I O W A  "THE CORN STATE" — Site of the
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Beware Of The Roaring Lion

There are not very many people who are not afraid of a lion. I’m sure that we would not open the door if we were aware of the presence of a vicious lion that was waiting there to devour us. And yet, from the spiritual point of view, we are in exactly that danger. There is a roaring lion, who continually walks about seeking to devour us. The apostle Peter warns us against this lion in 1 Peter 5:8, when he says, “Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

You will notice that the apostle uses figurative language when he speaks about the devil. He borrows a figure from the animal world and pictures to us the lion, the king of the beasts, as he goes about seeking his prey. This particular lion is a hungry one, for he seeks to devour. Therefore, as he goes about, he roars. On the one hand, his roaring is an indication of the fact that he is aware of his superior strength, while on the other hand, it is his purpose to frighten his victim by his roar in order that he may pounce upon him and devour him.

So also the devil walks about. He is a roaring lion. No, he does not always manifest himself as such. He does not always appear as a roaring lion. Sometimes he comes as an angel of light and seems to have your best interests at heart. He is very friendly and “helpful” from all appearances, but actually he is all the while seeking to deceive and to lead you astray in order that he may catch you in his trap and devour you. Tear away his mask of “an angel of light” and you will discover this roaring lion in his true character. Always he is the lion that goes about to devour you, no matter how he may manifest himself.

At this time, in which the apostle
was writing, the devil manifested himself in his true character. The people of God were suffering persecution at the hands of wicked Nero, emperor of the great Roman empire. Terrible indeed was the roar of this depraved tool of the devil. He had the Christians in his power; he tracked them down and hunted them out and ruthlessly persecuted and tortured them to death. The lion, the devil, was walking about seeking whom he might devour.

The apostle calls him our adversary. An adversary is one who opposes with the intention to do one harm. It is his purpose not merely to withstand but to destroy. Now, the devil is our adversary; his name, Satan, means literally, adversary or opponent. The name, Devil, means literally “slanderer, false-accuser”. The apostle therefore presents the devil to us in his true character. He is both devil and Satan; he falsely accuses and opposes.

He is first of all the adversary of God. Not in the sense that he actually possesses power over-against the Lord. The devil is also a creature and possesses no power in himself; he is utterly dependent upon God for all his strength and he is not able to move except the Lord give him the power to do so. He is therefore not an opponent of God in the sense that he has power independent of God, so that he can set his power against

the power of God. We must be careful that we do not subscribe to such a dualism which is nothing less than a denial of the omnipotence of God. But from the devil’s own personal point of view and from the point of view of God’s truth and righteousness, he is the adversary of God. He hates the living God and seeks to dethrone Him; yea, if it were possible, he would destroy God and usurp His place. Always he opposes the work of God. He sets his “no” over-against God’s “yes” and his “yes” over-against God’s “no”. He has set himself to oppose the Lord in all His works and to put them to nought.

And because he is the adversary of God, he is also our adversary. He is the adversary of God’s people, not of the world. The world is his, the wicked are his servants; he therefore has no difficulty with a view to them. It is the people of God, the Church of Jesus Christ, that he seeks to destroy and devour. He hates them because of the testimony of God and of Christ in them. He does not hate them simply as people but he hates them because they are God’s people, witnesses of the living God who manifest His virtues as children of light in the midst of the world that lies in darkness. He goes about seeking to devour them. That does not mean that he is simply intent upon killing them for he cannot be satis-
fied with that; he purposes to destroy their souls, to draw them away from the Lord and bring them to hell. Not the body but the complete destruction of the soul is his chief interest.

Beware of that roaring lion!

You must not regard this danger lightly. You must not make fun of him and begin to play with him. He is very clever and deceitful; he is very strong. And he loves nothing more than that you will deny this, for then you will not regard your danger seriously and he will be the more able to pounce upon you and devour you. Be careful for this devil is indeed very clever. He has so much wherewith he can entice and tempt you; all the pleasures and the treasures of the world are at his disposal. And he can make your unfaithfulness seem so innocent. He does not ask that you renounce your faith and deny the whole truth: he merely wants you to let it slip a trifle, to be a little more broad-minded. He does not attempt to make you go all the way immediately; he desires that you will take only one little step. First one step and then another, until finally without your realizing it he has you where he wants you. But he is not only clever, he is also very strong. He can take away your life in this world impossible except you deny the faith and acknowledge him. And he will surely do that. Scripture tells us that in the last days there shall be terrible persecution. The devil will not rest; he walks about continually, always intent upon devouring the people of God.

Beware of the lion!

He is always near you. He is always watching you. ready, when your are least aware of him, to pounce upon you.

Therefore, be sober, be vigilant!

Watch and pray that you do not fall into temptation!

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INSPIRATIONAL

MASS MEETING

will be held at Pella, Iowa

Tuesday evening — Aug. 23, 7:30 o’clock

Speaker:—Rev. H. Hoeksema

“Redeeming the Time — the Meaning”

The Public Is Invited!

— 3 —
Impressions...

For some time there has been considerable interest in our circles about the Liberated Churches in the Netherlands. Although most of this interest has been shown by our parents who are able to understand the situation because of their knowledge of the Dutch language, nevertheless certain events have taken place in the circles of Protestant Reformed youth which cause us also to have interest in affairs in the Netherland churches. To promote a better understanding of the things that are taught in that country I intended to set down here some of the impressions that I have received while reading literature published by the Liberated Churches.

I have before me a 32-page booklet entitled "Appeal" written by Prof. C. Veenhof and Rev. E. T. Van Den Born of the Liberated Churches. These two men wrote this appeal at the request of the federation officers of the young people's organizations of the Liberated Churches as a testimony and appeal to the young people of the Synodical Churches to consider the errors which the Synodical Churches uphold.

In the first part of the booklet, Prof. Veenhof defends the doctrinal views of the Liberated Churches. The doctrine in question is the significance of baptism to the children of believers. This is a very important question. His view of the matter is that God promises his full salvation to each one of the baptized children without exception. The Scripture proof for this, Prof. Veenhof finds in the text of Acts 2:39. Our impression here is that Prof. Veenhof denies that effectiveness of the promise of God. The reality of life teaches us that all children of believers are not heirs of God's promises. Scripture itself has many examples of this fact. We could cite Cain, Esau, Absalom, Eli's two sons and others. This doctrine can be studied with great profit by our young people's societies.

The second portion of the booklet is more practical in nature and we find much that is of interest to us. The author, Rev. Van Den Born, cites at least seven concrete cases in which the Synodical Churches have compromised their heritage and are swimming downstream into the waters of worldlimindedness.
We cannot mention them all here but we should like to remark about his crushing arguments against the Youth For Christ movement which is now present in the Netherlands also.

Rev. Van Den Born mentions that the consistory of the Synodical Church at Leiden has given wholehearted endorsement of the Americans who arrived in that city to conduct a Youth For Christ campaign in the manner so familiar to us all here in this country. He points out that Christ has installed His church with its office bearers in the city of Leiden with the express duty of preaching the Word of God. He points out that the consistory of that church has in principle abandoned its duty and turned it over to a group of Americans who arrived recently and whose origin is outside of the instituted church and whose message of repentance is strictly Arminian. The wrong of the situation lies in the fact that it is Synodicals who have branded the Liberated from their fellowship on the grounds that they were Arminian.

Much more could be said. This editorial must in no way be construed as an endorsement of the Liberated Churches and its theology. Its purpose is to stimulate discussion and analysis of the view of those outside our circles and I hope that our societies will concern themselves with spiritual matters such as these.

H. G. K.

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CONVENTION THEME SONG

Thy Word sheds light upon my path;
A shining light, it guides my feet;
Thy righteous judgments to observe
My solemn vow I now repeat.

Thy precepts are my heritage,
For daily they my heart rejoice;
To keep Thy statutes faithfully,
Shall ever by my willing choice.

—PSALTER NO. 334.

Memorize these words. Carry them with you to the Convention in your heart and mind. These lines, based on Psalm 119 must be the personal testimony of each of us.
The Beauty of Brotherly Fellowship

REV. R. Veldman
Grand Rapids, Michigan

Next month, before another Beacon Lights makes its appearance, the Ninth Annual Convention of our Protestant Reformed Young People will be held at Pella and Oskaloosa, Iowa. I am writing these lines with that Convention, that annual convocation of our future men and women, in mind. May our covenant God bless it and cause it to be a blessing!

It is not my business to suggest a theme song for this year's convention. Very likely this matter has been taken care of already. However, a beautiful theme song would be No. 369 of our incomparable Psalter. It must have been used already. It could not have been passed by all these years. If the latter is the case it should be used for some future convention. There, under the appropriate heading "Brotherly Love" the church of Jesus Christ sings:

*How pleasant and how good it is
When brethren in the Lord:
In one another's joy delight
And dwell in sweet accord.*

*Such love is like anointing oil
In consecration poured:
Such love is like the morning dew
With sweet refreshment stored.*

*To those who dwell in brotherhood
The Lord His blessing sends:
He crowns them with the crown of life,
Of life that never ends.*

What a wealth of truth and spiritual life are here expressed in a few brief lines. Psalm 133 is one of the shortest and simplest in all the Word of God, yet how comforting and warm and vibrant with life it is. It is the voice of experience, the living expression of the heart of one who knows whereof he speaks. It is a psalm wherein deep truth and profound godliness are clothed in marvelous simplicity of style and language. It is the psalm of all the psalms that glorifies the love of the brethren, that extols the communion of the saints. That love, that communion of the saints,—it is so sweet and tender so beautiful and
pure, so patient and unselfish, so good and pleasant. Also, it is so precious and rich in spiritual fruits for it brings with it the blessed promise and assurance of favor with God and everlasting life.

Young people, may this year’s convention also, as much or more than any that preceded it, be such that these words of Psalm 133 apply in all their power and spiritual beauty.

* * * *

The occasion on which this psalm was sung and with a view to which it was composed is easily surmised. We must think, no doubt, of the great convocations of the children of Israel to celebrate their God-ordained festivals. There were three such feasts in Israel: the Passover, the Feast of Weeks or of the Firstfruits, also known in the Old Testament as Pentecost, and the Feast of Tabernacles. On these occasions all the people assembled together, they of the far north as well as they of the deep south. These convocations were already held at Jerusalem, of course. There was the house of the Lord; there the altar on which Israel has to sacrifice to the Lord; there the priest who had to appear in behalf of all the people before the face of the Lord. That communion of those thousands of the children of Israel marked the occasion on which these psalms were sung. Certainly, it is especially this that the author has in mind when he pours out his heart in this stirring song of love: “Behold, how good and pleasant it is for brethren to dwell together in unity.”

As far as the present is concerned, these words are surely applicable to all communion of the saints, all dwelling together in unity of the brethren, wherever and however this may be. Surely, they may be applied to our gathering together in God’s house on the Lord’s Day. And certainly, they may be applied, too, to the annual convocations of our young people for the purpose of mutual edification and Christian fellowship.

“How good and how pleasant!”

“There the Lord commands the blessings.”

* * * *

“When brethren in the Lord” —

David, therefore, speaks of “brethren”. That stands to reason. Only brethren belong to one family, and only a family, after all, can dwell together.

These brethren are the children of God, the brethren of and in and through our Lord Jesus Christ.

Hence, David is not speaking about natural brothers, brothers according to the flesh. He is not making the mere observation here that it makes for a wonderful family life when the members live together in unity, when brothers and sisters of one family get along.
Scripture is not interested in the mere natural. Neither, however, is David speaking about spiritual brethren, children of God, the church, from a purely natural point of view. He does not mean to say either: how pleasant and good it is when God's people can have their banquets and picnics and pancake breakfasts and ball games and weiner roasts and good times from a strictly social and fleshly point of view. Scripture is not concerned about those things either. These things may have their place in the lives of our young people. However, they do not belong, particularly, to our activities as "brethren in the Lord." David is speaking about brethren in our Lord Jesus Christ.—AS brethren.

"...dwell in sweet accord."

We must not only BE together. That is not sufficient. That does not yet mean that we are dwelling together. I and my greatest enemy, I and the most shameless infidel, can BE together, but we do not DWELL together. The latter we do as one family in one home. Dwelling together expresses the covenant idea. It means that we live together as friends, under the same roof, as one happy family, in friendship and love and consideration for one another.

Thus we must dwell together, also as Christian young people. That must be the great purpose of our conventions too. We ARE one, are we not? Together we have one Father, the God of our salvation, and one Mediator, our Lord Jesus Christ. Together we constitute one spiritual family in the Lord. Together we partake of one and the same life of God. In the true, spiritual, essential unity we have all important things in common. Together we are redeemed by the same Mediator. Together we serve the same Master and King. Together we are children of the same covenant God. Together we cherish the same hope; look for the same heaven. Together we love and study the same Word of God. We have one and the same battle to fight. We are subject to the same temptations and trials and troubles. We have the same problems. Everything that is really important we have in common as the one family of the living God.

How inexpressibly sad it is that so often that wonderful unity is buried under a mountain of trivial and carnal things, under the irritations and bickerings of the flesh, that so frequently disturb the peace of Zion and destroy her unity in the Lord.

Now then, with a view to that essential unity we should also DWELL TOGETHER, says David. Then, what do we do? Then we manifest that unity in all our lives. Then we have our socials and picnics and banquets and pancake
breakfasts and good times. Yes, indeed! No objection! If only we understand that the real communion of the saints does not consist of those things, except, perhaps, in a very general way. If only those things are kept in their proper place, that is, on the bottom of the ladder of our church life. More important, then we really seek one another as brethren. We long for the fellowship of them with whom we are one in faith, and hope, and love. We look for another's spiritual welfare, in truth and righteousness. Together we serve and glorify the one Father. Together we speak of the one hope, trust in the one Lord and Saviour, fight the one battle. Together we study the same Word of God and struggle with the same spiritual problems. We exhort one another, admonish one another, comfort one another, encourage one another, pray for one another, help one another in every possible way. Thus we live together as one blessed family in the Lord. These are the things that constitute the communion of the saints. These are the things that should have the first place in our conventions too. I am not sure that this has always been the case and that past conventions have not over-emphasized the element of fun and entertainment at the expense of the things that are really important. "Dwelling in sweet accord" is a spiritual activity. "How pleasant and how good it is."

"Pleasant" is a pleasant word. It is that which is attractive, beautiful, nice, sweet, harmonious, melodious, easy to look at and listen to, nice to smell and taste and touch. This is the word that is used for the sweetness of honey, the beauty of the flower or of an attractive painting, the fragrance of perfume, the harmony in music. When many colors blend together into one gorgeous masterpiece: when many voices flow together into one harmonious choir: when many different instruments blend together into one marvelous orchestra—that is pleasant.

Thus it is pleasant when brethren dwell together in unity, when many children of God are united into one happy family, when also as young people of God's covenant many voices, each singing his own part in his own way, blend together into one glorious chorus to the honor and praise of our God.

That is really pleasant for you, too, Christian friends. Discord, conflict, clash are terrible. Thus it is in nature, in painting, in music, on the organ or piano, in a chorus or band or orchestra. How a sour note or chord can go right through a person if he has any appreciation of harmony at all. Discord and conflict among the brethren is more terrible still. On the other hand, how pleasant, sweet,
beautiful is harmony. It gives joy and rest to the soul.

What is far more important, for brethren to dwell together in unity is pleasant to God, too. Therein God on High beholds a reflection of His own perfect love-life. God Himself is a covenant God, a family God, a God who dwells together in unity as Father, Son, and Holy Ghost. Of that covenant life of God Himself the life of the church is and must be a reflection. Therefore it is so pleasant to God when brethren dwell together in unity. He sees therein the image of Himself. Therefore it is so necessary that we live such a life, in order that we may be imitators of God as beloved children. Remember, God is glorified in a Christian life. From that point of view life is more than doctrine. True, life without doctrine is superficial and hollow. But, doctrine without life is dead and leads to little more than hot-headed and cold-hearted bickerings. Sound doctrine must bear its fruit in a godly life. That is pleasant in God’s sight.

And what is pleasant is also “GOOD”. Good is that which is as it should be. For brethren to dwell together in unity is good before God, precisely because it reflects His life. That is good also for us, friends. Anything else is accursed of God and will certainly experience His just wrath. On the contrary, where the brethren dwell together in unity “there the Lord commands the blessing, even life for evermore”.

May that true communion of the saints mark our Convention next month and in that way of the Lord may we experience in rich measure the truth of those lines:

To those who dwell in brotherhood
The Lord His blessing sends,
He crowns them with the crown of life.
Of life that never ends.”

B E A C O N   L I G H T S

9TH ANNUAL YOUNG PEOPLE’S
— C O N V E N T I O N —
August 23, 24 and 25
Oskaloosa and Pella, Iowa are our joint hosts
THEME: “Redeeming the Time”

Speeches
Round Table Discussions

Debates
Musical Numbers

— 10 —
Convention Program as Planned by Our Host Societies

INSPIRATIONAL MASS MEETING — Tuesday Evening, 7:30, at Pella, Iowa.

Theme song: Psalter No. 334:1 and 4.
General Singing.
Opening.
Young Men’s Quartet — Holland, Michigan.
Accordion Number — Esther Society — Fuller Avenue.
Vocal Solo — Grand Haven, Michigan.
Singing and Offering — Audience.
Closing.

WEDNESDAY MORNING —

9:00—Registration and Get-acquainted.
10:00—Opening Activities.
10:15—Debate: Resolved that Higher Education is Conducive to Redeeming the Time.
1st Affirmative—Member from Hull, Iowa.
2nd Affirmative—Member from Edgerton, Minn.
1st Negative—Member from Kalamazoo, Mich.
2nd Negative—Member from Young Men’s Society, Fuller Avenue.
(Each speaker given 5 minutes, with a 2-minute rebuttal)
11:15—Business.
11:45—Lunch served at the Church.

WEDNESDAY AFTERNOON —

1:15—Opening exercises and Singspiration with four-part singing.
1:30—Instrumental number by Randolph, Wisc.
Essay by Second Church—Subject: Three ways in which we are tempted to waste our Time. (15 minute essay)
Vocal Solo—Doon, Iowa.
Round Table Discussion—Subject: How we can redeem the time by engaging in legitimate amusements. Participants:—Talitha, David, Creston, Hope, Bellflower.
(Each participant should prepare for 5 minutes of discussion)
Business.

WEDNESDAY EVENING —

Outing.
BEACON LIGHTS

THURSDAY MORNING —

9:30—Opening.
Piano Duet—Oak Lawn, Ill.
Speech—Subject: Redeeming the Time. (The Manner). Speaker unknown. (Followed by discussion)
Finish Business.

THURSDAY AFTERNOON —

1:30—Opening.
Vocal Duet—Oak Lawn, Ill.
Essay by Grand Haven, Mich. Subject: Twenty-five years away from 1924 and its significance for our youth. (20 minutes followed by discussion)
Clarinet Solo—Talitha
Question by Sioux Center: By whom should pre-marital instruction be given? (15 minutes followed by discussion)
Vocal Duet—Grand Haven, Mich.
Musical Number—Manhattan, Mont.
Closing.

THURSDAY EVENING —

Opening and Theme Song.
Banquet. 6:30—Kletzing College Dormitory. (No smoking on grounds)
Recess.
Piano Duet—Second Church, Grand Rapids.
Speech—Rev. Van Weelden: Redeeming the Time. (The Urgency)
Vocal Duet—Talitha Society.
Musical Number—South Holland.
Vocal Solo—Ruth Society. 4th Church.
Theme Song and Closing.

Hamilton Young People Interested In Federation

The newly organized church in Hamilton, Canada, has already joined its young people into a society. These young people are interested in our Federation and have requested information regarding its activities and membership. We sincerely hope that we may meet some of our Hamilton friends at our Convention in Iowa.
Proposals To The 1949 Convention

A.—The Oak Lawn Young People's Society proposes to the Federation:

1. That our Conventions keep the Theme of the Convention, its subjects, addresses and related spiritual matters, at the center of their attention.

2. Concerning the Convention Program:

a. We suggest that the Convention Program be divided into three parts:

   1. The first part should be devoted to the Business of the Convention.
   2. The second part should be devoted to the Program of the Convention.
   3. The third part should be devoted to the Activities of the Convention.

b. We suggest that the Business of the Convention be held in the morning, the Program of the Convention be held in the afternoon, and the Activities of the Convention be held in the evening.

c. We suggest that the Business of the Convention be held in the morning, the Program of the Convention be held in the afternoon, and the Activities of the Convention be held in the evening.

d. We suggest that the Business of the Convention be held in the morning, the Program of the Convention be held in the afternoon, and the Activities of the Convention be held in the evening.

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3. Further, we suggest that the Convention:

a. Business at the Conventions should be as much as possible of the report-and-decision nature. That is, the material to be considered should be referred to the various societies, and at the Convention they could render their written
opinions. Written opinions induce every society to take part, make for thoroughness and give the whole a businesslike appearance. After the opinions have come in, decisions could be taken as the societies see fit.

b. The Banquet should be held on the evening of the Convention, and should be an extension of the Program of the Day, that is, it should contain numbers from the Societies and a closing address. The Banquet should be simple, and as inexpensive as possible.

c. Last year the Banquet was too crowded. Quite a few married folk took the place of the young folks. Perhaps it is impossible to calculate exactly the number which will be present, but perhaps something could be done to keep room for all.

d. We should like to see a get-acquainted-hour instituted. Perhaps this could be held at the Inspiration Hour, or the Mass Meeting on the evening before the Convention. But any other time is perhaps as effective.

B.—The Executive Board proposes to the Federation:

1. That each member society of the Federation determine previous to each convention the possibility of their sponsorship of the Convention. These societies which are able and willing must submit their invitation at the annual business meeting in order that the place of the next convention may be announced at the banquet.

   Grounds:
   a. This enables everyone to know at the time of the convention where the following convention will be held.
   b. This enables the host committee to have the maximum amount of time for convention preparation.
   c. This will provide the maximum number of convention invitations.
   d. The Federation Board will not be burdened with the responsibility of obtaining an invitation.

2. That the Executive Board of the Federation choose the theme of the Convention with various subdivisions one year in advance, appoint societies to study the various aspects of this theme during the course of the year and to present their findings in reviews, discussions, debates etc. at the annual convention.

   Grounds:
   a. The Federation Board is in a better position to know the spiritual needs of the denomination's youth than is the local society.
   b. Throughout the year each society will be able to study the convention theme and develop it while the present arrangement offers no opportunity for consideration of them previous to convention time.

3. That the Executive Board of the Federation make three nominations to replace each retiring officer. Nominations will be left open for additions by the Delegate Board.

   Grounds:
   a. Often when nominations are made from the floor immediately before election, abilities are not weighed and location is not considered.
   b. The most capable people can be considered for nomination previous to election and be contacted to determine their willingness to serve.
FEDERATION BUSINESS IN PRE-VIEW:

The Executive Board has drawn up the following tentative nominations for officers to be elected at the business meeting:

Vice-President: — Albert Heemstra, George Lanting, James De Borst.
Treasurer: — Arthur Wyma, Peter Vanden Engel, Roger Faber.
Vice-Secretary-Treasurer: — Sibyl Engelsma, Lois Kooienga, Fanny Veldkamp.

Additional nominations to each office may be made by the Delegate Board at the business meeting.

Did you enjoy reading those Round-Robin letters? Did they give you any new ideas for after-recess programs? Did someone else have the same question on a Bible discussion portion that you had? Do you want to send Round-Robins this year as we did last year? Be prepared to discuss and decide this matter at the 1949 Convention.

CONVENTIONERS FROM

the Middle-West (Iowa)

For just $10.00 you can enjoy the round trip (600 miles) with 36 other young people by special chartered bus. Leave Hull, Iowa 5:30 A.M., August 23rd; Special stops: "Grotto of Redemption", West Bend, Iowa; State Capitol Building, State Museum, Des Moines Register and Tribune Plant.

Return trip stops: Des Moines City Jail and State Asylum at Cherokee. What do you do to go? Why, just contact the one appointed by your society, or — John Cammenga, Hull, Iowa. Make your reservation now!

Hamilton, Holland, Hudsonville, Kalamazoo, Grand Haven
and the Grand Rapids area. . . . Attention!

Busses will leave Fuller Ave. Church at 7:00 Monday morning, August 22. Everyone should be at the church by 6:30. Bus tickets will go on sale in Fuller Church August 15 and 16. Mail orders with full payment should be sent by August 15 to Fanny Veldkamp, 852 Dunham St., S.E., Grand Rapids.

Round trip fare is $16.00. No one-way tickets are available. Refreshments will be sold on the busses. Devotions and entertainment will be planned for bus passengers. Busses will return to Grand Rapids on Friday.

—15—
Los Angeles and California:

Since it is the time of the year that many are taking their vacations and traveling through the country it may be well to devote this space to a very important city and state of the Union.

To avoid any possibility of the charge that this article is the product of a personal pride in the state and city in which we live, I shall quote from the latest Time magazine and the May issue of the National Geographic, both of which have given chief attention to Los Angeles and California respectively, with beautiful colored photographs.

Turning to the National Geographic’s May issue we read this about California. “How California rose from rags to riches is melodrama unique in our annals. Naked Indians ate acorns where now men pay $55 for a tailored shirt and movie queens nibble $10 steaks. Assessed property value of all California, for taxes, equals about half Uncle Sam’s gold stock. This State has no climatic unity, like Massachusetts or Pennsylvania. With its 1.190 mile Pacific coast line, it stretches from cool, wet Oregon beaches south to dry, scorching Calexico on Mexico’s border.

“Why motion pictures are made, how they affect human behaviour, is another story. How they affect California architecture, patterns of furniture, and styles in carloads of sport clothes made here is part of this story.

“Till the last war, cash came largely from oil, farms, lumber, the sea, motion pictures, tourists, and the wealthy who retired here for easy life and lush climate. Now the State becomes industrialized; most newcomers are skilled workers, and the population is more than 10,000,000.

“Except tobacco, peanuts, and soybeans, which are not produced commercially, this State grows nearly everything raised elsewhere in the Union”.

About Los Angeles Time has this to say, “After four years of war and four wild years of peacetime boom. it is plain that Los Angeles will never be like anything else on earth.” By now it is the third biggest city in the U. S., more than
2,000,000 people live within its far-flung city limits, more than 4,000,000 in its metropolitan area.

"Its economy no longer depends directly on its basic industries—oil, oranges, motion pictures, and aircraft. It lands more fish than Boston or Gloucester makes more furniture than Grand Rapids, assembles more automobiles than any other city but Detroit, makes more tires than any city but Akron. It is a garment center (bathing suits, slacks, sport togs) second only to New York. It makes steel in its backyard. Its port handles more tonnage than San Francisco."

Nothing is mentioned of the growth of churches in these articles, but it also could be mentioned that churches have also grown in number as Los Angeles grew. Church edifices were built in the pride of bursting expansion and wealth.

Among the many churches and in this great metropolis, and land of the Angels you will find the tiny insignificant congregation of the Bellflower Protestant Reformed Church, that is, you will find it if you are a member of one of our churches who is interested in finding a church of Jesus Christ.

In writing of the growth and glamor of this country and city of ours we do not mean to join in with the praises of man for the achievements of man. We wish to show by way of contrast that to the believer there are the small things, the eternal and abiding things that count, not the great cities and peoples of the world. Living in this place and in the world of today, however, we cannot fail to notice these things, which are shown to us on every hand. There is, however, another city and land which should be the object of our interest and pleasure in these summer months of pleasure. It is the city which has foundations whose builder and Maker is God.

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Notice:

The next issue of Beacon Lights which appears in October, will be devoted to Convention material and pictures. All regular contributors will be notified by August 19 if their material is expected for this issue.

—A. R.

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NOTICE:

BUSINESSMEN —

PARENTS —

FRIENDS —

If you would like to become a financial supporter of our Ninth Annual Young People's Convention, send your contribution to Frances Dykstra, 843 Logan St., S. E., Grand Rapids, Michigan.

Any GIFT, regardless how small, will be more than appreciated.
A "time conscious" people are we; a "time conscious" age is ours! We are surrounded with timepieces to give us information accurately as to the time—personal watches, electric clocks in the home, large clocks on buildings, in stores and stations, and the official announcement over telephone and radio. It is difficult to conceive of an era in which people depended upon the sun-dial for the "time". However, we need reverse the calendar only two centuries to find civilized humanity dependent upon the sundial rather than upon a mechanical recorder as a clock or watch.

One of the earliest records of the sundial is found in II Kings 20:8-11, where the prophet Isaiah asked the Lord to reverse the shadow of the dial of Ahaz ten degrees as a sign to the sick Hezekiah that he would be healed.

Anaximander of Miletus is credited with having invented the sundial as we commonly know it—a horizontal plate with a vertical style as indicator. In 340 B.C. Berosus of Chaldea invented a hemisphere with a small bead projected from the center whose shadow cast within the hemisphere, indicated the hour of the day. This hemispherium as it was called is still widely used in the Orient, and small models of it are carried around as we carry a watch.

The systematic Romans made wide use of the sundial and instituted a uniform method of interpreting the time of the day when introducing the duodecimal system by dividing the day into twenty-four hours. At night the time was recorded by means of a "water clock" which consisted of a flower pot like arrangement that slowly allowed the water to drip out. The inside was graduated into hours.

Most of the churches and cathedrals of Europe which were constructed between the 12th and 18th centuries have one or more Mass Clocks engraved in the exterior, generally on the south, south-east, or south-west sides. Some of these churches have as many as four Mass Clocks to be used for the different seasons of the year depending upon the position of the sun. Usually one of the radiating lines was deeper and more sharply cut and it was called the Mass L’ine because it designated the time when Mass was to begin—usually 9:00.

In the sixteenth century Spot dials were invented which reversed
the principle of using the shadow to indicate time. A small slit-like opening was left in the masonry of the building which allowed the sunlight to enter. The path of the ray of light was followed in the dark room within.

The peer of all sundials was called the heliochronometer which was a modification of the Spot dial. A thin wine ran lengthwise through the center of the slit and several cogwheels permitted a very fine adjustment which enabled the reader not only to determine the hours but also the minutes and seconds. These instruments were used by the French railroad to set their clocks and watches in the early 20th century.

Although sundials were never commonly used by our colonists, they did use the noon mark which consisted of a line placed on the lintel or on a window casing in such a manner that a shadow covered it at noon.

One of the outstanding sundials is the Great Dial at Jaipur (India) which covers one acre. The style, whose shadow designates the time, is 100 feet long and can be ascended by means of steps. It was built in 1724 by the Rajah of Jaipur.

In San Francisco's Cypress Lawn Memorial Park is a Flower sundial. The style consists of a cypress tree and the plate is an arrangement of flowers carefully and accurately designed into numbers.

The Sultan of Morocco owns a sundial gun which is made up of a magnifying glass attached to a gun with a thin slit filled with powder. When the Sun reaches its noon position its rays set off the charge. Several European towns still have these sundial guns. They were frequently used on ships in the 17th and 18th centuries.

To avoid confusion an International Conference on time was held in 1884 at Washington, D.C. Here it was decided to divide the earth into 24 standard zones of 15 degrees each. Time was to be figured on the basis of the prime meridian of Greenwich, England. Our country is divided into four standard zones—Eastern, Central, Rocky Mountain, and Pacific Standard.

In our present age of mechanization and speed watches and clocks play an extremely important role. Time marches on, indeed! Can you imagine our factories, our transportation system, our economic life: in fact, any phase of our daily living dependent on the sundial today. It would seem that we are further removed from our dependence upon the "light bearers" as instruments of time? However, as long as "time" continues the sun will be the luminary of the day created by God as the psalmist writes. "The Sun to rule by day and the moon and stars to rule by night."
The David Society of Fuller Ave.

Back Row:—Ken Klaver (Sec'y), Bob Pastoor, Cornie Huizenga, Marve Vander Wal, Neal Pastoor (Treas.), Roger Hamstra, Roger Griffioen, Tom Rhoda.
Second Row:—Dick Flietstra, Ivan Korhorn, Howard Datema, John Vander Woude, Foster Huizinga, Theodore Bordsin, Ken De Vries, Marve Diepstra, Henry Roskamp.
First Row:—Fred Woudenberg (Vice-Pres.), John Flikkema, Jim Doezenma (Vice-Sec'y), Ray Westra, Mike Woudenberg, Bernie Klaver, Chuck Doezenma, James De Zeeuw (President).

The picture above is that of the Junior Boy's Society of the Fuller Ave. congregation of Grand Rapids, Michigan. It is composed of the boys between the ages of 13-17 and is called the "David Society". We had 27 members this year besides our president and vice-president. We held our meetings every Tuesday evening at 7:00.

An hour was spent for our Bible discussion which was based on the Outlines in the Beacon Lights written by Rev. J. Blankespoor. Our discussions were under the direction of Mr. J. De Zeeuw, who was assisted by Mr. Fred Woudenberg. Questions were asked by either the president, vice-president or by the members of the society and they were then referred to the society as a whole. This gave all our members an opportunity to express their views and as a result we had lively, interesting and worthwhile discussions. This also gives our members an opportunity to learn Parliamentary procedure according to its rules and usages, and thus prepared us for entering into the "Young Men's" Society.

After our Bible discussion a brief recess was allowed during which dues were paid. From the funds we accumulated during the year we decided to give a share to the project of our new school which is now in the process of erection.

After recess we had various activities: musical treats, debates, discussions, impromptu speeches and games. Business meetings were held the third Tuesday
of each month. We also had a society "question box" in which members of the society could place any question which they might have; these were answered by our president.

Our outside activities included a basketball game every other week and an outing was held on June 28. We also attended combined society meetings and mass meetings.

We now are looking forward to the convention this summer and we hope to see all of you there.

Ken Klaver, (Sec'y).

Young Men' Society

Fron. Row:—Fred Woudenberg, Arthur Wyma (Secretary), Carl Reitsma (Vice-President), Rev. H. De Wolf (President), Seymour Beiboer (Treasurer).

Second Row:—Bill Faber, Harry Bloem, John Hofman, Dwight Monsma, Herman Van Dyken, Henry Sjoerdsmwa, Jim Kok, Tom Sjoerdsmwa, Cornie Doezeema, John Van 't Hof, Don Zwik.

Third Row:—John Faber, Peter Faber, Herm Hanko, Fred Hanko, Harvey Vander Wal, Wm. Faber, Tony Vanden Berg, Marvin Faber, Roger Faber, Bernard Woudenberg, Robert Visser, Henry Veltman.

The above picture is that of the Young Men's Society of Fuller Avenue which has 40 members. The spiritual temperature of tomorrow's church is determined by the potential intellect and zeal of today's youth. That is why good societies are so important. The society is the organization in which youth begins to abandon immaturity and gains self-confidence. Often one learns to pray aloud, introduce scripture lessons, and actively participate in that which he previously considered to be only for older folks. In a good society a youth in the transitional period will be guided and stimulated. Though much of this is true of all societies the Young Men's Society is proud to declare that under the able leadership of Mr. W. Rottshafer and later with Rev. De Wolf we are digesting the "first principles".

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Greetings from The Netherlands

WHEREAS THIS ISSUE OF THE BEACON LIGHTS IS THE LAST ONE BEFORE OUR CONVENTION IN PELLA AND OSKALOOSA, I AM TAKING THIS OPPORTUNITY TO ADDRESS A FEW WORDS TO OUR READERS. AS MOST OF YOU ALREADY KNOW, THE REV. J. DE JONG AND MYSELF HAVE BEEN IN THE NETHERLANDS FOR THE PAST SEVERAL WEEKS. THE REV. J. DE JONG AND MYSELF HOPE TO BE PRESENT AT OUR IOWA CONVENTION TO BRING THE GREETINGS FROM THE REFORMED YOUTH OF THE NETHERLANDS.

careful in our selection of reading material. He also warned against a certain type of novels which were principally evil but disguised under a veneer of Christianity. After the speech opportunity was given to ask questions. Every one having a question came forward on the platform, gave their name and stated their question, which were then answered by the speaker. From the many questions it was evident that the speech of Mr. Van Sprooten was thought provoking, and that he had a very interested audience. Hereupon the Rev. De Jong was called upon to speak a few words of greeting, which he did in his own interesting and genial manner. During the lunch hour we were invited to have luncheon with the executive board in the church parlors. Besides the executive board there were also present the Mr. and Mrs. A. Schilder of the Hague, the Mr. and Mrs. Van Oordt of Utrecht, Rev. and Mrs. L. Doekes of Hilversum, Mr. Milo and others. In the afternoon the Prof. B. Holwerda of the Kampen theological seminary spoke on the subject "De Gang Van Den Gulden", in which he emphasized the calling of the Christian in times of economic stress. We were deeply impressed by the fact that our Reformed youth in the Netherlands can listen to solid speeches with rapt attention for three hours. The whole program consisted of these two speeches and the answering of the questions. In the evening we were invited to make a canal tour of the city of Amsterdam which was very interesting.

We were also invited to an excursion of young people to the island Vlieland, on Wednesday, June 29. About 600 young people left Harlingen, Friesland, on a comparatively small steamer. The trip lasted about two hours. Vlieland is a beautiful island in the North Sea. Immediately after landing all the young people were seated in a natural amphitheatre and gave undivided attention to two speakers, the Rev. P. Keizer of Groningen, who spoke on the subject "The Mighty Works of God", and the Rev. H. Vogel of Amsterdam, on the subject "The City of the Book". Also on this occasion the Rev. De Jong and myself were asked to speak a few words of greeting. In the evening we again returned on the boat to Harlingen. The boat trips, both in the morning and evening, were most pleasant. How these young people can sing and really enjoy themselves. It was a most profitable and pleasant day.

The week of July 11 we have been invited to attend a week long conference of young people at Wassenaar, near the Hague. These conferences are held throughout the summer in various parts of the Netherlands. At these conferences a certain portion of Scripture is
studied and various subjects of a practical nature are discussed. At each conference the same portion of Scripture, and the same subjects are on the program, but at each conference there is a different leader, and different speakers. We are looking forward to this week of Christian fellowship, and hope to tell you more about it upon our return to the States.

May we look forward to meeting as many of our Protestant Reformed Young People as can possibly come to our coming Convention, and may the Lord continue to bestow His blessing upon all our Young People's Societies.

The Young Men's Society of the Fuller Avenue Protestant Reformed Church sponsored a Paper Drive to raise funds for the coming Convention. The picture above shows the trucks which were used to canvass the entire city.

The opposite picture shows the result of their labors — 19 tons of paper, stacked up in a garage! Sale of the paper amounted to $135.00.
Mr. John Zandstra, Jr.
182nd St.
South Holland, Ill.