GOD'S HANDIWORK:
The Earth is the Lord's and the Fullness Thereof, the World and They That Dwell Therein.
Ps. 24:1
BEACON LIGHTS

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On April 12 we, the people of the Western Hemisphere, enjoyed the spectacle of a lunar eclipse in which the moon was darkened as it rode through the path of the earth's shadow. The sun, which gives light and life to the universe, was prevented from lighting the moon by the bulk of the earth's body which cut off the light rays.

We can readily see that this is one of God's works, in the realm of nature, that finds a counterpart in man's ethical relation to his Creator. Let us attempt to analyze this idea somewhat by finding a counterpart for each component part.

First then, the sun which is light-giving and therefore the life-giving body in our universe, can be said to be a picture of God who is Light and Life, dispensing these properties to His own.

Secondly, the moon, whose light is merely a reflection of the sun's light, may be said to be a picture of the child of God whose light and life is only reflected light from God.

Thirdly, the earth with its shadow, which obscures the light from the sun, can be explained to be a picture of the sinful world, our sinful hearts, and our corrupt natures which obscure the light of God and prevent it from being reflected in us.

We can safely say that at the time of the fall of man we went into an eclipse of over six thousand years duration and can no longer reflect God's glory as we did in Paradise.

Now our modern scientists, the astronomers, are marvelously educated and understand deep mysteries of our deep and mysterious universe; they fortell to the exact sec-
ond the exact time of the beginning and ending of an eclipse and we stand watching and waiting for the reappearing of the absent light.

We, as children of God, also watch and wait for the reappearing of the Sun of Righteousness Who at His coming will bathe us in the sunlight of God’s Holy Perfection.

That day and hour knoweth no man, no not even our learned scientists. Therefore, even as we waited the night of April 12 for the reappearing of light, it behooves us as children of God to be alert and watch for His coming. When He comes it will be as the Lord of Judgment Whose Light of Justice will reveal the works of men whether they be good or evil.

Shall we then not heed the admonition of Holy Writ and be vigilant, lest at His coming He find us asleep?

Watch ye therefore and pray!

* * * *

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. —Isaiah 61:19.

OSKALOOSA & PELLA, IOWA

will be joint hosts for our

1949 Convention

August 23, 24, 25

All Young People Are Invited To Attend!
The M. I. T. Convocations

The recent assembly of notable men at the Massachusetts Institute of Technology is of interest not only to the world at large but to the Christian, especially the young Christian who is in his college years. It is interesting because in this meeting, the leaders of our age were engaged in an interpretation of the time in which we live and its significance for the human race.

M. I. T. is an engineering school, the finest in our country if not in the whole world. Situated on the north bank of the Charles River in Cambridge overlooking the Back Bay district of the city of Boston, its huge laboratories and buildings loom as a familiar landmark in the sky-line of the greater Boston area. From these buildings a wealth of scientific information has issued forth and in World War II this school was the source and mainspring of nearly all the advances in the wartime invention of radar, electronics, atom-smashers and a host of other highly important technical developments which gave this country and the allied nations the margin of victory.

Since the war the flow of new inventions and ideas has continued but now another factor has entered the situation. The leaders of this important school have come to realize that the technical output of the school must be used in a manner that will not result in the destruction of mankind nor foster a breakdown of human civilization. They have begun to try to relate their moral responsibility to their technical developments.

With this in mind, a convocation of important men from the world’s political, industrial, commercial, and educational fields was called. Men such as Churchill of England, Stassen of the U. S. political scene, Maritain of Princeton University, and a host of other men of the highest repute were engaged in panel discussions and speeches on such sweeping topics as “Science, Materialism, and the Human Spirit”, “The Role of the Individual in a World of Institutions”, “The Problem of World Production” etc. We cite all this to show that we have at this M. I. T. convocation an attempt to form a world-life view that will meet the so-called needs of the times.

We also wish to state that some of the men appearing at this gathering were men who are atheists and proceed to work in the wicked folly of atheism and very nearly all the men, if not every one, had no adequate answer acceptable to
all others. Each one appeared to have his own petty mad folly. In analyzing some of the speeches, copies of which I have in my own personal possession, I find that the answer to the problem is always materialistic.

We can cite an example in the speech of R. T. Haslam, Vice-president of Standard Oil Company of New Jersey, the essence of which is that if all the energy resources of the world such as coal, oil, hydroelectric energy, atomic energy, were harnessed completely in all areas of the world, an enduring peace would follow as a consequence.

Without being trite, I want to point out to you that we hold a Scripturally authentic world and life view which teaches us that "the fear of the Lord is the beginning of wisdom". Secondly, that the wisdom of this world, i.e., the M. I. T. convocation, is foolishness with God. Thirdly, that it has pleased God to give the wisdom of God to His own people who very often are the simple and foolish according to the standards of this world. Fourthly, that this world is not worth saving. It is, as it were, labelled with a label marked "Reserved for destruction". And finally that a new creation shall appear at the end of time established by the omnipotent word of the Lord even as the first creation and that all the "simple and foolish of this world" shall inherit that new heaven and new earth and shall live in perfection in a glory that defies description.

H. G. K.

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**Summer Issues**

This is the eighth issue of this volume of Beacon Lights — the last regular issue for this season. It has been customary to have two summer issues with slight variation in content and then to begin another volume in the fall with the October issue reflecting the activities of the convention just past.

Last year the Delegate Board decided to have only one issue in the summer and to start the fall season with a September issue. The reason given was that some societies begin in September and need the Bible Outlines. However, during the year the Federation Board changed the date of publication to the 25th of the preceding month. In respect to a September issue this would mean publishing and mailing on August 25—which is the last day of this year's convention. It could therefore not possibly reflect the Convention highlights.

Since we would like to follow our former practice of devoting our first issue in the fall to Convention activities and since we also wish to satisfy the needs of those societies who need Bible discussion material in September, the Board has decided to publish a June and an August issue during the summer months, including some material in these issues that could be used for Bible discussion purposes.

A. R.
A Man of Energy or A Sluggard - What are You?

(By request the following essay is published under Christian Living.—R. V.)

May I say at once, that, in this essay, which will be of a practical nature. I am not pointing the finger at anyone in particular, but all of us in general, self most of all.

What a difference between men, the mighty and the feeble, the important and the insignificant, the energetic and the sluggish! What a contrast, as that between day and night! Energy suggests power, determination, ability and willingness to work. The man of energy is the man of definite purpose and willingness to work with all his might for the realization of that purpose. These qualities will accomplish much. That is true in the world, in its own way and with a view to its own carnal purposes. However, that is also true in the church. Of the latter we are speaking tonight, of course. Also here determination and real willingness to work, motivated by the life of God and faith in Christ, will accomplish a great deal. Faith, therefore, must be exercised. All God’s people may and do have faith, but the energetic exercise it more than the sluggish.

We need more men of energy, also today. We feel it on every hand. Church life is becoming more and more stagnant. Nor do we have to go outside of our own circles, where the work of the kingdom and numerous opportunities presented to us every day are suffering because of our own sluggish ways.

Let us take our school movement for an example. If we were full of zeal and energy for the cause, would not the school have been built by this time: a school where our children can be instructed in the proper world and life view: a school where they can be taught on the basis of the pure doctrine of salvation as we may confess it? Perhaps the sluggish are tempted to say that our children should re-
receive this in the church and the home. They should, but it is certainly necessary that they receive it in the school too. If a child is taught one thing in the church and at home and the very opposite in school it will soon lead to hopeless confusion. That is one of our greatest callings on earth: to teach our children the truth. Yes, brethren, if we were full of Christian zeal we could remove mountains that lie in our path and further the cause in which we have our name and place. However, if we are going to be uncooperative, shirk our duty and share of the kingdom work and quibble about all kinds of insignificant things, we can rest assured that the cause will suffer and our children will not get the school they need. Give us more men like those who started the school movement. — like those who are giving so freely of their time and energy today, — men, who feel the need of the thing and are determined that we shall have a school of our own.

Take the Standard Bearer for another example. Give us more men like those who started our Standard Bearer, who are still working on it in the face of much opposition by the sluggards of our own circles. There are too many who will have nothing to do with this work for the Standard Bearer. There are too many who refuse even to read the paper. Ask them: Why? The answer is: all you get is doctrine, doctrine, and more doctrine. Let us turn to Scripture for the answer to this. In 2 Timothy 4:2 and 3 we read, "Preach the Word; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears." We also hear the complaint that the articles are too deep. For anyone who is brought up in the church from childhood on this is a terrible confession to make. It certainly does not speak well of one's interest in spiritual things. Any normal person can learn anything he is really interested in.

Yes, give us more men of energy and stability, who are not swayed by every wind that blows; men who do not have to be coaxed and begged to lend a hand in the work of the kingdom. It doesn't take long to discover a sluggard. Ask for his cooperation, a little of his time and energy, and he find a thousand excuses. You plead with him to lend a hand, you seek to persuade him of his duty, but there is no response. He can't do it. He has no time. He is too tired after a day's work. Brethren, we must not keep our arms folded and simply hope for things to come to pass. Let's get to work on what
the Lord gives us to do.

In church life energy is consecration marked by action, where no shirker should find rest. Let's do our share. Life is made up of little things. He who travels over a continent must do so step by step. He who writes books must do it sentence by sentence. Our little part may seem insignificant to us, but in God's pattern every little thing has its place. So it is in our own midst. We need not perform mighty deeds. There are those little acts of co-operation. — in the church to which we belong, the school and all that pertains to the welfare of our Protestant Reformed Churches and the good of our future generation. The more zealous we are for the cause of our Lord the more fruit we shall pluck in the end.

Who is really the sluggard? Is he a man without understanding or ability? Not necessarily. He may be an intelligent and able man. Often they are. He is a person without backbone: spiritually lazy to the core. He must always be pushed and coaxed into everything he does. The sluggard is denounced in the Proverbs of Solomon more than in any other book of Scripture. "Go to the ant, thou sluggard, consider her ways and be wise." If we have ever watched an army of ants work we know what this passage means. Tiny insects though they be, they carry and drag things many times their own size. They are not idle for one moment. What a blessing if we all were this way in things pertaining to God's kingdom. The sluggard is also very slothful in regard to the spiritual guidance of his children. They may read all kinds of funny-books, listen to all kinds of programs on the radio, go here and there and everywhere. — and if there is time left over, well, they can study their Sunday School or catechism lessons, but it is not too important if they don't. Nor is the sluggard too concerned about society. If there's nothing else to do he will go, otherwise not.

In Proverbs 13:4 we have this exhortation: "The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat." We must never forget that we owe the best that we have, the best of our time, the best of our talents. This job of religion is not worked on eight hour shifts. It is a question of all day and every day. There must never be any unemployment or vacation here. So, brethren, let us hope and pray and WORK. that when the great and terrible day comes when we stand before the Lord our God and the question is asked of us: What did you do to further the cause of My kingdom? we will not have to answer: Lord, I only sought to interfere when Thou wert gathering Thy chicks.
More On The School Question

M. J. Woudenberg
Grand Rapids, Mich.

It is gratifying to note that our periodicals, The Standard Bearer, Concordia, and Beacon Lights, are running more articles on the school question than we have witnessed for some time. There are also other indications which tend to show that the field of child education is receiving more attention than has been evident in past years. While this interest moves forward unabated, it might be well to inject the idea of combining our efforts into a sort of League or Union of Protestant Reformed Schools. While it is true that there always have been abuses connected with the functions of so-called Central Boards, this does not take away the fact that good can be accomplished by united and co-operative action. There is, for example, the problem of preparing young men and young women to teach. This is of great concern to all communities where a school is desired. Likewise the matter of textbooks, etc. There is above all the pressing need for promoting this cause among all our Protestant Reformed people. It has already been demonstrated that separate school existence is practical even in small congregations. Perhaps if our period-
icals continue to contribute more thought to the question in general, the desire to see our hopes realized will grow with the years. Perhaps it is not too early to suggest an annual or semi-annual convention of delegates from all churches, to consider the many angles involved in bringing schools to existence where Protestant Reformed youth can be trained in harmony with the principles and viewpoints which have given us a separate denominational existence. Such delegates could return home with new zeal and ambition and could become the nucleus from which progress could be developed. If you share these thoughts, let us hear from you. The editors of our periodicals will no doubt provide space for the exchange of views.

**Pictures On Opposite page**

The pictures on the opposite page were taken at the time of the laying of the cornerstone of our new Adams St. School. On Saturday afternoon, April 2 at 2:00 interested members from local congregations met at the place of construction to examine the work being done and to witness the laying of the cornerstone. Mr. M. Woudenberg, president of the school board, was in charge of the ceremony. He expressed the joy of the board in having reached this long awaited day. This joy was shared by every spectator.

Rev. Hoeksema addressed the group gathered round the stone. If the stone were to have a name, the speaker suggested that he would call it Ebenezer "Hitherto hath the Lord helped us". The keynote of the address was that Jesus Christ is THE Cornerstone. And in a sense the cornerstone around which we were gathered and which is such an essential part of our new school building is also Jesus Christ. Jesus is rejected and despised and if He is the cornerstone on which we build, we too, will be despised. We must expect that. In fact we must welcome it. We must strive to have the highest standards educationally: we must have the best teachers possible, and the best textbooks and other teaching materials. But at the same time we may not be working for worldly recognition or bigness. If we build on Jesus we will always be of no account in this world; we will be despised with Him. And that must be our joy. For while the world builds Babylon we are building the Church. The speaker succeeded in inspiring us, but he also made us feel how difficult it is to serve God rightly in this world where everything is wrong.

A. R.
Convention News

Your are invited to the Eighth Annual Young People’s Convention.

Where? To be held in Oskaloosa and Pella, Iowa.

Will It Be Worthwhile? — Well, we will let you judge this for yourself and give you the opportunity to judge by outlining briefly the anticipated program for these days of convention.

The Meetings of this convention will be divided between the churches of Pella and Oskaloosa. It was decided by these societies jointly to sponsor the convention this year because both had thought of it in previous years but neither one was able to do so individually. Especially the matter of lodging, as well as the expenses involved made it impossible for one to do it alone. So they decided to do it together.

The Theme of the convention this year has been chosen. It was taken from Eph. 5:16. “Redeeming the Time”. Especially appropriate today, perhaps even more so than in the day that Paul wrote these words to the Ephesians.

An Innovation this year will be an extra day of convention. No, we do not mean that we will have three full days of convention. But rather than preceding the inspirational address by registration and a business meeting as has been done heretofore, it was decided to have our inspirational address on Tuesday evening, thus giving us two full days and three evenings of convention.

Another Innovation this year will be the inclusion of a number from each of our member societies. You will hear from us in the near future regarding this. If you have any particular talent in your society bear this in mind when you choose delegates to the convention and let us know, for if we do not hear from you we will simply assign numbers and subjects to you. For we want this to be a Young People’s Convention.

SO:

IF you enjoy Christian fellowship,
IF you would like to see Iowa,
IF you would like to taste food where it is raised,
IF you would like to meet all our young people,
IF you like a good time,

then don’t miss the 1949 Convention in Iowa.
North Atlantic Treaty.

Twelve nations joined together for mutual self-protection is the essence of the most important pact ever made.

It is to protect against the aggression of the Soviet Union.

It is one of the highest hopes of the west for peace. One commentator compared it with the ruins of the previous attempts at peace in the disarmament pacts of the post World War I period. They were pacts for disarmament. Disarmament failed. Now the world trusts in pacts which arm the world for “peace”.

Churchill put it this way in his speech in Boston, “The United Nations organization... has so far been rent and distracted by the antagonism of Soviet Russia and by the fundamental schism which has opened between communism and the rest of mankind. But we must not despair. We must persevere. and if the gulf continues to widen, we must make sure that the cause of freedom is defended by all the resources of combined forethought and superior science. Here lies the best hope of averting a third world struggle.”

Here we have the aims of the present generation. What is our comment? We do not believe that war can be averted unless there is a regeneration of the heart of mankind. But the question now is can it be averted for our time, or for a longer time through disarmament?

It seems that from a practical point of view armament for defense is all that is left to a world that is not interested in moral reform.

All that we can say is that we are faced with a dilemma. If we do not arm it is the greatest folly and a sure way to war and defeat. If we do arm, we form the greatest danger to a peace-loving world there is. We have chosen the latter course, and it seems to me that the time before the next war is much shorter than the time it took the nations to disarm and
then scramble to rearm.

Whether there will be war soon depends upon the will of God, surely,—whether there must be another upheaval or just the serious rumor of war to frighten the nations into one world power with all mankind regimented. This in turn, according to the Scriptures must develop in the measure as the Church is being prepared for the day of Christ.

From Asia.

The following report was given in the L. A. Daily News: "The next great struggle in the cold war will be in China. Russia failed to block either the Brussels Pact of 1948 or its successor—the Atlantic Defense Pact of 1949.

"Evidence at hand indicates that the Soviet will not easily be defeated in the orient. Even now, as the victorious Chinese Communists sit in Nanking with "peace" representatives from the old Nationalist government, we have the broadcast message that says the Chinese Communists "would unite the people of China to fight for Russia in any war between the Soviet Union and the North Atlantic treaty nations; that even if it (war) should start on the other side of the world, the Communists and their associated 'democratic parties' would invite the people to 'march forward hand in hand with the ally of China, the Soviet Union.'"

Taft-Hartly Act.

Some believe that the act will come up in Congress soon, in a month. Others say that whether it will come up at all this session is an open question. Such things as appropriation and housing come up in line next. And the North Atlantic pact cannot be postponed too long either. More than likely this last will require considerable time for discussion, and that may eliminate the discussion on the Taft-Hartly act for this session of Congress.

At least the original purpose to change the act has been modified considerably since the recent labor trouble with John L. Lewis.

As I conclude these comments the thought struck me that it would be worthwhile to be reminded that "all things work together for good . . . ." All the actions of rulers, both local, national, and international dovetail together to act and react upon one another to finally present the correct mixture, the setting of the stage in every place on the globe.

CONTRIBUTORS:

Your material for the summer issues is due on May 10 for the June issue, and on July 10 for the August issue.
LESSON XXXI.
"The Spiritual Blind Man Sees"
(John 9:26-41)

The Jews and the Man Born Blind, vss. 26-34.

In vs. 25 the man born blind once more emphasizes that once he was blind but now he sees. That simply is a fact. So the Jews are back where they were before and as utterly helpless. All they know is to ask the question over again. But they are determined not to admit that Jesus opened his eyes. But it is with this question that the beggar takes the offensive while the Jews go on the defensive. The tables are being turned. He tells them that he did tell them once but they did not hear, i.e. not believe it then. Why tell them again. Or—it is perhaps possible that they had a change of mind and now want to become His disciples? According to the original the beggar expects a negative answer, but so he may have reasoned, one can never tell.

To revile, vs. 28 is all that is left for them to do. Already the man is suffering as a Christian. I Peter 4. But they are disciples of Moses. Naturally the Moses of whom they speak is a fictitious one, for Moses certainly spoke of Christ. They know from whence Moses is, but know nothing about Jesus, so they speak. Therefore they cannot believe in Him. What they know, that alone counts. About Jesus they know nothing and therefore He may be an imposter.

Boldly the beggar makes an actual speech. The more they try to deny the work of Jesus the bolder the beggar becomes in defense of Him. And so it always goes. By trying to quench the light men only force it to shine the brighter to their own undoing. Here the beggar asserts that this act of Jesus (opening his eyes) shows whom He is. It is a manifest proof that in some way He is God. Notice the man's logic, which is very sound. The point to be proven is that Jesus is connected with God. Now the Jews also agreed that God does not hear flagrant sinners. Only the God-fearing does He hear. The second step in his logic is that it simply is unheard of that even a God-fearing man opened the eyes of a person born blind. Re-
member that the maladies with which men are born are usually incurable, surely blindness. But what no God-fearing man has ever done Jesus did. Now follows the conclusion. Therefore Jesus must be of God, vs. 33.

The Jews feel the sting of the truth. Their comeback is again devilish, trying to defend themselves. This man was born in sin because he was born blind. And such a man teach them? And they threw him out, i.e., out of the building. This does not refer to excommunication since there is no indication of an official meeting. He is simply cast out of the fellowship of the Jews which later most likely was followed by excommunication.

Questions: How do men today deny and oppose the truth while they boast in the fact that they are the sons of the fathers of the church? How do men do this with Reformed Doctrine? Or with Calvinism? What is wrong with the Pharisees' idea of believing only that which they know?

Jesus Finishes His Own Work, vss. 31-41.

With that purpose in mind Jesus contacts the expelled man. Thou, dost thou believe on the Son of God? So it reads in the Greek. Christ does not speak of a prophet of the Lord or some other servant, because the man himself implied in his words that not at any time did a God-fearing man heal one born blind, therefore he must be more than mere man. At this time he is receptive for the positive revelation of the Son of God. Notice in particular Jesus' answer in vs. 37. "Thou hast both seen Him and He who is speaking with thee is He. The question is how the man had seen Jesus before. The implication is that Jesus refers to something different than physical seeing. It must mean that he had seen Jesus in the miracle, and this is the same one who is now talking to him. And he believes, and worships Jesus. Notice the tremendous difference between the effect of the miracle upon the Pharisees and this man.

Now Jesus makes a final statement. What Jesus is about to say has already become evident in the effects of the miracle. He is come for judgment, i.e., give a verdict, with its effect upon those seeing and those not seeing. Those not seeing are not merely people who are born blind spiritually but who by the Holy Spirit realize their blindness. These by virtue of Jesus' judgment are made to see the spiritual realities, Jesus Christ and His salvation. But those seeing are people who though they are equally blind by nature think they see. These also by virtue of Jesus' judgment are made blind i.e., are brought into greater darkness. Notice, they do not remain blind, but are made blind. Christ always affects men unto salvation or condemnation. This some of the Pharisees hear. Certainly they are not made blind? Notice Jesus' remarkable answer. He inverts their words. The beggar, according to them, was born blind due to his sins, but they see and therefore are not guilty of such sins. Hence, seeing means righteousness, not seeing means that we are sinful. But Jesus says: the blind have no sin and those seeing are sinful.
Questions: Show the tremendous responsibility of all those who come into contact with Jesus through the Word. How are people blind today like the Pharisees? Explain the last part of vs. 3 in the light of the whole chapter which we have now studied.

LESSON XXXII.

"Jesus The Door Of The Sheep"

(John 1:10)

The Parable, vss. 1-6.

This discourse was in all likelihood occasioned by the reactions of Israel's leaders to the miracle of giving sight to the man born blind. First of all they emphasized to him that they were the teachers of the people, not he as a beggar. Secondly, as teachers they cast him out, vs. 34. This they do with the sheep. Therefore Christ here depicts against the dark background of these evil actions the right action of the Shepherd of the sheep.

The parable itself is not too difficult to understand. Jesus pictures before their eyes a sheepfold, a walled or fenced enclosure, where the sheep are kept at night, while during the day they are led out to pasture. It is also understood that there were several different herds of sheep within this fold, each having its own shepherd. In the morning each shepherd would come to his sheep, through the gate, of course, and the porter knowing him would open the gate for him. Thereupon the shepherd would call his sheep, even by name. These herds were small, and evidently each sheep has his own name. When the shepherd would in the morning call their names they would follow him. But if a stranger would call their name they would refuse to follow, knowing very distinctly the voice of their own master. From a stranger they would flee, for they know not his voice.

Now the point of the parable is that the true shepherd can come to his sheep only through the door. And coming in this way as a true shepherd, his sheep will hear his voice and follow him. But there are also false shepherds (these Pharisees). They enter not by the door, but climb up some other way. These the sheep do not follow, for they know them not. Beautiful indeed is this parable. But they understood not these words, therefore Jesus will explain it to them.

The Application of the Parable, vss. 7-10.

The point to be emphasized is that Jesus is the door. This implies first of all that He died for His own; only through His righteousness is there life for his sheep. There is salvation in no other name under heaven. For this very reason He is their great shepherd, the Chief Shepherd. In the strict sense of the word He is their only shepherd. And being their only shepherd through His blood He gives them life and abundance. (The translation 'more abundantly' is not the best). In Christ is abundance of spiritual life, of all the blessings of salvation. From Him we receive grace for grace, ch. 1:16.

But Christ also has undershepherds, pastors, teachers, etc. They, too, must come to the sheep, always call them unto
themselves and lead them into the green pastures of His Word. To His sheep they can come, however, only through Him, the door. Anyone that despises and rejects Him cannot possibly come to His sheep. Neither will His sheep hear their voice. (More about this in the subsequent verses). All those who do not come with Christ are thieves and robbers. This is also true of all those that came before Jesus and claimed to be the Christ. They are of the devil, for they came to destroy and kill. This they always try to do in the church. How terrible to have thieves and robbers in the midst of God's fold! No, the shepherds must use the door. They must come in the name of Christ and with Christ, and with nothing else. Every lesson and sermon must be about Him, the gift of God's sovereign love.

Questions: Who does Jesus refer to first of all with the expression “thieves and robbers”? Why does He designate them this way instead of calling them by name? Doesn't every minister today, within the realm of Christianity, come with Christ and therefore through the door? Who really are the thieves and robbers today? Are they such consciously and deliberately? What is our tremendous calling in the light of this parable?

* * * *

LESSON XXXIII.

"Jesus: The Good Shepherd"

(John 10:11-21)

Jesus Gives His Life For His Sheep, vss. 11-16.

In the previous verses of this chapter John tells us that Jesus is the door to the sheep of God's fold. In these verses he continues with the same imagery telling us how Jesus is that door, namely, as the Good Shepherd who lays down His life for His own. Vs. 11 is the theme of this second part of His discourse. Hence, though our Lord speaks of the idea of a shepherd, what his duties are, etc., all the emphasis falls on Himself as the Good Shepherd.

He is the Good Shepherd. He is good in the sense that he is all He had to be to be the Shepherd of His people. Therefore He is in a class all by Himself; no other shepherd(s) can ever be placed in the same category. He is the Chief Shepherd, the Supreme One.

Being the Good Shepherd Jesus goes on to describe what this implies. First of all He owns all His sheep, they are His own. They belong to Him, given Him of the Father. The same idea we find in the first Lord's Day of our Heidelberg Catechism. Consequently He also knows His sheep. He certainly knows them all by name. To Jesus there will be no strangers in heaven. He knew all His own from eternity, those given Him of the Father. And because they are His own and He knows them in love, He gives His life for them. In this He contrasts Himself with the hireling. The latter is a shepherd only for a time, and does such for wages. He is not interested first of all in the sheep, but in himself. Wages he wants. Consequently, when the wolf comes, and his own life is endangered, he flees, having more love for himself than for the sheep en-
trusted in his care. By way of implication Jesus here tells us what every hireling does and what every good shepherd should do, but the emphasis is placed on His own person and work. Always there are hirelings in Christ's church, who seek themselves. The wolves are also present, seeking to destroy Christ's flock. Unceasingly do they seek to destroy and scatter, and with every occasion does the hireling flee. Recall from history, for example, the actions of many leaders during times of persecution.

But this Christ never does. For His sheep, being His own, knowing them, and loving them, He will lay down His life. Let the wolves come, and all the enemies! And they did come. O how the forces of darkness tried to annihilate His church throughout time and also while He was on earth. To save them He did die on the cross. Such love He had for them. But through that same way He saved them. This is the wisdom of God, I Cor. 1. Through His death His sheep are saved.

In vs. 16 Jesus says that there are also other sheep, which are not of this fold. The Premillennialists explain this to mean that the Jews are one fold and the Gentiles the other, and that they will forever remain two separate folds. But Jesus first speaks of two folds, and then says that they will be one. Now He is gathering, through the hearing of His voice, His own from among the Jewish nation; in the New Dispensation He will gather His sheep from among the Gentiles and in heaven they will be all one. There Christ as the chief shepherd will rule over His one fold gathered from all ages, conditions, and races.

Questions: Give examples of wolves trying to destroy Christ's sheep. In which other ways do men show that they are hirelings? Give examples of true under-shepherds who stay with the sheep in the midst of the greatest dangers.

Jesus Does This Voluntarily, As The Son Of God, vss. 17-18.

The question arises how the sheep can be saved when the shepherd is killed by the wolves. With men this is impossible, but with Christ this is the way in which they are saved. He can lay down His life but also take it again. Christ was raised by the Father, but also arose by His own power. in fact He laid down His life in order that He might take it again so that He then, having justified them, He might give them the heavenly life with God. In no other way could He be the Good Shepherd.

In vs. 18 Jesus says that this was purely a voluntary matter. No one takes His life from Him. He has power, i.e., the right, the authority to lay it down and take it again. He is free to do both. Never did God compel Him to do it. And yet this was His commission from the Father. The question is how this work can be a commission and yet be done voluntarily. This nevertheless is the truth of the matter. The Father commissioned Him as the Saviour, to die and to arise again This was His work as shepherd. But God also commissioned Him to do this voluntarily. Never might Christ even for one moment do this because of Divine compulsion. His work must always be one of pure love. In a certain
sense we must do the same thing. God commands us to serve Him with all our hearts, etc. And yet we must do it out of love, never because of high-pressure. The service of God must always be voluntary!

Questions: What is the difference between our death and Christ's? Why must Christ's work be voluntary at all times? Why must we serve Him in love?

The Reaction, vss. 19-21.

The effect, as always, is twofold. With the truth the thoughts of many hearts are always revealed. No one can possibly remain neutral over against Jesus. Notice the extremes. Many, i.e., the majority said that He has a devil and is mad. Is there any reason for hearing such a man? But others remember His works. Even though they don't understand Him, and grasp the significance of His words they somehow feel attracted to Him and certainly cannot condemn Him like most of them do. Perhaps this was the beginning of their believing in Him.

* * * *

LESSON XXXIV.

"Jesus' Attestation As The Messiah At The Feast of Dedication"

(John 10:22-42)

Jesus The Christ, vss. 22-31.

The Feast of Dedication was instituted by the Jews several hundreds of years before the time of Christ in commemoration of the cleansing and rededication of the temple after its profanation by Antiochus Epiphanes, who polluted everything that was holy and severely persecuted the Jews. This feast took place some two months after the Feast of Tabernacles, ch. 7:1. How much time elapsed between this discourse and the one of the Good Shepherd is hard to say, if any. Jesus refers to Himself as the Good Shepherd again in vss. 26ff.

Since it is winter Jesus is walking in a sheltered place in the temple. Again the Jews surround Him and affront Him with the question concerning His Messiahship. They no longer want to be held in suspense. It is doubtful whether they were sincere in this request since they had time and again called Him the prince of the devils, etc. Possibly they would once more try to catch Him in His words. But the Lord's answer is always the same. Let them behold His works, done in the Father's name. He can tell them, but they won't believe Him anyway.

But even these works don't bring them to faith. And now Jesus tells them why not. They are not of His sheep. His sheep always hear His voice, He knows them and they follow Him. This implies that since they are not elect, they do not have the Holy Spirit in their hearts and therefore have no ears to hear the words of the Shepherd. Therefore they do not believe. In our day men would invert this order: they are not of Jesus' sheep because they do not believe. This is true, but certainly not the full truth.

The sheep that do hear Jesus' voice are kept safely by Him. No one shall pluck them out of His hand, because He is of God. He and the Father are one. Thereupon the Jews will stone Him. This is
their answer.

Questions: Why didn't Jesus once and for all satisfy these Jews by telling them that He was the Christ? Would such an assertion regarding His person be satisfactory to the believer? Is it possible to know the person of the Son of God without His works? What comfort does the church find in vs. 27 in times of apostacy and persecution?

The Son of God Accused of Blasphemy, vss. 31-39.

The question is why the Jews will stone Jesus, vs. 32. Jesus asks them for which good work they are doing this since He has done so many of them. But they fail to see any of these works; only their law do they know, no blasphemer may live. And they will take the law into their own hands. They have no scruples against this. Thereupon Jesus quotes Psalm 82:6. There the children of God are called gods. The psalm deals with judges and rulers of Israel, who were appointed to their offices by God. If these men, who also were wicked, were called gods, how can they say of Him whom the Father hath sanctified and sent into the world that He is a blasphemer because He says that He is the Son of God? Understand that Jesus here is not proving His identity, but that being called the Son of God (not gods) they have no right to consider Him a blasphemer and therefore try to stone Him. Then the "gods" of Ps. 82 certainly should have been stoned, but were not.

However, the Jews may object by saying they truly were commissioned of God, but of this Jesus we know nothing. Therefore Jesus in the vss. 37, 38 again tells them that His works prove that He is of the Father. He even gives them right to not believe if He does not do the works of His Father. In vs. 38 He further tells them to believe in His works, if they refuse to rely upon His word. For His works certainly prove that He is the Son of God, and that the Father is in Him and He in the Father. Notice how the theme of the book is always and again brought to the foreground and the very stumbling block for the Jews. Again they sought to take Him, but He escaped. Notice that each time they come to hate Him more because He says that He is the Son of God.

Questions: Show that Jesus certainly does not try to persuade these people unto faith or preaches a general offer of salvation. Is it Reformed to say that the preaching of the Gospel is general but the content particular? Was faith in the works of Jesus sufficient unto salvation?

Jesus In Perea, vss. 40-42.

Jesus now goes to Perea, east of the Jordan. These people evidently have heard of Him before through John. Jesus evidently also performed miracles here since we read of signs. And many believed on Him there. Notice the difference. Stones for Jesus in Jerusalem, the capital and center of the theocracy, and faith in Jesus in Perea, whose inhabitants undoubtedly to a great extent were Gentiles. He will not leave this country until Lazarus must be raised.
Is The Soul Immortal??

The first question I received to be answered in this new rubric of the Beacon Lights is whether or not the soul of man is immortal. The questioner is somewhat confused because of an alleged statement made by one of our ministers that no one has an immortal soul, no. not even Christ in His state of humiliation. It must be that our questioner has always been of the opinion that our bodies are mortal because they shall presently return to the dust and cease to exist, but that our souls are immortal because they continue to exist even after death, either in heaven or in hell. Here we have an example of how erroneous terminology often leads to wrong thinking. How often we hear the expression "our immortal soul", yes, we have become so accustomed to it that we are somewhat shocked when we are told that our souls are not immortal. And yet it is true. Our souls are not immortal, as long as this mortal has not yet put on immortality. (I Cor. 15:33, 34).

This mistaken notion of the immortality of the soul is due to the fact that in our thinking we have identified immortality with mere continued existence. It is indeed true that the soul of man continues to exist after death. This is clearly revealed to us in the Scriptures. But mere existence is not immortality. Only heathen philosophy identifies mere continued existence with immortality, and therefore speaks of man’s soul as being immortal, but the Holy Scriptures never speak thus. Mortal means being subject to death, and that is true of man, and also of Christ in His state of humiliation, both according to body and soul. Immortality signifies that which cannot be subject to death and is applicable in the first place only to God, who only hath immortality, (I Tim. 6:16) and to them who by His grace triumph over death. It was only after His resurrection that the apostle could say of Christ, that death had no more dominion over Him. Rom. 6:9. But in His state of humiliation Christ subjected Himself unto death, both according to body and soul. Hence He could say, ‘Now is my soul exceedingly sorrowful even unto death’, and in the psalmist He already prophesied. “For thou wilt not leave my soul in hell: neither wilt thou suffer Thine Holy One to see corruption”. (Psalm 16:10). P.S.:—Next time the question concerning the “Soul and Spirit".
Schuiler Writes

Hypocrisy?

Dear . . . ? . .

Our churches are against dramatizing, the play in particular, we say this is hypocrisy. Hypocrisy is a pretending to be what one is not, this is always under an assumed name.

In your column in Beacon Lights, "Schuiler writes" you are assuming the name of another. Is not this also hypocrisy?

Also, you say that you will not answer letters that are unsigned. You do not sign your name to your articles, but nevertheless they are supposed to be read by Protestant Reformed young people.

Don't you think it would be more satisfactory if you would sign your real name rather than an assumed name?

Yours respectfully,
R. V. L.

What shall we say about this letter? It almost sounds as though the youthful writer is a bit indignant. And that just about puts "Schuiler" in the class with the hypocrites.

Well, my dear friend, let me assure you: I take this with a smile, no hard feelings whatever, and if I should happen to see you some time I may introduce myself to you as: "Schuiler the hypocrite".

However, a little word of explanation may not be out of place, all the more so because I have heard that there are more who do not like it that I write under an assumed name. Some have claimed it is unfair that the writer can remain unknown but that those who send in questions are expected to sign their letters (even though their full name is usually not mentioned in Beacon Lights, but they can remain incognito as far as the reading public is concerned).

I have heard say: "If we may not know "Schuiler's" real name everybody else should also have the privilege of sending in letters either unsigned or under an assumed name. To the latter I would be absolutely opposed. You never have a comeback on people you don't know. It is fair, it is ethical to sign a letter. Anonymous letters are always out of place. A writer should be honest and stand back of his writing. But doesn't that put the mysterious "Schuiler" in an awful position? Not at all. There is a lot of difference between "Schuiler" and those that write anonymous letters to this column. The Staff of Beacon Lights knows who "Schuiler" is, hence, they always have a comeback, but an anonymous writer is lost in the sea of humanity. He can write
anything and everything, call you all kinds of names, slander you as much as he pleases, but you can never call him on the carpet.

No, there is nothing wrong to write under an assumed name as long as the writer is known to those who are responsible for the paper. And it is done very, very much in all kinds of papers, magazines, etc.

And now let me tell you whose 'fault' it is that I am writing under an assumed name, and why. When the Staff of Beacon Lights asked me to write they said that I should write under an assumed name. The reason? The main reason was they thought that prospective contributors would feel more free to write in and ask questions if it was unknown who the person was who answered the various questions. They evidently thought that prospective contributors would have enough confidence in the Staff that the latter would select a person for this work whom they believed was entirely trustworthy enough to deal confidentially with the material sent to this column. In that way nobody would be put on the spot and everybody could feel free to ask any reasonable question, including matters of a confidential nature, and also bring up various problems with which we as young people are confronted. Personally I had no objection to such a procedure. And practically it has worked out quite well. I believe the objections raised against this procedure are mostly due to misunderstanding.

But there you have the whole truth. Hence my dear friend, don't blame me, but blame the Staff of Beacon Lights. They made this arrangement with me, and that with the very best of intentions for everybody concerned. (Just think of it—I am not even allowed to sign my own name).

Should the Staff decide differently now and ask me to sign my real name, I might oblige. In that case of course you would find out who that 'hypocrite' "Schuiler" has been for the last couple of years. And in that case you will smile with me. But regardless of what is to happen in the future, I certainly hope that my answer to your letter may at least have the affect that you will immediately remove my name from the blacklist of the hypocrites and place it in the category of decent people.

In the meantime I'll obey orders from headquarters and will sign off now with the highest regard for you, my friend R. Thanks for your contribution which gave me the opportunity to explain a few things to you and all other interested parties.

Yours respectfully,

"Schuiler".
A Summer Youth Camp?

Dear Schuiler:

What is your opinion of a summer youth camp for the Protestant Reformed church?

There could be such subjects as swimming and diving, art and handicraft, nature study, etc. The main subject would be Bible study and in the light of His Word the others.

It might be an excellent way of binding the youth together and of giving them an educational vacation.

Sincerely,

Mrs. F. H.

Nice thoughts expressed in this letter, don't you agree with me, young people? What could be nicer than spending a vacation with and among our own Protestant Reformed young people. What an ideal way of seeking diversion and Christian entertainment, while at the same time we would be guided by the Word of God in all our doings. What a fine combination of entertainment: relaxation, diversion, study, and thus receive an educational vacation. There is indeed much in the letter that appeals to me. I have nothing against the ideal, and if we could see our way clear to bring this ideal to realization "Schuiler" certainly would approve of such an undertaking.

I could quit now and say: "That's my opinion". However, now that we are on the subject I should say a little more. And when I am finished with my remarks the outlook is perhaps not too optimistic.

A good many questions can be raised in connection with this subject and a good many problems are involved. To begin with, I was told that a few years ago there were some young people in Grand Rapids who were seriously interested in a similar venture. They obtained literature on the subject, did some investigating, tried to interest some of our ministers in the cause, etc. The outcome was that the whole matter was dropped. Although I am not familiar with the details, I presume that after some preliminary investigation they were confronted with so many problems that they could not see their way clear.

And now the question is brought up again by Mrs. H. In connection with the above letter I would first of all like to raise a few questions. What age group does Mrs. H. have in mind; what age group would we have in mind? Would this be a youth camp for young people, say from 16 years and upward, or would it be a place for boys and girls, say from 12-15 years of age? Or do we have both age groups in mind? If the latter, we should not put them together in one camp for
that would not work out too well. They wouldn't fit together.

Another question is: "Would we have such a youth camp for a few weeks, a month, during the summer months?" That would make a lot of difference and call for different planning. And how many would go at a time? It seems to me it would be nicest if the groups were not too large.

And now a few problems that are involved. Can you just obtain a camp, rent a place for a few weeks, a few months? Even if you can, that will cost a lot of money. If anything ever should materialize in this line it might be best to first try it out on a very limited scale and for a very limited time. But even then the question: "Could we get the financial backing which we need, so as to be certain that expenses can be paid?" is of paramount importance.

And would there be sufficient interest among our young people so that it could be a success, even on a small scale, from the very start? I am rather afraid that our denomination is too small and those interested too few in number to make it a success.

And then the problem: "Who is to run and supervise the camp?" You have to have supervision, a guiding hand which is efficient and an expert in the field of dealing with youth, and people willing and able to give themselves for such a cause. Are there such willing workers among us who have the ability, the vision, the courage, the enthusiasm to undertake such a venture? That would mean a whole lot already. We need men and women to run the camp, we need people to back us up financially, we need young people who are willing and able to go to our "Summer Youth Camp".

Yes, I feel for the idea, but I am not too optimistic about the possibility of its realization. But, perhaps, some of our readers like to express their opinion about this subject in "Beacon Lights". If so, I feel confident that your contributions are not only welcome but also will be printed and given careful consideration by those who direct the affairs of our magazine.

And if there should be those who can "see the light", and who are willing to work heart and soul for the ideal mentioned and can come with definite plans and proposals, write to Beacon Lights.

In conclusion I might say this: "A Summer Youth Camp for young people of our Protestant Reformed Churches would be far preferable to spending a vacation on our public beaches and other centers of worldliness, immorality and corruption. What could be nicer than being able to maintain our distinctiveness among our own distinctive group.

"Schuiler".
This book includes three books, under the sub-titles of William, Paul, and Claire. It is a very lengthy book, covering the history of the Scott Iron Works in Pittsburg, Pa., from 1873 to 1941. Mary Rafferty, a sixteen-year-old Irish girl from the slums came to work for the Scotts as a maid. She became very much attached to Mr. and Mrs. William Scott and their five children and also developed an interest in the Scott’s iron mill. To his father’s disappointment, William, Jr., took no interest in the mill, but Paul, the second son, made up for his brothers’ half-hearted work by majoring in metallurgy and installing modern techniques in the making of iron and steel.

He dared not tell his parents that he loved the little Irish servant girl, Mary, and for a while they courted in secret. Mary refused to marry Paul, and even after his father consented, Mary said she would not have Paul married to a maid.

Paul finally married Louise Kane, a girl of his own social standing. Three boys were born to them, and when Louise committed suicide after a quarrel with Paul, Mary brought up the boys and took the part of Paul’s wife, though she never married him.

Throughout the book Mary was continually helping one or another of the Scott children.

The Scott iron mill in the book is pictured almost as a sacred institution that must be protected from disaster at all cost. Many social problems concerning the mill arise, such as the problem of labor unions battling with the management, reconversion for World Wars I and II, and the depression with its resulting unemployment.

The author deals with various problems in the course of the book, such as illicit love affairs, Catholicism versus Presbyterianism, and the reasons for world wars and bloodshed among men. She bases her answers to these problems on
a very materialistic view of life. Her characters are worldly, many of them living lives of vice which she certainly does not condemn, but seems to condone. The name of God is profaned continually.

The title of the book is taken from the passage in Joel 3:10-13, “Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.” Though the author claims she bases her book on these texts, she has written a profane, worldly story, and it should be treated by the Christian as such.

Mass Meetings

Are Being Held In Every Locality During The Week Of May 1.

General Theme: — “Sowing Seed”.

Speakers . . . .

Discussions . . . .

Round Tables . . . .

Be Sure To Attend!

(Watch Your Church Bulletins For Full Details)

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Reports: — Mail your material concerning the success of your mass-meeting to Beacon Lights as soon as possible so that it can be published in the June issue: send pictures too, if possible.
The Glory of God - And Amusement

Anthony Vanden Berg
Grand Rapids, Michigan

As you know the sub-heading of our general theme for this month's issue is a frequently discussed matter. Nevertheless, it is but fitting that we include this subject under the discussion of the glory of God. Not only to make the scope of our general theme complete; but also due to the ease which our concern for the Glory of God departs from us as we become engaged in the activities of our leisure hours. In the following outline you will probably find much of the contents is of a controversial nature, but this we feel, is not undesirable for the purpose of discussion. It is also of a general nature so that you may devote your discussion to particular forms of amusement as you deem it necessary.

I. What do we mean by amusements?

A. Usually includes all sorts of pleasant occupations whereby we disengage attention from serious pursuits of life.

1. Those activities in which we partake solely for the joy we derive from them.
2. Activities purposing to recuperate one's jadd mental and physical powers.

B. Generally speaking this includes two types, one usually referred to as amusement the other as recreation.

1. Amusement, activities of enjoyment requiring little exertion either mental or physical.
   a. Reading of light material, reading for enjoyment, not for the sake of knowledge.
   b. Attending plays, movies, listening to radio, etc.
2. Recreation implies expenditure of energy agreeable and refreshing. (sports, etc.)

II. Possibility of a Christian participating in these activities.

A. Appetite for amusement seemingly universal. (Apparent in every individual in varying degrees.)

1. Is it a natural instinct hence a God-given quality?
   a. If so would it not have a definite place in life.
   b. If not is it then a desire of the natural man arising from his fall into sin hence to be condemned.
2. Must this appetite for enjoyment necessarily be satisfied?
   a. To prevent the vitality for daily labors from being impaired.
   b. As a necessity for developing character and personality of an individual.
B. Profit obtained by devoting one's time to amusement.

1. Dependent upon the particular nature of the entertainment selected.
   a. Are all amusements in themselves sinful?
   b. Can they be used for their social value of character development, relieving one of the strain and pressure of his daily labors, thus refreshing his powers and capacities for further duty, of possibly as a bulwark against temptations of leisure hours.

2. Here it might be well to consider a number of separate forms of amusement, i.e., any of the various sports, drama, movies, card playing, etc.
   a. Whether they are physically harmful or beneficial?
   b. Whether morally debaseing or uplifting?

C. Can these activities achieve their purpose for the Christian?

1. Is there a strain in the daily life of a Christian from which he must be relieved by diverting his thoughts.
2. May or can these activities be refreshing to him?

III. Some dangers and objections involved in the issue.

A. Arrogates interests and desires for higher pursuits of life.

1. Resulting in a decline in intellectual pursuits.
2. Causing a lack of concern for duties.

B. Expenditure of time and money in such a manner; Kingdom causes are neglected.

Amusements become sole interest, purpose for which we live.

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ROUND ROBIN — Where Are You?

Talitha Society wants to know where is the Round Robin Letter that started out from Kalamazoo. Fran says it should have been here two weeks ago! Where — oh, where??

— 28 —
The present day philosophy of life presses in upon us from every direction. From the time one opens his eyes in the morning until he retires at night, the philosophy of life of the world is inescapable. This philosophy is so subtle, although it perhaps is not consciously so motivated, that it is in general, believed and practiced by everyone.

This philosophy might briefly be defined as the striving after the "good life" for oneself and his fellow-men. It has as many manifestations as there are people: as many diversifications as there are vocations, professions and sciences. This striving is in some individuals limited to themselves, but most leaders in their articles and speeches in magazine, radio and platform, stress the betterment of society in general. Every phase of life, health and happiness, every club, union, society and association has the identical goal, namely, a better life for everyone.

Surely this is a worthy goal. What nobler purpose could anyone attain than to give himself for the advancement in life, health and happiness for others? This is truly self-sacrifice and placing service above self. Every physician, scientist, politician: every Rotary Club, Boy Scout group, Grange and Lodge is imbued with this noble ideal. Everyone without class, race or religious distinction is working together for this worthy ideal. There are exceptions: the crooked politician, the gangster, the selfish business man, etc.; but this does not destroy the ideal but simply gives greater impetus to the battle for the ideal.

You cannot help being aware of this overwhelming system of thought. Read the newspapers, magazines, trade-papers and listen to radio and platform speeches and all will in perfect accord proclaim this identical philosophy of life. It is beautiful!

Is there perhaps another philosophy or perhaps a better philosophy than this philosophy of life of the world?

Yes! There is what might be called the Christian Philosophy of life, that stands contrary to, and four-squarely opposed to the philosophy we have pictured. It is opposed in its source, in its striving, and in its end. The worldly philosophy is from man, through man and to man, whereas the Christian philosophy is from God, through God and to God. A person's conception of and faith in God, or his lack of or denial of such conception and faith, determines completely what philosophy he adopts as his own; lacking this conception and
faith, a man is called “natural”, I 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”. Having thus disposed of the natural man and his worldly philosophy, let us turn to this “foolishness” and as “fools” for Christ’s sake be taught by His Spirit what the Christian philosophy demands of us in our daily walk in the world and in our ideals and goals.

In training for your chosen vocation or profession, your beginning should be in God. You choose your future career only after prayerful consideration and according to, and in submission to His will. You have received talents along certain lines—perhaps musical talents—but if you make music your profession, can you do so in a God-glorying and God-centered manner, or must you somewhat stifle your Christianity in order to rise in your profession? If so, rather stifle or mortify this talent, in so far as a profession is concerned, in order to escape the lusts of the world and of the flesh.

Talents are not always given to the Christian to develop, but could also be conceived as being given to us in order to mortify them for Christ’s sake. This is a tremendous task and far beyond our powers to do. This “devil” can only be cast out “by prayer and fasting”. The question in choosing a profession is primarily—where and in what task, be it ever so humble, can I serve and glorify God and serve His purpose? Every field and all professions and vocations are not open to the Christian who wishes to live near to his God.

In training for your task you require schooling, and this should be received in a God-centered institution. At present our Christian primary and high schools are, to quite an extent, influenced by the philosophy of the world. There is an apparent desire to be like the worldly schools in method and in approach. This is especially true in their view in regard to recreation, sports and entertainment. Instead of leadership stressing our call to separation from the world, there is a constantly increasing amalgamation with the world in basket-ball leagues, tournaments and conferences. “Come ye out from among them and be ye separate saith the Lord and touch not the unclean thing.”

It is of prime importance that our youth be taught these things. They are very unpleasant to the flesh, which by nature rebels against separation. However, such warning and teaching is seldom, if ever, given in our day in which it is so cryingly necessary. We don’t like to be different or separate. We don’t like to be called old-fashioned, stubborn, or queer. We
like to be like every one else and have fun and a good time. It is no easy task to live a consistent Christian life in school or in your vocation. No! It is impossible. God grant us grace to live by faith.

God wants young people to have recreation and to play, but only as a means unto an end, and that end is His glory. Your primary purpose in life is to work, and in order to work efficiently, you must have a balanced amount of recreation and play. If you use your recreation as a means to fit you more properly to work at the task to which He has called you, you may rest assured that your recreation—provided it is not sinful recreation—is pleasing in His sight. Not sport for sport’s sake, but everything for God’s sake must be your motto. How can you have recreation, entertainment and play, in and with the world and glorify God in so important a matter? These things ought not to be.

So also in the matter of entertainment, there is a market tendency to drift down-stream with the world. If no plays, skits or movies are shown, entertainment is classed as dry and boring. Instead of endeavoring to remain as near to the center (which is Christ) as possible, the tendency is to see how close to the edge of the circle one dares to approach. Pleasure-seeking and entertainment may never be a means in itself, but all ways must remain a means unto an end, and that end must, as in all things, be Christ. You simply cannot go wrong if you consciously keep this thought in mind.

In your chosen work, which you believe to be your calling of God to perform, your motive must also be to glorify Him in it. Whatever it may be—do it to the best of your ability. A slovenly worker is an abomination to the Lord. Your primary purpose is not to make money, nor to garner honor and praise from your employer or the public but to work in faith and seek the honor and praise of God. Capital and labor would not then be opposing forces but would be working toward the same end, harmoniously.

An even greater exercise of the Christian Philosophy of life must be brought to bear in the choosing of your future husband or wife. There is perhaps no greater influence in life—far greater than your vocation—than that which this choice exerts on one’s life. It is indeed deplorable that faith seems to play so negligible a part in this so important a matter. A choice of so great importance should be calmly and seriously deliberated upon, and should only be consummated prayerfully and with an eye single to God’s glory. So often we see young people immaturely make rash vows. We also have those cases where, after
a person reaches a certain age without having found his mate, in seeming desperation, take whatever opportunity affords, regardless of conscience, sound spiritual wisdom or advice to the contrary. Your future husband or wife should be one with you, in faith, in doctrine and in "world and life view".

It is impossible to touch on all phases of life and society, and our relationship to them, by a proper application of the Christian philosophy of life according to the revelation of God in His Word is an answer to all our problems, and a sure and certain promise of life everlasting is given to all who by faith walk in accordance with it.

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8th Annual Y. P.'s Convention

August 23,—24,—25

OSKALOOSA & PELLA, IOWA

Theme: — "Redeeming the Time".

Inspirational Mass Meeting — Tuesday Evening
followed by:

Business Meetings
Devotional Periods
Round Table Discussions
Musical Numbers
Speakers
Debates
Outings
Banquet

Two Full Days Of Christian Inspiration and Fellowship . . .

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Transportation to and from Iowa will be handled by the individual societies. However the Board is investigating the possibilities of going by car from Grand Rapids in caravan style. If sufficient cars are not available we may have to resort to buses. The Grand Rapids Societies will be notified further regarding this matter.
From time to time the Young People's Societies of the Fuller Avenue Church meet as one large group after recess so that they may enjoy the program together. One of these combined after-recess meetings was held on March 8 with Mr. Albert Heemstra as the guest-speaker. "Faint-Hearted Calvinism" was the title of his talk. He developed the idea that also amongst us there exists a false legalistic piety which may be a root cause of much of the faint-hearted Calvinism our leaders are deploring. He concluded with:

"Our responsibility to the traditions of our fathers is to take them, not in blind adherence, but in eagerness of purpose to study them, examine and prove them. This reasoning out of the conclusions of the past, serves to revitalize them and thus they live again in us not only as honored traditions but as shining beacons of inspiration and guidance."

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Another feature of interest for our young people was the monthly Singspirations sponsored by the Federation Board. These song services are held at the various churches in the Grand Rapids area after the Sunday evening service and are planned with a view to using the musical talents of some for the enjoyment of all to the Glory of God.