O Thou by Whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray.
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The Liberated Churches and You

Rev. Homer C. Hoeksema
Doon, Iowa

Now that we have discussed somewhat the idea of church correspondence as such, we shall try in this second article to treat the matter of correspondence between the Protestant Reformed and the Liberated Churches, discussing briefly the background, attempts at, advisability and possibility of such correspondence.

Background:

From the outset we must state that it would be impossible in the space of such a short article to present the entire history of the movement of liberation in the Netherlands. To make a thorough study of this whole matter one must go back into the years long before the Liberated Churches ever came into existence. And even to discuss the history of and views of the Liberated Churches as they came into being and have existed now for several years would be impossible. Nor is it our purpose to attempt this here. We shall try briefly to present some of the highlights of their history as it affects the question of our relation to those churches, running the risk of giving an incomplete picture. You who are interested,—and our young people should be interested in these weighty matters,—may have your curiosity aroused enough to delve further into this history by means of our Standard Bearer; and you can find plenty of material even in the English language which treats this subject in the Standard Bearers of the past several years. And we may remark in this connection that our young people should not be satisfied merely to read Beacon Lights. The latter is, of course, your magazine in a special way. But you should also make it a point (and in these busy times it is necessary to make it a point) to be posted on all matters which concern our truth and our churches. And therefore: read all you can.

We may remark first of all that the name “Liberated” is a nickname, given to these churches and commonly used in reference to them. Their official name, translated, is: Reformed Churches of the Netherlands maintaining Article 31 of the Church Order. The old branch of
the Reformed Churches is called the "synodical" branch. These Liberated Churches arose under the leadership of Dr. Schilder, of whom you all have heard more or less, during the war years as a reaction against certain doctrinal decisions of the Reformed Churches in the Netherlands which were made binding from the top down, that is, by the general synod of these churches. Office-bearers were deposed much in the same way as in our own history of 1924. The occasion(s) of these depositions was a refusal to be bound by certain doctrinal decisions, two of the most important of which concerned the covenant of grace and common grace, which that general synod had handed down. And with these office-bearers whole congregations,—and many of them,—refused to be bound. Thus the Liberated Churches, a denomination of more than a hundred thousand members, had its beginning.

Concerning the background of this question, then, we may note the following salient facts:

1. We have a common background with the Liberated from the point of view of church government. We and they refused to submit to the yoke of hierarchy. And unless I am entirely mistaken, this similarity still remains the most stable and most official point of contact between the two denominations.

2. We have a certain amount of common background with the Liberated in regard to the rejection of the theory of common grace. Just how official and stable and complete this rejection of common grace is in the Liberated Church-
es is a question, however. The Liberated Churches pride themselves on the claim that they are bound only by Scripture and the Three Forms of Unity, a claim which at least can stand some investigating in order to discover whether they and we mean the same thing when we say that. The reason for this need of investigation lies in the fact that a church must needs maintain the Confessions in a living and historical way. The history of 1924 colors our maintenance of the Reformed Confessions, for example, and colors it in an official way, so that it is unReformed to teach common grace, as far as the official stand of our churches is concerned. The same may be said with a view to the "covenant question". Even though a denomination may not have a written and officially stated covenant view, it may have, and does necessarily have a view of the covenant.

3. And it is in connection with the covenant that the greatest point of dissimilarity between the Liberated and us has arisen apparently. I say "apparently" for two reasons. In the first place, the Liberated will frequently say that they have no covenant view, a claim which cannot be fully discussed here, but which nevertheless should cause some "eye-brow raising". In the second place, the word "apparently" still leaves room for proof on their part that they are being misunderstood when it is claimed in our circles that the Liberated are Heysian with regard to the covenant. And by the way, that proof has never yet been forth-coming, although it has
frequently been requested and although frequently the Liberated have claimed that they are grossly misunderstood by us.

4. We may also note that historically there is some background for seeking correspondence in the friendship established especially through the visits of Dr. Schilder, as well as in the fact that our views have found an open ear, a willingness to listen, among some of the leaders in the Netherlands. It was especially after the first visit of Dr. Schilder to this country that the Reformed in the Netherlands began to take notice of our churches and our denial of common grace.

5. Perhaps it ought to be mentioned finally that the opposition, and to a certain extent common opposition, has had some influence in throwing us together also. The fact that the Liberated Churches were frowned upon by the Christian Reformed Church of America has had its effect undoubtedly in causing them to look somewhat in our direction.

Attempts at Correspondence:

As we mentioned in our first article, we have a synodically-appointed Committee for Correspondence. And the first attempts to establish correspondence were made through this committee in 1948. However, we did not seek full correspondence immediately, but rather sought to correspond on the matter of correspondence, to discuss officially the basis, possibility, and advisability of being sister churches.

It was only a short time ago that this Committee for Correspondence finally received the official answer of the Liberated Churches to their letters. And so the whole matter will come before our next synod for further action.

In this connection our synod will have to treat the whole question of what they understand by a relation of correspondence; what that relation, if it is established with the Liberated Churches, will include; how it will be established, etc. And it may also have to define the powers of the committee it has appointed, especially if that committee should be sent to the Netherlands to do its work, as is possible.

So watch the reports of synod in our papers.

Advisability:

This question must be determined on the basis of real similarity between the two denominations. We must not have "dead-letter" correspondence. It is not merely useless and meaningless; it would be very harmful, especially in view of the inequality of size in our denominations. We would end up, perhaps, by being swallowed, as the mouse by the lion.

Therefore, we must very carefully determine whether we are alike in all essential points, whether we really maintain the Reformed Confessions. Only on that basis can there and may there be correspondence. And in that connection we must insist on discussing reality. We must face the question very openly and boldly whether the Liberated are Reformed in their conception of the covenant, whether with us they reject com-
mon grace and all its implications on the basis of the Confessions.

And if, after such investigation, we find disagreement, but nevertheless find a basis of agreement in the fact that both denominations avowedly want to be Reformed, then we can still establish a very fruitful relation of correspondence as described in "3" of my first article. As a beginning this would be the safest and wisest plan, rather than go "whole hog" immediately.

Possibility:

This is, of course, still a question. And it is a question which you could profitably and interestingly discuss in your societies.

Much discussion has been aroused in the past 6 or 9 months in regard to matters which concern the Liberated Churches. And I would not hesitate to say that the question underneath it all is the basic question of shall we or shall we not have correspondence. That discussion has been carried on in our own circles; it has also brought response from the Netherlands. It has assumed the form of a conflict, a severe conflict, at times. That is healthy. We should not shy away from it. Nor would I be too hasty to agree with one who characterized a phase of that conflict as an attempt of Satan to disrupt our churches. One could also turn the statement around and claim that it is the action of the providence of God pointing us the way in this matter.

At any rate, correspondence will be a blessing and benefit to both denominations only if it be on the basis of the truth. On any other basis it will be a detriment. Hence, we do well to proceed cautiously, wisely, openly, truthfully, and prayerfully.

And proceeding thus, we shall be certain of the blessing of the King of His Church, regardless of the outcome.

FROM THE SCRIPTURES:

"Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

—Romans 8:11, 12.
REVIVAL?

"Big revival sweeps Campus at Wheaton College", stated the first page headline of the Chicago Daily News one day during the second week of February. Accompanied by several pictures of students giving a testimony, the news reporter described the revival that was taking place at Wheaton. For thirty-eight consecutive hours students filled the chapel and waited their turn to go to the rostrum to confess their sins, large and small. All sought to give a testimony and the meeting was carried on through the night and the next day. Many went without meals, without rest and many did not leave the chapel.

Newspaper accounts in the daily papers and via the radio gave reports of the progress of the revival. Testimonies were quoted by the reporters and the whole situation was explained by college officials as a spontaneous thing, in fact, it was said that this was proof that the Spirit of God hovered over the campus at Wheaton.

Those who have been trained in the Reformed way of life are inclined to regard this type of thing with tongue in cheek. Revival has come to mean for us a situation where one receives an emotional appeal appropriately timed and appealing to the ego of man and finally when the stage has been set, a climax distinguished by the altar call or "sawdust trail" as Billy Sunday called it.

The revival at Wheaton seemed to follow a different pattern however. This display of religious fervor took place before the scheduled speaker had an opportunity to exercise the usual formula. Thus they would have us believe that this is the genuine article, this is the true testimony.

We are not of those that take a hard-boiled attitude toward those who give a Christian testimony but we are of those who "try the spirits whether they are of God". I John 4:1. Careful examination of the situation at Wheaton College shows the the testimony as reported in the press was noted for its emphasis on the pronoun I. I was a sinner; I told lies; I cheated on my college papers; I lived in sin; I tempted my fellow-students; I stole! I . . . .; I . . . .; and finally I accepted the Lord Jesus Christ.

Will this type of testimony stand in the glaring light of Holy Scripture? I submit to you the fact that Scripture from cover to cover tells us how God saves His people, how God works His salvation, how God gives His grace to me, how God accepts me, a sinner. This is the unfathomable mystery of all ages that it is possible for a righteous and Holy God to save sinners, such as we
are by way of the cross of our Lord Jesus Christ.

We hope that if this editorial falls in the hands of those who attend Wheaton College that we do not leave the impression that we ridicule Wheaton as worldly people do. No, we affirm that Wheaton must return to the Reformed faith in which it lived in former days under Pres. Buswell and fill the intellectual vacuum which is the result of walking the primrose path of Arminianism. We maintain that faith seeks knowledge and the knowledge gained from Scripture causes us to say only one thing, “God be merciful to me, a sinner”. H. G. K.

The 25th Anniversary Mass Meeting
For Grand Rapids and Vicinity

HUDSONVILLE, CHURCH
APRIL 11, 7:45
..... Come Early!
We just know you’ll be glad you came.

Young people, make sure you’ll be with us on April 11 for this great inspirational evening!
Our speakers will be Rev. Herman Hoeksema, Rev. G. M. Ophoff, and Mr. John Hofman.
There’ll be music, singing, and refreshments!
Elections:

The latest British election gives me an occasion to make a few comments. As you know, the Socialist government won by a very small margin. Britain's Socialist government's progress has been a very important phenomenon to observe ever since its rise to power. The movements in one country and among a certain people reflect what is taking place in a measure all over the world. Some countries are ahead of others, and we can see the trend of our own in these upheavals in the world. What takes place in England always is of greatest importance to us because they are English speaking people are closer to us than any other people.

The point that interests me in this latest election is this: There was a strong opposition to the present government; its policies were challenged. And this challenge came at a crucial time in its development. It was a question of to be or not to be. If ever we could expect a change it seems to me that it would have been at this time. And it was a case of almost—a small margin.

If we consider that there has been a trend toward socialism in our country also in the New Deal and the Fair Deal, and the demands of the labor element, we ask ourselves: What does this mean for us? It means to me that, however hard the conservatives work the trend is going to proceed, we are going toward more governmental control regardless of crucial elections and wishful thinking of the old Americanism. (Consider the proposed control of the new Niagara power project).

As Christians we fear the trend. Not only because of its inefficiency, its opening the way to a rise of another unqualified ruling class, the labor element, with its ruthlessness. We are apprehensive because along with this trend there usually arises an opposition to religious freedom and freedom of thought.

So it goes with elections. Often hopes for a better world are pinned on elections. Sometimes even in "Christian communities" there is a hope that an election will be favorable to the Christians.

The answer of history and Biblical realism is different. The majority, with the ballot power of the common man, will never rise above its total depravity. The Christian must not be deceived into the foolish Arminian political philosophy which is the prevailing thought behind Christian political endeavor today. The world shall "win", and become ripe for judgment. The Church shall not "win",

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not by might nor by power. It has won, and it shall be saved. After the victory of Christ, it is our calling in the political world to preach that victory even unto the coming of Christ. This is toto caelo different from the ideal to gain another victory for the church.

"The Day the Sun Stood Still":

This is the title that Harper's Magazine gives when it previews the forthcoming book of Dr. Velikovsky, "Worlds in Collision". You will find a preview of this book also in the March issue of the Reader's Digest.

As you will notice immediately this is about the wonder of the sun and moon standing still at the command of Joshua. Fulton Oursler hails this book as the starter of a back-to-the-Bible movement.

Biblical scholars according to Time are inclined to agree with the scientists who think that the book is not worth wasting much time on.

From our point of view, as Biblical scholars who believe in the Bible as the infallible Word of God, we, too, disagree with the praise of this book, and do not think that it aids our faith at all.

It may be a reaction against the godlessness of our age which denies the facts of the Bible, but it remains an ungodly view nevertheless. There is not a fear of God, an implicit faith in His Word in this view which seeks to prove the truth of the Bible from outside sources. This view claims that the event is to be found recorded in other than Hebrew literature, and that the cause was in a comet.

There may be worthwhile, interesting things presented in this book which would make it worthwhile for us to read and consider more in detail when it does come out.

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NEXT MONTH!

The May issue of Beacon Lights will commemorate the 25th anniversary of the Protestant Reformed Churches in America.

This issue will contain an eight page supplement with many interesting features and photos which every devoted church member will most surely want to read and keep.

Extra copies may be ordered prior to APRIL 15 from Miss Thelma Jonker, 1210 Wealthy St., S. E., Grand Rapids, Michigan, or from the Beacon Lights agent in your locality. (See Inside Back Cover).
Confessing Christians

Rev. Gerald Vanden Berg
Oak Lawn, Illinois

This is the season of the year which is called Lent. It is especially, though not exclusively, at this time that we are reminded of the death and resurrection of our Saviour. To us, however, the Passion Story is not a mere history or fiction but is an event of unequalled significance which has the most pertinent effect upon every phase of our lives—as Christians.

"As Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life. "If ye then be risen with Christ, seek those things which are above. . . ."

Such quotations may be multiplied but that is not necessary. All of God's Word reminds us that by virtue of our union with the risen Christ, we are called to be "Confessing Christians". Of this we would remind you for the undeniable fact of Lent is that whereas Christ lives, we who are in Him ought likewise to be living.

Confessing Christians!

There is in those two words a profoundly significant idea expressed which, like all things in the realm of the religious in our superficial day has been most sadly generalized. Thus, a term that is designed to set apart a particular group is now made applicable to thousands to whom the very idea expressed in the word is repulsive.

Confessing Christians are genuine Christians!

But who are they and where may they be found? Some would perhaps like to designate the confessing Christian as one who has made his or her public confession of faith before the church, while there are also a goodly number of other Christians who must still be classified as baptized members of the church. No doubt the readers of this magazine can be distinguished thus, for it is the exception when one who lives outside of the church stops to investigate the content of that which is designed for Protestant Reformed Youth. Yet, his distinction is not correct for there are always those who belong to the "confession class" who are not worthy of that name, while there are men who, although they have made their confession public, are exemplary Christians. We must, then, find a different criterion, for we see that this formal one will not hold.

We may profitably begin by inquiring into that which constitutes Christianity. It is not a mere intellectual admission. To say with the mouth that we are
Confessing Christians!

These are the plants found among the human race but spiritually different from the rest. They are rooted and built up in Christ. They stand in the midst of the world with their faces toward the Light. They marvelously endure the trials of life and, behold, they are not destroyed. The confessing Christian is one who is sincerely desirous to break with the world in all its vileness (not one who is forced to do so) and strives to walk in good works. He is not ashamed to reveal his identity nor to make known that his interests are heavenly. His life is hid with God in Christ. His conversation is in heaven. He seeks heavenly things.

The confessing Christian is one who is blessed with the anointing of Christ and knows it. He is aware of his kingly calling and whatever his dominion may be, he seeks to rule it in the service of his King. It may be he has only the affairs of his individual life to control or it may be over a family-domain the Lord places him or that he has a business domain, office in the state, or the care of the church. It makes no difference for he rules it in the power of his King, the Christ.

The confessing Christian reveals himself as God’s priest. With willing heart and ready hand he brings his all to Him. Not as Annanias and Sapphira who held back a part and lied to the Holy Ghost, but in the awareness that “the earth is the Lord’s and the fulness thereof”, he consecrates what is entrusted to him to the service of its Owner.
No less is the confessing Christian a prophet. He speaks but not as the world speaks with cursing and profanity. He speaks but not as the hypocrite with malice and enmity in the heart. His speech is seasoned with grace and is purposed to edification. His mouth declares the praises of his God and his life is the living word through which his Christianity is professed. Thus does the "confessing Christian" live out of faith doing all things according to the command of God and to His praise and glory.

Confessing Christians! Are We?

The dynamic power of Christian living appears to be much veiled in the youth of our day. We do not write this in the spirit of criticism but rather we would encourage you to more potently manifest your Christian profession which will be done when the veil is torn away. Youth is the period of life characterized by instability and divergence of interests. Being by our very nature sinful we need not special inducement or encouragement to hide our profession. We don't as a rule need a special compensation to waste our time with those things which in themselves we would not call "sinful" but, nevertheless, have nothing to contribute to our Christian profession. We are rather inclined to argue rather vehemently to uphold them that we may continue in them. The Divine order "to be separate" must not be too stringently interpreted.

Confessing Christians, the words of the following poem are food for thought. Let them be impressed upon our mind and soul and in the consciousness of them follow the course of our Christian living:

"When you think, when you speak, when you read, when you write, When you sing, when you walk, when you seek for delight, To be kept from all wrong when at home or abroad, Live always as under the eyes of the Lord! Whatever you think, never think what you feel You would blush in the presence of God to reveal; Whatever you speak, in a whisper or clear, Say nothing that you would not like Jesus to hear! Whatever you write, though in haste or in heed, Write nothing you would not like Jesus to read; Whatever you sing, in the midst of your glee's, Sing nothing His listening ear would displease. Wherever you go, never go where you fear, Lest the great God should ask you, 'How camest thou here?' Turn away from each pleasure you'd shrink from pursuing; If God should look down and say, 'What are you doing?'"
LESSON LX.
“Jesus Crucified”
(John 19:17-25)

The Crucifixion as such, vss. 17, 18.

Immediately after the sentence has been pronounced Jesus is led away to the place of execution. Generally the condemned one had to carry his own cross, or at least a part of it; Jesus must carry all of it. John omits the incident of Simon and of the weeping daughters, to avoid repetition. The bearing of the cross naturally lends powerful effect to His word to us about taking up the cross to bear it after Him.

Jesus is led to a place called Golgotha, in the Latin language, Calvary. The place bore this name very likely because it had the shape of a cranium, the top of a skull. Notice that it was somewhat of a hill, a mound, hence elevated. This, too, is providential and symbolic. Through this marvelous deed of Christ He would bring His people to heaven and make them look heavenward. Did not Abraham sacrifice Isaac on Mt. Moriah? The Old Testament places of sacrifices were usually on elevations, the temple was built on Mt. Zion. And is Christ not the fulfillment of the serpent that was lifted up to be seen by all? So Christ is here exalted, literally and symbolically. God has chosen this place from eternity.

The crosses usually were upright posts with a crossbeam a little beneath the top. And now, the hour having come, Jesus is crucified. Here is the center of the world from the viewpoint of time, and the marvelous death of the Son of God to save His people. Yet Scripture is so brief and so restrained! Fact is that here we have the narrative of the fact, while all of Scripture speaks of its significance. In respect to the cross we are told that a block or heavy peg was fastened to the beam, and on this the victim sat straddle. Some were tied to the cross with ropes, but others, as with Jesus, were nailed to the cross. Spikes were driven through the most sensitive parts of the hands and legs. With such occasions men knew of no mercy. The agony of the crucifixion can hardly be described. Think of the hot sun, the raging thirst, the slowness of death, which at times did not set in until three or four days had passed. Often the bodies would become very feverish, and towards the end the flesh would turn blue with vultures flying overhead, ready to devour the body.

We must remember that this place
was outside of Jerusalem. This was law with all criminals, Num. 15:35. The same thing was done with Stephen. (See Heb. 13:12). So Christ is placed outside of the camp, outside of Jerusalem as an outcast. Cast out of the holy city by unholy men. Every deed and word now weighed like tons upon the soul of Jesus. In everything He felt the wrath of God.

Pilate possibly intends to insult the Jews still more by crucifying Him with two malefactors, murderers and thieves. That was the kind of king the Jews had. But God with it fulfills the Scriptures, Christ being reckoned with the transgressors. Christ is always in the midst of people, saving some and hardening others. And this power of the cross is manifested from the very beginning, right here while Jesus is hanging on the cross.

Questions: Prove from the placing of Jesus in the midst of them that Christ is not a Saviour of all men. Was there any difference in the suffering of Jesus and of either of the malefactors? If so, what?

The Title on the Cross, vss. 19-22.

Here is some more bitter sarcasm and humiliation for the Jews. Notice the superscription. Naturally people would identify the subjects with the king. Such kind of people the Jews are. And it was written in Hebrew (the language of the Jews), in Latin (the language of the Romans), and in Greek (the cultured language of the day known by millions). With many pilgrims passing over this road all surely could read it.

Pilate refuses to change it. Why? Because he is tired of the Jews and they not being able to hurt him now, he will have the last word, one of sarcasm. But God doesn’t want it changed. All men must see and know who this Jesus is. This is not a false title, but indeed a true one. He is King and shall be such unto eternity; through the way of the cross He shall be glorified.

Jesus Unclothed, vss. 23, 24.

This was customary with the crucified ones. They were stripped of every bit of clothing, to bring them to greater shame. The soldiers evidently were permitted to keep their clothing, which usually was divided by casting lots, perhaps in the form of throwing dice. Jesus’ coat is not torn but given to one in order that Scripture may again be fulfilled. In all these fulfillments God is speaking to the Jews. Don’t they know the Scriptures and see that He is the fulfillment of them?

However, we must not devote more attention to the clothes than to Jesus’ nakedness. God wants Him naked, and put utterly to shame. Why? Because Adam and Eve and we with them were clothed to cover the shame of the body and sin. In righteousness men need no clothing. But when sin came Adam and Eve were clothed to cover themselves before God and men. This could be done with a view to Christ. Therefore He must be unclothed, to bear our shame and reproach and thus to remove them. What a blessing for us is the naked Jesus! Behold yourself in Him!
LESSON LXI.
"Jesus On The Cross"
(John 19:25-30)

The Second Cross-Word, vss. 25-27.

Again we notice the brevity of John's account of this stupendous event. In five verses he writes all he wants to tell us about Jesus on the cross. Why? First of all because Scripture is always very brief on matters of this nature as far as describing the events are concerned. Think, e.g. of the narrative about His birth, also about His miracles and especially the raising of Lazarus. We would describe such in detail with the most colorful and expressive words. God, however, wants us to see their significance; regarding this Scripture goes into detail. Neither can it escape our attention that John writes nothing about all the other things that take place on and near the cross. Nothing is mentioned about the words of the two crucified with Him and Jesus' answer to the converted one; John passes by the doings of the soldiers, of the multitudes that pass by, of the darkness that enveloped the earth, etc. Finally, He speaks of only two cross words. Why? Not because these things are not of importance, but all these things were already written by the Synoptists. Hence, only these two words of Jesus, and they are given from the viewpoint of John's theme of his entire Gospel narrative.

First of all we must remember that Jesus is always working, even on the cross. Every deed and minute of time brings another calling. Seeing John and His mother Mary before them He realizes that He has a particular calling in respect to the latter.

The sword was indeed passing through Mary's soul. Perhaps she was acquainted with all the things that had taken place during the last hours. And now she beholds her beloved son on the cross! Jesus is the man of sorrows, but Mary was certainly a woman of sorrows. Possibly she stands here being supported by John, and with tear-stained eyes expressing her deep sorrow.

But Jesus will give command concerning His house before He dies. Mary is no longer His mother, but a woman like unto the rest. In His office He has no mother, she is merely His sister. But what then? Be totally indifferent towards her and ignore her? This He can't do, for there is also the fifth commandment. Therefore John must now be her son and she his mother. Evident it is that Jesus, at least to a certain extent, had provided for His mother during His life, but now John will care for her. And he takes her into his own home.

However, John is also a disciple and will soon be an apostle. Through him and the others the church would be built. To them God would give the Spirit without measure. In their hands would be the keys of the Kingdom. Hence, Jesus here places His mother in the church and in her care. Church-member behold your apostle and apostle behold one of your members. No doubt John also strength-
ened Mary in the process of letting go of Jesus to receive the Christ.

According to the Roman Catholics Jesus here makes Mary the patroness of all Christians. It was not Mary who needed John, but John and with him and in him all other Christians who needed Mary. It has been said by a Catholic that "in the person of John, Mary receives all Christians as her children. And this capacity of Mary entitled us to the right and the trust that we place all our interest in her hands." What a reversal of facts! What Jesus does here is provide for Mary's needs, physically and spiritually, not vice versa.

Questions: What place does Mary have in the worship of the Roman Catholics? Why do our physical relationships fall away when we enter the church of Christ? Does the spiritual always have the preference over the physical in our lives? Why not?

The Fifth Cross-Word, vss. 28-30.

Apparently this saying is not very profound. Isn't thirst such a common thing? And who is surprised that Jesus is thirsty, very likely not having drunk anything since they left the upper room the previous evening. Must we then also spiritualize this? This is not necessary for it already is something spiritual. Everything that Jesus does and says on the cross is of tremendous significance.

These words were spoken shortly after the loud cry of "My God, My God, why hast Thou forgotten me?" Now our Saviour is ascending out of those depths. The hellish agonies He has endured. The suffering of the eternal wrath of God has come to an end. He is now ready for His diploma. Regarding that all of Scripture is fulfilled. The measure has been filled to the brim.

And yet it seems as if the Scriptures are not fulfilled, at least not quite, since it is for their perfect fulfillment that He says, "I thirst". The question is to what Scripture does He refer with this utterance? Here we come before a difficulty for there is no passage to which He refers directly. We would interpret it as meaning that even though Jesus has died the spiritual death, He must now still die physically. And this, too, must be an act on His part. Death must not take Him, He must lay down His life. This He will show by shouting with a loud voice. Like a strong man may be well-nigh exhausted due to a great thirst, but then also revive when given something to quench his thirst, so Jesus would have a drink to quicken Him regarding the one thing He must still do. And laying down His life He will fulfill the last part of the Scriptures that speak of Him.

He is given a drink. The soldiers used a sponge of vinegar on a short rod to moisten His lips. This was a kind of sour wine, but certainly did allay thirst. Having received this He shouted with a loud voice: "It is finished". Imagine what this meant for Jesus. Finished was all His work on earth, including all the suffering on account of sin. "And He bowed His head and gave up the ghost".

Questions: In what way is this con-
stant living of Christ according to the Scriptures: an example for us? Where did Jesus' soul go when He died? Can we say that God died?

* * * *

LESSON LXII.

"Jesus, Dead and Buried"
(John 19:31-42)

The Bodies Removed, vss. 31-37.

Again John contributes an episode that is in no way touched upon by the Synoptists and one that is noteworthy. Jesus had died, the Jews had gained their great end. This was the end of that troublemaker, blasphemer. Now they can again proceed without interruption as "the nation of the Lord in His fear". So they view it after they have killed the very Saviour of God’s people.

They will now have the bodies removed from the cross. The Romans usually left the bodies of criminals on the cross until they rotted. But according to the laws given by Moses the Jews had to take them down at evening, lest they defile the land. Besides, it was the day of preparation. Tomorrow would not only be another Sabbath, but one of special importance, it being the Passover Week. Pilate immediately consents to their request. With great brutality the bones of the malefactors are broken. Imagine the pain when their bones were literally crushed; this would naturally bring on death. Remarkable it is that they leave Jesus until last. Apparently the soldiers are not eager to carry out their orders upon this strange man. But the next act is still more remarkable. They do not crush His legs, but they do pierce His side. Why this lance in the side, very likely near the heart? Either to prove that He is dead, or to make sure that He will be dead. John mentions that immediately there came out blood and water. About this hundreds of pages have been written. What does it mean? And why does John make a special note of it, emphasizing the truth of his record? Some assert that the water symbolizes our baptism into Him and the blood our righteousness before God. We prefer to believe that lance and the flowing of blood and water are mentioned by John that all may believe that as the Son of God He certainly died. Let no one doubt this!

Naturally all this also took place according to Providence. The Scriptures must again be fulfilled regarding all the sacrificial lambs, Ps. 34:20 and Zeck. 12:10. With these the Lord gives some more proof that He is the promised Messiah.

Jesus’ Burial, vss. 38-42.

Joseph was a rich man, but also noble and good according to other reports concerning him. Arimathea is the same as Rama, originally belonging to Samaria, but was later transferred to Judea. His inner convictions he had always kept hidden. But now he does an astounding thing: he suddenly casts his fear and cowardice to the winds, boldly goes to Pilate and asks for Jesus’ body. When
the eleven had fled, given up faith in Jesus, his faith rises out of its secrecy with full power and heroism. And he becomes an instrument in God's hand in preserving the body of His Son from being cast into a felon's grave. With the rich He is in His burial, Is. 53:9. Pilate grants him his request. Nicodemus comes to help him, also manifesting his faith in Jesus. Possibly he turned up entirely unexpected with these burial requirements. Precious ointments are used; notice their weight, about a hundred pounds.

According to custom they bury Him. He is laid in a new tomb, very likely belonging to Joseph. In these tombs often several people were buried, but in this one no man had yet been laid.

And what a funeral it was! They will lay to rest the body of Him on whom all their hopes had been pinned. O how they had hoped that He was the promised Messiah! But all was in vain. He, too, goes the way of all flesh, not fulfilling their expectations. And they bury their Saviour. Possibly the women witness the tragic event. They bury the living One as a dead one among the dead. Who will preach the funeral sermon? Is anyone able to do so, intelligently? No one! No, they do not know Him. Never was there a leader so little understood by His disciples; never was God's work hidden as at this dark moment. For the Church it is the darkest moment of all history. They can no longer wound Him, but they can humiliate Him, which they certainly do. He is a dead one among the dead.

Questions: Why do you think these men waited until this time in showing their faith in Christ? Why did they fail to understand Him even at this time? Are there such people today? Why did Jesus have to be buried, since He had paid for all our sins?

* * * *

LESSON LXIII.

"Mary and the Risen Lord"

(John 20:1-18)


The time of the morning at which the women set out to bestow a last honor upon their deceased Master shows their deep love for Him. Sleep very likely had been far from them during these past two nights. Jesus naturally had risen early in the morning. Since it was spiritual, arising on the other, the spiritual side of the grave, the Lord gave many signs of His resurrection: the place where He had lain, the rolled away stone, the broken seal, the earthquake, the angels in the grave, etc.

But the women fail to see them, being filled with sorrow. With Christ's birth there was great joy in heaven, more so even at this time, but here on earth there is great sorrow. Of this Mary Magdalene is an interesting example. Standing by the grave she weeps audibly. Life apparently isn't worth living anymore. Jesus had been the center of her life. And she weeps now not only be-
cause He is dead, but because "they have taken away the body of her Lord."

The question is, first of all, how we must harmonize John's account of Mary with that of the Synoptics regarding the other women, for, according to them Mary is also with them. Possibly they approached the tomb together. Nearing it Mary sees that the stone is rolled away, and without any further investigation hastens away, being sure they have stolen the body of her Lord. While she hurries on to tell the disciples, Peter and John, the other women come to the tomb, see the angels, etc. Upon their return Jesus appears to them. Then Peter and John come in haste, they enter the sepulchre, and see the signs of the clothes, and John believes. Thereupon they leave, and Mary Magdalene comes to the grave, and gives vent to her pent-up sorrow by weeping audibly.

Notice how blind she is to the signs of the Lord. She sees the angels, they even ask her regarding her reason for weeping. But none of these speak to her, not the open grave, the empty place, nor even the presence of the angels, which ordinarily caused great consternation. How must we explain all this? In short we can say that the earthly never approaches the spiritual and heavenly. Mary and we with her are in the circle of the former. In the eyes of natural men the resurrection is foolishness, and one of the things that never arises in the heart of any man. And the reason for this is that we understand not the cross. And where men do not live by the Word of God they always fail to come to the spiritual. Besides, Mary is so overwhelmed with grief that even the appearance of the angels fails to make an impression upon her. Being in the circle of death we see nothing but death, and even though the glorious, heavenly is placed right in front of us (Jesus Himself appearing to Mary), we weep and lament.

Jesus Reveals Himself to Mary, vss. 16, 17a.

He approaches her in a remarkable way. He does not identify Himself by saying that He it is whom she is weeping about, but calls her by name, undoubtedly with the same tone and expression as He had done so often while still with her. There also seems to be a mild rebuke in His address. In a moment Mary perceives the reality, and calling Him Rabboni (meaning master, teacher) she will embrace and worship Him. She thinks that all the former relationships have been restored, and she can again minister to His needs. But this naturally is impossible. "Touch me not". First she fails to see the resurrection; but now, seeing it, she has a wrong conception of it.

Questions: What is Post-millennialism? Is there any similarity between this and what Mary (and we with her) desire?

A New Fellowship, vss. 17, 18.

Jesus will realize a heavenly, spiritual salvation. Therefore Mary may not touch or embrace Him, thinking that the former relationships have been restored. He is going to His Father in heaven, there
BEACON LIGHTS

He will make His abode. But He is also Mary's (and all believers') Father and God. Formerly this was true only of Jesus, but now through His death and resurrection it has become true of all those given Him by the Father. And where Father is, there is our home. Jesus will go to Him to prepare our place there. In the Spirit He will return, and in the end of time He will take all unto Himself. Mary must not embrace Him now, as a visible earthy Saviour. But when He has gone to heaven, then she must do so, in faith. In faith she must seek Him, live with Him and enjoy His fellowship. She must become heavenly. And that is the way for all of us, by faith seek the heavenly things. This naturally implies that we leave behind the earthy.

The Dark Shadow:—

In Gethsemane we may see the shadow of the cross, and from the effect of the dark shadow upon Jesus' soul we may learn a little about its awful suffering. We feel that in Gethsemane the Saviour passes through one of the crucial moments of His suffering. And to characterize this moment and understand its significance somewhat, we can do no better than to say that in the garden the Lord stands before the very gates of hell. Still they are closed. But presently they will be opened, and this opening of the gates of hell will occur right here in the garden. This is the place, from whence the steep descent into the lowest depth and most terrible darkness of utter desolation must begin. And this, too, is the hour. Already the forces of darkness to which he shall be delivered are on the way to the garden. And the Lord is deeply conscious of this fact. As He enters the garden with three of His disciples He suddenly realizes that this is starting point of His awful way of suffering. Here and now He stands before the very gates of hell! And this explains why we read so significantly that, as He entered the garden, He began to be sore amazed and very heavy!

Instalment III.

One does not talk about Masonry without referring to the devilish, bloodthirsty oaths which all of their members are required to take upon themselves. When a man desires to become an Entered Apprentice Mason; that is, to join the Masonic Lodge; he is told that there is nothing in Masonry that will conflict with any duty he owes to God, his country, his family, his neighbor, or himself. Before being admitted to the lodge room he is divested of his coat, vest, shoes, stockings, pants, collar, and tie. He is then handed a pair of drawers furnished by the lodge, which he puts on, the left leg of which is rolled above the knee, so as to make the left foot, leg, and knee bare. The left sleeve of his shirt is rolled above the elbow, and the left breast of his shirt is tucked back so as to make the left side of his breast bare. A slipper is put on his right foot with the heel slipshod. He is then blindfolded, and a cable tow (a blue rope) is put around his neck. This is supposed to represent the prospective Mason wondering about in darkness, helplessness, ignorance, and in the errors and pollutions of the outside world, and seeking a new birth and asking for a withdrawal of the veil which conceals divine truth from his uninitiated sight. The “divine truth” here stated refers to the secrets of the lodge. This “veil” or blindfold is not removed until after he has taken the oath upon himself.

The candidate is then led into the lodge room where he kneels at an altar upon his bare left knee. With his left hand he supports an open Bible on the altar and his right hand resting on top of a compass and square which are placed upon the open Bible, all of which, including the Bible, are termed “furniture”. So the Holy Bible is just a mere piece of furniture. Just read Hebrews 4:12-13 and see whether or not it is. The candidate for Masonry in this attire and position repeats after the “Worshipful Master”, one line at a time, the following oath which I quote:

“I ............ of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, (how about the first commandment?) erected to Him and dedicated to the Saint John, (it is not dedicated to Jesus Christ; therefore it is NOT erected to God, nor to the Apostle John, but is a gross violation of the first three commandments, John 5:23, 43, 44, S.B.) do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal (to disregard the ninth commandment if necessary, S.B.) any of the secret arts, parts, or points of the hidden mysteries of Ancient Free-Masonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother
of this degree, or within a regularly constituted lodge of Masons, and neither unto him, nor them, until by strict trial, due examination, legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make, or engrave them, nor cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character; whereby the same may become legible or intelligible to any person under the canopy of heaven.

"All of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, (not even in his inner conscience, S. B.) binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my solemn obligation of an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same".

Each succeeding degree has its own terrible blood-curdling oath and corresponding penalty. The Royal Arch Mason (7th degree York Rite) swears to have his skull smote off and his brains exposed to the scorching rays of the noon-day sun. The Knight of the Brazen Serpent swears to have his heart eaten by the most venomous of serpents, and the Prince of the Tabernacle swears to be consumed with fire from heaven. Many of these penalties, oaths, and ceremonies are so horrible, wicked, and devilish, that I rather not discuss them in our magazine. Masons also swear to inflict these penalties upon any of their members, including themselves, who dare to break one of these oaths. Every Mason is really a potential murderer. These penalties, however, are seldom executed in their prescribed atrocious manner, but the person who breaks one of these oaths is persecuted, slandered, and opposed in the most cruel manner. Each time such an oath is uttered, their hand is placed upon a Bible and they call upon the name of God to keep them steadfast, however in the thirty-third degree they call upon the Mohammedan "Allah" instead of God. Certainly these extravagant oaths are a big contrast to the oaths required by our civil courts and the oaths found in the Bible. Jesus teaches, "Swear ye not at all."

The "secret arts, parts, or points of the hidden mysteries of Ancient Freemasonry" appear in printed form and are available to anyone who cares to study up on them. The same is true of all their secret signs, grips, degrees, symbolisms, and wicked hypocrisy. The secrets which all Masons are sworn to keep unto death pertain especially to their wicked practices, the secrets revealed of and to one another, and the ways and means used to promote their
own selfish interests at the expense of everybody else outside the lodge wherever possible. That is why they are called secret societies. Such secrecy is of the devil and issues forth out of hell. Only that which is corrupt and evil needs to be kept "under cover" and under the camouflage of righteousness. This was also true of Adam and Eve when they ate of the forbidden tree and when they made aprons of fig leaves and hid themselves from the living God and tried to put the blame on some other creature. Genesis 3:7-13 inc. There is no reason why good, honorable, and decent things should be kept secret. Jesus, the sinless One, said "In secret I have said nothing".

I originally intended to write three instalments on this subject, but due to its broad scope, I hope to write another instalment which will deal with Masonry's influence upon our modern civilized world in spurring it on with an ever-increasing speed towards that final reign of Anti-christ; in filling to overflowing its cup of iniquity; and in speeding up that final Judgment Day which we as true Christians long for.

THE UPLOOK'S ALWAYS BRIGHT

All the world is in confusion,
There is trouble everywhere—
Sin and sorrow and delusion,
Hearts in turmoil and despair,
Hopeless is the scene about us,
Deeper grow the shades of night.
Yes, the outlook may be dreary,
But the uplook's always bright.

Oh, the outlook may be dreary,
But the uplook's always bright!
Keep your eyes upon the Saviour,
And you need not fear the night.
While the gloom of earth grows deeper,
Clearer shines the Heavenly light,—
Oh, the outlook may be dreary,
But the uplook's always bright.

Oh, the evil that surrounds us!
Oh, the folly, pomp and pride!
Love of self and love of pleasure,
Sin and shame on every side.
Men like sheep without a shepherd,—
How deplorable their plight;
Yes, the outlook may be dreary,
But the uplook's always bright.

Up beyond earth's din and clatter,
Up beyond its sin and strife,
Stands the blessed loving Saviour,
Giver of eternal life.
Keep your eyes on Jesus only,—
Oh, how precious is the sight!
Though our outlook may be dreary,
Praise His name, the uplook's bright!

—Alvis B. Christiansen.
Title: The Greatest Story Ever Told.
Author: Fulton Oursler.
Publisher: Doubleday & Company, Inc.
Garden City, N. Y.

"This is the story of Jesus." So begins this novel of the life of Christ and goes on in contemporary, colorful language to tell the events in the 33 year period of Christ's walk upon earth. I do not believe it is necessary to review the historical data that the book speaks of inasmuch as our young people should already have a thorough knowledge of that history. The Author is comparatively faithful to the literal statements of the four Gospels, Matthew, Mark, Luke and John. The book is a chronology of events from the betrothal of Mary and Joseph to the days after the Resurrection.

What is imaginative in the narrative is largely detail to life in chinks left open in the Bible accounts. The Author has filled in these gaps in the record with what would normally be natural and believable additions. However Christ was normal man without sin and where Scripture has not revealed certain things to us the writer certainly treads on thin ice when he advances his own theory. Scripture never speaks of Christ experiencing laughter, either as a child or young man. Yet Oursler has a liberal sprinkling of chuckles in the life of Christ.

In some of his statements we would disagree with the writer. He maintains, for instance, that Mary, the mother of Jesus, was at all times in complete awareness of the fact that Christ must suffer and die. This is of course a fallacy. Not even Christ's disciples, much less Mary, understood the significance of Christ's teachings when He spoke concerning His death. On the occasion of Jesus visiting Mary and Martha, Martha chides her sister for not helping her in household tasks. Jesus upholds Mary's action as being correct for she is desirous of knowing the heavenly. Here the writer presents Jesus' defense of Mary as the cornerstone of women suffrage, for he likens it to the predominating position of the present day women of the world.

In one way I found the book enjoyable. And that was because the author did not attempt to analyze to any great extent the teachings of our Lord and then set forth his interpretations of Christ's message to the world. This is one of the most prominent faults of the majority of the present day authors when they write concerning the Christ. Oursler is not completely free of this desire to put
his own meaning into Christ’s words, but he apparently did realize that for an ordinarily intellectual man to understand the doctrines of Jesus from a purely intellectual aspect is pure folly. These things, quotes Oursler, are hidden from the wise and prudent and revealed unto babes.

I think the book could be an aid in helping the individual to a more thorough historical knowledge of the Christ. Many times it is easier for us to remember something if we read it in a story book than when we read it in the Scriptures. I do not maintain that this is as it should be, but I do know it to be true. From that aspect the book is certainly worth while reading. From the aspect of the Christian young man or woman seeking a more thorough understanding and strengthening of his faith in that Christ of Calvary the book is less than a dust in the balance. We have our inspired Scriptures. What more could we ask?

—Seymour Beinhoer.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts.

ETERNITY
(H. A. Van Putten)

Thought waiting, we are occupied
As busily as can be,
With such as Thou hast us supplied,
Therein thus serving Thee;
And unconcerned for anything
Except one thing, which is,
That we to Thee our praise may bring,
So we Thy Name may bless.

Thou Father art so dear to us,
Thy covenant blessedness
Wherewith Thy hand here blesses us,
No words shall e’er express;
So filled with bliss, is this our cup,
It always overflows,
Thy love just keeps us looking up
To Father, who but knows.

All things, the bitter and the sweet
Which Thou to us doth bring,
Through mercy, we Thy love may meet
Which causes us to sing;
In tears and joys we are Thine own,
And ever too shall be,
Whate’er we are, with all we own,
We’re Thine Eternally.

Grant us in moments, when life’s thread
Seems all but cut in twain;
To know, that even thou we’re dead,
That we shall live again;
Yea fill us with that blessedness,
That he who believes in Thee,
Shall never die, but live in peace
With Thee Eternally.
Directly above each human kidney lies a small yellowish brown organ resembling a miniature pancake. They are known as adrenal glands, and they belong to the endocrine system of our body. Unlike the other organs of our body, the endocrine glands have no duct or outlet.

Each adrenal gland consists of two parts—the inner core called the medulla, which manufactures adrenalin; and the outer bark termed the cortex, which produces twenty to thirty compounds. Although these hormone compounds have long been known and studied, it was not until recently that the chemists were able to isolate them and test them therapeutically.

According to rumor the Germans were injecting their pilots with cortical hormones to enable them to fly at high altitudes. This occasioned intensive research on the cortical hormones with the marvelous result that cortisone or Compound E was produced. The reason cortisone is sometimes called compound E is because it was the fifth hormone to be isolated from the adrenal cortex.

The discoverer of cortisone was Dr. Edward C. Kendall, chief of the biochemical laboratories of the Mayo Foundation. His experiments on rats and mice demonstrated that cortisone had a marked effect on muscular activity and increased the animals' resistance to exposure to colds, poisons, and other stresses.

It was apparent that the Kendall method would require decades to produce sufficient compound E for human testing. In 1941 the rumor concerning the German use of cortisone put government pressure on Mayo's group and a group from Merck. In 1948 through the combined efforts of these two research staffs, compound E was finally produced in large enough quantities to test it on human illness.

One of the first tests that Mayo made was on a 29 year old woman who was confined to bed with a severe case of arthritis. All previous treatments had failed. After only four days of cortisone treatment her stiffness disappeared and her appetite was restored. On the eighth day she went on a three hour shopping tour without any ill effects. Imagine such startling recovery after four years in bed!

Dr. Hench treated thirteen more arthritis sufferers with the same amazing results. This certainly would indicate that cortisone is very effective in opposing rheumatism. However, the dosage must be continuous or relapse follows.

Although it is being produced in increasingly larger quantities, the amount obtainable is very small, and thus, insufficient for both research and clinical testing. However one should consider the development of penicillin during a period of five years (that nearly unobtainable and very expensive antibiotic which today is produced in abundance and reasonable in price), and realize the possibilities of increasing the production of cortisone.
In The Limelight . . .

Herman Hanko
Grand Rapids, Michigan

Although we are many, yet we are one! We have many churches, yet we are one denomination; we have many young people's societies, yet we are formed into one Federation. And because we are one and yet at the same time many, we feel a bond of fellowship and a need for constant contact with one another. To strengthen that bond and to furnish that contact by means of interesting and informative reports and pictures “limelight” certain societies or individuals is the foremost purpose of this column.

Most of you know that there have been many changes made in our churches in the last year,—pastors moving from one charge to another. Just one month ago, Rev. Vanden Berg left his church in Grand Haven to take up his work in Oak Lawn, Ill. Oak Lawn had been without a minister for some time, and is deeply thankful that God has again given them a shepherd. A few days after the arrival of the Vanden Bergs the installation services were held. Rev. M. Schipper preached for the occasion from II Tim. 4:1, 2. The following night a "welcome
night" was held to give the minister a chance to meet his new congregation.

If any of you have ever been in Oak Lawn, you may have seen the parsonage. It is an immense house that reminds one of a medieval fortress. Besides its massive nine-foot doors it has a tower jutting up above the roof which is accessible by a trap door in the ceiling of an upstairs room.

Although the town is just off from the huge city of Chicago, it has all the aspects of a small town and not too much of the hustle and bustle of the big city. Rev. Vanden Berg wrote me that he thought the house was "wonderful", and living in town so near Chicago was not much different from living in Grand Haven on the shores of Lake Michigan.

The Young People's Society, of which Rev. Vanden Berg is now president, is (and I speak from my own experience, knowing all the members personally, as well as from what Rev. Vanden Berg wrote me) "a lively, energetic, and willing group". Also he wrote that he was amazed at the "responsiveness of every member of the society to take his or her part in the after-recess program. We can be sure that this is a trait that also pleases the Lord; for nothing is so distasteful as a refusal on the basis of petty excuses. All of us should take our part and shoulder our burden in the work of Christ's church and kingdom".

Also, not in the too distant past, Rev. H. Veldman left his church in Kalamazoo to take up new labors in Canada. He has taken up his residence in a different country under a different government. But although he is separated from us by international boundaries, he will never be separated from our thoughts.

Rev. Veldman's congregation meets every Sunday in a Labor Temple in Mount Hamilton. After climbing a creaky stairway to the third floor, they meet in a room that has all the signs and emblems of the worldly organization that uses it. Some of the people have to come from distances as great as fifty miles to worship here. They often take lunches and remain in the room after the morning service, eating their lunches there, and then staying for the afternoon service. Also Rev. Veldman has to contend with labor speakers in other rooms for the interest and attention of his audience. Something different from our usual way of meeting in church!

Hamilton also has a newly organized Young People's Society. Rev. Veldman would like to pass on to us their method of meeting. "This society does not believe that the minister should preside. They do have a question box, and now and then I am asked to attend to answer some questions; but for the rest, they believe that they should 'run' their own society. With this principle I am and always have been in hearty agreement."

Rev. Veldman writes that much work must yet be done in Hamilton and asks the Young People of our churches to remember them in their prayers before the throne of grace. Let us sincerely heed this request.
The Calvinist As A Citizen . . .

In the booklet *Youth Speaks on Calvinism*, the author of the chapter entitled "The Calvinist As a Citizen", contends that the principle of Calvinism must be applied to the political sphere as well as to all other spheres. He believes that history proves the possibility of working out such a program.

In 1878 Dr. A. Kuyper recognized the political program in the Anti-revolutionary Party and again Calvinism became successfully operative on the political scene. The author continues to say that this shows that Calvinism can be applied to the political problems of a modern age. Kuyper raised Calvinism to a national level and showed that a minority of Calvinists can be a great influence on the national scene. The article continues to say that the only requirement necessary to make Calvinism effective in politics is for the Calvinist to apply his beliefs.

Calvinism has tremendous possibilities for our age. America is now the leader of the western world and never before has Calvinism in America had such an opportunity to be a world-wide influence.

* * * The Fuller Ave. Young Men's Society is devoting after recess sessions to the study of "Youth speaks on Calvinism". This essay was written, not as a complete exposition but merely as an introductory paper on this chapter, which was then discussed at the meeting.—Editor.

We must now translate this opportunity into action.

There is a need for Calvinistic politics today. Politics is often disgusting, secular, worldly, and rotten.

For Calvinism to become effective in 20th century politics the author mentions at least two things which are needed.

The first is a Calvinistic philosophy in modern terms, related to modern problems.

The second thing necessary is to have individual Calvinists who are willing to be active and work out the philosophy.

The writer also contends that we must make use of the facilities we have. We must be influential through our writing first of all.

Calvin College, he says, offers a fine place to begin. The student should be taught to understand for himself and to express to others, the relation between Calvinism and modern politics.

Political action as such, on both national and local level is the duty of all of us. This means voting, exercising our political influence, and going into politics. The number does not count but the enthusiasm. Voting is the least that can be expected of us. We should also remember that we should vote for the man, not the party.

However a Calvinist can do much more. The charge that Christianity and Politics do not mix has been proven false by Kuyper and Colijn in the Netherlands.
and in our own country by such men as Garret Heyns and others. A Calvinist entering politics will find that honesty and conviction are still at a premium.

So, briefly, is the summary of this article, "The Calvinist as Citizen."

The author of this article tries to prove that Calvinism and Politics do harmonize. He claims that history proves the fact that Calvinism entered successfully into politics; for instance, during the 17th century and also when in 1878 Dr. A. Kuyper organized the Anti-revolutionary Party.

There instances were, first of all, questionable as to their success and, if granted successful, the fact that they worked in the Netherlands surely proves nothing when applied to this country, for surely Dr. A. Kuyper fell victim to his own success. Before he entered the political scene he was known for the soundness of his Reformed Faith and regarded highly for his sound doctrinal policies. But after entering politics he found and met many problems. He found problems because of his close contact with the world and his only solution for these problems was the Common Grace theories which he developed to the point where they stand today in the Christian Reformed Church.

The problem to the author is that people do not manifest Calvinism outwardly. He points out that it is the Calvinist's duty to enter into politics. It is his duty and obligation to vote as a Calvinistic Citizen in this world, he contends.

In answer to this we can not find such a calling whatsoever in the light of Scripture namely for the Calvinist to enter into Politics. In fact it is impractical and almost impossible. For a Calvinist to enter in politics means that he must firmly contend at all times for his beliefs and ideals as a Christian. He must always say, "Thus saith the Lord." This we all can see is quite foolish and impractical in the Political world in which we live today.

As to our duty to vote; what really happens when we go to the polls for an election? We try to make a choice between two candidates and cast our ballot for the lesser of two evils. We ask this question, Is it our calling or duty to do this?

To sum up the entire matter we believe it is inconsistent with the command to be a "separate people" and to "come out from among them" for us as Christians to enter active politics in this country. It is simply impossible to consistently live, testify and act the part of a sincere Christian and cooperate with the politicians such as we have here. Only by camouflaging our principles or glossing over our convictions by compromise would this in any way be possible. To go a step further we can even question whether a Christian may vote for men whose principles and convictions are not in harmony with God's Word.

We do not consider it our calling nor do we find any mandate in Scripture as to our participation in politics except to obey the powers that be and to give due honor to all in authority for God's sake.

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The OPEN FORUM offers to all our readers the opportunity to express their opinions and thoughts concerning articles and contributions published in Beacon Lights. It also extends to our readers the privilege of space for comment on any other issue or development within our sphere of interest.

If you wish to place a contribution in OPEN FORUM, please feel free to do so. All we ask is that copy be typed (double-space) or at least legibly written.

P. S. — And not too long, please.

Kampen, Nederland
March 7, 1950

Dear Beacon Lighters,

On Feb. 17 I had a chance to tell a mass meeting of Liberated Youth in Zwolle all about you. Don’t mind, do you? We had a swell time. I told them about the Convention, Society life, Protestant Reformed Christian Schools, Reformed Witness Hour, Sunday School, Field Days, and our fight against America’s pragmatic culture under the banner of God’s Sovereignty. They asked questions too. They wanted to know what we are doing to evangelize the Negro, how our churches, being twenty times smaller than the Liberated, found it possible to sponsor our own radio program. They were amused that Prot. Ref. girls wear make-up, but don’t smoke. And if I am not mistaken I think they were a little ashamed of themselves that as yet there were no Liberated Chr. Schools.

This group took action that evening, too! They would like to tell you about their Society life, and learn more about ours. Intimate love presupposes thorough knowledge of one another’s problems. They decided to ask you to become their regular pen pals. This request follows below. Show them that you care. Send in your name right away. Beacons are no good if they don’t send out light!

Yours in Him,
Carl Reitsma.

Zwolle, Nederland
March 6, 1950

Dear Christian Friends,

It doesn’t happen very often that a Dutch girl writes in an American Youth Magazine, does it? Well, if you read a little further you will understand the reason why this article appears.

Last summer the Rev’s. de Jong and Kok were guests of honor at our Young Ladies’ Convention which last year was held in Amsterdam and annually on the day after Pentecost. Their visit was announced in our Young Ladies’ Federation weekly, “De Poortwake”, some time be-
fore they came. This was really something. We thought it very nice to have them and also were honored by their visit because it doesn't happen every year that we can greet foreign guests at our Conventions. Approximately a month and a half later while these pastors were staying in Kampen both spoke for the youth here and Zwolle also was invited to these meetings. Zwolle is about 20 minutes ride by train from Kampen (13 km.). Rev. de Jong spoke about the church struggle in 1924. Rev. Kok told us about the life of the Prot. Ref. Youth and answered our questions. Thereafter Rev. de Jong also preached for us twice in Zwolle. But getting back to that evening in Kampen, I remember that we talked about the desirability of personal correspondence between the Young People of our respective churches. Some of us submitted our names I know, but so far none of us has heard from you.

Here in Zwolle there is a Youth Counsel consisting of delegates of the various Young Men's and Young Ladies Societies of our congregation. Rev. Bremmer is the president of it. Once every two months we have a public meeting, invite a speaker who treats a certain subject and after a recess and refreshments, answers questions about his subject. It was on an evening such as this that we asked Carl Reitsma to tell us about “Youth life in America’s Prot. Reformed Churches”. He was glad to come and executed his task nobly. Here again we brought up the subject of “pen-pals”. Why couldn't we write each other about our youth work. In this way we would become better acquainted with each other's troubles and problems and furthermore the bond of fellowship would be strengthened. Really, we still know very little about each other as yet. Oh, yes, we read about each other in the papers now and then, but beyond this there is nothing. Most of us have had some English at school and with a little effort will be able to handle it all right. There are some however who can read no English. But maybe there are those among you who can write and read Dutch. If you can will you mention this when you write to me? Be a pen-pal,–write to me today,—and I will hunt up a good writing friend for you. Send me your address and I will do the rest. By the way, if you prefer to write to either boy or girl, you had better tell me.

But I would also like to tell you something about our Youth-work in general. This might be divided into three groups, Young Men's Federation (above 16 yrs.), Young Ladies Federation (above 16 yrs.), and the Federation of Reformed Youth Organization (12-16 yrs.). The first two Federations I noticed give leadership in Bible discussions differently than you in America do. We publish our Bible outlines in book form while yours appear monthly in Beacon Lights. Each Society studies the Bible portion that it desires and we thus lack the unanimity that your method fosters.

Every province has its delegates in the Federation Board. I myself represent the province of Overijssel. Each province has its own Federation propagandizers who in the name of the Federation Board
visits each society at least once per year telling them of Board policies, receiving Board criticism, gathering new stimulating ideas for society projects, and in general forms the connecting link between the Board and the individual society.

The province is again divided into "K'rings", which consist of a group of individual societies in a given locality within a province. Kring Zwolle, for example, constitutes the societies of the Zwolle church (5), Kampen, Urk and IJsselmaiden which have combined meetings once every three months. These are just like your "Mass Meetings" that I read about in Beacon Lights.

Each year we have a one day Convention sponsored by the Federation—Speakers, Discussions, etc. The group is too large for real intimacy. This need is filled by the provincial conventions which we call a "Congress". We go to a resort for three or four days and achieve a good balance of sport and Bible study.

But why should I write anymore? You can find out all about us from your Dutch pen-pal who wants to write to you. Send your name to me soon, won't you?

Best wishes from the Youth Counsel of Zwolle,

Adri Veldman
(Bordspropagandist)

Miss Adri Veldman
a/b Philosofenallee
Zwolle, Nederland.

The Plenitude Of His Blessings:—

Since we see that the whole of our salvation, and all the branches of it, are comprehended in Christ, we must be cautious not to alienate from him the least possible portion of it. If we seek salvation, we are taught by the name JESUS, that it is in him; if we seek any other gifts of the Spirit, they will be found in his union; strength, in his dominion, purity, in his conception; indulgence discovers itself in his nativity, by which he was made to resemble us in all things; that he might learn to console with us; if we seek redemption, it will be found in his passion; absolution, in his condemnation; remission of the curse, in his cross; satisfaction, in his condemnation; satisfaction, in his sacrifice; purification, in his blood; reconciliation, in his descent into hell; mortification of the flesh, in his sepulchre; newness of life and immortality, in his resurrection; the inheritance of the celestial kingdom, in his entrance into heaven; protection, security, abundance, and enjoyment of all blessings, in his kingdom; a fearless expectation of the judgment, in the judicial authority committed to him. Finally blessings of every kind are deposited in him; let us draw from his treasury, and from no other source, till our desires are satisfied.

AGENTS

Beliflower — Rev. and Mrs. L. Doczema
Creston — Steve Kuiper, Jr.
Edgerton — Beth De Boer
First Church — Thelma Jonker
Fourth Church — Kenneth Ezinga
Holland — Marian Windemuller
Hope — Eiicen Engelsma
Hudsonville — Periin Schut
Euil — Clarine Kosiker
Kalamazoo — Harold Langeland
Manhattan — Fenna Flikkema
Oak Lawn — Emma Rutgers
Oskaoca — Florence Terpstra
Pella — Beulah De Vries
Randolph — Mr. and Mrs. P. Tamminga
Redlands — Virgin’a Braakma
Rock Valley — Rev. S. Cammenga
Second Church — Alma Hirdes
Sicux Center — Rev. J. Van Wee’den
South Holland — Jacob Boer
THE HOLY CITY CANTATA
will be rendered
by the
CHORAL SOCIETY
FIRST PROTESTANT REFORMED CHURCH
Albert Smith, Director

Church Auditorium
Wednesday Evening, April 19
8 o’clock

Many of our people enjoyed the Christmas Concert and are now looking forward to the rendering of "The Holy City" by our Choral group. We would like to see an even larger attendance at this Spring Concert.

Don't Miss This Evening Of Inspiring Sacred Music!