God In Nature

To Bless The Earth Thou Sendest
From Thy Abundant Store
The Waters Of The Spring-Time,
Enriching It Once More.
The Seed By Thee Provided
Is Sown O'er Hill And Plain,
And Thou With Gentle Showers
Dost Bless The Springing Grain.

—Psalter 171:2

THE MAY ISSUE FOR 1952

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BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOLUME XII MAY—1952 NUMBER 8

PENTECOST - WHAT IS THAT?

ALFRED (JACK) BLOEM
Grand Rapids, Michigan

OF COURSE WE all know what Pentecost is. The event commemorating the outpouring of the Holy Spirit hasn't quite been forgotten among us. At least we know what it is, even though we often forget its significance. But many present day churches outside the orthodox church world have intentionally misrepresented or unconcernedly forgotten this mighty event. And before we congratulate ourselves on having remembered and celebrated Pentecost, we must frankly admit that it holds a far less prominent place on the church calendar than does Christmas or Easter. This is evident if you but compare the "spiritual" enthusiasm and fervor on Easter or Christmas morning with that at Pentecost. It would seem that the overwhelming popularity of Easter and Christmas within the church as well as in the world is the result of the commercialization of these festivals and not because of an increase in genuine **spiritual** interest. Before Pentecost could receive its due emphasis in the Church one almost would conclude that the world would first have to commercialize it. We can be thankful that Pentecost is not so debased but it is difficult to decide which situation is the better—the glory of Christ's resurrection subordinated to spring finery; or the power of Pentecost being slighted by many in the Church.

It is quite plain to see why the world is not moved to celebrate Pentecost, even commercially. The story of the Resurrection can thrill them and prompt them to express a fond "hope of immortality." But Pentecost is an event so deeply spiritual that only the Christian can comprehend it. (We might ask ourselves if our lack of interest in the coming of the Holy Spirit is because we are not spiritual enough). The world cannot understand the power of Pentecost because it has not that Spirit. The Spirit is He "whom the world cannot receive, because it seeth Him not, neither knoweth Him." John 14:17. And again in 1 Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If the world received the indwelling Spirit in any sense it would no longer be the world but the Church; which is drawn to Christ by His life working in it. By its very nature, the Spirit of Christ dwells in the body of Christ, the Church. The descent of the Holy Spirit from Christ, dwelling in His body the Church, is the very presence and rule of Christ Himself. We err when we sometimes speak

of the "Kingdom of the Spirit" in this new dispensation as if the day of Christ had passed with His Ascension and the Holy Spirit has superseded Christ's authority. We think that Christ has completed His work of salvation and has meantime retired from activity in the Church, and has left us to develop thru the impulse of the Spirit but otherwise undirected. Then the authority is not Christ's but in our foolish and rebellious hearts. But Christ reigns in our hearts and it is His kingdom. The Spirit is given us by Christ to put us in living touch with the glorified Head so that He may control us as His body. The Spirit brings no message originating from Himself, conveys no thought that is not the mind of Christ. "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." John 14:14.

That Christ who now dwells in us set all things in order for the Church before His Ascension. The Word was given, John 17:14; the way of prayer was established, John 16:23 & 26; the sacraments were instituted, and the ministry was prepared in the apostles. The body was prepared for the life-blood to stir it to action. Power was needed to quicken the waiting, faithful, silent disciples into fiery exponents of the gospel. In contrasting the actions of the disciples before and after the Comforter was sent we can see what power there really was in that event. They were in immediate contact with Christ and influenced by His personality, example and teaching. They knew as truth that He was "the Christ, the Son of the Living God." They were the objects of His care so that what was spoken to others in parables was explained to them in simplicity. Yet they remained incapable of comprehending Him; not because of unwillingness but because they could not. Christ became wearied of their continual misunderstanding and often reproached His disciples. At the Last Supper He says to Philip, "Have I been so long time with you and yet hast thou not known Me?" And after the Resurrection, "O fools and slow of heart to believe," etc. Luke 24:25. Even the events preceding Pentecost did not change their outlook. When He was arrested the twelve scattered from Him. The Crucifixion broke all their expectation in Him. The Resurrection renewed their faith but still did not help them to understand Christ's work. Just before Christ's Ascension they still reveal their ignorance of His true mission when they ask, "Lord wilt thou at this time restore again the kingdom of Israel?" Acts 1:6. Only the coming of the Holy Spirit opened their eyes to the meaning of all that they had witnessed. What a change it wrought! Instead of men who forsook Jesus and fled, who denied Him, who were doubtful of His Resurrection; they now confess Him boldly. They suffer the loss of all things gladly for the precious name of Jesus. They are changed from timid, fearful followers into inspired preachers of the truth in the face of the contempt of the whole world. This transformation is wholly subjective. It is like that work of God when He breathed into Adam the breath of life. So too, the Church was inert and powerless until the Spirit was given. Then the dumb mouths were opened and they spoke as did Stephen, before the council stoned him when they could no longer endure the truth of the gospel. That same power, given at Pentecost, continues to strengthen us to this moment. Christ came in His Spirit then "that He may abide with us forever." John 14:16. Pentecost teaches us what a blessing is ours today even though the gift was given long ago. It teaches us what we are in ourselves—a helpless, lifeless body. We are but the instrument of a power not our own. This Spirit fits us

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for all our needs and qualifies us for whatever our vocation in Christ requires. He is conscious of the often difficult path which those consecrated to God must travel before they reach the rest prepared for them and so gives us the strength to walk it. The same Spirit fills us with such zeal for the kingdom of God and the glory of His name that we count all things but loss for Christ's sake, and are willingly made conformable to His death; Phil. 3:10. Having the Spirit, we have the "mind of Christ" and with it the assurance of all the things that are prepared for them that love God.

We can never endure the tribulations that shall be in the last days except we have the Comforter to uphold us. The calamities which are to be the lot of the elect foretold by Christ in Matthew 24 seem so far removed from our daily lives today that we sinfully think the minister is being naive when he speaks of being killed for Christ's sake; Matt. 24:9. Who of us will be bold enough to confess the name of Christ in that day? Without the power of the Spirit of Christ there would not be one. But we have the assurance that we shall stand and witness then, for in Mark 13:11, "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Nothing less than that will meet our need. We are called to a life that demands a supernatural energy if we are to live it. Only by God's grace do we become capable to live it as witnesses of His righteousness.

EDITORIALS

WORDS

WORDS ARE, WHEN rightly considered, a never-failing source of wonder, and amazement. We point to this wonder which God has provided as the greatest means of revelation, fellowship and communion, in order that we may behold the marvelous works of God and magnify and praise Him. Without His words we cannot rightly know God and except we have words we cannot give utterance or expression to our praise of Him.

In the Gospel of John the first chapter, the Only Begotten of the Father is called THE Word. He, we are told, was with God and He is God from the beginning. This Word came into our flesh and dwelt among us in such a manner that we could see Him and behold His glory.

This Word, in the eternal counsels of the trinity, counselled and decreed to reveal Himself. This revelation of Himself to us He calls His word; the Word of God. All that He reveals of Himself is called His word. This word is a living, powerful and efficacious word. It is spoken of in Scripture as a word of life, a word of righteousness, a word of wisdom, a word of knowledge, a word of salvation, a gracious word, a pure word, a holy word, etc.

Glory be to His name for giving us this word of revelation. What a source of joy and comfort it gives us, His people. We do not begin to appreciate it as we aught. It is often only when we are deprived of a thing that we truly see its greatness and value. Our young men in the service often speak of their bibles as their best friends for when they are far from home and friends they find that their bibles give them a source of strength and comfort such as they perhaps never experienced so fully before. Read the word prayerfully and faithfully and you will experience increasingly that it is a never-failing fountain of strength and that it is mighty, in those that believe, unto eternal life.

God in His eternal wisdom and good pleasure gave us His revelation in the form of words. These were given, as both spoken and written, in human language. Spoken, first by Himself and out of His own mouth, as for instance to Adam, Abraham and Moses and to many others, especially in the old dispensation and also thru the mouth of His prophets who often prefaced their prophecies with "thus saith the Lord". Therefore also God is spoken of, as in a figure of speech, as having a mouth and lips and a voice. This same God, the Epistle to the Hebrews tells us, "hath in these last days also spoken unto us by His Son". The words of Jesus spoken in the hearing of the people and preserved for us in the new testament represent the final phase of the revelation by means of the directly spoken word of God.

Besides this directly spoken word of God we have the written word of God which He revealed to His servants the prophets and apostles, the "holy men of old who spake as they were moved by the Holy Ghost". This written word was given to us also in human word and language capable of being read and understood by every people and nation, for although originally written in the Heb-

rew and Greek languages, God wonderfully provided for its translation into nearly every language and dialect used by man.

What a marvel of providence that God created us with the faculty and ability to conceive of words with which to give expression to our thoughts and also the knowledge and capability of receiving and comprehending the thoughts of others. Nearly all fellowship and communion with our fellowmen would be impossible without words as the means.

Far surpassing this fact in importance however is the fact that without words our knowledge of, and fellowship with, God, would be impossible for by His word He makes Himself known to us and we give expression to our love and thankfulness to God our Maker and our Saviour, by our words.

Words are thoughts, either spoken or written and are, in the case of the spoken word, sounds. Written words are symbols.

Sounds are vibrations set up in the voice-box and modulated, framed and produced with the aid of mouth, lips and tongue in such a marvelous way that they become intelligible to others. How little thot we give to the wonder of creation and providence that the organs of our speech display. The vibrations so produced are, in turn, taken up, in the recipient, by that equally marvelous organ called the ear and relayed to the brain where they are interpreted and become words to him who hears them.

What, you may ask, is the purpose of all this? We have already somewhat touched upon this in the foregoing but we will also mention a few things God in His word has to tell us in regard to words. The words that God speaks are spiritual and although we can hear them with our ears and see them with our eyes yet we cannot rightly comprehend them because we do not, by nature, have spiritual discernment. That is the reason also that we are exhorted to pray for hearing ears and seeing eyes and understanding hearts. We can even go a step further and say that we are not only unable but also wholly unwilling to hear and understand His word for it is entirely repugnant to us except His Spirit renew us. This hearing and seeing and understanding are gifts of God's grace which His Holy Spirit gives to His children. It is indeed marvelous what light is shed on God's word when our eyes are opened to it and our hearts are made receptive. We are made to see it then as a word spoken to ourselves personally. We love it and embrace it and are filled with love to Him who wrote it to us, much as a lover receiving a letter from her espoused one. This is beautifully and spiritually portrayed in the Song of Solomon where Christ and His bride, the church, are typically pictured as lovers.

This word of God is also said to be "Powerful." So powerful is this word that it can "cast down strongholds". These strongholds are our hard and impenitent hearts, words so powerful that they can break our hard hearts of flint and make them soft and receptive to His grace. It is also a "two-edged sword" that "pierces even to the dividing asunder of soul and spirit, and of the joints and marrow". It is unto life and unto death—unto life in those that believe and unto death in those who reject it; life for all His elect; death for the reprobate.

Upon this our earthly path the word is a lamp and a light in such a way that it illumines our way and reveals God's will with regard to us in all things. Above all it is a word of salvation and eternal life in the sense that it reveals the full counsel and purpose of God in Christ Jesus in the matter of our sal-

—continued on page 13

CHRISTIAN LIVING

REV. G. VAN DEN BERG
Oak Lawn, Illinois

"The following contribution was not written by the regular editor of this department. It was written by one of the members of the Oaklawn Young People's Society and whereas your editor considers its content very thought provoking as well as stimulating unto better Christian Living, he is publishing it here for the benefit of all our young people. Perhaps, others will make similar contributions in the future. We would be pleased to hear from you."

ECCLESIASTES 12:1

IN ECCLESIASTES 12:1 we read: Remember now thy Creator in the days of thy youth while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them". It is because we are all young people here that I write this. Remembering our Creator in the days of our youth and what this implies is a vitally important thing to each one of us. I believe we realize that to a certain extent, but *at times* I am fearful that we as young people of God's church here on earth do not heed that admonition with enough seriousness and sincerity. We live in a modern, complex society whose standard of living and whose pace of living is geared to keep up with the demanding requisitions of a turbulent and unsettled world. We have so little time. We are busy every working moment and while we sleep other phases of our economic structure demand that others work. It has always been a characteristic of the young to be short of time. This is because during our youth we are more apt than at any other time of our life to be busy satisfying the craving and the yearning of youth for the things that we find enjoyable for the flesh. In Ecclesiastes 11:9 we read: "Rejoice, oh young man in thy youth; and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart, and in the sight of thy eyes; but know thou that for all these things God will bring thee into Judgment." Always and again Scripture holds before us the days of our youth as something which we will have to account for.

It is the natural tendency of man when he is young to shrug his shoulders and say of things spiritual and concerning God's kingdom that they shall occupy his time more fully when he reaches a fuller understanding of those things in the later periods of his life. At present he has no time for them. He is too busy rejoicing in the days of his youth. But what does Scripture say? We read that we must remember our Creator in our youth. And why particularly in our youth? Because after youth comes the time when the years draw nigh when thou shalt say I have no pleasure in them. If you say you will busy yourself later with these things you lie because if they have no demand on your youthful time they will also make no demands on your adult time. It is so easy for us to say, 'Well, don't I go to church? Don't I attend Young People's Society? Don't I go to catechism? And when any of these activities make demands upon our time don't I fulfill them and don't I meet the obligations of membership these various organizations put upon me?' It is so easy to say, 'Well, I

did my share'. How wrong we can be. We never do our share. How often when we come to Young People's Society have we studied the lesson? How often have we prepared ourselves to thoroughly follow through with the demands of Society life in the Societies' activities and program? How often do we prepare ourselves for the Sabbath day? We, by nature, are prone to take God's day literally as a day of rest preparatory to the labors of the following week. Actually the opposite should be true. Sunday is not a day to serve the rest of the week but rather the rest of the week must serve the Lord's Day. So much could be said of this that time nor space permits me to speak of it. Now in all our walk and way of life we so often lose sight of the fact that we are not first of all accountable to man but accountable to God. God speaks and we must obey. It has been said that to be a useful citizen in our present day system of society we need education; absolute need for primary education; Absolute minimum: high school education and preferably college instruction. Higher learning is imperative. And this is the theory expounded by many of our own people. Man has geared his way of living and his economic well-being on such a level as to be well nigh unattainable unless he has degrees in all the fields of learning. The tragedy of it all is that man in his quest for learning and well-being has forgotten his Creator. Why do we go to grade school, high school, colleges, universities? It has been said if you want a good job or if you want to get ahead in this world you need that education. But I say if you use your learning for anything but to praise and glorify God it would be better for you if you were illiterate. The more learning you have the greater your talent and woe unto you if you do not use those talents aright. The days of our youth are our days of learning but let us bear in mind that that learning also must seek its expression in praise unto God. All the things we do and wherever we seek knowledge must be to the working out of our salvation because it is only by the grace of God that we have access to learning.

The time of youth is the time of singing. The sheer exuberance of youth finds its expression in song. Perhaps by our singing we reveal more accurately than by any other criterion what the days of our youth mean to us. Do we sing the songs of Zion? Do we sing in church? Do we sing in Society? Do we sing in Choir? Do we find refuge in the time-worn excuse, "I can't sing or I don't have time"? Often we find it easy to sing the songs the world sings. We hear them on the radio and others sing them at work and then we find that we can sing them too. And pretty soon we can sing the songs of the world just as well as the world can. We know them by heart but we still need a Psalter and an organ or piano for accompaniment when we sing the songs of Zion. Man by nature is so perverse that he can and will do anything that will glorify the flesh but what a struggle to do the things God requires of us. We as Protestant Reformed Young People are entrusted with the most priceless heritage that God has ever given to his church here on earth. We have the purest manifestation of His Word and it is our calling that we busy ourselves with the study of that manifestation in the days of our youth in everything that we do because if in our youth we have no time for it, we never shall.

CURRENT COMMENTS

REV. L. DOEZEMA
Bellflower, California

MARTIN NIEMOELLER

SINCE THE DAYS of Hitler the name of Martin Niemoeller has drawn the interest of Christians. His latest trip to Moscow has evoked much criticism. It was with these things in mind that several of us took an interest to hear him when he spoke in the Immanuel Presbyterian Church in Los Angeles.

His speech was to explain why he accepted the invitation of the patriarch of Moscow, to come to Moscow. In the first place he gave as his reason, his desire to bring the gospel that God is willing and able to save. He considered it the greatest danger of the church of Russia that it would fall into despair concerning this truth and deny Christ as the only ruler. He was not so concerned, he said, about persecution. He brought out that God has postponed the Judgment day and that we must seek to show our love for all men. For Christ died for Adolph Hitler and Stalin too he said, or he did not die for Martin Niemoeller. We have no right to look upon any one as long as he lives as lost. We must hate sin and sinful systems but not the sinner.

His second reason for his visit to Moscow was that the church stands for peace and not for war. He does not believe at all in the principle that through war we must seek peace. The first two world wars took many lives and the next war will destroy all the rest. Therefore it is impossible to conceive of war as an instrument of peace.

His third reason was that he had an invitation from the Christian Church. In this connection he confronted himself with the question, Is the church of Moscow an instrument of Bolshevism or is it an instrument of Christ? Although the Russian Church is not a free church like ours, he believed it was not a propaganda instrument of the Bolshevist state. He based his conclusions on his observation of several things. First of all when they attended a gathering he was startled by the fact that they were preaching. For a very long time the Russian Orthodox Church was not preaching the Word. Now he observed they were preaching the Word again. Also when he was asked to speak for five minutes he spontaneously continued to speak for forty minutes instead of five. Although they did not understand his speech, they knew he was preaching the Word and he felt their responsive enthusiasm, as if they knew what he wanted to tell them. His conclusion, therefore, was that that was a congregation of Jesus Christ, and the Russian Church is not a dying church. Moscow with its seven million people had about seven or eight hundred churches in 1918. During the second world war and shortly thereafter there were twenty left. Now again there are found sixty churches in Moscow.

It is not my purpose to offer a critique of Martin Niemoeller's speech or theology. It is very evident that there are several statements with which we cannot agree. We cannot agree with the statement that Christ died for Hitler or Stalin. Although Niemoeller add-

ed that as long a sinner lives we may not look upon him as lost, which is true, that does not warrant the statement that Christ died for them. Such a statement is equivalent to saying that Christ died for everyone,—universal atonement.

I wish to point out that the message would have been more correct according to the Scriptures if Niemoeller had presented it as Paul did to Timothy. In I Timothy 1:15 we read, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief." We may emphasize that Christ died for all sinners. But that does not give us the right to say that certain individuals are sinners. It takes the grace of God to classify ourselves in the class of sinners. We never heard Hitler or Stalin say that they were sinners and that they sought salvation in Christ. The murderer on the cross did; it is recorded for us to know and to hear the judgment of Christ, "today thou shalt be with me in paradise." And Jesus said that He came not to call the righteous to repentance but sinners.

A very common question may be asked and it really is the same question that Niemoeller asked about the Russian Church. We often hear the question, is such an one a minister of Christ? Niemoeller asked whether the Russian Church was an instrument of Christ. We may probably turn it around and ask whether Niemoeller is an instrument of Christ, when he preaches universal atonement.

When he or anyone preaches an error he is not serving Christ when he does so. Nevertheless Christ may use him in his service. Christ may use men such as Balaam to serve Him. With respect to Niemoeller it did not seem that he knowingly falsified the truth of the Gospel. He was not a liberal who denied the blood of Christ. Christ uses that man to preach the everlasting Gospel that there is salvation in Christ alone. That among other things warmed my heart to that speech of Niemoeller.

TULIP(S)

T - For Total Depravity
Which we should ne'er forget,
There's nothing we can ever do
He paid the entire debt.

U - Unconditional Election the U does us foretell, and

L - Limited Atonement we find in letter L,

I - Irresistable Grace is ours, begins with letter I

P - Preservation of the Saints, our Lord to magnify.

When weary or in pensive mood
And things around seem drear,
Think upon these many thoughts
To banish all your fear.

So like the tulips we are blessed
And happy we should be
For the Christian's life forever spells
Peace and tranquility.

—Mrs. J. A. Pastoor

If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's Table, any person better than Christ, or any indulgence better than the hope of heaven—take alarm.

—Thomas Guthrie.

TRUTH vs. ERROR

REV. ANDREW PETTER
Grand Rapids, Michigan

THE CHURCH AND PRACTICAL CHRISTIANITY

THE PRESENT article is occasioned by the recurring voices that arise out of the church for guidance, for direction, for leadership; in regard to the daily life and problems of the Christian in the world of business and labor and politics and amusements and so forth.

For an example in our present season there will be questions with a view to the presidential election that is shaping up again. The question is asked: what should the Christian do. What should be his attitude, his actions?

And in connection with such questions there is often a reproach directed at the church, at the ministry, at Christendom, that these have failed in their duty or in their pretension to give leadership and to bring about improvement.

This reproach or this reflection can often be felt to be directed against two supposed wrongs. Sometimes that the church has not given us a better society, or a better political or economic structure. And in this sense it is of course usually very vague and undefined.

But sometimes it also implies that the church has not been more concerned about giving us a clear-cut message toward the improvement of our world in which we live, or a more clear-cut program by which we can ourselves direct our lives as christians.

There are of course many things that can be said about this reproach or charge directed against the church.

The reader will immediately feel that before we can talk profitably and intelligently about such things we shall have to make some necessary distinctions. For example, the church is not the same as Christendom; and again the clergy or the ministry is not the same as the church.

Or likewise, to point the direction is not the same as to give leadership, and again not the same as reaching the goal.

It this way we shall have to distinguish and indicate specifically to whom or of what we are speaking in such connections.

However there can be no doubt but that the church and the ministry must give attention to such voices and give account of itself over against them. It would be very damaging for the church to brush them aside as of no concern.

And there is no question but that the first consideration to be given to such voices is a willingness to learn and a readiness to confess error or failure. Any inclination to stiffen up and to resent such a charge of failure will have to be very honestly repressed in our hearts and the honest confession expressed that we do constantly fail and prove unfaithful. Our Christian faith requires such a confession. Our very high profession of the faith of God and the Gospel of Christ make it imperative and necessary to confess that all along the line there is failing and fumbling and neglect. We owe this to the very Lord we confess and to the very Gospel we proclaim, in order to testify that whatever justifiable reproach there may be directed against the church or the clergy, in no way casts any reflection upon the God whom we profess, nor upon His

Christ and the glorious Gospel of the Cross.

And we owe it also to our calling as Christians to confess this frequent and prevalent weakness and failure so that we ourselves may also continually place ourselves under the authority and discipline and rebuke of this very Gospel which is our freedom and victory.

We can indeed apply this all along the line, from the socalled Christendom to the very church of which we are members and that ministry and its leadership. Our ways are far from perfect; our best efforts are always feeble and open to improvement.

But now as we stand thus in the full light of the Gospel with this consciousness we must also present a further answer to the above named reproach.

In the first place, to begin with the most simple fact, it is certainly not at all justified to expect the church to remake the world, nor to blame her for the decay of the present world-structure.

To express this a little more carefully, it is not at all the purpose nor the pretention of the church to function so that we could expect an influence or a transforming example from her by which the world would be made appreciably better. And this is simply because it is not within her competence or her responsibility to have such power and influence. It is, to be sure, the calling of the church to bring her message and example as far and as clear and as persuasively as it is within her power. That may not be denied nor ignored. But whether this will bring men to a conversion of thought and life and to a new manifestation of life in its various departments is outside of her power and responsibility. It is God alone who brings man to sanctification of life. It is even God alone who brings men to the formal adoption of some of the rules of justice and equity and of good deportment, so that society or government takes on a different appearance by it.

Insofar therefore, as the church may have been negligent in faithfully proclaiming the Gospel entrusted to her, or her members negligent in living these principles, there is indeed room for reproach. But beyond this the church and her message is not to be charged with the decay of the world in its various spheres.

But perhaps someone will say. Yes, but that is exactly the point; has the church been faithful in instructing its people unto a life out of the principles of the Gospel in all walks of life?

And that is a different question.

And here we must also make careful distinctions in order to learn well.

First of all we may again express that there is often no doubt unfaithfulness in this respect. Also the church and its ministry is sinful. And faithful and full-orbed instruction would imply that the church as the carrier of God's revelation and testimony be so completely sanctified in heart and mind, intellect and will and affections that it senses and feels and obeys in all things the will and testimony of the Scriptures. This would mean a perfectly balanced, perfectly rounded-out teaching and preaching exactly as God wills it. Perhaps we will never fully sense how much of sinful bias and sinful self-will there is in the best of our learning and testifying of the things of the Bible. In view of this principle we shall have to admit that also our teaching in this respect is most probably lop-sided.

But now we must also make another observation respecting this instruction for the whole life of the Christian. And that is that the Church as such is not called upon to develope and outline a complete program or system of action for the daily life of the Christian.

—continued on page 19

NATURE STUDY

EARL VISSER
Grand Rapids, Michigan

THE IMPORTANCE OF BLOOD CLASSIFICATION

DUE TO THE recent campaigns for blood donors, people have become interested in what type of blood they have—group A or B, Rh-(positive) or Rh-(negative). What does it mean to be of group A or B and why cannot one type of blood be mixed with another?

In order to understand the significance of blood classification, it is necessary to first understand a few simple facts about how blood reacts to various substances with which it comes into contact. If a foreign substance is introduced into the blood stream the blood cells produce a substance which will counteract this foreign substance. For the sake of convenience the foreign substance, whatever it may be, is called an antigen, that substance which is produced by the blood and which serves to eliminate the foreign substance is called an antibody, and the reaction of the one upon the other is called an antigen-antibody reaction. Every type of foreign matter which finds its way into the blood stream stimulates a certain antibody to be produced. For example, if the antigen or foreign substance is a poison or toxin the antibody produced is called antitoxin and the reaction in which the antibody removes the antigen is a toxin-antitoxin reaction. If the antigen consists of the cells of a plant or animal, the antibody can be of two types—lysin or agglutinin depending on the type of cell. Lysin splits the foreign cells and makes it easier for the white corpuscles in our blood to eliminate the cells. Agglutinin causes the foreign cells to clump together and thus makes it easier for the white corpuscles to attack them. All these antibodies which are produced in the blood when a foreign substance is introduced and make the person immune or free him from the effects of the foreign matter are called immune antibodies. In addition to these immune antibodies there are antibodies which naturally occur in the blood and there are called normal antibodies.

In 1900 Dr. Karl Landstiener in Vienna experimented with human blood. He noticed by means of the microscope that when he mixed a drop of blood from one person with a drop of blood from another person that agglutination, a clumping together of the cells of blood, sometimes occurred. This clumping did not always occur but only when the blood cells of certain people were mixed with those of other people. He concluded that there are normal antigens and antibodies in the human blood which caused this phenomena. Further investigation of his discoveries verified his findings and further discovered that there are two such normally occurring antigens in the human blood. For sake of convenience these antigens were called A and B.

It was found that a person could have either antigen A or B, both A and B, or neither A nor B. Thus a person who was of blood type A would have antigen A, type B antigen B, type AB antigen A and B, type O neither antigen A nor B. One can see now that if a person were of group A and had antigen A he could not have the corresponding an-

tibody A in his blood stream because his blood would clump together and he would not be able to live. However, a person who has antigen A would have the antibodies of the other blood groups in his blood. Thus the person of group A would have antibody B in his blood and if his blood were given to a person of group B the blood cells would clump together causing the circulation of the person of group B to be hindered and finally cause death.

Many other types of normal antigens have been discovered in the human blood. In 1927 the M and N antigens were discovered. More recent than that, the Rh and Hr antigens were found, and people are further classified into Rh (positive) and Rh (negative).

From the foregoing discussion one can plainly see that it is very important that a person's blood be classified before he receives a transfusion. This classification must be very accurate because one mistake could cause the death of the person receiving the transfusion.

EDITORIALS

(continued from page 5)

vation. It is a veritable mine of treasure which, if we dig deeply into, will yield rich spiritual treasure far surpassing the gold of Ophir and all the diamonds of Kimberly. This is indeed treasure that rusts not nor decays and which thieves cannot break thru unto and steal. Search diligently and prayerfully and may all the rich promises of His word be fulfilled in you unto your salvation and unto His endless praise.

Seeing then we have this precious word of God as His gift of free grace should not our words also manifest a proper relationship and conformity with the perfect word? Our words to Him should be His words, in us and thru us, back to Him. All our words are lies and it is only when we speak His words that we speak truth indeed. If it is impossible, except by faith, to please God, it is also impossible to think or write anything pleasing to God except we be renewed by His Spirit. For every idle word we speak we shall be judged! How carefully then should we watch over our thoughts and words and pray continually, "Set a watch, O Lord, before my mouth; keep the door of my lips," and "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer".

With words we bless God and with words we curse our neighbor. We perform the chief part of our thankfulness unto God, namely, our prayers, by means of words and yet perhaps the chief part of our sin before God and men is also performed by the same means. These things ought not to be so. Heed the words of the preacher in Ecclesiastes who says "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth; therefore let thy words be few". May God grant us a greater love and devotion to His word and may we, by His grace, learn daily to serve Him, in word, in thot and in deed.

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ACCEPT OUR APOLOGIES!

It has come to our attention that several copies of the April **Beacon Lights** were mailed out from which pages were either missing or duplicated.

We sincerely desire to rectify this error with as little inconvenience to our readers as possible.

If therefore the subscribers who received copies with missing or duplicated pages will kindly mail their copy to Miss Jane Schipper, 913 Adams St., S.E., Grand Rapids 7, Mich., a new copy will be sent to them by return mail.—**Ed.**

QUESTION BOX

REV. G. M. OPHOFF
Grand Rapids, Michigan

I have this question:

When Jesus made wine at the marriage supper at Cana, did he convert the feast into what we would call a wild drinking party?

Was this wine that Jesus made actually fermented intoxicating liquor or was it pure grape juice? What does the original greek text say about this?

Reply:

THESE QUESTIONS bear on the first wonder of Jesus whereby He changed water into wine on a wedding-feast in Cana of Calilee. The word found in the Greek text of the Scripture-passage involved (John 2: 1-11) 's **oinos**. That the word means wine and not unfermented juice of grapes is plain from the Scripture at Ephes. 5:18: "And be not drunk with wine — oinos — wherein is excess; but be filled with the Spirit;" It would not do to translate here: "Be not drunk with unfermented juice of grapes." In all the places where the word **oinos** occurs it is reasonably clear that the thing designated is **wine** proper. Rom. 14:21: "It is good neither to eat flesh, nor to drink wine—oinos— nor anything whereby thy brother stumbleth. . . ." Matt. 9:17: "neither do men put new wine—oinos—into old bottles: else the bottles break and the wine—oinos—runneth out, and both perish: but they put new wine—oinos—into new bottles, and both are preserved." Luke 1:15: "And he (John the baptist) shall be great before the Lord; and wine—oinos—and strong drink in no wise shall he drink. I Tim. 3:3: "A bishop then must be blameless . . not given to wine—oinos."

That it was **wine** into which Jesus changed water is plain from the very context. "When the ruler of the feast had tasted the water that was made wine—oinos—, and knew not whence it was: (but the servants which drew the water knew) the ruler of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou has kept the good wine—oinos —until now." The excellency of the beverage that had resulted from the wonder working power of Jesus amazed the ruler. It was wine of superior quality. It will hardly do to conclude that the ruler was speaking of unfermented juice of grapes.

The Greek word for juice of grapes still in an unfermented state or in which the process of fermentation had progressed but a little is "gleukos," rendered in our version "new wine". The mockers who on the day of Pentecost had collected in the place where the Spirit had been poured out upon the church and where as a result the disciples were speaking in strange tongues thought to explain the miracle by saying that "these men are filled with gleukos—new wine,' that is, wine newly made and plentiful at that time of the year, it being the time of harvest. Imbibing of this wine too freely was a common error. According to the mockers the disciples had committed that error and this was held to account for their supposed strange deportment. They were full of new wine.

But besides the "oinos" and the "gleukos" the New Testament Scriptures know of still another alcoholic beverage for which the greek name is "sikera" and

rendered in our version "strong drink". This drink on account of its high alcoholic contents was exceptionally potent as an intoxicant and therefore may be regarded as having been the equivalent of our whiskies and brandies.

It need not be supposed that Jesus changed water into "strong drink". But it was wine proper nevertheless, and wine of the best quality.

My correspondent seems to be taking the opposite view. For his reasoning seems to be this: had Jesus changed water into wine at the marriage feast in Cana, He would thereby have converted the feast into what we call a wild drinking party. But as Jesus, being the sinless Christ, could not have been guilty of such a thing, we are shut up to the conclusion that the beverage into which the water was changed was unfermented juice of grapes. But this reasoning won't do. It is certain, as has been made plain, that Jesus did change water into wine proper. And now we could still ask, of course, whether any of the guests or even the entire company of guests, taking occasion by the abundance of wine with which Jesus had provided the company, drank to excess and thereby converted the feast into a wild drinking party. The rationalist Straus, in his attempt to prove the scripture narrative of this wonder pure fiction, contented that in this story the guests did that very thing. With so much wine on hand they all became drunk. He bases his contention on the words of amazement of the ruler of the feast: "Every man at the beginning doth set forth good wine; and when men have well drunk, that which is worse: but thou hast kept the good wine until now." Straus supposed that these words are descriptive of the condition of the guests at the moment of the performance of the miracle. At that moment, he reasons, the guests had already well drunk. They had had enough, so that the inevitable result of their being supplied with a new abundance of wine was that they all became drunk. But Straus mistake was that he refused to observe that the ruler was refering simply to a prevailing custom—that of setting forth the worst wine last—without meaning to reflect in any way upon the state of the guests.

We must not with the rationalist Straus suppose that the reaction of the guests to Jesus' miracle was that they one and all drank themselves drunk. And supposing some of the guests did drink to excess. We can't blame Christ for the failure of such people to practice moderation. What do we expect God to do? Withhold from the wicked His good gifts in order to make it impossible for them to sin in this life? But such is not God's way with the wicked. On the contrary, He gives them rain from heaven, and fruitful seasons, filling their hearts with food and gladness in order not to leave Himself without a witness (Acts 14: 17). But unto His people He gives grace to use His good gifts with the required moderation and to end with them in Him by placing them in His service.

And consider the miracle with which we are now occupied. It was an earthy sign of Jesus' power to change His people by nature dead in their trespasses from vile sinners into Spirit filled saints crying out the praises of their redeemer —God. It was thus a sign that "manifested forth Christ's glory." And the result was that His disciples believed on Him (John 2:11). Thus in performing that miracle Jesus was preaching the Gospel; He was preaching Himself as **the Jesus** who saves His people from all their sins. In a word, by the performance of that miracle Jesus was gathering His church. For, as we just noticed, His disciples believed in Him. Should Jesus then have refrained from performing this miracle just because some of

the guests might have lacked the grace to use God's gifts aright?

My correspondent has still another question. It is this:

> How can one conclude that Jesus used intoxicating wine when he instituted the Lord's Supper? All that these Gospel writers, the apostle Paul in I Cor. 10 and 11, and the form for the administration of the Lord's Supper make mention of the "cup" and the "fruit of the vine", but not of wine. Also the above, form does not read like this, "And out of many berries being pressed together, yeast being added, and allowed to ferment, one wine floweth and mixeth itself together."

The proof that Jesus used wine as fermented when he instituted the Lord's Supper is derived from the Old Testament Scriptures. We must first of all take notice here of the words contained in the Old Testament Bible for wine.

1) yayin (from an unused root meaning to bubble, hiss, foam) wine as fermented.

2) cherem (from the root chamar to rise, ferment) wine as fermented.

3) tiyrowsh must or fresh grape juice as just squeezed out, new wine.

It is significant that in every case the word employed for designating the wine that was used in connection with the offerings is yayin—wine as fermented—and not t i y r o w s h—fresh juice just squeezed out. Ex. 29:40: "Now this is what thou shalt offer upon the altar; two lambs and the fourth part of a hin of wine—yayin . ." Lev. 23.12, 13: "And ye shall offer that day when ye wave the sheaf, an he lamb . . . and the drink offering thereof shall be of wine—yayin." Nu. 15:4, 5: "Then shall he that offereth his offering unto the Lord bring a meat offering . . . and the forth part of a hin of wine—yayin."

As the bread and wine of holy communion **symbolizes** the body and blood of Christ, so those animal sacrifices and the wine—yayin—associated with these offerings **typified** the body and the blood of Christ. And this wine was yayin—wine as fermented. This to my mind proves that Jesus used yayin—wine as f e r m e n t e d—when He instituted the Lord's Supper.

There is a definite reason why the wine of holy communion should be wine as fermented. The symbolism of this sacrament so requires. As the wine proper gladdens the heart of man (Ps. 104: 15), so Christ is the joy and heavenly gladness of His people who believe in God through Him.

We need not be prejudiced against wine — yayin — anymore than against bread and oil. The one as well as the other is a good gift of God to His people that He meant them to have and to use with proper moderation. Ps. 104:14, 15: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine—yayin and not tiyrowsh —that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart." According to the terminology in use in Scriptures, strictly unfermented grape juice is not wine.

A final remark:

As we have now seen, the Scriptures use several words for wine. A study of these words in the connections in which they appear make it reasonably clear that strictly unfermented juice of grapes was not in use among the people of Israel. For even the tiyrowsh and the gleukos "fresh juice of grapes as just squeezed out," "new wine" was already to a degree intoxicant as appears from the remark of the mockers to the effect that the apostles were full of new wine.

The Military Mail Bag

KENNETH EZINGA
Grand Rapids, Michigan

Hi Men:

SINCE I TOOK over this column the months really fly by. It seems as tho I just turned last month's material in. I hope the time passes as quickly for you. I knew, of course, that when I took this job that I would get lots of mail. But I didn't dream it would come so heavily so soon. Just the other day I counted everything I'd received so far. I was amazed and I know you will be too. I checked everything twice to be certain there was no mistake and each time I got the same answer—one change of address card from Ralph DeYoung.

Jane Schipper, who formerly had charge of your letters, was amazed too. She's received more mail since she turned this over to me than she ever did before.

Of course, we realize it takes a while for the BEACON LIGHTS to catch up to most of you and so we're not really surprised after all. But just in case you did miss the new address for your BEACON LIGHTS letters, I'll give it once more:

Ken Ezinga
1743 Alto Ave., S. E.
Grand Rapids 7, Mich.

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Dorothy Van Dyken, **Beacon Lights** reporter from Manhattan, sends some news for us. She says that Andrew Leep who entered service in June, is now a drill instructor at Camp Gordon, Ga. He likes the winter weather down there very much and says it is quite a change from the cold Montana winters he's accustomed to. He attends a Presbyterian Church there and is near Camp Stewart where another Manhattanite, Garret Flikkema, is stationed. Recently they were able to spend a week-end together. Andy's address is:

Cpl. Andrew Leep, U.S. 56119020
Co. 5, B.T.G., S.C.T.R.C.
Camp Gordon, Georgia

Leon Smit, also from Manhattan, left for the Navy in November He is on Guam, where he is busy painting quonset huts for the Navy. He expects to be there for about 18 months. The weather is hot and rainy, he says.

Leon's address is:

Leon H. Smit, C.N. 555-45-11
Co. D, Plat 4, N.C.B. 103, Navy 926
c/o F.P.O. San Francisco, Calif.

There are now seven servicemen from Manhattan.

We might add to Dorothy's report that one more of their members has left. He is Richard Heys, who just recently enlisted in the Air Force. He was spending the winter in Grand Rapids, so that is how I happen to know. As yet, we do not have his address.

Here's a picture of Andrew Dykema.

His mother gave us a little information about him. Andy's down in North Carolina with the Marines and is learning about Bull Dozers and Diesel Engines. He expects to be there for 16 weeks. As Andy used to have a bull dozer of his own he shouldn't have too much trouble down there.

Andy's address is:

Pfc. Andrew Dykema, 1257901
1st School Co., Engineers School Bn.
Mechanics No. 3, Camp Lejeune, N.C.

Thank you, Mrs. Dykema, for the news. Other parents please take note. Some of the boys might be a little bashful about writing us but we know that parents are **never** bashful so . . .

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A letter from John Hoekstra of Hull, Iowa, dated March 9th:

I entered service November 26 and had eight weeks of basic at Camp Breckenridge. Now Uncle Sam sent me to Camp Polk, where I'm supposed to train till September. Where I go from here, I don't know. Most likely to Europe or the Far East. At present I'm assigned to the 37th Infantry Division of the Ohio National Guard. I guess I have been fortunate to stay in the States as long as I have.

So far I haven't received the *Beacon Lights*. I got a few issues from John DeVries, who is from our Randolph church. It seemed good to meet one of our own church. It is sometimes hard to live in the midst of all kinds of people. Wherever one goes he hears cursing.

I want to thank those who make it possible for the Servicemen to receive our church papers. They are the only material we have. Our chapel services give us very little spiritual food.

Yours in Christ,
Pvt. John Hoekstra, U.S.-55 194-354
Co. K, 148th Inf. Reg't.
37th Inf. Division
Camp Polk, Louisiana

Your BEACON LIGHTS are on the way, John, and I'm sure you'll be receiving them regularly from now on.

Al Visser from Manhattan, writes again from Germany:

Dear Friends:

It's about time I should be writing a few lines again. It's been some time ago that I wrote and in the meantime I received a half dozen *Beacon Lights*. The *Beacon Lights* are one of the most welcome of all the church papers we get. I am always looking forward to the next month's issue. Seems like a month is a long time to wait.

I had a very swell time on my furlough to Holland. I didn't see as much of the country as I wished to see in seven days. Yet in the few days I was there I was very much impressed by the big stores, and all of the American automobiles. I spent most of my time in and around Rotterdam. I also looked up some of my relatives who live just a few miles from Rotterdam. Being around there for a few days and being able to talk the language to a certain extent, made it seem like home in the States. I still won't trade the good old States for any of this. If all is well and proper, I'll be heading back again for Holland the first of May.

Probably somebody would like to know what we are doing out here. We've had it quite easy this winter but for the next three months most of the time will be spent out in the field. It will be field maneuvers and firing the guns, rifles, etc. We will be travelling over much of Germany so let's hope we have nice weather. Right now it isn't too cold, but we have had a lot of rain. It makes it pretty miserable being out in the field. The Battery is leaving tonight for a field problem, but I am able to stay back as I am in charge of Quarters.

That's about all for now so I'll sign off. I wish you all God's blessing.

A friend, Al Visser.

Al address is:

Cpl. Albert Visser 56092529
Baty. B, 95th A.A.A. Gun Bn.
APO 46, c/o P.M., New York, N.Y.

The following letter from Gerald Kok was really addressed to the Editor. But seeing he is a Serviceman and especially

since the OPEN FORUM was quite filled when his letter arrived, I'm sure he won't mind if we use it here. Our apologies, if you need them, Gerry.

Dear Mr. Editor:

I have just finished reading the articles which were written in respect to the former editor, Mr. Al Heemstra. Truly, I am shocked at the "mud slinging" which is put in "candy covered" words. How can we as Protestant Reformed people act as politicians in a compaign! Of course, I have been away from all the happenings which have taken place and more than likely have not got a correct picture of both sides. This, I believe, leaves me in a position to write as a bystander, influenced by no one.

I have read very little on either side of the controversy, but I am sure of one thing; that is that neither of the parties should carry on in such a disrespectful manner. It is a disgrace to the Federation to be a sponsor to letters which run down and hurt one person as these past letters have been doing. If these were truly written out of love I am sure that they would not be constructed to hurt a person, but more to help him. Personally, I cannot see brothers and sisters in the Lord writing as has been written. I do not believe that they are winning anything by slamming each other with words of reproach. These letters may not have been written with that purpose in mind, but surely to an innocent bystander they appear that way.

I am very sure if either of the parties feels that one or the other has made a grave error, according to church doctrine, that our leaders would have put a stop to his or her writing.

Let us therefore forget our differences of opinion and strive for a better feeling of brotherhood through Christ our Lord. May we all live as brothers and sisters in Christ.

Your Air Friend,
Gerald W. Kok

TRUTH VS. ERROR

(continued from page 11)

The Church's primary function is to preach the Gospel. And to be sure this includes the doctrine of sanctification. We shall deny ungodly lusts and live righteously and soberly in this present world. And the Scripture is to our instruction that the man of God may be thoroughly equipped for every good work. It is the church's task to expound and proclaim this.

But it is the calling of the membership of the church to take this and to apply it to the various departments of life.

It is the calling of the business man to work this out and carry this out beyond the reach of the preaching and teaching of the church into the complicated relations of his business.

It is the calling of the politician to reflect on this Gospel of redemption unto sanctification and trace out its meaning for politics.

It is the duty of the ministry to apply this into the details of his life and calling as a minister and pastor.

Further also the teacher as educator; the laboring man in his problems.

Now does this not suggest that there should be a more concerted effort toward studying out the practical applications of these principles?

There are Christian Societies and conferences of teachers who unite in the discussion of their specific problems and principles.

Undoubtedly there should be Christian Business Men's Conferences.

And Christian Working Men's Groups.

And Christian Parent's Clubs.

Undeniably there is a great field here for further development.

The Church and the Practical Christian life. . . .

REPORTS ON MASS MEETINGS

WESTERN MICHIGAN

THE WESTERN Michigan Annual Spring Mass Meeting was held on Tuesday night the first day of April. There was Spring in the air, and the young people came out and filled Hope Church to capacity. The general theme chosen was 'Spring' and 'Easter'. The music supplied by the Wiersma sisters and Gise Van Baren with his accordian was chosen with a view to the church's commemoration of the death and resurrection of our Lord.

Rev. Kok was the main speaker of the evening and introduced his subject by saying that spring often reminds him of track, and track in turn is often used as a figure in the Bible for the life of a Christian here on earth, as it does in the well known text: "So run that ye may obtain the crown". Paul was drawing his figure from the Olympic games of his day which were so important in the life of the Greeks. Like their runners, we as young people stand with the whole track before us.

There are three comparisons between a runner and a Christian: 1) Although all run, only one obtains the prize. It is true that in the life of Christians all who run obtain the prize, but the point is that each must run as though striving to get the prize which only one gets on the Olympic race track. He must run with all his might putting forth all of his effort that he may be the first one to break the string. The comparison is not "the crown", but "so run". We must run that our goal is **Soli Deo Gloria,** and this must be revealed by young people in every phase of their life. They must enter into this divine calling like into a race so that they run as though they would strive to come out of the race with a prize.

And to run a race in this fashion is only possible after intense preparation. Athletes running in the Olympic games, spent up to ten months in intense training. And as in the days of the Greeks, so also for young people who are to run this race, it requires temperance and self-control. And not only self-control in harmful things, but also in certain good things. It is not harmful for some to stay out late at night, yet an athlete that is to run in the race assures himself of plenty of sleep that he may be at the peak of his ability for the race. And thus also a Christian must give up certain things that are not in themselves harmful so that he may better run the race. Anything that would hinder our running should be shunned. Nothing, not even legitimate pleasures should hinder our running in the race. In the midst of the world we must not see how close we can come to evil without being tainted by it, but we should shun anything that would in any way hinder the obtaining of that prize.

Christ was the only runner who ever ran the race and obtained the prize. It

is in this lenten season that we recall to mind the suffering that he went thru to obtain the prize. And in the measure that we share in His grace and Spirit, in that measure we also as winners in the race are crowned with a wreath, will receive the crown of victory.

Also on the program was debate on the subject: "Resolved that there should be church choirs in the church services". The affirmative was carried by Jim and Eleanor Veldman who proposed that choirs added to the improvement and beauty of the church service. Not only do they enhance the spiritual nature of the church service, but they also inspire better congregational singing. The negative as set forth by John Cammenga and Diane Brummel suggested that singing by a choir would lesson audience participation and might reduce to pure entertainment. The debate proved to be very lively which was shown by the enthusiasm of the contestants and a certain amount of unscheduled audience participation.

All in all it was a very successful evening, and we give thanks to God Who has given us the privilege to get together as young people for such an enjoyable and edifying evening.

—Herman Hanko

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PELLA-OSKALOOSA AREA

PELLA WAS HOST to Oskaloosa for the annual Spring mass meeting. The meeting was held Easter evening. Despite the snow and rain there was very good attendance with almost one hundred percent of both societies present.

The meeting was opened by singing several Psalter numbers and prayer by Rev. Gritters. Rev. Gritters led the Bible discussion which centered around I Thess. 4:13-18. This passage dealing with the second coming of our Lord.

For the program the societies were favored with a vocal duet by Jeanne Van Weelden and Henrietta Brink of the Oskaloosa society. Herm Kelderman of Oskaloosa read and essay entitled "Easter—the day of Victory". The essay had two main divisions; Christ as the victor, and man becoming the victor through Christ. A discussion followed.

After singing two Psalter numbers Rev. Howerzyl closed the meeting with prayer.

—Herm Kelderman

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NORTHERN IOWA & MINNESOTA

THE ANNUAL SPRING Mass Meeting of the Young People's Societies of Northern Iowa and Minnesota was held April 18 at our church at Rock Valley, Iowa. The afternoon program consisted of various musical numbers, essays and readings from each Society. At 6:30 P.M., the Banquet began. The room and tables were beautifully and appropriately decorated with Easter lilies and other Spring flowers. All decorations were centered around our theme "Easter". A delicious supper was served by the Ladies' Aid of our Rock Valley Church. The evening meeting began at 8 o'clock. Mrs. Homer Hoeksema led the song service. After song service, Rev. De Boer of Edgerton, Minn. opened with prayer and read a portion from Scripture. Rev. Van Weelden of Sioux Center, Ia., was the chairman for the evening. Several musical selections from our Hull, Rock Valley, and Sioux Center and Edgerton Societies were given including a duet, quartet, a saxophone solo and a reading. After these numbers we had a "Ministers' Quiz" which was enjoyed very much by all. Any question might be asked them pertaining to Scripture. The ministers included were the Reverends J. De Jong, S. Cammenga, P. De Boer, H. Hoeksema, and W. Hofman. The

—continued on page 27

PROPOSALS - consider these matters

Your Executive Board has received and considered the following proposals from our Young Men's Society of First Church. We are placing these proposals so that all our member societies can discuss them before the actual time of our convention. Proposals numbered 1, 2 and 4 we pass on with our approval. Proposal number 3 we pass on without comment. We wish to thank our Young Men's Society for their suggestions which are indicative of active interest in the Federation and again welcome also our other societies to send in any proposals which they feel will be conducive to the betterment of our Federation.—F.D.

The Young Men's Society presents the following proposals to the Federation Board in order that they may be presented at the Convention for consideration of the Delegate Board.

PROPOSAL I:

Whereas, the work of the Federation is conducted by a very few individuals who make up the Executive Board; and

Whereas, the activities of the Federation are of interest to members living in many different parts of the nation; and

Whereas, the annual report described in Article VIII of the By-Laws of our Constitution has proved ineffective in keeping Federation members informed; and

Whereas, our publication, Beacon Lights, is a suitable means of reaching all Federation members; therefore,

We resolve, that Article VIII of the By-Laws be changed to read that: The Executive Board shall make monthly reports in Beacon Lights of the various Board meetings held during the month.

PROPOSAL II:

Whereas, serving as an officer of the Federation Board is an effective means for promoting growth and development; and

Whereas, our Federation has consistently consisted of many capable young men and women; therefore,

We resolve, that a statement be included under Article VI of the By-Laws of our Constitution to the effect that: All elections of officers other than that of president be made from members of the Federation i.e. members of member societies).

PROPOSAL III:

Whereas, the past few years have illustrated that it is occasionally necessary for Executive Board members to resign from their offices and thus sometimes handicap the functions of the Board; therefore,

We resolve, that Article III paragraph two of the By-Laws of our Constitution be altered to read:

> These groups shall be elected alternately each year at the annual delegate meeting. Newly elected officers shall begin to function at the close of the business meeting. Should any officer resign, another may be elected by the Executive Board to serve until the next convention. At this time the remaining portion of the term will be filled by an election of the Delegate Board.

PROPOSAL IV:

Whereas, our Constitution and By-Laws have been changed in the past and are subject to future changes; and

Whereas, it is imperative for good order that they be kept up to date; therefore,

We resolve, that the Executive Board be responsible for making available to all members a new ditto or mimeograph

—continued on page 24

SCHULER

ARE UNDERGROUND MOVEMENTS JUSTIFIABLE?

Dear Schuiler:-

"Is it principally wrong to join the underground in case an invading foe conquers your home country? If we join are we not disobeying God's commandment to obey those who are placed in authority over us?" —A Reader.

THIS QUESTION has stirred up considerable discussion in the Netherlands in connection with their recent history with the German occupation forces. Some of the Reformed leaders were of the opinion that it was a christian's duty to resist unlawful tyranny, while others were of the opinion that this was contrary to the Word of God as recorded in Romans 13: 1, 2 and other passages of Scripture.

The answer to this question is not as simple as it may appear at first glance. You will notice that I spoke of unlawful tyranny. A conquering foe has definite rights over a conquered country either according to the rules of an armistice, or according to a definite peace treaty. Every citizen must submit to the authority of the conquerers according to these agreements, unless they should conflict with the commands of God. In that cast we should obey God rather than men.

If, however, the conquering foe, thru their authorities, do not abide by the international laws pertaining to an occupied country, laws to which these authorities have agreed, then I believe a christian citizen is justified in joining an underground movement. Thus for instance when the German authorities, contrary to international law, sought to compel the men in the Netherlands to work in the German war plants, and in other ways assist them in the war effort, they were perfectly justified in going underground, and thus resist this unlawful demand. It then became necessary to provide hiding places and food rations for these hundreds and thousands of men. This became a great part of the tremendous and dangerous task of the underground movement in which many christians not only took part, but an heroic part. Still another example of justified resistance was the protection of the Jews from the murderous assaults of the Nazis.

The christians that took part in this underground movement defended their actions of lying, stealing, and even murder, in which this dangerous work necessarily involved them, on the grounds that the law of love even supercedes the law of the ten commandments, which essentially itself is the law of love. They maintained it was perfectly ethical to lie, steal, and even murder, in order to protect oneself and the neighbor from unlawful tyranny. I am inclined to agree with this position, although I fully realize that it is beset with dangers.

I hope that this answers your question, and if it does not satisfy you feel free to come again.

——:——

Dear Schuiler:-

Will you please explain in the Beacon Lights what place women have in our Protestant Reformed Missionary work? I have been pondering this question for quite a while, and our Esther Society in Fuller Ave. Church has also discussed it.

We especially discussed the fact that the Bible tells us that men are to do the preaching and teaching of the Word. Surely God has some place for His covenant daughters in the mission field.

Sincerely,
Diane Brummel

Dear Diane:

I think your question is a very vital one, and I am very happy to know that such questions occupy the minds of our covenant daughters. I am also happy to note that your Esther Society understands the Scriptural and Reformed principle that only men, called and ordained by God through His Church must labour in the doctrine. This is according to the ordinance of God to which we must cling, both in the established Church and in the work of Missions. Therefore I think it is a fundamental mistake when some Christian School teachers seem to think it is their calling to teach Reformed Doctrine in the Christian Schools. This does not at all take away the fact that every Christian has a calling to witness for Christ whenever and wherever he or she may have an opportunity to do so.

Hence, we are agreed, that those who labour in the Word and doctrine, in the Mission fields, must be men called of God and of His Church, and qualified by the Holy Spirit. But then the anxious question still remains, does not God have work to do for His covenant daughters in the mission fields? My answer would be, indeed He has. If and when the Lord opens the way for the Protestant Reformed Churches to enter upon a foreign mission field, there will also be need of Christian teachers to teach the children the three R's in order that the missionary may the more readily be able to instruct them in the doctrines of the Word of God. There will also be need of christian doctors and nurses to minister unto the sick. I do believe, however, that christian teachers that are sent to the mission field should be sponsored and sent by our societies for christian instruction, while the doctors and nurses should be sponsored and supported by our deacons.

In the mean time I think our covenant daughters have a wonderful opportunity to be engaged in christian work by being or becoming christian school teachers, and christian nurses. In a congregation like Fuller Ave., I think it would be wonderful if the deacons would support 1, 2, 3, 4, 5, or as many christian covenant daughters, trained as nurses, to minister unto the sick and needy. Above all our covenant daughters have a calling to be christian mothers of our covenant children.

Yours for greater christian service,
—Schuiler.

PROPOSALS

(continued from page 22)

copy of the Constitution as it has been modified since the last printing.

Reasons for this type of copy:

1. This type of copy is much more economical than printing.

2. This type is much more flexible for making future changes.

3. This type can be made on standard size notebook paper, (small, medium, or large to be determined by the Delegate Board) and therefore can easily be preserved by individual members and by the Executive Board Secretary, officially.

OPEN FORUM

Dear Readers:-

As I promised in my last letter I will now proceed to answer the remaining request of Miss Dykstra. Since the time of my last writing she has kindly made available to me, via the mail, copies of the motions in question, for this she is to be thanked. In the same letter she convinces me that I may have left the impression that someone was dismissed from the regular contributing staff. Her conviction lies not in what she says but rather in her way of thinking. For her benefit and mine let me say that this has not occurred and it was not my intention to leave our readers with this impression, if I have done so. For the sake of emphasis let me repeat that **no one was dismissed** from the **Beacon Lights** staff.

Now let us take a look at the motions of the last convention relative to the editor's position. The first one of interest is "that the Delegate Board by means of a committee clearly define the duties and privileges of the Executive Board of the Federation with respect to its control over **Beacon Lights** by way of Amendments to the By-Laws of the Constitution." Let the reader recall momentarily that this motion was passed and that it is an action taken in response to a proposal brought from the Young Men's Society of Fuller Avenue. This proposal contained several suggested amendments to the Constitution in respect to which the Delegate Board was called upon to make a decision. However, the Delegate Board in its wisdom decided that intelligent procedure demanded an investigation or study before taking action by making a decision at that time. Therefore, it decided to delay action until a committee could make the necessary investigation. (Let me state here that the contents of this argument was presented on the floor of the convention as support of the above motion. If not as support for the motion being made, it was presented as a reason for passing the motion. Of course, you understand the argument was not presented in these words. No one can reproduce the argument in the identical words used at the convention unless they were there taking notes.)

Now let us take a brief look at the second motion made by Mr. Heemstra namely, "that the Delegate Board expresses during the interim (while the policy committee defines **Beacon Lights** relationships) and until the 1952 convention, the editor and all contributing editors of **Beacon Lights** shall be bound only by the Word of God as interpreted by the Three Forms of Unity as to content." This motion failed to carry the necessary number of votes. Clearly this motion calls for action. It calls for an immediate decision. An immediate decision is just what the Delegate Board had decided not to make but decided this matter called for study and employ the means of a committe to accomplish this task. Consistent with its previous action the Delegate Board failed to lend its support to the second motion. I maintain the second motion could have been ruled out of order by the chairman on the basis that it is contrary to the sense of the previous motion.

Now that I am unhampered by the necessity of replying to requests and opinions of others with whom I happen to differ, I should like to say a few more things about the policies of **Beacon Lights** which are the cause of the present discussion. Let me repeat that I am in agreement with what the Oaklawn Society has written in the Novem-

ber issue relative to the policies to be endorsed for **Beacon Lights**. However, allow me to add that their suggestions were not sufficiently complete, and that their second statement relative to the editors of **Beacon Lights** should be limited to the realm of good journalism. I believe that situations have arisen and will continue to arise which are indifferent to judgments based upon doctrinal standards. Hence I maintain that the criteria provided by the Oaklawn Society are excellent as far as they go but are insufficient as suggested.

Permit me a few more moments of your attention to be very explicit concerning the procedure I encourage the various societies to follow at our next convention. The need for making clear where the proper control of **Beacon Lights** lies is here, but the solution to our problem is not at all difficult. I urge every member society to propose to the next convention that the following statement be added to the By-Laws of the Constitution under Article VII—Executive Board Powers. Namely that, the Executive Board shall control the publication of the Federation paper. This statement would imply all that the Oaklawn Society has suggested. This need not be specifically stated in the By-Laws because the criteria they suggest for doctrinal contents are the only possible ones for members (Board members and Regular Contributors) who confess the same faith in the same denomination of churches. It also gives the Executive Board the final decision in matters of indifference. This is no more than proper since it is the Executive Board of the Federation, of which the paper is a possession.

Yours in the Lord,
Anthony VandenBerge

——:——

Dear Mr. Editor:-

After reading over last month's content of Open Forum, I feel I must admit publicly that the withdrawal of my resignation as editor-in-chief of **Beacon Lights**, just prior to the convention and in the declining days of the old board, was not ethically proper. I know now it would have been better to have expressed to the board my hope the convention delegates would sustain my contention that as long as I was editor I would be free to write as I deemed calling. To stumble twice against the same stone is a proverbial disgrace. Given the opportunity to do it over again I would most certainly continue to write as I thought I should and let the board discharge me if it wanted to.

Mr. Hofman's article last month purports to show how foolish it was of me not to realize all along that it was not content the board disliked in my editorials, but rather my "resorting to practices which are commonly accepted to be undesirable and damaging", etc. Mr. Editor, I am confident that if and when, as Doon requests, the complete exchange of letters is printed and the record of the minutes is made available to your readers, the position I initially took overagainst the board's attempt to stifle discussion of controversy will be vindicated.

Discretion in speech is more than eloquence and it may well be that as an editor I failed to show the proper regard for the feelings of others. But when I am to be publicly criticised for doing it, common courtesy demands the charges be specific and clear.

Your brother in Christ,
Al Heemstra

——:——

Dear Mr. Editor:-

In the March issue of **Beacon Lights**, Rev. E. Emanuel mentions that we have a clear field of labour all the way around us. Looking over this field, I see a bright spot on the horizon that I do

not think has been given much consideration. This bright spot lies in the field of foreign missionary work. The whole South American continent lies before us! Thousands of people there have not been given even a glimpse of the truth. We are responsible for these people. What are we going to do with them? Are we going to lean back and let other churches which do not have the pure manifestation of the Word approach these people?

South America provides a new field for Protestantism as it is mainly dominated by a mixture of the old Indian religions and Roman Catholicism. Other churches are beginning to wake up to these facts, why don't we?

Also, many people from the Netherlands are going to South American countries. When they arrive there, they can find no established place of worship except the Roman Catholic church. We know the Holland language and Spanish is not difficult. What are we going to do with this opportunity? Think it over.

Sincerely,
Diane Brummel

MASS MEETING REPORTS

(continued from page 21)

address for the evening was given by Rev. W. Hofman of our Orange City, Ia. church. The title of his inspiring message was, "Do You Have the Answer?" First of all Rev. Hofman assured us of the blessed fact that we as Christian youth have a Saviour Who truly lives! He walks with us and talks with us along every path in life's difficult journey. We have the assurance of His guidance only if He lives within our hearts. Christ must be part of our lives. He must possess us. Rev. Hofman gave us a typical illustration of an old man who did have his citizenship above. When this old man, who was considered very "little" according to earthly conceptions was asked as part of a naturalization procedure, "where were you born?"—his answer was, "from Zion above." Again "how old are you?"—"from eternity". "Where are you a citizen?" —"from Heaven above."

This simple illustration imprinted on our minds where this particular individual's citizenship was and where ours must be likewise as Christian youth.

Secondly, Rev. Hofman reminded us of the fact that we are Christ's disciples. We expect all from him. Our desires must not be carnal, but spiritual. We must first of all ask ourselves, "Lord what wilt Thou have me do?" Finally, we must remember that by nature we are damnable sinners. We must look to Christ Who is the way, the truth, and the life. We must examine ourselves and study the Scriptures thoroughly. We may not question Christ's ways with us even though at times our life's walk is difficult. As Christ told Peter when He questioned him, "Follow thou Me."

In conclusion, Rev. Hofman left us with this thought that in all life's afflictions and trials if we follow the Risen Lord, in our earthly sojourn, we may expect to die in peace. The task is not easy, however, it requires true Christian living looking to God for aid at all times. We must **think** on our way.

The evening was concluded by singing a few Psalter numbers. We were truly edified and enjoyed the Christian fellowship. We understood more fully the true meaning of Easter and the significance of our Risen Lord. Each of us went home with this question, which was asked by the speaker, "do you have the answer? Is Christ our Saviour?" As Christians we must possess that answer and be able to say, I know that my Redeemer liveth and because He lives, I too shall live!

—Ena Dykstra

SOCIETY ACTIVITIES - Doon, Iowa reports

The Doon Young People's Society is insignificant in size, consisting of only eight members, but it occupies an important place in our congregational life and is an active society.

The facts concerning our society are as follows. Rev. H. C. Hoeksema is our President, and Mr. James Blankespoor our Vice-president. The other officers chosen from the society membership are: Elmer vanden Top, Treasurer; Grace Marie Mantel, Secretary; Sid Stellinga, Gen. Adjunct.

Our meetings follow quite well the usual course of society meetings, except that, contrary to the general policy around here, we meet on Thursday evening instead of Sunday evening. We open our meetings with a song service and prayer. This is followed by Bible discussion for three-quarters of an hour. At present our Bible discussion is from the book of Genesis. After a five minute recess we have the minutes of the previous meeting and our business. And usually thereafter we have a brief program rendered by two members appointed by a standing program committee to have charge of the program for a given week.

We close our meeting with song and prayer.

An additional note of interest regarding our society is that we have undertaken a rather large project, namely, to raise funds for an electronic organ for our church auditorium. The society contributes its own funds for this purpose, also has sponsored occasional programs for the benefit of our organ fund. We're a long ways from our goal yet, but our fund grows slowly,—and we hope, surely.

Standing: Elmer vanden Top, John vanden Top, Margery Stellinga, Bernard den Besten, Sidney Stellinga.
Seated: Rev. H. C. Hoeksema, Grace Marie Mantel, Mary Ann Mantel, Mr. James Blankespoor.

We've enclosed a group picture of our society, recently taken, as well as a few snapshots taken at our last Christmas party at the parsonage. So those of you

who haven't met us on conventions can see us by way of these pictures.

Doon Young People's Society,
Grace Marie Mantel, Sec'y.

SPRINGTIME

The cool and balmy breezes blow
And disappeared is winter's snow,
The merry birds upon the wing,
Are singing sweetly—"It is Spring!"
Forgotten is the winter's toil
And crocus buds peep thru the soil,
The roses speak, the lilies bloom,
Sending out their sweet perfume.

God speaks among these beauties rare
And they are ever in His care,
Trusting on Him thru every day,
Blooming brightly in glorious array,
Look to all nature and we learn,
Their faces to the sun they turn,
To God, the Giver of all light,
The darkened pathway He makes
bright.

So may we ever lift our heads
From springtime's greens and flower
beds,
To Him from Whom all blessings flow
Upon His children here below.
May we as pilgrims journeying here,
Forever feel that He is near
And look to Him Who sendeth all,
The balmy spring, the beauteous fall.

—Mrs. J. A. Pastoor

TWO AND ONE-HALF

Dwight L. Moody, the great evangelist, once reported two and one-half converts. "Two adults and a child, I suppose?" queried his host. "No, two children and an adult," said Mr. Moody. "The children gave their whole lives; the adult had only half of his life left to give."—Prophecy Monthly.

BOOK REVIEWS

JOHN VIS
Edgerton, Minnesota

HIDDEN VALLEY by Douglas C. Percy. Publisher: Zondervan Publ. House. Price $2.00.

Hidden Valley is a mystery novel with the setting of its larger part in the heart of the Sudan in Africa. In the story we see how the native witch doctors and leopard men go about their evil ritual, sacrificing human victims in order to appease the evil spirits.

"Prof" is a chemistry teacher at Melbourne College. Teaching has become dull to him. Then suddenly he is strangely attracted to two of his students, Peter Dunning and Bill McAdams. Peter Dunning is interested in what he calls 'active Christianity' and organizes the Christian Fellowship Group at the college. His friend, Bill McAdams, is an energetic, active young man who is preparing himself for medical practice.

A few years pass and we find Peter going about his labors as missionary in the heart of Africa and Bill just finished with his internship. Bill and the Prof meet and have dinner together. As they eat dinner, their conversation turns to Peter. Since both Bill and the Prof are restless, they decide to spend the summer in Africa with Peter.

In the meantime, Peter is working against great odds in Africa. He must overcome the dark practices of the native witch doctors and leopard men. Finally, Peter's own life is threatened. The outcome is interesting.

The author himself has been a missionary in this part of Africa and therefore can present a very clear picture of the actions of the witch doctors, etc. We will let the individual reader decide as to the authenticity of each incident that occurs.

It is wonderful to see how a missionary will hold to his purpose and continue in his labors in spite of dangers and difficulties. The book places a challenge before all who read it.

Although the Arminian approach is used in the mission work, the book should not be misleading to careful readers. I believe it deserves the attention of our young people.

——:——

OF MEN AND OF ANGELS by Lon Woodrum. Publisher: Zondervan Publishing House. Price $2.50.

Of Men and of Angels by Don Woodrum is another winner in Zondervan's second International Christian Fiction Contest. It gives us the story of Steve Glen, a young man of noble character and grim determination.

As a child Steve had lost his parents when their car crashed into a canyon. His parents had left him with Jason Gray and his wife, Phoebe. After the accident Jason and Phoebe decided to keep Steve for good. They were the only parents he ever knew.

Gold Springs, the place of Steve's birth, was a small town. As Steve became older he became tired of small town life and, at nineteen, left Gold Springs in search of adventure and romance. He felt certain that he would never return.

Later he was inducted into the army. While trying to cross the beach at Normandy he thought once again of how peaceful Gold Springs had been. His thoughts turned back to Jason and Phoebe. After his discharge he decided to return to Gold Springs and visit once again what had once been his home. He is driving toward Gold Springs as our book begins.

When he arrives he finds that some things have changed, while others have remained much the same. Dian Lockwood's boldness is much the same as it always has been. Jenny Grant, who as a child had made Steve feel disdain for her, is now a lovely young woman. Her father, Allan Grant, is still pastor of St. Paul's Church in town. Jason Gray's whole-hearted affection for Steve is as w o n d e r f u l as it always had been. The office of the **Gold Springs Chronicle,** owned and edited by Jason, also has not changed much.

Steve's return to Gold Springs leads him to a series of adventure, romance, joys, and sorrows, none of which he could possibly have anticipated. The author entertwines joys and sorrows, victories and seeming defeat, doubts and determination, to form an interesting, heart-warming, and spiritually uplifting novel.

Watching Steve stand in grim determination and observing him as he fights the forces of evil and remains faithful through trials, turning defeat into victory, forces the reader to think of his own shortcomings and failures. Once again we cannot endorse every phase of the religious life presented in the novel. However, we can recommend the book to those who are interested in this type of reading material.

——:——

Since there isn't room in **Beacon Lights** to make a lengthy report on all books received for review, I will list two books which have been received and which I believe are good reading material for our younger readers.

MYSTERIOUS PASSAGE by Dana Winslow is an adventure story about two young men who spend their summer vacation with missionary friends in India. The book may be obtained from Zondervan's for $1.00.

SILVER STAR AND THE MUSTANG ROUNDUP by Basil Miller is a very easy book to read and is recommended for those in the early 'teens. This is another Zondervan book. The price is also $1.00.

——:——

GOD'S MEN by Pearl S. Buck. Publishers: John Day Company, New York

God's Men is a novel of two men, both born of missionary families in China, who both dedicate their life to an ideal. The one seeks power and riches while the other seeks to feed the world so that no one would be hungry. Neither one is really interested in spiritual food as they both renounce the faith of their fathers. The story begins at the time of the Boxer Rebellion in China about the year 1900. At that time they are both boys, one the son of a prominent and well-cared for missionary and the other the son of a poor missionary who must constantly seek help to feed his family. The wealthy missionary, Dr. Lane is able to send his family to the States just previous to the "Rebellion", but the missionary family is killed with the exception of the only son. This son finds refuge in a Chinese home and later on makes his way to the sea where he secures work on a ship bound for America.

While the wealthy son, William Lane is getting his college education, the

other, Clem Miller, is working in a grocery store in Ohio. The one in college dedicates all his energy in learning how to acquire power and amass riches while the other spends every waking moment trying to perfect a plan whereby he can supply food to the hungry the world over.

After college William Lane starts a newspaper organization and his success is sensational. He marries and has two sons. However, in all his success he feels the lack of some spiritual guidance. Eventually this lack drives him to divorce his wife so that he may marry another woman. Finally he finds a certain amount of solace in Roman Catholicism.

On the other hand Clem Miller concerns himself with the primary needs of mankind. His philosophy is that food should be free, just as the air we breathe. He too marries, and ironically enough, he marries William Lane's sister. Often during the course of the novel these two men are thrown together. Clem Miller pleads with his brother-in-law to make known to the people, thru the media of his newspaper, that whoever feeds the masses of Asia shall eventually rule the world.

Thruout the entire novel the antithesis between the beliefs and philosophies of these two men is put in the foreground. They are never able to understand eachother and inevitably they come to a clash. Both are driven by inherited consciences, both shaped by childhood in China, and they work out opposite destinies. The one becomes powerful, for power is what he craves, being a man who doubts himself. The other persues a simple idea which makes him rich in spite of himself, and which he dreams of spreading to the whole world. Each goes back to China at a time which seems to him crucial.

Apparently the Author would have the reader supply his own answer and make his own decision and answer according to our own view of man's purpose. Actually neither of the main characters have the real answer to the ailments of our present-day turbulent world. God is not reckoned with and where God is not reckoned with there can be no solution. It is folly to say you can shape the destiny of the nations by feeding the belly or by the press. God's word says man cannot live by bread alone. And then when men or nations are stuffed with the fat of the land there can still be no real satisfaction because God is not praised and thanked and soon what man considers good, turns rancid and sour because man without God is a tool in the hands of the Evil One who breathes hatred against God constantly. As is so prevalent today the apparent purpose of the book is to teach and spread the theory that man is master of his fate and can shape for himself and all his posterity a glorious future if he will but use the proper tools.

This is a lengthy novel, it sweeps from China to America to England and other major countries of the world. It spans a half century of colorful action ranging from the Boxer Rebellion of 1900 to the critical years of today. The Author brings warmth of feeling and the light of understanding to many characters. Franklin D. Roosevelt, Chiang Kai-shek, Churchill, Hitler and Mussolini all come to life and many theories are expounded in attempting to analyze these men and explain or understand what motivated their actions.

No doubt but that this novel is in some ways the most searching yet written by the Nobel Prize winner. I think it is one of the major works of the Author.

Louis Regnerus

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

1952 12th ANNUAL
PROTESTANT REFORMED YOUNG
PEOPLE'S CONVENTION

AUGUST 26, 27, AND 28

Theme . . . .

FAITH, HOPE, LOVE

I CORINTHIANS 13

FAITH—First Speech

HOPE—Second Speech

LOVE— Symposium and general discussion—5 different Societies

THE GREATEST OF THESE I Cor. 13:13—Speech at *banquet*

YOUNG PEOPLE—plan now to attend this promising worthwhile Convention to be held in HULL, IOWA