews sent a committee to John who in return pointed them to the Christ, whose shoelatches he was not worthy to untie. But Jesus does not take the testimony of a man to verify His Sonship. This does not mean that He doesn't accept the many testimonies of John, which He certainly did, but not in order to use them against His opponents.

But why, then, mention him at all? The last part of vs. 34 gives the answer. "that ye may be saved". Jesus mentions John for their advantage. that they on their part may attain to salvation. Does this mean that Jesus sincerely desires the salvation of all these Jews, but miserably failed? In answering this question we must remember first of all that not all of them were necessarily unbelievers. There may have been believers among them. We must also remember that after the resurrection, and also Pentecost many believed on Him who opposed Him, even vehemently, during His life.

Regarding His Sonship Christ has two witnesses, who are not men, not even men as great as the Baptist. First of all there are the works which testify of Him. Cf. Mark 16:20. By these He means all His Messianic works, giving sight to the blind, causing the lame to walk, the dead to live, etc. These were all symbolic of His spiritual work. Tremendous testimonies they were, that the Father sent Him, surpassing all the prophets before Him. In each work God testified to the people: This is my Son whom I have sent. Hear Him!
But there is another witness, one of the Sender Himself, the direct testimony in the Scriptures. All the O. T. Scriptures speak of Him, and of Him only. Long ago these had been given and received. Why, then, did the Jews know nothing about them, and therefore about Him? Because they have never heard His voice nor seen His shape, vs. 37. The idea is that in the O. T. God Himself is speaking continually and showing His shape (form) in respect to His beloved Son. In them God reveals Himself, so that they can hear and see Him, in His testimony of the Son. The believer can continually see God Himself and hear Him in these Scriptures. What a marvelous definition of the O. T.! But this His word is not in them. vs. 38. Here is my witness, says Jesus, examine it. This, of course, implies that thus far they have never really searched it.

Questions: How do you explain the inconsistency that the Jews on the one hand tenaciously clung to the O. T., and on the other failed to see the Christ of which it speaks exclusively? Did they really have the O. T.? If not, why were they so zealous in clinging to it? Do all these things still happen today? How?

Why the Jews Did Not Believe These Witnesses: (vss. 41-47).

There doesn’t seem to be any connection between the context and vs. 41. The Jews perhaps think that Jesus’ pride is wounded because they do not honor and glorify Him by rejecting Him and His witnesses. But nothing of the king. Even when men did offer it to Him He spurned it. chap. 6:15. Christ knows the reason for this unbelief. It is because they do not have the love of God in them. No wonder God’s testimony counted so little with them. All lovers of God accept His testimony, cherish and love it. But if another would come in his own name, him they would accept. And how true to life this is! There have been all kinds of pseudo-messiahs, and exactly those who refused to believe the testimony of Christ received these men and hailed them as saviours. Throughout history there have been scores of such men and millions of such followers.

Jesus continues. He goes deep. How can they believe since they seek the glory of each other and not of God? The receiving of the glory of God consists in receiving salvation in our hearts, with all that it implies, deliverance from the power of death, and exaltation into glory, etc. All the saints can testify that this is a marvelous glory. But men rather receive the praise of men, from those who are on the same poor, wretched level. Yet this is so often true. Cf. chap. 12:43. Such men are not even able to believe and receive God’s testimonies.

Finally Jesus turns their own confession against them, 45-47. We know how the Jews clung to Moses, yes. their Moses. With one sweep Jesus not only takes their Moses away but hurls the real Moses against them, and the one who already condemns them. The mastery with which Jesus does this must ever captivate our hearts.

Questions: It is always true that failure to believe the Word of God and its truth is due to absence of love for God? In
the process of apostacy, which is first. But fact is that Jesus also here is complete master of the situation, and controls all things. He purposely waited until this time, to create a perfect setting for His wonder and so once more manifested to them His glory as the Son of God. Jesus asks Philip regarding the feeding because he was from this country as well as Andrew and Peter. chap. 1. What further happened we all know. Since there were some 5000 men only, there may have been a few more thousand counting the women and children. It is remarkable that they were all filled, and also that Jesus after all this prodigality is very saving with the remnants.

The meaning of the miracle is evident. The disciples first of all are called upon to feed the people, spiritually of course. The Synoptics seem to emphasize Jesus’ word to the disciples: “Give ye them to eat.” But Jesus causes them to see the utter impossibility of doing this. What are five little loaves of bread and two fishes for such a multitude? Thereupon Jesus will teach them that He only can feed people, in Him there is an abundance of food for men. As the Son of God He is the fulness of all the blessings that are in the Father. John 1:14. In eternity the saints will behold this infinite riches. This the people must also see. He is the Bread of Life Him the disciples must bring, for they have nothing of themselves. And having filled them (for of His fulness have we all received, grace for grace, chap. 1:16). He commands the disciples to gather what is left, and they gather 12 full baskets. The number 12 is the number of election.
There is still an abundance for all the other elect of God.

The Crossing of the Sea of Galilee, (vss. 14-21).

The effect of this miracle is that the people consider Him to be the prophet that would come into the world, vs. 14. They become fanatic with enthusiasm and therefore will now with force make Him king. But Jesus perceives that a crisis has arrived, hence He sends His disciples alone across the sea as they shall have to be sent in the future. And Jesus Himself receded alone into the mountain to pray. Again Jesus by means of His intuitive knowledge is complete master of the situation, and therefore not the victim of the circumstances.

The storm on the sea is perhaps indicative and prophetic of the storms the disciples in the future will have to encounter. Their ways will indeed be difficult. But the unseen Jesus will always be with them. with Him they will ride the storms and always be conquerors and never the victims. Immediately after Jesus enters the ship they reach shore, another miracle taking place.

Questions: Did the people understand the miracle that Jesus performed with the multiplication of bread? If not, why did they follow Him? What was the difference between the first storm on sea experienced by the disciples and the second? Why this difference?

The Jews Apparently Seeking the Bread of Life, (vss. 28-34).

Having told them that they must work
for the bread that perishes not Jesus secures a response. Jesus speaks of working, but what must they do. It seems as if these Jews are inquisitive about the true bread, apparently they agree. These people imagine that there is an entire scale of such works, meritorious deeds to be done by them. Jesus is speaking of grace, they think only of righteousness by works. But they fail to see this difference as yet. Jesus in reply speaks of only one work, believing in Him whom God sent, namely Jesus. That is the one work of God. work wrought by God in us, they must do.

The Jews do realize that this faith must be in Him. However, asking so much of us, they say, what art thou doing to justify that? They will have a sign whereby He will identify Himself, one even greater than the miraculous feeding of the previous day. Can't He give them a sign like Moses did with the manna? Jesus after all only multiplied bread, but Moses gave them bread right out of heaven. In His reply Jesus shows again how far He excels Moses, vs. 32. Moses didn't give them bread out of heaven, for the manna never was in heaven. It was only earthly bread, made on earth. But His Father is giving bread that comes directly out of heaven, and it actually gives life to the world. Wonderful bread this is, salvation itself. The Jews still don't understand, thinking this to be material bread. "Lord, evermore give us this bread."

Questions: Do you consider the difference between Jesus and these Jews rather small or one of great proportions?

Wouldn't this audience have been a perfect setting for a soul-stirring, passionate general invitation of salvation? Prove that Jesus didn't do this. Would Jesus have had a few more converts if He had used a sentimental approach, as so many do in our day?

Jesus the Bread of Life: (vss. 35, 36).

In reply to their request Jesus tells them in plain language that He is the Bread of Life, and not only gives it to men. He is the Bread of Life, not a bread of life. Others there are not. And He assures them that everyone coming to Him shall never hunger, nor thirst.

We can imagine that these words were a great disappointment to these Jews. Undoubtedly their unfavorable reaction was written all over their faces. The difference between them and Jesus is becoming manifest. They have seen Him, vs. 36, seen His miracle of feeding the people, but they believe not. Spiritually they do not see. They don't believe in Jesus as the Bread of Life for their souls. What does Jesus do now? Try to win them, coming with a kind invitation to all? Nothing of the kind. He will let them know that His work is not the work of men but of God. And even though they don't believe they must not think that He is a failure. All what the Father gives to Him (the elect) shall come to Him, and those coming to Him will never be cast out. God always gathers His own.

These Jesus will never cast out because His will is wholly wrapped up in the Father's will, vss. 38, 39. God's will is His will. And what is this will of God

—15—
in respect to the people? This, that he who believes in the Son will have everlasting life, vs. 40. Again Christ presents Himself before them. Time and again He emphasizes in this chapter that only through Him is there salvation.

Questions: Show how Jesus' preaching differs greatly from most of the preaching in our day. Does Jesus here preach the Gospel to all these Jews? What is the difference between a well-meant offer of salvation and a preaching of the Gospel to all? Is the content of the Gospel for all people or only for a particular group?

The Jews Murmur: (vss. 41-46).

Ever more is it becoming plain to the Jews that Jesus has something entirely different in mind than what they desire. The deep chasm between them and Jesus is becoming ever more evident. Now they murmur because Jesus said that He was the bread come down from heaven, knowing His parents, family, etc. These are the "excuses" of unbelief. Unbelief always finds "excuses". Today such find "excuses", too, for their behaviour. They do not go to church because of the living and behaviour of the church members. Then again, one finds people who believe that one church has a purer preaching than another, but do not join that church because they have found "excuses". But Jesus tells these Jews what the deepest reason is for their failure to believe in Him and why they find "excuses". It is because the matter of believing in Jesus is not a matter of free-will of man, as they may think. "No man can come unto me, except the Father which hath sent me draw him". And whoever God does not draw efficaciously comes with "excuses", always.

Further Attestation of Himself as the Bread of Life: (vss. 47-59).

Jesus now turns again to the main thought of His discourse. He is the Bread of Life. The manna given by Moses was not superior to any other earthly food. The Israelites also died. The bread given to the 5000 was no different. In this kind of bread, material things, the Jews are interested. But He is the true bread, which if a man eat, will give him life eternal. vs. 49-51.

Thereupon Jesus tells them How He is the Bread of Life, namely, by means of shedding His blood and giving His flesh. And man can appropriate this Bread of life by spiritually eating His flesh and drinking His blood. Except he do this he has no life in him and never will have, but he that eateth of this Bread shall live for ever. It is all in Christ Jesus, by faith.

* * * *

LESSON XXII

"The Effect of Jesus' Discourse" (John 6:60-71)

The Offended Ones: (vss. 60-66).

Since we read here only of disciples the question is where did the multitude stay. Perhaps vs. 59 which states that Jesus taught these things in the syna-
gogue, means that now the discourse was ended, and implication is the Jews left Him. But His disciples (followers other than the 12) lingered yet for some time. But many of them (not all of them) considered these words of Jesus hard, so hard in fact that it didn't seem possible to them that anyone could hear Him. By the word hard they mean that His teachings are objectionable, offensive, impossible to believe. This principally is the offense of the cross: for to this Jesus had definitely referred when He spoke of giving His flesh and shedding His blood.

Jesus does not need to be told what is passing through the minds of these disciples. Therefore He asks them whether this offends them, i.e. whether they fall over this. If so, what will they do after while when they behold the Son of Man going up where He was before. This will be much harder to believe as the way of the Saviour. By this ascent is meant not merely His ascension, but also the cross, His death, burial, etc. Through this way He would ascend to the Father in heaven, from whence He came. In that light we must also understand vs. 63. These people are interested in the flesh. i.e., the outward appearance and work of Jesus, in earthly bread, etc. So they will also be offended in this bodily form on the cross. But the spiritual significance of Jesus' work is of profit. Just like manna in itself meant nothing: neither the bread Jesus gave to the crowds, so the outward appearance means nothing, not even an earthly king, but the spiritual work of Jesus. Therefore they must have His words and His Spirit.

But there are some that do not believe. (Hence, others do). This, however, is no surprise to Jesus. This John wants us to know. Jesus knew from the beginning who believed and who not, also who would betray Him. Jesus knew what course every man's heart would take from the very first moment of contact. And why do some not believe? Because they lack the inward Divine preparation, vs. 65. Jesus therefore again tells them that faith is purely a gift of God, and that those who have no faith fail to have this gift.

In consequence many of His disciples went back. The idea is that they returned to their former occupations. This does not mean that all left at this time, even though some did and that only the 12 remained. Neither is the idea that those who left, left at this moment, but that from this time forwards more and more were leaving Him. Compare this with the previous day when the multitudes flocked after Him.

Questions: Were these disciples followers only in name, or children of God who as yet didn't understand Him? Wonder who got the blame for their leaving? Who gets the blame today if such happens? Why doesn't Jesus persuade them to stay with Him?

The Disciples' Reaction: (vss. 67-71).

Thereupon Jesus turns to the 12. His question to them may be put thus: "Do you, too, intend to leave?" Jesus does (Cont. on page 21)
Current Comments

REV. L. DOEZEMA

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It seems at this writing that the current comments that are made by leaders are limited to reflective comments about the world situation in general. There is an apparent lull: everyone, just as in the business world, is waiting for the new year to bring its surprises, its business. The problems though the same as in the past must present themselves in new garb, and at this time it seems that there is nothing particularly new to comment upon.

For that reason I thought it profitable to turn our attention to the statements that give us to understand better the problems that are underneath and that give rise to the many happenings that we shall read about in the news.

To turn our attention to the European problem we find the editor of the Los Angeles Daily News quoting an understanding statement from a book written in 1930, The Revolt of the Masses, by Jose Ortega y Gasset. It is, I think very worthwhile for us to see this point in order to better understand the reality of God's hand in history. the mighty movements which no scheme of man can control or save, but which cries out for the coming of Jesus.

Here it is:

"There is one fact which, whether for good or ill, is of utmost importance in the public life of Europe at the present moment. This fact is the accession of the masses to complete social power. This fact means that actually Europe is suffering from the greatest crisis that can afflict peoples, nations and civilization. Such a crisis has occurred more than once in history. Its characteristics and its consequences are well known. So also is its name. It is called the rebellion of the masses. In order to understand this formidable fact, it is important from the start to avoid giving to the words 'rebellion', 'masses', and 'social power', a meaning exclusively or primarily political. Public life is not solely political, but equally, and even primarily, intellectual, moral, economic, religious; it comprises all our collective habits, including our fashions both of dress and of amusement.

"The fact is this: from the time European history begins in the 6th Century up to 1800—that is, through the course of 12 centuries—Europe does not succeed in reaching a total population greater than 180 million inhabitants. Now, from 1800 to 1914—a little more than a century—the population of Europe mounts
from 180 to 460 millions! In three generations it produces a gigantic mass of humanity which, launched like a torrent over the historic area, has inundated it. This fact, I repeat, should suffice to make us realize the triumph of the masses and all that is implied and announced by it.

This quotation helps us who realize how depraved natural man is, to see how vain the optimistic approaches of some American theologians are. I quoted previously from Time about the debate between Barth and Niebuhr. Since then, Barth’s speech has appeared in Christian Century and Time’s editor on religion cannot forget the question and has referred to it in two successive issues. In the latest it has Barth’s reply to Niebuhr. Barth makes the comment about Anglo-Saxon theology that it is an irresponsible attitude toward the Bible and he says, “in so far as I can see and understand in principle to a remarkable degree without mystery, and for this reason I have not been able up to now—I hardly venture to say this, and can only whisper it—to find it really interesting.” The situation of Europe and the world in the light of the Bible causes us to see how Barth’s criticism from the content is pertinent.

The Indonesian Case.

This is interesting to us because it concerns the action of the Netherlands. So far all of the news reports and the editorials have been unfavorable toward the Dutch action. In fact they have condemned the action in severe terms.

It seems, however, that the comments are made without examining the case carefully and without determining the exact point of argument of the Dutch.

So far I have only read one commentator who sees the case in the light of the whole situation and is favorable to the Dutch. That commentator is Dorothy Thompson. She writes, “The present temper of our society pushes toward drastic solution regardless of results. One such ‘drastic solution’ demands a settlement of colonial problems by which, overnight, all human societies must become ‘free and self-governing.’ . . . The present struggle between the Netherlands and the Republic of Indonesia calls this to mind and requires more sober thought and much more information than is reaching us.

“As far as I know, the ‘republic’—a puppet government by the Japanese and handed power when they evacuated the Netherlands Indonesia—has proved incompetent to keep the rudiments of order or protect the people against its armies”.

* * * * *

Conscience is the root of all true courage; if a man would be brave let him obey his conscience.

—J. F. Clarke.

* * * * *

Silence is sometimes the severest criticism.

—Charles Buxton.
God did not first conceive of the plan of Redemption after the fall of man. Indeed, the mediator of the covenant of grace was ordained and anointed already from eternity. He was appointed as an offering before the foundations of the world, and the church was already from that time chosen. For that church He came to suffer and die. As the King of Israel He was also an heir of David's house, and David's throne, and must needs be born at Bethlehem. That was already prophesied by Micah, and Caesar Augustus must without willing or knowing it be the instrument thereto. In order to fulfill that prophecy, Augustus designed all people to be registered by a compulsory registration, and therefore all the Jewish people must become registered. We read then that Joseph went up out of Galilee out of the city of Nazareth to Bethlehem to be registered with Mary his espoused wife, who was with child. Mary was espoused at that time and must remain unmarried by God's appointment. That was also prophesied by Micah, and Caesar Augustus must without his will or knowledge be an instrument toward the fulfillment of that prophecy. That was already prophesied by Isaiah 742 years before. The Lord said to Achaz, "Ask of me a sign." And Achaz said, "I do not want to ask a sign." And the Lord said, "If you desire not a sign, a sign will nevertheless be given you," namely, "A virgin shall be with child, and shall bring forth a son." That was a wonder-sign. That a woman became with child and bore a son, is no wonder, that happens every day, but that a virgin becomes with child and bares a son is an eternal wonder that we cannot understand. And Mary did not understand that either. Therefore she said to the angel, "How shall this be, seeing I know not a man?" And the angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also the holy thing which shall be born of thee shall be called the Son of God." And that Son of God came to suffer and die. His suffering began then by the manger. The Lord said to Joseph, "Take thy child and his mother and flee to Egypt." That all the Jewish people must become registered must happen according to Scripture, for it is written, "Out of Egypt have I called my Son." And He must return to Nazareth, for He shall be called a Nazarite. There at Nazareth He grew up and when He was thirty years old He walked among Israel as "The Lamb of God who taketh away the sin of the World." And we also read that He went through the land doing good. He healed the sick opened the eyes of the blind, and raised the dead. And they said, "Away with Him. He is not worthy that He lives. Crucify Him!" "He came to His own and His own received Him not." They condemned Him to death. Yes, they persecuted Him from the manger to the Cross. And even though they persecuted Him from the manger to the cross, He said to them
and to us, through the preaching of the Gospel. “Come unto me, all ye who are weary and heavy laden and I will give you rest.” Come unto me, all the ends of the earth and be saved, for I will wipe out your sins as a mist, and I will cast them behind me in the sea of eternal forgetfulness, so that you need not fear even though the earth would be moved out of her place, and even though the mountains would be removed in the middle of the sea, but I will take you up in my glory. See. those are God’s promises which He has revealed to us in His Word. Therefore we say with the Psalmist, “Thy Word is a lamp before my feet and a light upon my path.” Now He is set at the Father’s right hand, but soon He comes again, and the glory shall then be revealed in the fullness of the day of the Lord. Then men will not need a lamp, nor a candle, but then men shall walk in the light of the Son of Righteousness, satisfied with Thy Godly Image. And when that day has come, then men will not say anymore, “I am of Cephas. and I am of Apollos.” or are you from the Reformed? or of the Christian Reformed Church, or a Hoeksemanite? No, no, says Paul, “Here the natural body is sown, but then a spiritual body is raised and then we shall eternally be spiritual children of God”. And to that return of our Lord and Saviour the Church looks forward, from all the ages it sings with an eye to that return: Hallelujah! There is no night, no sorrow, no grief. There sin and death find no power.

Bible Outline (con’t.)

(Cont. on page 17)

not ask this question on His own account as though seeking comfort for the loss of the many in the faithfulness of the 12; but for the sake of the 12 themselves, to establish them more in the faith. Peter is again their mouthpiece. the others silently consenting. Where shall they go? They know that Christ’s words are spirit and life. vs. 63. By faith they know, though not yet understanding, that Christ is their only comfort and joy, being the very Son of God. To whom shall they go then, for besides Him there is nothing in the whole world?

But Judas remains silent throughout. Shouldn’t he have left with the multitudes? He should have and certainly did so at heart. But he remained and even silently assented to the words of Peter. Therefore Jesus must speak. One of them is a devil. This designates the real moral nature of Judas. From this Judas will know that Jesus knows him even now already, and the disciples will later know that also in respect to Judas Jesus was the master of the situation and not the helpless victim of deviltry.

Questions: Lenski, a commentator, says that Jesus chose Judas not for the purpose of betrayal but only with the knowledge of that betrayal. What do you think of this statement? Why do you suppose Judas stayed with Jesus even now? Do you think Judas felt that his attitude towards Jesus was different from that of the other disciples?
Coral Gardens

"From Greenland's icy mountains
From Indian's carol strands.

* * *

Redeemer, King, Creator,
In bliss returns to reign!"

According to travelers, one of the most
scenic trips by steamer is the route of
Australia's "Grand Canal". This is no
inland waterway as the word canal might
suggest but it is a strip of water (the
Pacific Ocean) about ten miles wide and
1250 miles long skirting the Northeastern
coast of Australia. A natural canal
it is, for it is hemmed in by the Great
Barrier Reef which is made of coral.

Apparently, there is a mountainous
elevation in the ocean floor that extends
along the northeastern coast of Australia
which provides very favorable growing
conditions for small animals known as
palyps.

Have you ever seen a piece of coral? It is hard and heavy like stone. Careful
observation will reveal a delicate design
which distinguishes it from any piece of
rock. You will discover that it is literally composed of pin-head like indentations—each of which contains ridges radiating like spokes in a wheel. They present a variety of color and appear
more like a fairyland of flowers than the sea bottom.

Frequently, their names are derived
from their shape, for they resemble various objects. Thus, they have been called
the staghorn, the organ pipe, the mushroom, and the brain coral. In all there are some 150 different species.

Actually, the coral is a collection of
individual skeletons, for the animal itself
is known as a polyp. Tiny, indeed, are these active little creatures, for although they may appear as pinheads, they carry on all the essential activities of the higher animal. They, too, must eat and excrete. This is carried on through an orifice called the mouth, located in the center of the upper surface of the polyp. Through this opening food and water enter and waste products are expelled.

They, too, produce after "its kind". Strange, indeed, is the manner in which these minute organisms multiply. They produce very small pear-shaped bits of life called planulae which are ejected from the mouth and spend the next week drifting and floating around. Then, they search for a solid object to which the stem end attaches itself by secreting a cement-like liquid. When firmly attached, it broadens into a dish-shaped base. The upper end (enlarged end of pear) indents and forms a cup.
BEACON LIGHTS

Around the upper edge tentacles or arms appear which serve to catch the food and place it into the mouth. Due to their minute structure they are limited to the size of their prey. Unlike most small animals they cannot digest plant food. Neither do they eat during the day, for the desired objects of prey are found in the depths of the ocean and its crevices. When darkness approaches these miniature animals seek the surface water only to be engulfed by the tentacles of a polyp. Each tenacle is armed with numerous oval-shaped cells which are filled with a poisonous fluid and hair spring coils. As soon as the tenacle touches its captive a number of these hair spring darts are thrown into it, and the poison paralyzes it. Once it enters the mouth digestive juices of the inner wall dissolve it and the refuse is expelled.

All living things must breathe. How do these creatures obtain oxygen? They have no gills like the fish which are able to remove it from the water. Close examination will solve this problem, for one will find minute green plant cells called algae growing in with the animal tissue. Here we have an excellent example of symbiosis. These algae use the waste carbon dioxide of the polyp in manufacturing food, while this plant in turn gives off oxygen enabling the animal to obtain its necessary supply to live. Again we marvel at God's providence in making it possible for even these tiny creatures to survive through this mutual relationship. It might be well to note that corals are not found at depths greater than 150 feet because there is insufficient light for the algae to manufacture its food; and consequently, there would be no oxygen for the polyp. For this reason and the fact of the favorable temperature of water, from 70 to 80 degrees, the elevated ocean floor bordering Australia is an ideal location for these coral gardens.

The greatness of God is "past finding out"—

A miniature creature
A mountainous formation
A massive barrier reef
A magnificent panorama of color
A mighty Creator!

* * * * *

Each spoken word, each silent tho't
Thou, Lord, dost understand:
Before me and behind art Thou.
Restraining by Thy hand.

From Thee, O Lord, I cannot hide,
Tho' darkness cover me;
The darkness and the light of day
Are both alike to Thee.

Search me, O God, and know my heart,
Try me, my thoughts to know;
O Lead me, if in sin I stray,
In paths of life to go.

—23—
The subject comprises two aspects, namely, that God's glory is revealed in the Christian school, and consequently also reflected. To what degree the glory of God is taught and reflected depends on many conditions.

I. — COVENANT PUPILS.

The Christian school is very closely related to the home. It is not subordinate to it, nor does it supplant it, but it is supplementary to it—an extension of the home. Therefore the quality of the Christian school is related to the type of homes that are represented. Our pupils must be covenant pupils, regenerated, manifesting the “small beginning of new life”. When they come from Reformed homes they have the ideal background.

II. — CONSECRATED CHRISTIAN TEACHERS.

The Christian teacher too must be Reformed that there may be harmony between parents and teachers and no confusion in children's minds. A few of the teacher's spiritual qualifications may be considered here.

1. The teacher should be wise, well able to discern the truth and the lie. Of course we mean wisdom which is rooted in the true knowledge of God. He should possess a rich storehouse of Biblical knowledge that it may be the organizing power of all his teaching.

2. There must be love for God's kingdom and the childhood members of it. This love may not be easily provoked, and must be long-suffering and kind even while justice and firmness must be maintained.

3. A good teacher must be humble “as a little child”, and submissive, knowing that though he can plant and water God must give the increase.

III. — THE PURPOSE AND GOALS OF CHRISTIAN EDUCATION.

The purpose of Christian Education is “that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:17. Christian education is the training of the covenant seed, that they may be equipped for a Christian walk in every sphere of life.

We do not look to the future primarily. We desire first of all a sanctified childhood. “Even a child is known by his doing, whether his work be pure and whether it be right”. Proverbs 20:11. Jesus said, “Suffer the little children to come unto me” and, “Out of the mouths of babes and sucklings Thou hast perfected praise.” We want Timothys who know the scriptures from infancy and Samuels who cry, “Speak, Lord, for thy servant heareth.” In contrast to this, how we despise the children of Jericho! A sanctified childhood will naturally develop into godly youth like Moses who chose for affliction with God's people rather than the pleasures of Egypt.
In the second place we aim to prepare them for the struggle of Christian adulthood, that they may fulfill their calling in the church, the home, and in the modern world.

The final goal is that the covenant children may be prepared to be citizens of heaven. Yes, the ultimate objective lies beyond this transient life. Our pupils must be taught to be pilgrims, seeking a better country.

IV. — DISCIPLINE AND ORDER.

It is perhaps here that the glory of God is often obscure. Daily we face the awful fact that our covenant children are not delivered of that old nature that loves disobedience and disorder. Their natural inclinations are to transgress God’s laws. “Foolishness is bound up in the heart of a child”. There is daily lapse into sin. The teacher needs much grace to discipline aright. What is discipline? It is guidance we give the children for their daily conversion, whether that be by means of instruction, correction, exhortation, punishment, or the rod. Here the teacher is put to a tremendous trial because punishment may be given only as a benefit, never out of revenge.

Closely related to discipline is order. Alexander Pope says, “Order is heaven’s first law”. God is a God of order and He insists that “all things be done decently and in order.” A mortal fear and dread of disorder haunts every teacher. God is so strict here. Without order a teacher’s hands are tied.

V. — SUBJECT MATTER.

All subject matter must be theocentric. God’s sovereignty and His counsel with respect to the redemption of His people in Christ must be basic. Needless to say, Bible Study is the core subject. As Bavinck puts it, “The man who is instructed in Scripture and nurtured by it reaches a height from which he views the sum-total of things; his vision reaches to the ends of the earth.” We discover a divine motive at the bottom of all things; nothing occurs by chance. Enlightened by Scripture we see how God’s natural laws must and are obeyed in subjects as nature study, art, general science, arithmetic and geography. We see God’s wrath manifested in the barrenness and suffering of Creation. The deluge solves many scientific problems for us; Babel, the development of nations. A knowledge of the kingdom of Antichrist explains many historical events and all movements toward world union so prevalent in our day. A reflection of some of God’s perfections—His immutability, His infinity, His simplicity, we discover in number work. We strive for neatness and accuracy in writing, spelling, and grammar because God insists that we be like Him—orderly, truthful, pure, law abiding.

The question arises “Who is capable of so great a task?” No one. Our efficiency is from God. There must be much fervent prayer in the classroom—prayer with and for the pupils and the teachers if a Christian atmosphere is to prevail and God is to be glorified. “The effectual fervent supplication of a righteous man availeth much in its working.” Relying on God the Christian teacher is able to say, ‘I can do all things through Him that strengtheneth me.”
Truth vs. Error

Rev. J. Howerzyl — Oskaloosa, Iowa

"Yesterday we were sidetracked a little bit in our discussion of mission work," John said by way of introduction the day following their last discussion. "And still after thinking the matter over a little I don't know that we went so far off the track after all, for in order to properly understand love, Christian love, we certainly have to emphasize first of all that all true love is always and essentially love of God. Now before you start arguing with me suppose you let me finish what I started to say yesterday," as he noticed Jack about to speak.

"I said that it can be shown also from the viewpoint of Christian love that Mission work must begin at Jerusalem. that is, the church which walks in error.

"To begin with then, I'm not going to mention any names but just take a situation which we imagine to be true and which has happened repeatedly in the history of the church. You have a large, flourishing church in which the Word of God is preached, discipline maintained and the sacraments properly celebrated. But after a number of years that church becomes lax and adopts a doctrine contrary to the Bible. And just for the sake of clarity suppose we imagine that it is clearly and openly in contradiction to the Bible in its stand. Now in that church which has become lax you find people who still love the church and the truth which it taught historically from 'way back. What must they do?"

“Well, that's easy," answered Jack immediately, "They have to protest and fight against any unscriptural teachings. That's their duty. But I certainly don't believe the Christian Reformed Church adopted anything contrary to the Bible." "That's not the point right now and for the sake of getting the idea across I won't discuss the Christian Reformed Church right now—but let's simply take an imaginary case." And with this answer John again developed his idea in the following words:

"I certainly agree with you that anyone's duty in a case like that is to protest and fight. but what if, as so often happens, the church doesn't hear their protest if they refuse to submit? We both agree, I believe, that the love of the child of God for God and for his fellow Christian demands that he fight against any unscriptural error that may creep in and that he must try to save the brother and the church. Anything else would not be love but hatred of the erring church and of the erring brother. As Jesus says also in Matthew 18. that we must go to the erring brother and tell him his fault and if he hears us we have gained our brother. On this I think we agree don't we?" To which Jack answered immediately in the affirmative.

"But how about the case in which the church or the brother—for it really doesn't change the matter too much which you have to deal with from the
viewpoint of love—refuses to hear. In fact, threatens you and begins to ex-communicate you and finally perhaps puts you out of that particular church fellowship? Is that obligation of love changed at all? Isn’t it still the calling of anyone who so believe to continue to warn and admonish regarding that error which lay at the root of the entire matter? And to simply lie down and comply and keep still— wouldn’t this be exactly the way of hatred. And incidentally, isn’t such an one who doesn’t warn and admonish responsible for the fact that his church or his brother walks in sin, and also guilty of hating his brother instead of loving him.”

“Well,” said Jack, “I think you’re right as far as the idea of the thing is concerned but you have to have a false church and the Christian Reformed Church is still Reformed and teaches and preaches Reformed truth so your example certainly doesn’t apply to the case of your missionaries working in our churches at all. And it seems to me it is just hatred that is evidenced by such activity.”

“But don’t you see Jack”, John answered immediately. “That doesn’t change the calling to love at all—I mean the fact that you think the Christian Reformed Church is still Reformed—we don’t think so. We believe she left the path of truth in 1924 when she adopted the three points and expelled those who would not agree to submit to them. So don’t you see that it certainly is our calling in love to point out wherein we think they are contrary to the Bible and to win your church, or because your church won’t listen, to win as many of God’s people as will listen to us back to the truth as we see it?”

“Besides, hasn’t this always been the case? Don’t you know that the Reformed fathers did mission work in the Roman Catholic Church, that the Gereformeerd fathers of the Afscheiding of 1837 did the same in the Hervormde Kerk of the Netherlands, and that your own Christian Reformed Church did and maybe still does the same in the Reformed Church here in America?”

“In fact I would like to become even stronger and say that you are constantly violating the duties and calling of Christian love. If it’s true that you believe we sinned in opposing the three points of 1924, and that must be since you deposed those who did oppose them, then you have a duty overagainst our churches to do mission work in them and to convert us to the truth as you see it. That has never been done—and that to my mind is an evidence not of Christian love but of hatred—a don’t care attitude regarding our spiritual welfare.”

“This doesn’t at all mean of course that our duty is finished if we preach to and in the Christian Reformed Church. Certainly we can’t stay in Jerusalem and have to move on. Besides this true love must certainly be manifested by each of us overagainst all our neighbours, that is, every one with whom we come in contact. But you see what I mean about Christian love demanding that we begin in Jerusalem?”

“Well, I don’t know...” said Jack.
"THE PEANUT MAN"

—Harry Albus

(Eerdmans Publishing House)

"The Peanut Man" is the biography of George Washington Carver, the famous negro scientist. It is written for children, and tells the story of the work of this freed slave.

Although he was kidnapped when he was a baby and left in a swamp to die, he was rescued by his father's former owners, but grew up to be a rather sickly boy. Almost from babyhood his interest centered about plants and wild life. He knew each plant, animal, insect, and bird in the woods. As he grew older he began to cultivate rare plants and experiment with them. After working his way through grade school, high school, and college, he received a call from Tuskegee, Ala., for help in educating the colored people in the proper use of the soil. Carver went, built his own laboratory, and began teaching the negroes and showing them by experiments the proper way to farm.

He is called the "Peanut Man" because of all the products he developed from the peanut—three hundred in all.

The book will hold the interest of any child, or adult as well, and is written from a Christian point of view. George Washington Carver professed to be a sincere Christian. The author, however, idealizes him too much. Even the chapter headings, such as "Sought After Wisdom", "Come Not To Do His Own Will", "For the Sake of His People", remind one of like expressions used for Christ.

His idea of prayer throughout the book is also wrong. One evening George prayed for a knife, dreamed of one in a watermelon patch, and found it there in the morning.

Also, since the book is tinged with Arminianism and the idea of "helping God", though it is interesting, it cannot be recommended indiscriminately for our youngsters.

Mrs. H. C. Hoeksema.

"GREATER LOVE HATH NO MAN"

—David P. Allison

The story has its setting in the mountains of Virginia. Eric Brown, a Baltimore journalist, spent a summer there, gathering material for a Civil War novel he wanted to write. In these seemingly
quiet mountains he discovered a feud between the Taylors, his hosts; and the Callums. Although the trouble had started more than fifty years earlier as the result of a lawsuit, the hatred still lived on. All the members of these families carried guns, and Eric learned that many a Taylor and Callum had "shot it out".

Eric became a fast friend of both the Taylors and the Callums and could not understand why the terrible hatred should persist from generation to generation. One evening he was struck by a bullet intended for Robert Taylor, son of his host.

After more trouble, misunderstanding, and the death of Jim Callum, the families were reconciled.

From a literary aspect the book has little value. The conversation throughout is stilted. The author's vocabulary is limited, and his grammar is often incorrect. His attempts at "hill-billy" dialect impress one as awkward and artificial.

Although the plot in itself is all right, the author didn't work it out smoothly. Yet the book does have a measure of interest and is very readable.

From a religious point of view, I would say that it is better than most so-called religious fiction on the market today. The mountaineers appear in the story as expressing simple, but sincere faith in God, as do their ministers. The rank Arminianism and false evangelism of most religious fiction are largely missing in this story.

To someone wishing an interesting story and at the same time light reading, I would recommend it.

Mrs. H. C. Hoeksema.

CONVENTION NEWS

We were all set to report that July 7 was the date and Montana the place of our 1949 Young People's Convention. We received a very encouraging letter from Manhattan this past Monday in which that Society repeated its invitation with warmth and eagerness and showed by the arrangements which they had already made regarding lodging and Sunday services and meeting places that they were really enthusiastic about being our host Society.

But—this morning, after checking and re-checking during the past weeks, with the C & O Railroad Co., and after being assured each time that the rates were as reported and that we could go ahead with plans,—this morning, C & O called and stated that Detroit had quoted the rate as $86.35 instead of $42.64 as formerly reported. So sorry they said. And so are we! But we don't think it advisable to go through with our plans at that rate, do you? Especially since there will be additional expenses on a trip of that length.

The board is extremely sorry to disappoint all our conventioners who planned to make this trip, and our host society who so graciously invited us:

But take courage! Perhaps Iowa will invite us!!!

—A. R.
CONTRIBUTIONS

ENTERTAINMENT Vs. RECREATION
Agatha Lubbers
Randolph, Wisconsin

At a recent meeting of our young people here in Randolph the question arose "What is the difference between Recreation and Entertainment". Because one of the members of our society was asked to contribute to the Beacon Lights the subject not only seemed appropriate but also one that needs attention in our present day and age. This is a question and subject that we run up against every day of our life, especially do we as young people. The formulation of the title suggests that we wish to stress a difference between the two words.

There is a difference in the meaning of the two words as such. Entertain comes from the Latin word (inter-tenis) "to hold", according to Webster. Webster also gives the following definitions:
1. "To give hospitable reception, to receive into one's home, to give food and sleeping quarters."

In Scripture according to Hebrews 13:2 the writer states, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." This refers of course to the case of Lot and Abraham in the Old Testament.

2. "To engage agreeably one's attention in various forms. a. To amuse with that which makes the time pass pleasantly. b. To divert—as to entertain with conversation and music."

It is the second sense of the word that we wish to discuss further in the article. The noun Recreation as defined by Webster can be seen in the following.

1. The act of recreating.
2. The state of being recreated.

The word formerly served more the end which its definition depicts. Hence, a refreshment of strength and spirits after toil.

In the defining of the word recreation it is clearly shown that to recreate is to further equip, to provide relaxation from one's duties and calling to life. If we take recreation in a positive sense as we do it also includes entertainment for we are entertained while we are recreated. In the word entertainment, in itself and very narrow sense one sees a more shallow form of diversion and relaxation from this calling. I do not mean to say that the word entertainment in itself is wrong but when one thinks of entertainment in this present world one's mind involuntarily drifts to those carnal and evil things of the world. To recreate is something positive but is there anything positive in the operas and all other activities that the world has to offer. Our answer of course will immediately be no if we are true lovers and children of God.

How must all this be applied to our lives as young people. Do you think that the solution to the problem lies in the catalogueing of all things we can and may do. Or must we each of us say to ourselves I will abstain from all that is
of the world and will look to that which is heavenly. Since in as much as we Christian Young People must be serious-minded all the time this must also come out in our recreation. We as young people and covenant children of God should not be seen in the places of the world so that the world can say: see, he or she goes to church on Sunday but they are no better than we the other days of the week. We must strive to show that we are a different people and this striving must not begin when we are 30, 40, or 50 years old, this must begin now when we are in the prime and turning point of our life. And if this is done yet so imperfectly, we run the race, we keep the course, and herein is the crown of Life Everlasting.

SUCCESS

Don De Jong
Grand Rapids, Mich.

Before delving too deeply into a discussion of success, it might be advisable to notice how much it figures in with our way of life. I would venture the opinion that most of our pattern of everyday living is motivated by an innate desire to get ahead. We are all striving to attain a distant goal and most of us are willing to go to great lengths and to make tremendous sacrifices to reach this ideal. Most of us would readily admit having a certain covetousness in our complex which yearns for some sort of achievement. But if you will concede this with me, the question arises what goal are we seeking. in what field do our interests lie wherein we are trying to achieve success. Is it for a successful career, do you want to attain a high rung in the ladder of fame? Or perhaps is your idea of success concerned with the acquisition of a certain item of property—a car or some other luxury, for which you, as the proud owner, will be envied and admired by people? Or, perhaps you are one of those happy-go-lucky individuals who desires nothing more than to make a go of life, to reach a state of social acceptance. Whichever it may be, in all of the the word success plays a prominent role. However, before condemning such motivation, is it not true that human nature being what it is, a person can hardly help striving to get ahead? Indeed, but we should remember to keep these ideals in their proper relationship: they should not be allowed to govern our life and action. Consider for a moment the results of seeking power. An aspiring magnate, in so doing, loses his liberty and becomes thrice servant. He becomes a slave to his sovereign or state, a servant to fame, and bound by his business. Not only his personal liberty is undermined, but his every act and each minute of the day is subjugated as he grasps for a higher rung on the ladder of success. This is exactly what will be the result for you, to a lesser extent perhaps, if you allow worldly success to govern your behavior. Our striving must not be for things of the earth, but instead, we should direct our goal toward heavenly things. We must desire success in God’s work, and if this becomes the pervading influence of
cur lives. all other earthly achievements will be cast in the background. “But seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you.” Matt. 6:33. Forward we must go, but let the direction be determined by heavenly interests. “For where your treasure is, there will your heart be also.” Matt. 6:21.

READING
Dorothy Zandstra
South Holland, Ill.

For one reason or another reading is not appreciated by many of our young people. They would rather be out on the streets every night, than to read a book or church literature. In a day and time like now, we should be great readers of books, magazines, papers, etc.

There are many nights in which we don't know what to do with ourselves. What a shame, young people, why don't you get the Bible, the Standard Bearer, or our Beacon Lights, and study them, that you may increase in the knowledge of God. To be rooted in Christ we must know Him.

There are too many of our young people reading the trash of the world such as true love story magazines, gangster stories, wild west stories, comic books, and many other wicked novels. Shame should cover our faces if we are guilty of reading such corruption.

There are many christian books which we should read. for by reading them we may be equipped with the armor of salvation. Reading serves as a good relaxation; many doctors advise their patients to read, for reading aids patients to recover more speedily.

In our Beacon Lights there are very good book reviews which we could enjoy in our spare time. Our Young People's Societies should encourage young people to read more. They should be assigned to certain of Rev. Hoeksema’s books and to make book reports on them. By this method they may increase in the knowledge of our doctrine. We must read God’s Word continually. We never can know too much, we must ever increase our knowledge. We must be prepared to stand unmoveable, not being tossed about with every false doctrine, for it is our calling to fight the battle of faith in the midst of this world.

So, young people, let us read all our church literature, study God’s Word continually that we may be equipped with the armour of salvation to fight this great battle of faith.