BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

IOWA ... THE SCENE OF THE NEXT CONVENTION TO BE HELD AUGUST 23-25.

JUNE - 1949
B E A C O N  L I G H T S

Beacon Lights is published Monthly except July and September.
Entered as Second Class Mail at Grand Rapids, Michigan
(Subscription Price $1.50 Per Year)

Beacon Lights is published by the Protestant Reformed Young People’s Federation. 1210 Wealthy St., S. E., Grand Rapids 6.

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I Do, Don't You?

ARTHUR WYMA, JR.
Grand Rapids, Michigan

The snow has melted into the earth; the risen streams are rushing to seek their level; and the cold winds of winter have given way to the warm breezes of spring. People all over are once again succumbing to that annual "disease" called spring fever, myself included. This universal "disease" produces a multitude of various effects. In my case, it produces within me an irresistible urge to take to the fields and hike through meadows and woods.

One of my recent expeditions took me into a dense forest in which I ran across a great number of curiosities which served as stimuli to my scientific study of God's handiwork, nature. Deep in the middle of the forest I chanced upon a enchanting stream which created an enchanting monotone as it catapulted over small falls. The sound echoed through the trees and the whole scene produced an atmosphere conducive to serious and prolonged contemplation about nature and its Creator.

As I sat upon the trunk of a fallen tree which was arching over the stream I was privileged to witness a very trivial struggle in nature of the sort which one would usually find only a passing interest in observing. A young squirrel was frolicking amongst the branches of the same tree on which I was resting. The scene was one of merriment but suddenly turned to one of tragedy as the little animal lost his footing and plunged into the stream below. He attempted to reach the bank but after a furious struggle became exhausted and drifted downstream over the falls to a certain death.

My mind would not be turned from the plight of the little creature of the woods and ere long I found an analogy between it and my own life. My first father,
Adam, once dwelt in the Garden of Eden where there was no sin, but he fell, and I with him. Thus I find my life is spent struggling against the stream of sin, struggling against the evils prevalent in my everyday life. And I find also, that I become at times exhausted and drift down the stream with the current, don’t you? Perhaps I should be more specific and mention a few concrete examples: Do we not often neglect to study our Bible faithfully? I do, don’t you? Do we not often conduct ourselves foolishly at Society meetings, Catechism classes, etc.? I do, don’t you? Do we not often act insubordinate to our parents and teachers? I do, don’t you? Do we not often go to places which are on the questionable list? I do, don’t you? Do we not often spend the greater part of the day without even thinking in the least of our relationship to our Maker, viz. that we serve Him with our whole heart and mind and soul and strength continually. I do, don’t you? This list could, of course, be extended indefinitely and if we followed thru our analogy in nature we could drift with the stream of sin over the falls into eternal hell. But, thanks be to God, the analogy does not continue. There is One more powerful than we who by His sovereign grace lifts us out of the stream of sin and leads us unto eternal life. When we understand this, we look back upon the evil in our life and know that sin is of the flesh but that our soul loves Jehovah. Do we now have the assurance that God sanctifieth us day by day and that He prepareth us for the life which is to come?

I do, don’t you?

* * * *

For the good that I would, I do not: but the evil that I would not, that I do.

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin.

Romans 7:19, 25.

8th Annual Y. P.’s Convention
August 23, 24, 25
OSKALOOSA & PELLA
IOWA
are our joint hosts.

Theme: Redeeming the Time.

Convention opens officially with the Inspirational Mass Meeting, Tuesday evening, at Pella.

PUBLIC INVITED!
Youth And Calvinism

It was suggested to us that we write an editorial about a booklet which has been published by a group of people who call themselves "The Youth and Calvinism Group". The title of the booklet which was released is "Youth Speaks on Calvinism" and it was written by a group of young men in Grand Rapids, presumably students at Calvin College, who feel that Calvinism does not come to adequate expression in the circles in which they move and the booklet which they have written is an effort to stimulate the growth of Calvinism.

The booklet itself is worth reading and is available at nominal cost from the Baker Book House of Grand Rapids. We hasten to add that when we say that the booklet is worth reading we do not say that we agree with the things which are written in it, but we only say that Protestant Reformed young people should avail themselves of this type of literature occasionally in order to understand, evaluate and weigh the views of others outside of our circles. We feel that the training which Protestant Reformed youth receive within our own circles is of such character that they will not be easily swayed by the booklet mentioned above.

My own personal reaction to the matters mentioned in this booklet is not very favorable. I have read the booklet thoroughly, I believe, and the first thing that I noticed was that the material was characterized by a certain superficiality. The fact that the authors are in their youth is plainly evident from the fact that their writings are not characterized by mature thought. This in itself is not necessarily bad but in connection with other aspects of the booklet it does not help matters very much.

One of the main pre-suppositions in this booklet is that Calvin had a program of action in all spheres of life and that Dr. Abraham Kuyper, the prominent leader in the Netherlands in the nineteenth century, gave remarkable expression to that program. The authors of this booklet now call upon the leaders of the Christian Reformed Church to give an ade-
quate expression to a Calvinistic program for the twentieth century, the modern age in which we live. This, for me, requires some proof before I can accept it.

Another pre-supposition found throughout this booklet is a certain bias or approach which stems from the acceptance of the doctrine of common grace. Although the authors do not specifically deal with the question of common grace, nevertheless, it colors their thinking and in that respect they reflect the things that they have been taught by their leaders. The result is that there is a lack of evidence of the sharp cleavage that should exist between believer and unbeliever, between the church and the world. This gives rise to such statements as “society will be redeemed” and that good Calvinism is in evidence when the church does not forget the social message entrusted to her.

In the chapter of this booklet dealing with Calvinism and the preaching, we really encounter some hair-raising comments. On page 55 we read that “Christian Reformed preaching, we feel, is not answering the needs of today in terms that we of today understand with our hearts” and further in that same paragraph we read, “We are weary of being treated as a select group, designated as Covenant Youth, and thus isolated from the evil world”.

Much more could be said but space does not permit it. There is merit in some of the remarks of the authors but the thinking as evidenced in this booklet indicates a trend, a trend which I feel heads in the wrong direction. I feel that if the things called for in this booklet were realized, we would go in the direction of the Methodist Church and we could almost substitute the ideals of the Epworth league of Methodist young people for the Calvinism mentioned in this booklet and notice little difference.

Our attitude toward this situation ought to be one of humility. It is easy to criticize others and become proud and thus achieve our own downfall. We must remember that if we reject the views taught in the booklet published by the Youth and Calvinism group, we must supply a positive answer as to what constitutes good Calvinism.

Good Calvinism to me finds its best expression in the second question and answer of the Heidelberg Catechism—misery of sin, deliverance from sin, gratitude for deliverance. This is historical Calvinism and I feel that we ought to have the view of our creed as the guiding principle of our lives.

H. G. K.

* * * *

* The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent.
Our 1949 Convention

Summer has come once again and our thoughts turn to the planning of trips and vacations. Among the numerous beauty spots in this land of ours, the state of Iowa finds its place. It ranks high with its waving corn fields, its picturesque barnyards and its rapidly growing modern cities. It is for us, young people, that the Young People's Convention is being held in Iowa this year. This is our opportunity to see the rare beauties found only in the peacefulness of the farmlands and to enjoy the fellowship of young folks who profess the same faith as us.

So let's set our faces Iowa-ward for the 8th annual Protestant Reformed Young people's Convention. Oskaloosa and Pella are our co-hosts and I am certain we will find them second to none in that capacity. As is customary there will be three days of entertainment and Christian fellowship; August 23, 24 and 25.

"Redeeming the Time", taken from Ephesians 5 vs. 16, is the theme for this year's convention. This you already know from the May issue of Beacon Lights. You will agree that this is a most appropriate one. To be sure, there is not one among us who fails to observe the flagrant immorality, the lust, the greediness, the dishonesty, the pride and all other sins flourishing all about us and making marked inroads into our own lives. It is high time that we unite, once again, to become more acutely aware of the unique position we as young Christians hold in this modern era and to join together to re-strengthen our faith in our Lord Jesus Christ.

In conclusion:

the Event . . . . P. R. Y. P. Convention
the Place . . . . Pella and Oskaloosa
the Date . . . . August 23, 24, 25
the Theme . . . . "Redeeming the Time"

LET'S MAKE IT OUR BUSINESS TO BE THERE!

L. L. B.
Has it ever struck you, Christian friends, how very important it is that we heed this admonition? Do this, says Jesus, "and ye shall be the children of the Highest". The implication is: live in enmity, return evil for evil, seek satisfaction in revenge, and you lack one of the outstanding earmarks of the child of God. If you are a Christian you will love your enemies, according to the life you possess. If you love your enemies, you are a Christian.

Also, has it ever occurred to you how frequently the Word of God strikes this note and in one form or another stresses this love for our enemies? Solomon says, "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth". Proverbs 24:17. Speaking positively the same man of God admonishes, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee". Prov. 25:21, 22. Paul must have had this passage in mind when he wrote, "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head". Rom. 12:20. The words of the Lord Jesus Himself are familiar enough, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you". Matthew 5:44. A similar exhortation may be found in the Gospel according to St. Luke, "But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil". 6:35. Speaking of the sinful desire for retaliation, Scripture tells us, "See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men". 1 Thess.
5:15. Again, "Say not thou. I will recompense evil: but wait on the Lord, and he shall save thee". Prov. 20:22. And again, "Say: not. I will do so to him as he hath done to me: I will render to the man according to his work". Prov. 24:29. Obviously, one could add to these passages at will. It is a very prominent theme in the Word of God.

Young people, has it ever struck you, too, how extremely difficult. how utterly impossible for the flesh it is to adhere to this admonition of the Lord Jesus Himself? How little we see of this love for one's enemies in actual life! How utterly ridiculous to the natural man is this whole idea!

To love one's friends.—ah, that is one thing! That, says Jesus, you will find even among sinners. "Sinners" in that connection, are the wicked. Let a person (employer, neighbor, boy-friend, girl-friend, even brother or sister) treat me as I like to be treated: praise me and make all the world of me: do good to me and lend as much as I desire: throw his arm around me and say: there's no one quite like you. It is altogether natural that we love such a person, that is, take a liking to him, feel attracted to him, do good to him. Nor does it take any kind of grace to do that, not even common grace. Such love is based in last analysis on nothing but personal, selfish considerations. Such people we love, not for God's sake, not even for their own sake, but for the sake of self. Even the ungodly possess that love. "For if ye love them that love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same". Luke 6:32, 33.

To love one's enemies,—that is something else! Let a person hate us. oppose us from every direction, despise and ignore us. leave us in the lurch just when we need help, seek to ruin our pleasure or business. besmirch our good name, gossip about us and slander and back-bite, etc. etc. To love such a person even while he or she is working for our downfall,—that is something quite different than loving one's benefactor. It is so much easier to treat him as he treats us. If he hates me, I hate him. If he or she snubs me, I snub him or her. That's much easier: and somehow it gives so much more satisfaction. Besides, are we not justified in thus rewarding evil for evil? If only the other party gives the first offense, we feel that anything we may do in the way of retaliation, short of mayhem, is justified.

Jesus says: "Love your enemies".

* * * *

Your enemy is anyone who is out to do you hurt, especially those of the world.
It should be quite evident to all of us, that Jesus is not referring to our fellow-Christians who on occasion may seek to do us harm. Some have that mistaken idea. Our attitude toward the children of this world is not important. Jesus does not have them in mind at all. In fact, you are not expected to love the children of darkness. How can you? Are they not the enemies of God and His cause? Do they not crucify the Lord of Glory afresh and trample His truth under foot? Do they not hate the church, serve the world and sin, and persecute the saints unto death? We are not asked to love such people. Jesus means to teach us, that we must love ONE ANOTHER, our fellow Christians, also then when they seek to do us hurt.

However, nothing can be farther from the truth. Of course, we must love the children of God's covenant, not the least when they offend us. In such a case we must seek to bring them to repentance with Christian patience and tenderness. The principle of enmity and vengeance should have no place in the life of God's church. But, Jesus is speaking about our enemies, and Scripture does not designate my fellow Christian as an enemy.

Your enemy is the one who hates you, separates you from his company, reproaches you and casts out your name as evil, for the Son of Man's sake. Luke 6:22. Him you must love.

Your enemy is the one who curses you, despitefully uses you, smites you on the one cheek, takes away your cloak. Him you must love.

Your enemy is the one who is at war with your country, and hence with you: who seeks to take your life and robs you of your possessions; who takes over your home and carries your loved ones into labor or concentration camps; who murders your countrymen before your very eyes. Him you must love.

Your enemy is the one who persecutes you and your loved ones and rejoices to see you burn at the stake. Him you must love.

* * * *

How must we do this? What does it mean that one love his enemies? Of equal importance is the question: What does it NOT mean to love one's enemies.

Does it mean, at any time, that we must seek the communion of such an enemy: that we must delight in his fellowship: that we must enjoy his company and fraternize with him? Not at all. That would be quite impossible. Nor is that required of us.

Does it mean, with a view now to the children of this world, that we form all kinds of alliances with
them and permit ourselves to be united with them into one "brotherhood of men"? As young people, does loving one's enemies mean, that we make friends of the wicked, that we enjoy "going out" with the sons and daughters of this world, that we have our good times with the enemies of God and His church, that we "date" the children of iniquity?

God forbid! Such conduct testifies of everything that is evil. Scripture says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God". James 4:4. It is slapping God's face so to love those who hate Him, despise His church, reject His Word, crucify His Christ. Young people who can enjoy the company of worldly people, who can love to go out and have a "good time?" with the enemies of God's kingdom, who can "date" the sons and daughters of this world, only show thereby who they are themselves. "Birds of a feather flock together". It is one of the very worst signs that can manifest themselves in your life. "Kind seeks kind". The reason you can have a good time with such people is that you are willing to live their life, assume their position, indulge in their pleasures and keep silent about all that pertains to God and His Word. A true child of God cannot enjoy such company, but cries out with the psalmist of Israel, "Shall I not hate them that hate thee, Lord? and am I not grieved with them that rise up against thee? I hate them with a perfect hatred: I count them my enemies." Psalm 139:21, 22. The world's life cannot be ours. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" II Cor. 6:14, 15.

What, then, does it imply to love one's enemies?

It means, on the one hand, that we from our side never live from the principle of carnal enmity and sin. Let the enemy do what he please. Let him curse and mock and persecute and gossip and seek our hurt. Let him devastate our land, confiscate our goods, take over our homes, carry our loved ones away and murder our countrymen in cold blood. Never may the wickedness of the ungodly tempt us to treat him in like fashion, to reward evil with evil, to say, "I will do so to him as he hath done to me" to regulate our lives according to the eye for an eye and tooth for a tooth philosophy. That condemns all war-time hatred too, of course. Remember those stories of hatred and revenge that came to us from the Netherlands during and after the late war? Remember how our
valiant Dutch kin would stab a Nazi in the back here and throw a German in the ditch there and keep him from reaching shore until finally he drowned like a rat? We were proud of those tales of heroism and revenge! We laughed of sheer delight! We Dutch are wonderful people! Those who dare to start anything with us have no idea what they are asking for! You say: Oh, but wasn't it perfectly natural to do those things? Indeed, it was! But, it wasn't spiritual. While the Lord Jesus admonishes us to love them that hate us, to bless them that curse us, to pray for them that despitefully use us; and while Stephen prays that God may forgive those who were stoning him to death; we say: nothing doing; we want revenge, and the more the better. While Jesus exhorts us to love our enemies we take supreme delight in tales of bloody vengeance.

On the other hand, to love one's enemies means, that we live always and in all things from the principle of the love of God. It implies, that we seek the true and abiding welfare of them who mean to do us harm. It means, that we have the desire in our hearts that our enemy shall turn from his evil way, the way of destruction, and find life and peace for his soul. It implies, therefore, that we hold before him the way of truth and exhort him to depart from his iniquity. If he heeds our voice of love, and he will if he is a chosen vessel, you have been instrumental toward the salvation of his soul. If he despises your love, you have heaped coals of fire on his head, and in addition, you have heeded the precept of your God.

* * * *

Thus, Christian friends, you reveal the life and love of God Himself.

By nature you and I are enemies of God, are we not? We hated him with all our hearts and souls and mind and strength. We cursed and mocked Him to His face. We nailed His dear Son to the cross. We trampled His Word and covenant under foot. We lived the life of the devil. What can any enemy do to us that can begin to compare with what we did to God? According to the old man we still do all these things, even in the face of that wonderful salvation that God in His grace has prepared for us. How unthankful and evil we still are. How often we return to our evil ways like a dog to its own vomit and the sow to her wallowing in the mire.

Nevertheless, God loves us and loves us now. For our enemies He prepares eternal salvation in the precious blood of His own Son. Such enemies He graciously regenerated. called, converted, justified
and sanctified. Also now He does not reward us according to our iniquities, but is kind to us every day.

Now do you understand why we must love our enemies? Having tasted the love of God as you did, shall we in turn live from the principle of carnal hatred and vengeance the moment anyone offends us in any way? Is that our calling? Is that being imitators of God as dear children? Is that reflecting the life and love of God as we should?

Therefore: “Love your enemies”.

Be merciful as your Father also is merciful.

And your reward shall be great! Ye shall be the children of the Highest.

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**From The Editor's Desk...**

The next issue of Beacon Lights will appear July 25. All material must be in by July 10.

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**QUESTION BOX**

In our last issue Rev. Kok answered the question: “Is the Soul Immortal?” and promised to answer a question concerning the Soul and the Spirit in this issue. However, his material has not arrived. As you know Rev. Kok is at present in Europe, more particularly in the Netherlands. Since he left rather suddenly he undoubtedly forgot all about the Beacon Lights Question Box. I don’t think it was very nice of him, do you? Let’s just flood the QUESTION BOX this next month so he will have to work doubly hard to make up for it when he returns. Send your questions to:

BEACON LIGHTS—Question Box
706 Franklin St., S. E.
Grand Rapids, Michigan.

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**NOTICE! — Societies:**

Are there any matters whatsoever that you would like to have discussed at the 1949 Convention? If so, send your proposals to the Federation Board. As yet we have none. We must have them by the 1st of July. Any ideas for improvement? Any ideas for advancement? Any ideas? This is YOUR Federation and we need YOUR ideas! Put them on paper, shove them in an envelope, and send them to your Federation Board.

Remember!—deadline, July 1.
Japan...

"The Open Door was closing fast in China." That was the first sentence of a very important lengthy article in Time magazine about Japan and MacArthur. In this opening sentence the writer took into account the serious situation of the Communist gains and threat in China in order to show the important position of Japan and America's experiment in Japan.

We ought to understand what is meant by the Open Door in China. This is a very important expression to grasp the critical situation in Asia and also to be able to observe the fulfillment of prophecy. The Open Door policy was officially adopted in 1899 under the leadership of the United States to solve the difficult problem of securing favorable trade relations with China. Trade with China had been going on for a long time in the past. Almost as soon as our country gained independence there was begun a rapid trade with China along with the other nations. However, trade with China in the beginning was always attended with many hardships. The American policy in the East has been to obtain the most-favored-nation treatment for American citizens and American commerce, or the open door as opposed to foreign spheres of influence. America was successful in gaining her point to secure equal rights as other nations to trade with China. This, however, has been explained as taking on an imperialistic aspect on the part of the foreign nations in China. (Cf. American Foreign Policy, Latane).

Since these important happenings in China, Japan has emerged as a great nation and has at one time made a successful conquest of part of China, until she was stripped of all power recently by the United States.

Recent developments in China, however, cause Japan to be the center of concern.

In connection with this a corres-
pondent of *Time* magazine interviewed MacArthur and gives us some of the famous general’s views.

General MacArthur says that America’s frontiers are in Asia, and that we cannot abandon Asia to Communism any more than we can abandon Europe to Communism. He believes that in spite of what has happened in China we still have a chance there. We have the unique opportunity, he states, of making the Japanese people into a good society. They have an old adage here—as Japan goes, so goes Asia. “The history of the next 100 years, perhaps the next 1000 years, may be decided here in the East,” is a significant statement of MacArthur which was put under his picture on the cover of *Time* magazine.

_revelation_. . .

These important statements caused me to sit up and compare them with the words of the Sunday evening text from Revelation 20 about the binding of Satan for a 1000 years and the final unloosing of Satan to deceive the nations that are on the four quarters of the earth.

MacArthur believes there are two great principles, Christianity and Freedom or Democracy in the world. He believes that our way of life can be imposed upon the East. So he also envisages a sort of a 1000 years.

According to Revelation the nations which are on the four quarters of the earth are not moved by Satan for a 1000 years to think that they can overcome the camp of the saints. The camp of the saints is the Christian-civilized world represented by MacArthur in Japan. But then there is the point in Revelation that when the 1000 years are finished Satan will be loosed to deceived the nations to move them to battle.

Whether democracy or communism shall gain control of the minds of the Asians must not become a matter of prediction. But it ought to become a matter of consideration that both forces as they are working in Asia are means to prepare for the final movement of the East against Western culture. This can very well be the hooks which the Lord shall put into the jaws of Magog to bring them forth. Ezekiel 38:4.

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Donations and Gifts are very much appreciated. Mail yours to Thelma Jonker, 1210 Wealthy St., S. E.
Raining Fish

To be an eye-witness to any unusual phenomena is significant for the observer. Scripture is filled with many examples of miraculous events: the manna in the wilderness, the parting of the Red Sea, the draught of fishes, the stilling of the tempest, and many other spectacular events too numerous to mention.

Isn’t it true that it frequently takes the “unusual” to make us conscious of God’s omnipotence in the realm of nature? (Rev. Hofman’s personal experience of the earthquake in northwestern United States testifies to this fact).

In a recent article of a leading scientific journal there is a very interesting communication entitled “Do Fish Fall From The Sky?” In it a World Life biologist relates his unique experience. While partaking of his morning breakfast he was called outdoors to observe the fish raining from the sky. To his consternation fish varying from two to nine inches in length and representing some five different species lay scattered over a wide area. Imagine the perplexity and excitement of the people! There were fish lying on roofs of houses, fish being run over in the streets, fish dropping on porches and sidewalks. All of the species were fresh water types found in local waters, and some individuals who were struck by them claimed they were frozen. The fish proved to be strictly fresh and fit for human consumption. (No game-laws were enforced as to the size and limit of the “catch”!

The amazing thing was that there was no violent storm or tornado at the time. In fact the wind velocity did not exceed eight miles per hour and a rather heavy fog hung over the area. However, the state weather bureau had recorded several small tornadoes during the previous day in that vicinity. It was surmised that the fish were carried up into the higher altitudes and dropped the following day.

We cannot but be astounded at the divine power displayed in this phenomena—fish removed from their natural habitat, carried to the heights above, supported for some twenty four hours in this cold atmosphere, and deposited in the manner of rain over street and house-top in the same locality.

Nearly 2000 years ago Athanasius recorded a similar occurrence of falling fish in his work entitled “De Pluvuea Piscium”. Since
that time approximately eighty such events have been recorded. At Essen, Germany, the fish that rained from above were recorded to have all been frozen. The largest fish to have fallen was reported in India and weighed over six pounds. These previous reports of "fish-rains" have been described accompanying terrific storms as tornadoes or thunderstorms.

Of course, the naturalist finds satisfaction in explaining this by seeking a natural cause and resultant relationship. However, to us who believe in the Omnipotent God the "seemingly natural" is "essentially supernatural".
Truth vs. Error

Rev. J. Howerzyl — Oskaloosa, Iowa

One of the most widely attacked of all institutions today is that of denominationalism. This attack comes from two sides especially. On the one hand there are those who maintain that the church must be one and would sacrifice the very truths of the gospel to make it so. On the other hand are those who despise all denominational ties.

In order to understand what is meant by un-denominationalism it may be well to ask ourselves what we really mean by a denomination, for surely unless we understand this well we cannot justify its existence. By this term then we understand a group which all speak the same thing. Hence a group of churches which are bound together by the same standards or creeds and which are so in conscious organic connection with the church of the past. For always in order that a denomination may exist a common background—a creed—must unite them.

Now over against this, undenominationalism is independent, usually does not subscribe to a creed, nor does it stand consciously related to a church or churches of the past. And this movement is usually if not always associated with a contempt for and a disregard of creeds. Its most common form of manifestation is found in that well-known but fallacious slogan, “No creed but Christ”.

But we may well ask ourselves whether creeds are really necessary and whether churches should be bound together by those particular. Do we need the word of man to intervene between ourselves and the Word of God? Isn’t the Bible after all sufficient until Salvation and if it is why do we need creeds? Isn’t it true that creeds are the source of denominationalism, that they tend to split the church and thus are really evil?

Perhaps the best way to approach this question is to begin by asking quite frankly what is the real reason for the hatred of and refusal to submit to the creeds of the church. And then the answer is not that men refuse to submit to creeds because they are the word of man and because they come between them and the Word of God but because such an objector wants to rely upon and have liberty to promulgate his own private interpretation without the boundaries of the tried and proven faith of the collective body of God’s people of the past. For we must not forget that creeds, upon which denominations are built, are not simply the words of man but are the living expression of the faith of the
church as she experienced it, lived it, and died by it. Nor must we forget the promise of Christ to His Church that the Holy Spirit would lead them into all truth. That promise is denied or overlooked or ignored by those who would raise the slogan, "No creed but Christ", and "Back to the Bible", although we admit that this latter slogan can certainly be given a good meaning—we must always return to the Bible but not in opposition to but along the line of the creeds.

Nor does it cause us surprise then that this essential pride in one's own judgment over against that of the whole church usually results in the denial of the same points over and over again. Exactly those doctrines and creeds which are the hardest upon man's pride become ever and again the target of ranting and reviling. Thus we see also the result which always accompanies the phenomenon of undenominationalism—that such churches are almost without exception arminian in their preaching—that they deny election and especially reprobation—for nothing is more difficult for man's pride than to acknowledge that even in his rebellion he was simply the servant of God—and usually they deny the truth of the covenant—the fact that God establishes his covenant in the line of succeeding generations.

Overagainst this we must maintain always the importance of creeds. Not, of course, as dead statements of the past, written perhaps in the back of our Psalters, to be curiously read before the service to pass the time away, but remaining otherwise a mystery to us, but as living statements of that faith which we also possess—which we have received as our heritage from the church of the past—we cherish them, study, them, know them, and love them.

Not that we would imagine them to be infallible—we know better.

And we know also that as the living church of Christ we must and will continue to be led into all the truth and that thus also our creeds will have to grow and develop. Therefore also we turn with our creeds back to Scripture, again and again, in order that we may test them, develop them, check them and learn to love them more and more. In the measure we do this we shall continue to be a strong and active and living church secure in the truth, and faithful to it.

Perhaps another time we can turn our thoughts to the question regarding which denomination or denominations have a right of existence.

P.S. I am deliberately omitting the discussion on the Youth. For Christ in the hope that more of our young people will send us their opinions on this movement.—J.H.
While attempting to write this bit of news concerning the Talitha Society of Fuller Ave. Church, I have before me a picture just like the one you see above. Many pleasant memories of the past society year are coming back to me as I glance over all the familiar faces and somehow I feel inclined to first mention something about the one and only man you see on the picture. Do you know that Rev. Hanko is the first male member Talitha Society has ever had? In previous years our Bible discussions were lead by our president who was always a lady but last year we decided to add to our rank of officers a Bible Discussion Leader. We all appreciate his leadership and are grateful to our Heavenly Father for the many blessed and truly worthwhile discussions of the Holy Word of God which we have had this past year.

For after recess programs we have had quite a variety. We discussed the outlines entitled "The Glory of God" from the aspect of home, school, politics, etc. Rev. Ophoff was present with us to help us with the discussion of Politics. Also we had special vocal and musical numbers as well as debates and round table discussions by the various members. Rev. Hoeksema conducted a Question Hour at one of our meetings which proved to be very interesting and worthwhile.

This year Talitha is sponsoring two projects to raise funds for the coming Convention. One of these projects is a rummage sale which is being planned for some time this summer. With the second project we are already busy. Have any of you been approached by us as pressing book sellers? Are you interested in Calvin's Commentaries; Let Youth Praise Him; or, Root Out Of Dry Ground, etc., just contact any Talitha Society mem-
ber and help our cause along.

Last but not least we had our traditional Mothers and Daughters Banquet at which time we celebrated with our Mothers the end of another blessed society year. Now we are all looking forward to the coming convention and hope to see you all in Pella and Oskaloosa.

Fran Dykstra.

Esther Society — Fuller Ave. Protestant Reformed Church

Here is the Esther Society of the First Protestant Reformed Church of Grand Rapids, Michigan. Our society is the Junior Girl’s Society. We have 19 members besides our president and vice-president.

This year we had a wonderful year. We followed the Outlines in the Beacon Lights. We have had some very good discussions.

We had a few sales to help us financially.

Our meetings are held on Tuesday at 8:00 and we try to follow the same routine. Bible discussion, business, dues, recess and after-recess program.

We also attended a few combined meetings with all the young people’s societies of our church.

We enjoyed the mass meeting at the Holland Church.

Hope to see you at the Convention.

Arlene Westra.

8th Annual
Y. P. Convention

August 23-25
Pella-Oskaloosa
Beyond The Atom is an appraisal of our Christian faith in this age of atomic science. It is written by Dr. John De Vries, professor of chemistry at Calvin College.

In the author's preface he states, "This book is designed to show that the only source of power lies in God. It is addressed primarily to orthodox Christians to strengthen their faith... The non-Christian may see design in the universe but he will never find there the loving Father who gave His Son for our redemption. But if we have learned to know God aright by His Word we can obtain a clearer picture of His greatness from a study of the world which He created."

The author does not refute or ridicule the findings of scientific study and the scientific data which we now have, nor does he condone the theories and hypotheses of the non-Christian scientists who seek to explain all things without God. He warns Christians not to hang their head in shame when accused of being intolerant and prejudiced, and shows that the Christian approach towards the findings of science is a logical one based on faith in the God who created heaven and earth. Throughout the book he shows how illogical, prejudiced and blind is the approach of the scientist who reasons without God. He brings out the need that more of us as Christians should study the problems of science and should know the errors presented by the non-Christian scientists so that we may testify of our faith and exert the influence that we should in the world about us.

This book is written so that the laymen who has no formal training in science can read and understand it. There are parts of it that deal with technicalities of such a nature as to be puzzling to the average reader even though written in the simplest terms unless he has had at least some education in the basic facts of chemistry and physics. However some of the chapters are
thrilling revelation of the greatness of an Almighty God to the reader who has never dreamed that the things of this universe are so incomprehensible to our finite minds.

I feel that this book is to be recommended not only to the intellectual readers of Beacon Lights; but any one who is willing to put forth some effort of concentration as he reads this book will enjoy it and profit from it.

Comments on “Coast to Coast”

MR. GEO. TEN ELSHOF
Grand Rapids, Mich.

Recently “Concordia” and other of our church papers have either commented upon or given excerpts from the book entitled “Van Kust Tot Kust”. It is to be hoped that this very interesting book may be read by all of our people who are able to do so. It is really fun to read—sometimes even funny; sad in spots, highly descriptive and informative. You will learn many things about America which you probably never knew or at best have forgotten since you laid your school history books aside. The author who writes under the pen name of Rudolph Van Reest is not satisfied to touch upon an incident here and there but rather, goes back to its origin and the circumstances surrounding the event he describes.

As an example, he not only visits a negro church in California, but on the following Wednesday night accepts the invitation of the Negro minister to visit at his home. From him he obtains the history of the American negro—slaveships, Abraham Lincoln—the civil war, right up to the present race struggle as we see it today.

When you lay this book down you will exclaim, “Why that fellow has been everywhere and has seen everything in America!” Name any phase of our life, with one exception that occurs to me at least, and you will find that he has either mentioned it or, as is more probable, has explored and delved into it. Political, economic, educational, theological, Hollywood, nudist’s camps, American Indians and that also in detail, transportation systems, culture, etc., etc.

Would you like to know what a Hollander thinks of “democracy” compared to their rule by a queen? You will find it there. Would you like to know what they think of our school system? He will tell you in plain words. How about Indonesia and the “slave labor” there. Let
him tell you how he answered a Chicago newspaperman about that. It's a story I've found worth repeating to others.

And, through it all he tells the story of our churches. no, not only the churches of America, that too, but of the Protestant Reformed Churches. You may travel with him and in your mind say, well, now he's coming to such and such a portion of Iowa. Let's see. Rev. ********** is there. Wonder what he'll say about him. A few more pages will give you the answer.

And finally, you have completed the circuit. You have seen him take his leave at Newport News and have read his touching eulogy when he sights the land of his nativity. And, after that long descriptive trip you can leisurely sit back and say that you have enjoyed yourself.

However, there are some things with which I am not entirely in agreement and I do not think we can always agree when he repeatedly tosses in the remark, "But, that is America!" Understand me well, I do not say that he deliberately misinforms his countrymen. That would be doing him an insulting injustice. But, I believe that he saw America through Dutch eyes and with all that that implies. Allow me, at the risk of wearying you with many words, to give some examples.

1. He describes the Mormons, their origin, etc., and when he tells of the death of their leader, he says that he was lynched in typical American fashion. It is not a typical American fashion to lynch folk with whom we disagree. It is very unusual and I believe that the number of people who have thus met their death is proportionately very small and is restricted to a few southern states. Hollanders, if you read that statement of his, don't believe it. Rest assured that you may come here and your chances of being hauled out of jail and hanged to a tree are practically nil. To more clearly understand that this is not typically American I have secured the figures on lynchings in continental U. S. for the years from 1882 to 1947 which is the latest year available at this time. Let me quote for the years from 1939. We find the following numbers and they include all races and colors: 1939—3; 1940—5; 1941—4; 1942—6; 1943—3; 1944—2; 1945—1; 1946—6; 1947—1. Our present population is 131,669, 275. You may figure the percentage for yourself. But, does it look like a typical American custom?

2. In his criticism of our school system he finds that our children play so much, do not have homework—even find time to clerk in stores—all of which does not lend itself to learning the names of the rivers of India! And yet, I find that practically all the coun-
tries of the world send students to study in our universities and not primarily to learn the American game of football!

3. He drove past a nudist camp in California. He tells about the National Sunbathers Ass’n. He says that these camps are quite common in America. One of our people to whom I related this said, “Oh, oh, those Dutchmen over there will think that half the people in America run around naked, and the other half are Protestant Reformed.”

4. Somewhere he visited a hospital. He says that there are no restrictions. You may walk anywhere in the building even though the patient is being cared for in his personal needs by a nurse. My knowledge of hospitals is limited to perhaps a half dozen Michigan cities but I am sure that he can’t do it here. I dare say that almost all of you have at one time or another been courteously asked to leave your friend—visiting hours are over.

5. I cannot understand the strong patriotism which besets him. His eulogy of Fatherland, which some derisively might call a “reclaimed swamp” is pathetic. It is my contention that a Christian is not nationalistic. Whether he be Dutch or American is incidental. True, it affects his speech and habits and customs but essentially he is a New Jerusalem citizen. I cannot under-

stand their keen interest in politics and national issues. He bemoans the fact that we have no Christian newspaper, no Christian party. No, we don’t. Neither do we have Christian buses. We do not have a Christian party—we are one. We also have a platform—a set of principles if you will and a Christian King. And our King does not flee before invaders neither do we ever wonder whether He will be victor for He is. You see, Mr. Van Reest, that we are preparing while traveling through America to go home to Father. My address is a tourist camp and those cars which you think are our idols are simply convenient means which Father has given us to convey our bodies because the distance would weary us.

6. He leaves the impression that a maiden here can become a housewife simply by learning to operate a can opener. Now I know that that is more or less a standard American joke and I do not take offense. But Mr. Van Reest would be much surprised I suppose to find that not only daily newspapers but also scores of magazines devote space to recipes and exchange of recipies. C.P.H. Circles have for years issued a cook book composed of favorite recipies by its members. Christian schools have also adopted this plan. I dare say that the majority of American kitchens also contain neat little recipe boxes wherein are arranged in card-index

—23—
system the favorite recipes of the housewife. My gastronomic needs are well provided for by an American housewife. That that is not always true in your country I can very easily prove by personal contact with immigrants to Canada but that can wait for another time. Remember, I take no offense but again, that is not factual. Is it perhaps untrue that our American troops were the best fed of any during the late war?

7. I find the greatest fault with the author when he repeatedly singles out exceptional and rare instances and adds, "But, that is America!" Were we to do the same with your country we could paint a very strange picture indeed. And of course we would not fail to mention the strange ways of Staphorst and glibly add, "But, that is Netherlands!"

Let me close by quoting a stanza of the poem "America For Me" by Henry Van Dyke:

"I know that Europe’s wonderful, yet something seems to lack: The Past is too much with her, and the people looking back. But the glory of the Present is to make the Future free,— We love our land for what she is and what she is to be."

But, I repeat, it is a highly interesting book. A few of the errors are more amusing than harmful.

We do not, for instances, use the expression "Jesus safes". Undoubtedly he meant "Jesus saves". The initials C.I.O. are the abbreviation of "Congress of Industrial Organization". But, read the book if at all possible. It will be time which will be well spent.

* * *

ATTENTION!

MICHIGAN CONVENTIONERS!

If you are interested in attending the Convention, make reservations for transportation (busses, $16.00 round trip), lodging and banquet with:

Fanny Veldkamp
852 Dunham St., S. E.
Grand Rapids, Mich.
(telephone 5-9825)

DEADLINE FOR MAKING RESERVA-
TIONS IS JUNE 15!

All those desiring bus transportation must accompany reservation with down payment of $8.00, with balance to be paid by August 1.

Notice! — It is necessary for those of you taking your own cars to make reservations with Fanny for lodging and banquet tickets.
Dear Schuiler:

Is a career, rather than matrimony, ever a woman’s calling? If not, what can she do about it? May a Christian young woman pray for a husband?

This is really a threefold question, although the second question almost seems to imply that a negative reply is expected to the first question.

Let me begin with the general observation that it is the natural and the usual course of life that girls marry when they (as Scripture puts it) “pass the flower of their age.” It is natural to marry because God has laid both in man and woman the desire, the urge for married life. And He has willed that a man shall leave his father and mother and cleave unto his wife. And the same is true of a virgin. Hence, it is also a universal rule that young people marry. And God has instituted marriage for various reasons. (see e.g. the marriage form in the Psalter or Psalter Hymnal).

Personally I think that if it were left entirely up to the young people there would be very few bachelors and spinsters. However, there are a good many things that enter into the picture. One must be physically well. One must find his (her) proper mate. And there are a good many circumstances which enter into the picture and which bring about the situation that a person remains single all his (her) life. Many things are beyond our control and we don’t always get things the way we like them. But also then we must see the providential hand of God in our life.

That brings me for the present to the conclusion that a girl often remains unmarried simply because she can not find her proper mate. You can also say it this way: “The Lord does not give her a husband.” And if the Lord doesn’t, we have to be satisfied with single life. That in the first place.

It certainly is not and can not be the calling of a girl to seek marriage at any price and at any cost. Can one be too particular? Yes, that is possible. But a good many girls in our day are not particular enough. Don’t ever marry a man just because he is a man and happens to come along and proposes to you. Also with a view to marriage we are bound to the principles of the Word of God. Which means among other things:

1. We must be convinced when we marry a particular party that
it is a God-willed and God-directed marriage.

2. We must be able to love our partner. A marriage contrary to the expressed will of God, contrary to the principles of Scripture, not rooted in love, is bound to fail. It is much better to remain unmarried than to be unhappily married. All the more so because we believe on the basis of Scripture that marriage is a covenant relationship of man and wife which lasts for life. No, don't ever marry the wrong man. It can not be the will of God, e.g. that you marry an unbeliever. That's contrary to Scripture. If you can not get any other man, God simply doesn't want you to marry.

"Is a career, rather than matrimony, ever a woman's calling?" Yes. I think that is very well possible. There may be exceptional cases when one has the gift of continence. There may be circumstances entirely beyond our control which clearly shows that the Lord leads us providentially in such a way that we remain unmarried. And it may be that we have a special task, vocation, which takes so much of our time and is so primary in our life that we simply don't get married. Of course, for some it will be rather easy to be single, others will find it hard because they have a desire for married life, motherhood and family life. But the Lord always gives what is needed in all circumstances of life if we but live by faith and near to God.

And don't think for a moment that single life is necessarily an empty life without joy and without purpose, or that it is sin to remain single. Read I Corinthians 7 and you'll find out differently. We read e.g. in verse 28: "But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." And again we read in verse 32: "But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord." And, finally, in vs. 34: "There is a difference also between a wife and a virgin, the unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband."

—That shows us how full and blessed our life can be while we are single. (Of course, this will not be the case if we fret and murmur about it that we are not married).

And there are a good many careers for women which mean a full-sized, worthwhile vocation and a full, busy life. Hence, to ask the question once again: "Is a career, rather than matrimony, ever a woman's calling?" Yes, if the possi-
bility is not there to marry in the Lord and (or) if a woman can not find the man for whom she cares enough to marry him. That also, by implication, answers the second question. A girl should never throw herself at a man just for the mere purpose of obtaining a man. She should walk as a christian girl, act her age, be natural, be herself, contain herself. For the rest we must also leave this very important matter in our life up to God.

“May a christian young woman pray for a husband?” She may not only pray for a husband, she should by all means. (I am afraid it isn't done enough by many. If it were done more they wouldn't take marriage so lightly). And that always in subjection to God's will. If thus we obtain a husband we receive him from the Lord. If the Lord does not grant our request we know that it is not His will, and then we certainly should seek the career for which we are equipped. And that often means for a woman: doing domestic duties, dealing with God's covenant children, performing works of mercy. Or it also may mean any other legitimate work, vocation or task by which we can provide for our daily bread and besides be actively engaged in various kinds of Kingdom work.

Which brings me to the conclusion: If you are married in the Lord, no matter how great the sorrows in your married life, you are spiritually rich in Him and in one another's love. And if you are single because the Lord thus leads your life providentially, no matter how humble your station in life, you are rich in Christ and in the consciousness that you belong to the family of God and that the children of God's people are your children because of the unity of faith in Christ. And then, too, you will gladly serve the Lord in single life. do what your hands find to do and be happy in Him who is your Strength and Guide even unto death. SCHUOLER.

PREACH THE GOSPEL

A young minister in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old and wise minister, saying:

"Father, I am hampered in my ministry in the pulpit I am now serving. If I cite any thing from geology, there is Prof. A.... teacher of this science right in front of me. If I use an illustration from Roman mythology, there is Prof. B.... ready to trip me up for a little inaccuracy. If I instance something in English literature that pleases me, I am cowered by the presence of the learned man that teaches that branch. What shall I do?"

The sagacious old man replied: "Do not be discouraged, preach the Gospel. They probably know very little of that."

—Bible Broadcaster.
Michigan Mass Meeting

On the beautiful, mild evening of May 3, groups of young people were traveling by car to our Protestant Reformed Church in Holland. Something was going on in this little church—something these young people were interested in! No, they weren't going for "fun", but they were going for the purpose of spiritual edification and Christian fellowship, and they were not disappointed. Every person there took an active part in the singing of the precious psalms and in the responsive Bible reading. The worthwhile discussion on the well-known story of the healing of the blind man, who was told by Jesus to go wash the clay from his eyes in the Pool of Siloam, did not lag but was ably conducted by Rev. Gerald Vanden Berg.

While we were feeding on spiritual food, our physical needs were not being forgotten. The good women of our Holland church served us a delicious lunch. After the short recess of eating, chatting with friends—old and new—we resumed our meeting. Four trumpeters from the David Society raised the roof and then our guest speaker, Rev. J. Blanke spoer, gave an interesting talk on the timely topic, "Sowing Seeds", approaching it from the aspect of "reaping as we sow".

He began by saying that we see sowing in every direction—farms, garden plots, etc. But we young people also sow, as youth is the Springtime of life and therefore the time of sowing. We are always sowing whether we are conscious of it or not. In our sowing we should be preparing to take our proper place as active members in the Church of Jesus Christ, in choosing a vocation, and in seeking a life's partner.

Man sows with a view to the harvest, and he sows as he reaps. Why? Because "God is not mocked". That we shall reap as we sow is a law of God and when God tells us something we may not throw it to the wind and disregard it, but we must serve God, and doing this we shall be blessed. Trample under foot the law of God and we shall be cursed. The wicked will reap sorrow, misery, death, and an eternity in hell because they do not serve God.

Rev. Blanke spoer went on to say that it is difficult for young people to sow seed in the fear of the Lord because it is a life of self-denial, self-surrender, of forsaking the world, and crucifying the flesh. However, we should not on this ac-
count become weary, fainthearted and discouraged. Our reward is certain. The promise of God is sure. If we sow in His fear we shall reap joy, peace, and life everlasting.

After the speech we listened attentively to a lively panel discussion on a speech by six young men, with Rev. Blankespoor acting as moderator.

Although most of our societies will not meet during the summer months, and we all go our various ways, may we ever keep before us our calling to sow seeds in the fear of the Lord.

Reporter: Tillie Nobel.

* * * * *

South Holland - Oaklawn Hold Mass Meeting

Last Friday evening South Holland and Oak Lawn celebrated their joint mass meeting. The meeting started with fifteen minutes of Psalter singing after which Rev. Schipper opened the meeting with prayer. The first number on the program was an instrumental quartet composed of Gise Van Baren, accordionist; Gertrude Van Baren, organist; Eileen Van Baren, pianist; Sylvia Van Baren, clarinet. After the quartet an essay was given by Dorothy Zandstra on "Sowing Seeds in the Y. P. S." Following the essay there was a debate on "Resolved that Radio is more effective for Seed Sowing than the printed page". South Holland defended the negative with their team of Gise Van Baren and Albert Baker: Oak Lawn defended the affirmative with their team, John and Everett Buiter. South Holland took the decision.

A Psalter number was sung during which a collection was taken.
for Beacon Lights. Refreshments were served after which there was a song by a trio from Oak Lawn, composed of Henry, Clarice and Janet Ipema. Rev. Schipper then favored us with a speech on Gal. 6:7-8. Following Rev. Schippers speech there was an essay on "The High Cost of Seed Sowing" by Henry Ipema of Oak Lawn. This was followed with prayer by Rev. Schipper and then ice cream and cake were served.

We enjoy these mass meetings and believe they are very edifying. The thought expounded at this meeting was that of Seed Sowing and what is more appropriate, now or ever? As we sow so shall we reap. Not only now, in the days of our youth, but also when we reach the age in which the body becomes feeble and the days of our life will soon be over.

May God grant that we as young people of the Church of Christ shall have many more of these mass meetings.

Reporter, Louis Regnerus.

CONVENTION NEWS
8th Annual Y. P.'s Convention
August 23, 24, 25
OSKALOOSA & PELLA, IOWA

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Theme: "Redeeming the Time"

Inspirational Mass Meeting—Tuesday Evening

* * * *

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

* * * *

For information regarding lodging and reservations, contact the Convention secretary:

Miss Emily Langstraat
Rural Route No. 6
Oskaloosa, Iowa.

* * * *

Since Michigan young people are going in a body, they are asked to make reservations for transportation, lodging, and banquet with:

Miss Fanny Veldkamp
852 Dunham St., S. E.
Grand Rapids, Mich.
God has given His people a source of great comfort in the contemplation of the Father-child relationship that exists between Him and His people.

This eternal relationship between God and His people is often enriched, clarified, and sweetened to the experience of the child of God by the picture which presents itself in the every-day relationships and experiences between father (or mother) and child. The imperfect earthly relationship is a picture of the perfect heavenly and spiritual relationship.

Oh! to be more like little children in our faith and trust-relationship to God.

“As a father pitieth his children so the Lord pitieth them that fear Him”. This text looks at the relationship from the viewpoint of the parent’s love for his child. We desire first, however, to look at the relationship from the viewpoint of the child’s implicit faith and trust in its father.

A proper, obedient child has no doubts or fears in regard to his father’s love. It never enters his mind to question whether his father will care for him or whether his father will seek to further his best interests. He simply takes it for granted that when father says he loves him that this is true and he also in turn loves his father because father loves him.

How does our attitude to our heavenly Father coincide with this? Are we so completely confident that He will take care of us and will seek our best interests to His praise and glory?

If father is angry with his child and must punish him, it almost breaks the child’s heart: not so much for the fear or effect of the punishment but because father is visibly grieved by his wrong-doing and because he does so like to experience father’s favor and smile instead of his awful frown. He feels secure in the father’s love but insecure and weak in the face of this attitude of disfavor and disapproval.

True sorrow for sin is also marked by this child-like attitude of grief over having merited the Father’s displeasure and the absence of His favor and grace.

A little child implicitly believes that his father is immensely strong and capable of doing anything: that he is very wise and can solve any problem or correct any diffi-
cully: that he can heal any hurt and dispel any fear. That is the reason the child flies to his father when difficulties or troubles come, in order to receive protection, help and refuge. The child knows himself to be weak, small, and insignificant and he, therefore, feels very comfortable and secure in the presence of his father. When with other children he boasts of the greatness and strength of his father and he gets reflective satisfaction out of glorying in and boasting of his father. He wants others to know and see and believe with him that there is no one like his father.

The child does not question his father's ability to fulfil his promises but thinks there is no limit to his father's resources. When his father promises there is not the shadow of a doubt in his mind that he will not keep his promise but believes that his father is not only fully able but also abundantly willing to go to any length to fulfil the promise he has made to him.

Many other aspects of the proper child's attitude might be advanced for your contemplation and application with a view to the proper spiritual attitude of the obedient child of God to His Father but we wish to mention that a child is also often disobedient, headstrong and rebellious and that this aspect of life is also for our instruction and comfort, for, in circumstances such as these the father does not begin to hate and cast out his child, but in love chastises, corrects, and admonishes. The father is grieved with the misbehaviour of his child but dealing in love he is ready to forgive and take to his bosom his erring child when he repents and turns from his disobedient ways. Our Father in heaven in perfect love for His children, deals with us in mercy far greater than any earthly Father and chastises in a love infinitely above any earthly love. He forgives all our iniquities and is abundantly willing and able to save. His children are truly the "apple of His eye". He is not unfaithful because we are. An earthly father often punishes his child in his wrath, but our Father in heaven always chastises and corrects His children in love to teach them His ways.

God grant us simple child-like faith and trust in Him our Father. Believe Him. Trust Him. Confess Him. Love to be near Him. Boast of His power and wisdom and wonderful works. Obey Him in order that you may abide in His favor by grace through faith.
8th Annual
Y. P. Convention

August 23-25
Pella-Oskaloosa