

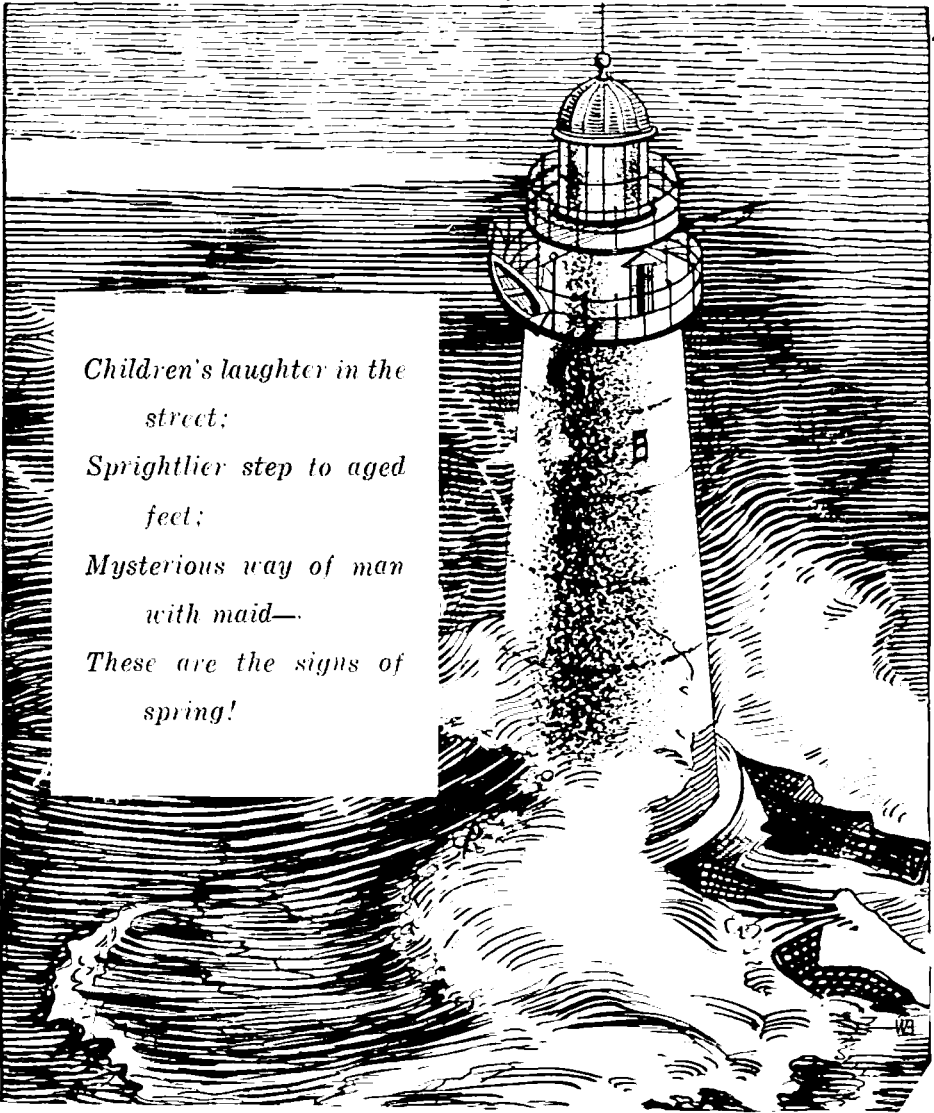
# BEACON LIGHTS

*For Protestant Reformed Youth*

VOLUME VI

MAY — 1946

NUMBER 8



*Children's laughter in the  
street;  
Sprightlier step to aged  
feet;  
Mysterious way of man  
with maid—  
These are the signs of  
spring!*

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## That Higher Rock

When by God's grace our sin we see,  
Our hopelessness and misery,  
And when we see His judgments just,  
And cannot meet it still we must—  
'Tis then our souls within us cry,  
Lord, lead to Rock higher than I!

When temptations and trials arise  
And darkness seems to cover skies,  
Hope and faith seems to disappear,  
Let us pray to God for He will hear,  
And turn our thoughts to things on high—  
Lord, lead to Rock higher than I!

For by God's Word we learn to know  
Not to trust in man or things below,  
But alone in God—King and Creator,  
He rules alone, there is none greater  
He is the one to whom we cry,  
Lord, lead to Rock higher than I!

By Henry Windemuller, Holland, Mich.

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# Beacon Lights

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## Ascension Day or Memorial Day, Which?

REV. S. CAMMENGA — Grand Rapids, Michigan

Each year, forty days after the celebration of Easter, the church celebrates Ascension Day commemorating the event of Jesus' departure from this earth to His abode in heaven.

As nation, each year, on May 30 we celebrate Memorial Day to remember the soldiers who have given their lives in battles of the past.

This year, it so happens, that both these days fall on the last Thursday of May. This brings about the question what to do about this conflict of dates? Shall we give in to the world, and celebrate her day with her? Shall we celebrate both events at the same time? Or, shall we entirely drop Memorial Day and celebrate the event of the ascension only?

To answer the above questions correctly, we do well to determine the actual value of these days for us as Christians.

What actually took place on Ascension Day was that Christ, in His human nature, ascended to heaven. Now that is an event of tremendous significance! The same humiliated Jesus, Who took the

guilt of our sins upon Himself, Who was obedient to the very bitter death of hell, THAT very Jesus was taken up to heaven, the abode of God. His task on earth had been accomplished; salvation had been realized for His people. He ascended as head of those whom the Father had given Him out of the world. By His ascension, He gave us the right to enter with Him into God's tabernacle to taste His fellowship, love and grace. The Heidelberg Catechism informs us, upon Scriptural basis, that the ascension of Christ is of three-fold advantage to us: 1. We now have an advocate in the presence of the Father. 2. Our flesh (glorified, of course, since also Christ's flesh and blood cannot enter the kingdom) is in heaven, and He, as our Head, will also take us up with Himself. 3. He sends us His Spirit as an earnest, by whose power, we seek the things above.

On Memorial Day, the world pays tribute to its own, momentarily paying an outward tribute to God. Understand well, the Christian also remembers the sacrifice his fellows have made in earthly conflicts, yet

in his memorials he takes a far different approach than the world.

We are now ready to answer the previously stated questions. Regarding the question if or not we should give in to the world and celebrate with her, we answer, that is impossible. First of all, even when these days do *not* fall on the same date, the Christian's celebration of Memorial Day is distinct. Secondly, God forbid, that we should willingly neglect the day the church celebrates the ascension of her Lord, merely because the world has its Memorial Day.

In respect to the question regarding the celebration of both events at the same time, we maintain that that surely is also impossible. The one event is heavenly, the other earthly in character. The one is spiritual, the other natural. The one is a day belonging exclusively to the church, the other belongs to the State.

Shall we then entirely *drop* Memorial Day this year, and celebrate the blessed ascension of Christ only? I'm sorry I cannot answer this by saying: "We *shall!*" Let us begin by answering, "We *sho:ld!*" The truth of the matter is, the church does generally not intend to celebrate the ascension on its proper day this year. Classis East of our churches has advised the consistories to have the Ascension Day service on the Sunday evening after May 30. At the time I also voted in favor of such a

service. Yet, I wonder, is it proper? Is it consistent?

*Ideally*, the church should be determined to drop Memorial Day this year, and celebrate *her* Ascension Day. Doing this she might be accused of being unpatriotic. But, were our government consistently Christian, she would set Memorial Day a week ahead, or backward (doesn't she do this with Thanksgiving Day to cater to the merchants?) and keep Ascension Day in its proper place.

If then, *ideally* the church should celebrate Ascension Day on May 30 this year, *why doesn't she do it?* The answer is: She is unspiritual! The reason why the world leaves us alone, and even flatters us with our religion is, without a doubt, due to our lack of being consistent with our religion. In the measure that we are spiritual, in that measure the world will hate us, and disown us, and in that measure, too, we will experience what the next Lord's Day following the XVIIIth where mention of the ascension is made, means when it says, "In all my sorrows and *persecutions*, I . . . look for the same person . . . to come as judge from heaven."

Our weakness can, yes, **MUST** be remedied. Let us not merely admit the weakness, and coldly pass on, but let us prayerfully with undivided effort together the more seek *those things which are above where Christ is!*



# EDITORIAL

## Air Minded and/or Heir Minded

By GEO. TEN ELSHOF — Grand Rapids, Mich.

It would be superfluous to state that we are a generation which finds itself in the midst of an air age. And, for many many years prior to the first balloon ascension and the first successful flight of an heavier than air machine, man has cast envious eyes at those creatures which God has provided with wings and given the power to soar above the earth. And each bird has his own peculiar powers and aptitudes—the powerful eagle and the soaring swallow and the orderly formation of the geese as they wing their way southward when they know that winter is nigh. And man, dissatisfied creature that he is, has sought out many cunning inventions and behold, today he soars even as a bird, probing the regions above the earth, climbing ever and ever higher, so that even flights to other planets are not considered to be beyond the realms of impossibility!

Many wonderful things have been promised for the future—air-planes to be as common as the family automobile, prices scaled down by mass production, safety factors increased and improved,

and many other not inconceivable predictions. For that matter, one may today go to at least two department stores in our city and purchase a plane as readily as one selects a new suit of clothing. And we find ourselves living in that age, an age of speed and an age of many cunning inventions. It is an age which abounds with time-saving devices yet, paradoxically, we are busier than ever. No longer does it seem that we can find the time to read or meditate. The current cry is "cut it short", and that applies to sermons and articles of spiritual interest as well as other things. Both writers and speakers are asked to condense, and publications which enjoy the most popularity are those filled with "shorts" "itemettes" and "short short stories." Even our telephone company may upon occasion ask us to limit our calls to five minutes, please! Hurry, hurry, hurry and if you hurry enough you may be able to squeeze out a few hours for a bowling game for "relaxation" and "recreation" (what a prostitute has been made of that last word—"recreation")!

And from parson to pew-sitter we are affected and believe that we may find a renewal of strength from the silly means which the world provides for her own in order that they may find an opium-sleep and surcease from our daily cares. Just who do we think we're fooling besides ourselves? Are we who live in a busy air-minded age so stupid that we expect to relax and become refreshed by spending even our leisure hours with the world? Isn't it enough that we are obliged to work next to them all day without spending our leisure hours there too? And do we imagine that we can become heir-minded in *that* way? Or do we suppose that we can very properly criticize the ways of the world, be it from pulpit or pen, when we ourselves plunge headlong after them and delight ourselves in their mischievous ways? Does it never occur to anyone that it is possible to refresh ourselves by a host of other means which will not militate against our confession?

And, as was said, we find ourselves in an air-minded age—an age which saves yet enslaves us to time. The world is hurrying to hell and we must be on our guard lest we hurry along with them and laugh as we go!

And the number who are heir-minded in an air-minded age, is relatively small. Just a few weeks ago we could celebrate the glorious fact of our Lord's resurrection and

the world also apparently joined with us in what they called "Easter". And, it was as usual also a profitable day for the clothing merchants, the florists and to a greater or lesser extent to poultrymen, rabbit raisers and others.

That tomb is empty. Yes, He is risen. His disciples did not steal that body. It is vain for you, O ye women, to come on that morning so early to anoint that body. No, He is not here! Does He then walk in our streets? Has He returned to us to dwell and make His abode? Can we, as Thomas, doubt and demand that we be permitted to physically thrust our hand into His side or put our finger into the print of the nails? That is as impossible as Mary's request to Him, whom she supposed to be the gardener, to show her the place to which he might have transferred His body.

No! No! No! We must become air-minded! For to be heir-minded we must be air-minded! He is not here. He is risen! And He walks no more among us neither in that physical body which issued forth from His mother Mary nor yet in that glorified body which He received from His Father. And yet, He does walk among us, for He, by the Spirit, forever tabernacles in our hearts. Blessed are we, Thomas, for we have not seen as thou hast seen and yet we believe.

And there were no screaming headlines which proclaimed *that*

ascension. No photographs were taken, no radio networks to proclaim it from one end of the world to the other. It was a small band which witnessed it and the fact of it has been well nigh forgotten even by the nominal church world. For in an air-minded age we so woefully forget to be heir-minded. Is it, oh shame, because the world does not celebrate that ascension and commercialize it, that the church of God forgets, almost, that glorious event?

Not much to commercialize is there? No comparable figure adapts itself to this event. No "Easter bunnies", "Easter lillies", or "innocent babe-in-manger" caricatures can describe it and the world is at a loss. No scientific analysis can discern how one can successfully defy the law of gravitation and effortlessly ascend into and beyond the clouds. All that the natural man can do is wag his head incred-

ulously and wag his tongue in disbelief. And that ascension does not interest an air-minded generation because they are not heir-minded!

And so, not only has He been raised by the Father from the grave, but also is He risen and seated at the Father's right hand; gone to prepare a place for us. For we are the heirs of salvation. And, being heir-minded, we shall also be air-minded for from thence we expect Him. Not gazing heavenward in dismay, but rather, because we believe that this same Jesus which is taken up from us into heaven shall so come in like manner as they have seen him depart. And graciously He has sent us the Comforter which testifies with our spirit that we are His children—His heirs.

Air-minded? Yes. And therefore also heir-minded!

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## Young Peoples Convention. . . .

: : AUGUST 21 - 22 : :

Hudsonville, Michigan

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## EARLY CHURCH HISTORY

### The Apologists (3)

By REV. J. A. HEYS — Grand Rapids, Mich.

**JUSTIN MARTYR.** — One of the first of the Apologists worth considering was Justin Martyr. It would be more proper to call him, "Justin, The Martyr". His last name was not Martyr. The word "martyr" was added to his name because he died as a martyr.

Justin was born between the years 114 and 165 A.D. Some historians give the former date while others favor the latter. He was born in Schechem, a city in Samaria and called himself a Samaritan. Here too, historians cannot agree, and some claim that both his father and grandfather were either Roman or Greek.

He was born in heathendom and brought up in all the heathen customs of that day. As a young man he became interested in philosophy and studied it diligently. However the heathen philosophies of that day did not satisfy him, as is plain from the fact that he accepted successively Stoicism, Aristotelianism, Pythagoreanism and Platonism. His rejection of the one and seeking of the other was due to the fact that they did not satisfy him. They did not answer all the questions that rose in his mind. Not until he was converted and

embraced the Christian faith did he find the truth, and then he devoted his life to teaching what he called, "The True Philosophy", namely, the Christian faith. Of it he states that the Hebrew prophets were, "men more ancient than all those who are esteemed philosophers. They glorified the Creator, the God and Father of all things, and proclaimed His Son the Christ." He also stated of the Christian faith, "I found this philosophy alone to be safe and profitable". Even after his conversion, he still considered himself to be a philosopher.

There are those who maintain that Justin was not really converted and that he simply had a historical and not a saving faith. It is claimed that he remained a heathen philosopher whose philosophy was influenced by the Christian faith. There are indeed many things about him which would cause one to question his conversion and faith. It is not an easy thing to determine whether he should be considered to be a Christian convert or not. Consider only the fact that he rarely spoke of the forgiveness of sins, and when he does, he gives it a very subordinate place. On the other hand he places

much emphasis upon the fact that Christianity was the oldest, truest and most divine of all philosophies. He did not condemn all the heathen philosophies as godless and anti-christian. He simply raised the Christian faith above them all as the safest and most profitable.

From his writings it is plain that he never let go entirely of his philosophical ideas. He surely did not accept or understand all the truth of Scripture as they were known in his day. Yet at the same time it cannot be denied that his teachings show a development of doctrine. From him we learn one of the clearest conceptions of the doctrine of the Trinity that was taught up till that time. He maintained the generation of the Son by the Father and that the Father and Son were two distinct persons though they dwelt in one divine essence. He likewise taught that Father, Son and Spirit must be the object of our worship.

Justin also believed in the incarnation, that is, the coming of the Son of God into our flesh. He proved from the Old Testament Scriptures that Christ is the Son of God. In defense of Christianity that it is the "True Philosophy" he maintained that the philosopher Plato learned many things from Moses. However, in this connection, it may also be stated that he considered Plato and all the heathen philosophers to be Christians in as far as they obeyed Christ's

teachings. What he meant by obeying Christ's teachings was, of course, not the spirit of the law but the letter and simply that their teachings in some ways resembled those of Christ.

Whether we must consider him to be a true Christian convert or not, he certainly can be classed as an apologist. Whether God used him as a believer or as an unbeliever, it is plain that he did make a notable defense of the Christian faith in the midst of a world of opposition and persecution.

In his "Apology" he strove to prove to the Emperor that the terrible persecution being inflicted upon the Christians was an injustice. They, he claimed in this "Apology", were the representatives of the "true philosophy" and were the true worshippers of God.

How right he was on this score! The Greek world was steeped in immorality, in fact immorality was taught to be virtue. In contrast to this immorality among those who were not Christians, the Christians were a different people, the immoral go free and are allowed to persecute a people with such a perfect set of morals and moral principles. In this way he strove to prove his point that Christianity is the true philosophy and has an equal right to exist with the inferior philosophies that are permitted and encouraged.



## Christian

## Living. . . .

By REV. R. VELDMAN — Grand Rapids, Mich.

### *The Prime Requisite.*

Our lives, covenant young people, are truly Christian when the ultimate and sole purpose of all our activities, of every issue of the heart, every inclination of the will, every thought and word and deed, with respect to anything and everything, is God Himself and the glory of His adorable Name. Whatever falls short of this prime requisite is not only *un-*, but positively *anti-*Christian, it matters not what may be its outward appearance or what praise and commendation it may evoke from our fellowmen. Let there be no compromise on this point, either with your own carnal reasoning or with the subtle philosophy of other sinful men.

Scripture teaches nothing more clearly than it does this. To the church of Christ at Corinth Paul writes, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Notice how the apostle here mentions the simplest things of life, our eating and drinking. Lest, however, aught to be excluded, he adds "or whatsoever ye do". Hence, whether you

work or sleep, sing or play, think or desire, go to church or to a picnic, do it all to the glory of God. In a somewhat similar vein he writes to the Colossians, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Mind you, this is not merely the first and foremost requirement, but in the last analysis this is all that matters. Ultimately the question is not: Whence is a work? or: What standard is applied? but: Is this or that performed to the glory of the Highest?

The reason why this is *the* requisite of all "Christian" living lies in God Himself. God is GOD, and He alone. Above Him, next to Him, under Him there is no God. He is that supreme, infinite, immeasurably great and inconceivably glorious Being: Who alone dwells in inaccessible light, Who is from everlasting to everlasting, and Who made all things for His name's sake, and for no other conceivable reason. And man is but a *creature*, whose breath is in his nostrils and who was formed from the dust of

the earth by that God in order to serve the manifestation of the glories and beauties of his covenant Jehovah. Wherefore that is our sole calling and responsibility, and there could be no other, viz., to glorify that God and Maker. To set for ourselves any other purpose, to entertain any other desire, is an abomination in His sight.

Now, what does this imply, that our lives are to the glory of God and in that way "Christian"? Does this mean nothing more than that somehow, in some way, our lives must glorify God? That in the end, in spite of ourselves, God will be revealed and magnified? Certainly not! Whatever man or angel may devise or do, in the end God will be glorified in everything, for "out of Him and through Him and unto Him are all things." He is the only sovereign Lord of all the universe. The godless in hell as well as the redeemed in heaven will serve the eternal praises of Jehovah and all that Satan himself can scheme or do must and does cooperate without fail toward the manifestation of His praises. God alone is Lord and who shall frustrate His purpose? No, to live to the glory of God implies more than that. It means that we seek God consciously; that whatever we do or say or think or contemplate is done with a positive view to God. He alone must be in our minds and hearts. Our one purpose must be to please Him, to extol His perfec-

tions, to praise and proclaim His Name. It means that we do all this perfectly, so that our whole being yearns for Him, heart and mouth unite in that one anthem:

*"O Lord, my God, I praise Thy  
Name,  
All other Names above",*

and all within us joins in that one prayer to God above:

*"Help me Thy will to do,  
Thy truth I will pursue,  
Teach me to fear:  
Give me the single eye,  
Thy Name to glorify,  
O Lord, my God. Most High,  
With heart sincere."*

Thus we penetrate to the deepest recesses of the heart for the answer to the question: What is "Christian Living?" Any word or deed, after all, may as such be either good or bad. The question is: Why was it said, or done? What was the motive, the purpose?

Applying this first test to your life, covenant friends, what do you find? Do you begin to approximate this one and only purpose? That the natural man, the unregenerate, does not, we understand very well. It is not the question, after all, what the human imagination may conceive or to what conclusions human and sin-saturated philosophy may come. Man may boast of all the natural and civil and social good the Christless sinner may still be able to accomplish.

He may "pull the wool over his own eyes" until his subtle heart has brought him to the conclusion that in the ungodliest of the ungodly there is still more good than evil. According to the entire testimony of Scripture the natural man stands condemned in all that he does. God is not in all his thoughts. To the bottom of his black soul he is enmity against God. He seeks only himself and cares not at all for the honor and glory of his God. All man does by nature is abominable iniquity in the eyes of his Maker, and they sin grievously and inexcusably who see so much good in filthy and irreconcilable enemies of the living God.

Yes, but how about us? What is our "living" when viewed in the light of this prime requisite? Is there any one among us who would presume to say of even one of his works, that it is really Christian? Have you ever done anything, for

even one moment, that sought the glory of your Creator without any mixture of sin and self-interest? Are not our best accomplishments as filthy rags before God? Is it not true, that each day we discover in our hearts and minds new depths of corruption which we never before expected to find in ourselves?

The conclusion of the matter, then is this: We have by the grace of God a principle of true obedience, of "Christian Living". But for the rest,—it behooves us, even with a view to the best we do, humbly to confess before the Holy One of Israel our numerous transgressions and sincerely to pray for forgiveness in the blood of our Lord Jesus Christ and for the grace from above more perfectly to live to the praise of Him who has so graciously called us out of darkness to His marvelous light.

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## Young Peoples Convention. . . .

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### August 21-22

THEME: — *"The Strength and Beauty of Youth."*

Rev. H. Hoeksema will give the Inspirational Address at the Hudsonville Prot. Ref. Church, as the customary opening meeting and the theme will be further developed by other speakers on the following day. Attend these meetings for mutual edification.

## Current Events

By MR. JACK BOELEMA

Grand Rapids, Michigan



### UNO AND SPAIN:

The United Nations Security Council was called upon to break diplomatic relations with Franco, Spain. Poland demanded this action because according to Dr. Oscar Lange, the Polish delegate, Spain presents a definite international problem for, said he. Spain today is "an armed camp with a standing army of 600,000 to 700,000; manufacture of arms flourishes; sections of the Spanish border with France have been heavily fortified; tank traps have been built on the roads, bridges and passes; 200,000 men are massed in Catalonia alone.

Four specific charges were listed for the Security Council to prove the actions of the Franco regime have led to International friction and endangered international peace and security. "(1) The Franco regime has been put into power with the support of Fascist Italy and Nazi Germany, against the will of the Spanish people, who resisted Franco and the Axis for almost three years. (2) The Franco regime was an active partner in the Axis war against the United Na-

tions. It willfully gave aid and comfort to our enemies. (3) The Franco regime has caused a state of international friction by compelling the French Republic to close her borders with Spain by massing troops on the borders of France. (4) The Franco regime has allowed the territory of Spain to become a refuge for German assets, for German personnel and for German scientists engaged in pursuits dangerous to the peace of mankind."

Briefly summing up the matter the delegate said that Spain is the "last surviving partner of our enemy, the Axis," and because of the existing situation Spain presents a danger signal. The UNO should in no way minimize this danger nor delay action "until guns are shooting, until bombs are dropped, until men are killed and cities destroyed in order to certify the situation as international friction."

Naturally this move is strongly supported by France and Russia but both Great Britain and the U.S. have balked a little in interfering in Spain, hoping and suggesting that Franco be removed

by his own people and a democratic regime be set up.

**FOOD CRISIS AND CAMPAIGN :**

A definite campaign is now under way throughout the nation to make people eat less food and avoid all waste. Because of war destruction, Europe is not growing its own food. Drought and cyclones have ruined the wheat crop in India, South Africa, and Argentina—the places Europe was depending on to supply her with grain. The situation is indeed critical. At present there is mass starvation, scores of thousands of men, women, and children are going to starve to death in the weeks and months immediately ahead. UNRA reports famine in China bringing death to 4 million and in all 30 million are starving. This threat of famine in Europe and Asia can be headed off only by America. The task is gigantic and we in the U.S. will be called upon to tighten our belts and to “Hooverize” again in a very real way. Herbert Hoover, who gained fame during and after World War I for organizing relief campaigns for Europe and who is now on an inspection tour in Europe and Asia, has been appointed to head this campaign. The campaign will use the ordinary avenues of newspapers, magazines, and radio to make recommendations to housewives as well as to hotels and restaurants. It will not

only mean darker bread but there will be an actual cut in the consumption of food.

**BRITISH LOAN :**

The Senate began a debate on the British request for about \$4,000,000,000. The British now find themselves in an economic mess; hence the request for money. The Truman administration wants Congress to approve the loan and all indications point that it will. The interest on the loan would be two percent, no payments on principal or interest would be required until 1951, and the British Government would have until the year 2001 to clean up the debt; and when British exports are below prewar levels, the interest could then be omitted.

Those who favor granting this amount to England point to the fact that England needs it because war has brought it on. It will take England quite some time to build up her foreign trade with other countries. She depends upon trade for half of her food supply. The United States is the only one who can help her; we were the only major nation that escaped the devastation of war. By extending aid to England we will help make her stable and prosperous and in the long run we may contribute to our own prosperity by lending. The cost, 4 billion, may seem great but had the war gone on for another month we would have had to

spend the amount which we are being asked to lend to Great Britain. The cost of help therefore is small in comparison to the cost of war. Then we must never forget that the defeat of the Axis nations was only the first step toward victory; world economic stability must be included and be part of the victory to be won.

On the other hand it is argued that there is a limit to our money. We cannot afford to let out billions now, for the war cost us about 325 billion dollars and we have a national debt of 275 billion. There is a limit. Let us reconstruct our own house first. Then, too, it is

argued, that granting loans causes sore feeling sooner or later. And how about repayment of these loans? There is more than 46 billion dollars worth of war materials and supplies that our Allies received during the war which shall probably never be paid back. Isn't that enough? We are giving outright gifts to UNRA to relieve suffering. It goes without saying that we have done our part and are doing it. Then, too, if we loan Britain the money, can we refuse Russia, France, and the others? Why should Uncle Sam come around and bail humanity out every time nations get into economic trouble?

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## AMONG OUR CHURCHES



### Reformation In Sioux Center, Iowa

It was in the summer of 1924 that several members of the Second Christian Reformed Church of Sioux Center were not in accord with the doctrine which had been accepted by their churches. It was then that Rev. H. Hoeksema and Rev. H. Danhof wrote their book on "Zonde en Genade" (Sin and Grace). Many read this, and then subscribed to the Standard Bearer, reading and studying the articles, with which they fully agreed.

Many times the preaching of the Revs. Hoeksema and Danhof were heard—their preaching concerning the truth of God's Sovereignty, of man's depravity, and of God's sovereign, elective grace. They also explained the three points in relationship to those doctrines. Several members, some of whom were consistory members, protested against the actions of the Synod of 1924 and, as we all know, the Synod did not pay any attention to them

but held fast to their decision of 1924. All that was left for these members to do was either to submit to the decision of the Synod, which was impossible, or to leave—which they did.

But in the summer of 1926 there were a few developments. That summer Student W. Verhil who was preaching for the Doon congregation, was asked to preach for us on Sunday evenings, which he did. These meetings were held in the Town Hall where a goodly crowd attended.

It was sometime during the month of October the same year that a letter was sent to the Rev. H. Hoeksema signed by 18 individuals, expressing the desire to be organized as a *Protesting Christian Reformed Church*. During the week of November 15, 1926 the Revs. Hoeksema and Ophoff arrived at Sioux Center. It was decided to organize on November 22. On the Sunday of November 21 three services were held in the Town Hall. Rev. Hoeksema based his sermons on Ephesians 1.

On Monday evening of November 22 Rev. Hoeksema again spoke in the Town Hall. The text which he chose was Revelations 2:10b:

“Zijt getrouw tot den dood, en Ik zal u geven de kroon des levens”, (Be thou faithful unto death, and I will give thee a crown of life). It was that same evening that 10 families were organized into a *Protesting Christian Reformed Church*. Afterward Rev. Ophoff installed the two elders and the one deacon into their respective offices. Soon after having been organized into a congregation it was decided to buy a building lot and proceed to build a basement church. A humble beginning it was.

On Christmas Day of 1926 we had Christmas service in our own (yet uncompleted) building for the first time. How the hearts of the congregation were filled with gratitude to God, that they might now hear the pure Word of God preached to them from week to week.

Soon a call was extended to Candidate Vos, who answered that he would come over and help us. The expectation for fast growth were at first high, but the reality was that a slow growth was enjoyed. Though from a human point of view this was not so desirable, yet it is perhaps the healthiest.

By Mathilda Broek.

YOUNG MEN AND WOMEN — PLAN TO ATTEND —

**. . . The Young Peoples Convention. . .**

**: : AUGUST 21-22 : :**

## To Our Boys In Service

Grand Rapids, April, 1946

Dear Fellows:—

When Christmas arrives we celebrate and wish one another a merry Christmas. And, of course, for the Christian, who on that day is reminded that God sent His Son into the world, there is reason to rejoice in the remembrance of that glad event. Without the incarnation of the Son of God there is no salvation. The truth that the Word became flesh is the beginning of the gospel, without which there would be no gospel at all.

Yet, there surely is equally much reason to speak of a "merry resurrection day." I like that name "resurrection day" better than Easter. It is true that, in our Authorized Version of the Bible, the name Easter occurs once, but it is a bad translation. The original there has the word for passover. The name Easter has a heathenish sound, and makes one think of easter-eggs and easter-bonnets and the like, and of a superficial view that confuses the resurrection of Christ with the beginning of new life in nature. On that day we remember that our Lord Jesus Christ was raised from the dead, and that resurrection of our Lord is the principle of the realization of all our salvation. If Christ were not raised, our faith would be vain, and there would be no way out of sin and death. Without the resurrection day Good Friday would have no meaning. But now Christ is raised from the dead, and is become the firstfruits of them that slept!

And that is a cause of great joy, indeed, for all that believe in His name.

For it means that our sins are, indeed, blotted out in the blood of Christ, and that God prepared for us an eternal righteousness in Him.

It means that we have a living Lord, in Whom we live, and Who is able to deliver us from all the power of the devil, sin, and death.

And it means that death has been swallowed up, and that we may look forward in hope, through death, to the final resurrection in glory. There is a way out, and the way out is the resurrection of our Lord Jesus Christ from the dead!

What abundant reason, then, we have in that day on which we celebrate that resurrection of Christ, to wish one another a "merry resurrection-day".

Here's hoping that the joy of that day may be yours, fellows, wherever you are.

It is a joy that is victorious over all things, and that no one and nothing can take away from you.

Well, if you have time to write, let me hear from you occasionally. I like to hear how you are getting along. And if there is anything you like to have me write about in these monthly letters, let me know, and I will try to comply with your wishes.

God bless you.

As ever your friend,

H. Hoeksema.



## Letters From Our Boys



April, 1946

Dear. . . .

It's been almost three years now since I left home, and all this time I've been receiving "Beacon Lights", so a few words of thanks and appreciation are in order.

I'm due to start for home the 26th of April, so I should soon be there again.

"Beacon Lights" many times was a great aid and comfort with its news and views from home.

J. Dykstra, R.T. 3-c., U.S.N.R.  
(Fuller Ave. Church).

\* \* \* \*

Dear Miss. . . .

Kindly discontinue sending me the Beacon Lights, as I am now in the States, living in California. I want to thank you for sending it each month while I was in the Service. I surely appreciated it very much.

Yours truly,  
Clifford E. Doney.

\* \* \* \*

Redlands, California.

Dear . . . .

A word of thanks and appreciation to the Editorial Staff of Beacon Lights.

Your little magazine full of light and life was always forwarded to me from my home address, wherever I was stationed.

At times despondent, especially while on over-seas duty, the Beacon was a symbol of magnetic strength.

I never took the opportunity to write until my recent dismissal from the Service through a disability.

Arthur Katje,  
(Redlands, Calif.)

\* \* \* \*

Redlands, Calif.  
April 22, 1946

Dear Miss Reitsma:

I want to thank you for sending me the Beacon Lights all this time. I have always enjoyed it immensely, but where as I am now discharged from the army I would ask you to discontinue it.

I am enclosing a small gift as a token of appreciation.

With Christian greetings,  
Andy Van Voorthuysen.

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### — SERVICEMEN'S FUND —

Donation for which we are extremely grateful, have recently been received from:

2nd Y. P. Society (G.R.) .....	\$ 6.50
Mary-Martha Circle. (4th Church, Grand Rapids) .....	25.00
Priscilla Girl's Society, (Sioux Center, Iowa) .....	5.00
John Koole (G.R.) .....	2.50
Ceel Vanden Brink. (California) ....	3.75
Lloyd Van Alten, (Indiana) .....	.75
Mr. P. Minnema (G.R.) .....	.75
A friend in the Navy .....	5.00
Andy Van Voorthuysen (Redlands)	2.00
Mail all donations to Miss Alice Reitsma, 706 Franklin St., S.E., Grand Rapids.	

## Book Review

JEANETTE WIERSMA

Grand Rapids, Michigan



SPLENDOR OF GOD . . . .

—*Honore' Willsie Morrow.*

Far from being a new book, "Splendor of God" was first published in 1929, and can now no longer be purchased in any book store. However, you will no doubt have very little trouble finding it in any sizable library, and if you haven't read it I would strongly urge you to do so.

Bent on finding a book which I could whole-heartedly endorse, I remembered reading this book by Morrow, and I read it again. I feel it is quite safe to say that most of those who will take it up will find their attention gripped to the end, and that they will rise from it both instructed and edified; that they will carry away an enduring impression of one of the most remarkable careers in the records of missionary history.

Adoniram Judson and his wife were Congregationalists, and were sent by the Congregational and Presbyterian board of foreign missions to Burma. During the five

long months of their voyage—"along God's devious paths"—"every known device of Satan having been used to turn them back"—their views as to the Scriptural authority for infant baptism were changed and he became the first American Baptist missionary to Burma.

Mrs. Morrow in her book; "Splendor of God" gives us a biographical account of the next 20 years of the Judson's extraordinary life. It is an absorbing novel of the zeal of two very human, attractive and intelligent young people who were willing to sacrifice their lives and personal comfort and happiness for Christ's sake. Much of the book is devoted to their spiritual and physical hardships, and a great deal of the Buddhist philosophy is described.

Never in the difficult years of his missionary work does there seem to flicker a shadow of a doubt across Adoniram's consciousness in regard to his great calling in this land where the Burman King—who sought great pleasure in play-

ing pick-a-back, literally owned everyone of his subjects; they were his to rob, to murder and to torture,—and Buddhism kept them submissive to his will. Conversion of a subject meant disembowelment or some other horrible death.

The Judsons suffered much persecution during their early life in Burma. Suspected of being an English spy in a war between Burma and England, he was arrested and for two years confined in the loathsome jails of Ava, where he lay bound in fetters and suffered excruciatingly from fever, heat and hunger, and the cruelty of his keepers. By the persistent efforts of Ann, whose fortitude and courage also greatly sustained him, and the intervention of British military authorities, he was finally released to resume his work, laboring at the usual tasks of a missionary, but also translating the Bible into Burmese.

During his stay in prison his mind began to center on that shattering doubt: "Does God care?" Then "bared to the buff" by the death of his beloved Ann he goes into seclusion, striving in vain to look in his own heart upon the splendor of God. The unknowableness of God rocked the foundations of his reason, and it was a long road back to spiritual normality from the terrible charnai house in which tragedy, physical suffering and mental strain had plunged him. He had to rise from depths which

not many of God's children are called to sound.

In the end he marries a second time, to Sarah Hall Boardman, widow of Dr. George Dana Boardman, a colleague of Dr. Judson. She pointed out the folly and error of his awful struggle to see God's face, and helped him to understand that he must leave to God the things that are God's, for that unknowableness is His. Thus at the last we find him possessing peace and happiness once again, even though his life was seared with scars the Cross had worn there.

WIND OF SPRING . . . .

*by Elizabeth Yates.*

"Wind of Spring" is a quiet simply told story of Susie Minton. The style in which it is written does not at all conform to the modern trend, and this I found rather refreshing. There is nothing to grip the imagination, yet the reader's attention is held throughout the book.

Susie, at the age of twelve started out on her life work as a maid "in service". Her life in the great houses of England, and those not so great, gives us a limited reflection of the English social life and its class system from the 1880's to the outbreak of war in 1939.

Susie sometimes questions the treatment she receives in the early years of her experience and regrets her lack of education. However, she grows mentally as the

story progresses, and she learns to accept her place in society. Christ's words: "I am among you as He that serveth" gave dignity to her lowly work and she did it "heartily as to the Lord".

With Hitler overshadowing Europe—and the world, she becomes a source of strength to those she serves. The stern unbending woman for whom she worked so long learns through Susie's philosophy and example that happiness does not consist in seeking self but in serving others. She sees, too, that the class distinction which she had

always upheld, should be abolished and that it should rather be established on a basis of worth, not birth. Susie views the war as a means of breaking down these long established and accepted walls of class, which she feels will in turn herald the springtime of a new world.

Her youthful "misstep" is dangerously minimized. There is an utter lack on Susie's part of the consciousness of sin.

In reality the book is pregnant with the theory of evolution and the Doctrine of Pelagianism.

The  
 Protestant  
 Reformed  
 Young  
 Peoples  
 Convention

THE COMMITTEE HAS GREAT PLANS  
 SUCH AS:

—PANCAKE BREAKFAST AT  
 HUGHES PARK

—TRIP TO LAKE MICHIGAN  
 BY BUS  
 (tentative)

—BANQUET AT THE HUDSON-  
 VILLE SCHOOL  
 (Across from church)

August 21-22

## From the Editor's Desk

Two issue ago in this department, we made reference to a certain tournament held in Grand Rapids and expressed the hope that none of our readers had been interested in it. As proof of the fact that such events should not interest us we publish without further comment the following item taken from the sports' page of one of our local daily newspapers: (We have replaced the actual names with fictitious ones but have not changed the text by as much as a single word).

The Preliminary card was well worth the price of admission. It was all that any fan could ask for. Cully Flowers of Grand Rapids put on one of the best fights of his career in winning a decision over Hap Slappy of Detroit in eight heats.

This was a savage, bloody brawl all the way, with the ringside spectators being literally sprinkled with blood, which oozed out of Slappy's nose and mouth until it looked as though Flowers had struck him with a crowbar. Slappy staggered Flowers a few times, but Cully put on display a beautiful left hand that sunk into Slappy's teeth so often that Slappy probably will taste leather for a week.

\* \* \* \* \*

Well, I suppose that society activities have come to a close for most of you. However, you may overcome that summer slump by useful reading and per-

haps a contribution to Beacon Lights would help to keep you from ennui. (Look that word up. You'll be surprised at its pronunciation.)

\* \* \* \*

Elsewhere in this issue you will find a contribution entitled — "Following the Crowd". In editing this material we came across the word "snooker". What is "snooker"? Is it a slang expression? Or a game? A drink? We concluded that it must be a game and from the context, perhaps had something to do with the game of pool. And, since our knowledge concerning this game is negligible. I thought it best to call in a Sanballatian acquaintance for an explanation. He had an idea as to what snooker meant, but for a better explanation he called for his friend Tobiah and between the two of them they explained to me both by word and diagram that snooker is an English type of pool which is played on a three-quarter' regulation size table. The red balls are racked tight and it is a very fast and highly competitive game. So, don't snicker at snooker. It is a perfectly legitimate word even though most of us may not have had it in our vocabulary. Thank you, Miss Buyert for inciting us to make this investigation.

\* \* \* \*

As usual, during the summer months Beacon Lights will be issued June 20th and August 20th. Deadline for copy for the next issue is June 1.

## Junior Journal . . . .

*"Thinkers are scarce as gold; but he whose thoughts embrace all his subject, and who pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size."* — LAVATER.

DEAR JUNIORS:—

Do you really *think*?

How often during the course of one day do we say, "*I think* it is this way," or, "*I think* it's like this"? And, *think* back with me for a moment, didn't you say it with an emphatic capital "I"? Be honest! We are always saying it that way. Now I'm just wondering if we really mean "*I think* . . ." or "*I think* . . ."

— — — — —

Usually we are proud and arrogant, conceited and cocky, unwilling to listen to others, always ready to tell the world what we believe to be fact, whether we know anything about it or not; though we have nothing to back it up. That is the capital *I* in us saying, "*I think* . . ."

— — — — —

Schooldays with its books, and classrooms, with its tests and difficult assignments, all add up to studying, diligently applying all your powers of concentration. What are you gleaning from this wealth of knowledge? Are you merely transplanting the facts from your textbooks to your minds? That is part of it, but surely that is not enough! You must *think* them through. Reflect upon the things you are learning and have learned. Assimilate them. Make them your own.

— — — — —

And . . . ponder upon the relation of those things to God, and . . . your relation to God, and . . . your relation to the knowledge you are acquiring. Contemplate . . . Meditate . . . *Think* . . .

Your Big Sister (Alice).

## Contribution

### FOLLOWING THE CROWD

By Lydia Buyert — Sioux Center, Iowa

In these days we often hear young people say, "Let's go where the crowd goes". In my mind there arise three questions: "Where do we find the crowd"; "What is the aim of the crowd"; "Is it right for Christian young people to go where the crowd goes?"

In the Bible, Christ points out the two ways. Which way shall we take, fellow-Christian? The one way is the broad way and the other is the narrow way. What do we see on this broad way? Crowds! So the young people follow the crowds. The crowds of young people are perhaps at the roller-skating rink. Young people skating, taking all kinds of boys and girls in their arms. Skating to the worldly music; perhaps singing in their minds the words that belong to these worldly songs. Is this praising God and singing the songs He wants us to sing? Certainly not!

Perhaps the crowds are at the movie. Let's just go there because there seems to be a crowd there so that it must be a good place to go. What happens to the money you pay to see the show. It goes to Hollywood for movies of this corruption. Movies in which a married man can take another man's wife in his arms and kiss her and make love to her. Is this why God gave man the state of Holy Matrimony? It certainly is not, for God said each man should have his own wife and leave other women alone. What do these movie casts and movies

usually lead to? Divorces of course!

And so you could go on with these crowds and see and join in with corruption.

Now what is the aim of this crowd? Their aim is not a good one, one can be sure. Their aim is an aim of more and more worldliness. Their aim is: "Let's get a big crowd together and raise 'whoopie'!" Certainly their fun and joy is of a worldly conception. They are blind to things that belong to the Word of God. And on the broad roads where we see these crowds, they certainly see the broad gate at the end of the road. And lo! what do we see behind this broad gate? Eternal destruction in hell! Who would like to die like a drunkard who always sat with the crowd in the beer parlors or at the bar? Or who would like to die on a dance floor, or in another man's arms?

What do we do each night after catechism? Oh well, there is a roller-skating party or a square-dance party, let's go there. In and before Catechism they inquire of you if you intend to go to the square dance party. Of course your answer is no. They know it is wrong, but, oh well, it is their cousin that is giving it so that shouldn't be so bad. So we'll just go too and square dance. Is it right just because your cousin invited a crowd for you also to join the crowd? Just to think they first having listened to the Word of God as taught in catechism by the servant of God, then going to either a dance or roller rink? Does this correspond.

think they must not have had much benefit from catechism when their thoughts were with the crowd who were exchanging girl-friends and boy-friends. Is it right for a girl or boy who is engaged to play around with other boys or girls when once they promised to be true? This is actually a great sin. This is not true love. This is truly doing as the crowd does and they do not set very good examples.

Perhaps after catechism they like to go to a pool room and shoot snooker or pool with this crowd of half-drunken, foolish, money-spending crowd. Is this what they learned in catechism. In such places as these do you think your parents who reared you up from childhood expect you to be in such a worldly, godless crowd? Certainly not! Remember, dear friend, death can come any time and at any place. What a shock it would be for your parents if they were notified that their son or daughter was found dead in a dance hall or a beer parlor. Think of what a punishment you would get if they found out you were there if you had not died! Think it over, dear Christian friend. Would you want to die or have an accident after you went to a party where there is a worldly crowd? And your parents didn't ever think you would enjoy fellowship with this kind of a crowd? If you once start with this crowd it is hard to break from it. Where then (if you spent your life with this crowd) would you spend eternity, and thru which gate would you enter, the broad or narrow gate? You may not think this serious but meditate and think about it and you perhaps will

change your mind. Now is it right for you of Christian parentage to go along with these crowds? Certainly not! On the narrow road we do not see crowds and crowds and crowds. But what do we see? We see here and there a traveler. But this is more consolation, for God hath said, "Where two or three are gathered in My Name there I am also." Now also beyond this narrow gate we see the saints who before us had traveled the narrow road. Which road are you on? The broad road with the crowds and enjoyment, or the narrow road with thorns, burdens, pains, etc.? On this narrow road perhaps you have not all enjoyment and no big crowds, but when you come to the narrow gate at the end of a narrow road you certainly shall have everlasting and eternal joy with Christ. On this narrow road there are not only roses but also thorns which prick. But some day our pains and cares shall then turn into joys and happiness. When we come to the narrow gate, Christ will be there to say "Fear not, I will pilot thee". So let's not go where there is a crowd but alone to God and in prayer.

But at the end of the broad way where there were parties enjoyments etc. comes eternal pains, wailing and gnashing of teeth in the ever-burning, never-quenched hell-fire. So let's stay by the no-crowd instead of a big-crowd.



## SOCIETY NEWS

Society News — Sioux Center, Iowa

Our society numbers 18 members. We meet Sunday evenings from 7:30 to 8:30. Our meeting is opened with prayer by our president, Rev. Van Weelden. Then one of the members is appointed song leader and he chooses the songs we sing. We sing three or four songs after which we have a half hour Bible discussion. Each member takes turns reading and explaining his verse. After this the minutes of the previous meeting are read and the program for the next week is made and letters from our soldier boys are read. Then we have our regular program which consists of recitations, musicals, debates, Bible Quizzes, essays, etc. Then we sing a song and one of the members or the president leads us in prayer.

In case of the absence of the president our vice-president, Edw. Gritters, leads the meeting. Twice a year we hold an annual business meeting at which time new officers are chosen, and money in the treasury is distributed for different causes. At last year's business meeting it was suggested that each time a member has a birthday, he or she is to donate a book to the library. We find it very appropriate. Our library is progressing nicely. At the last held business meeting we donated \$25.00 to the organ fund (we hope to have one in the next few years) and also donated \$20.00 toward the installation of flourescent lights in the meeting rooms which will be a nice improvement.

We have only one of our members

serving in the Armed Forces at present. He is stationed in California and is going to school. We pray that God may soon return him to us and that God will guide and keep him safe. Four other boys returned safe from the war. We also thank God that He spared these boys.

Whenever a member of our society gets married he or she may choose either the Standard Bearer, Concordia or a Bible as a gift of the Society.

Our Society took an active part in the sponsoring of the Sovereign Grace Hour. Most of our members also sang in the Radio Choir. A few months ago we gave a program in the city of Hull, Iowa. A goodly number attended.

May God continue to bless us as societies and cause us to be loyal and true to His truth in both word and in deed.

Lydia Buyert, Reporter.

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## *Bible Study Outlines*

By Rev. L. DOEZEMA — Bellflower, California

### OUTLINE XXIX

#### A Plea For Consideration (Chapter 21)

The speech of Job as it is found in chapter 21 can be spoken of as a plea for consideration because, in the first place, it is a very sober and appealing request to listen yet once more to his presentation of the problem—vs. 2: "Hear diligently my speech"; and vs. 3: "Suffer me that I may speak". Secondly, it can be seen as a plea for consideration after the mockery of Zophar which has just preceded. Throughout this discussion between Job and his friends the child of God is drawn to the speeches of Job. The friends stick to their speeches without any feeling for the arguments of Job. Job progresses in thought and appeals to the soul of the children of God. He dares to face the problems of life.

I. Before Job presents his problem, once again he makes a few introductory remarks about his point of view. This is his rebuttal again, and is found in vs. 4-6.

1. Vs. 4 is a question and is very difficult to interpret, because the answer is implied in the question and it isn't so clear. Some explain that this is comparable to an Arabian proverb which expresses something of this in the words, "Perfect patience consists in this, that one never gives vent to his complaint to man." The idea of the explanation then is that Job means to defend himself by



saying that he is not complaining to man about his misery and wishes to maintain himself thus over against the accusation to the friends. Others say that Job implies in this verse that he is really complaining against God. This latter seems to be the correct interpretation and it adds a very solemn note to the reading of the book of Job. Job means to say that his problems are such real problems that they concern our relation to God and an answer must be heard from him and not from man. The complaint is not to man but to God Himself. The next verses also bear this awful implication out.

2. In vs. 5 Job cautions his friends to observe their humble and proper position over against such an amazing reality.

3. And in vs. 6 Job confesses how he himself is moved.

II. The problem: vs. 7-34. The wicked and their lot in this life is a problem to Job. It is always a problem for us to see how God reveals His attitude to the ungodly. It is the same problem as

Asaph had in Psalm 73. To say that the attitude is one of favor destroys this problem and denies the truth of God's revelation. This is more than a problem of Dogmatics, which can satisfactorily answer it now upon the basis of the full revelation of God's Word. It is an intensely spiritual problem which must be answered daily by the grace of God, in the sanctuary. This practical side of the problem is seen as we follow Job's analysis.

1. Very real is the description of the life of the wicked. And Job begins by picturing the material prosperity of the wicked. (vss. 8-10). Everything is favorable apparently for the wicked. Moreover, this prosperity establishes itself in the generations. This is indeed a problem for the child of God who confesses that nothing comes by chance, and we who live in our Father's world also desire by nature some of this earthly advantage.

2. The wicked have family life. This really is the basis for society. They are apparently therefore enabled to establish themselves socially. This becomes a problem as the power of the beast rises, the kingdom of this world becomes strong. (vs. 10) "They send forth their little ones like a flock". Also cf. vs. 8.

3. And finally Job observes that they have the means, music, to enjoy life. They use that gift of God to their own advantage. (vs. 12).

4. Their death is sudden and therefore not much suffering. Therefore also they desire to have nothing of God. God is

of no advantage to them, they say. (vs. 15).

His problem, therefore, as he asked it in verse 7 is real, isn't it?

\* \* \* \*

### OUTLINE XXX

(Chapter 21 — Cont.)

The problem for Job was, "wherefore do the wicked live, become old, are mighty in power?" vs. 7. Now in verse 16 he shows that he rejects the counsel, or way of thinking of the wicked. "It is far from me". He also says "their good is not in their hand". In other words it is from God, all that they have. That deepens the problem.

At this turn he takes up the arguments of the friends. Vs. 17ff. If we read the Revised Version we notice that sentences in these verses are put in questions, while they are only exclamatory in the King James Version. (vss. 17, 18). Verse 19 in the Revised is introduced with the phrase, "ye say". If we note the point of Job at the end of the chapter, vs. 34, "How then comfort ye me in vain, seeing in your answers there remaineth falsehood?" we can see how that in this portion from verses 17-34 Job is still puzzled with the problem of the prosperity of the wicked and that he is rejecting the answer of the friends. The idea that the wicked suffer has been the contention of the friends. We can see therefore, that the Revised Version is correct and it makes the interpretation very easy if we read these sentences with question marks. The thought of

vss. 17-21 is really the answer of the friends, which Job questions.

In vs. 22 we also have the argument of the friends. It is against Job who complains to God about his suffering, and about the unrighteousness of it. The friends had said that God is a great judge who judges even the angels, how shall Job contend with Him.

Nevertheless, Job presents his problem again, vss. 23-26. One receives everything and another only bitterness. The end of both is alike. They are equal in the grave. Job means to say, "where is justice?"

In vs. 27 Job expresses that he realizes their thoughts against him. They had said that Job belonged to the wicked because of the hand of God against him. Therefore Job points them to the travelers and they will testify that the wicked is reserved to the day of destruction.

We might conclude that Job means to say the same thing that Asaph had concluded in Ps. 73, that the wicked are ultimately punished. But this is not yet his conclusion. The note in the Revised Version reads, "spared." And that is very likely his thought. The travellers will tell you, Job means to say, that the wicked are always those who escape the vil. So also the last part of verse 30; the note of the Revised reads, "they are dead away in the day of wrath." In vs. Job says, so strong is the position of the wicked that no one dares to call him to account. This contains a human point of view which we often feel strongly ourselves when we see the wicked establishing themselves in the earth. We cannot go to many honorable and respected

men in cities and in the nation whose wealth has been gained in the vicious circle of greed, and who yet are dwelling on the earth as unquestioned examples of integrity and charity.

In vss. 32 and 33 the final triumph of the wicked is given. They even make their funerals victories. When the mighty wicked are brought to the grave, as they surely inevitably shall be, even then there is a tomb and (cf. Revised Version) there is a watch—a guard of honor. Corruption of death does not seem to enter into their consideration of death. "The clods of the valley are sweet to him". "All men shall draw after him." He is remembered for his deeds of greatness. This reminds us of how true the picture is as we see it today. Men die for a cause; men praise their death, it was not in vain; men enshrine their dead and forget the curse. In great cities there are glorified places of the dead. If anyone has visited Forest Lawn he will know what Job means.

There is some truth in what the friends have stated about God judging the wicked. But they have drawn wrong conclusions. How superficial their view really is. They really mean to conclude that the prosperity of a man here on this earth is a sign of the favor of God.

Job says, vs. 34, there is only falsehood in your answers, no comfort.

\* \* \* \*

### OUTLINE XXXI

#### The Final Service Of Eliphaz

This is the third series of speeches

and it is the last. Eliphaz speaks here for the last time. The cause of the three friends is almost silenced. Bildad makes one more speech but there is not much more to be said. We consider this as a service though. Even though there is mockery and error in their arguments, they nevertheless perform the service of bringing out problems and the progress in Job's thought.

Oftentimes those who have the erroneous position will employ thoughts that are profound and true. This confuses things and covers up their error. Here too, seemingly without connection Eliphaz brings up the truth of God's self-sufficiency. He does so in the question in verse 2, "Can a man be profitable to God?" This is supported in the questions that appear in verses 3 and 4. Our own righteousness is nothing; God is not pleased or benefited by it at all. That we desire to become familiar with God cannot cause God to favor us. All men do well to ponder this Scriptural truth uttered here by Eliphaz. It emphasizes the sovereignty of God. If God is to be served, to be feared, to have friends in covenant relation to Himself, it must proceed and be nourished from himself, for He is ultimately all in all, God.

What is the point of Eliphaz in this? It seems to me that he goes to the extreme of denying the pleasure God has in His people, for His own Name's sake. Eliphaz denies God's child Job. After all the philosophy of Eliphaz is, serve God for self and not for God's sake. For in the last part of the chapter verses 21-30 he urges once more to serve God and pictures the joy Job shall re-

ceive from God for such service. In a way, therefore, that which is primary with Eliphaz, is the anthropological, pragmatist point of view. We hear that often presented to the world. Serve God and you shall be rewarded. Cease from sin and turn back to God and there shall be a visible material evidence that God recognizes such service. Very similar to Eliphaz' speech who in a way is sincere in wishing Job were healed.

Beyond any question God rewards the righteous, and the life with God is a life of great reward. But to present a temporal reward, a longer life of pleasure for the flesh on this earth as a reward for righteousness is a prostitution of the ethics of the Bible. The reward in the first place is heavenly. Secondly, it must above all be realized that the service of God is not for man's sake but for God's sake. Though He slay us, yet should we serve Him.

Eliphaz, furthermore in the last part of his speech presents the law of God vs. 22. Could it not be that he presents the law to Job without the Christ? In deed, such is his Pelagianism. A return to God is presented to Job as possible human effort. To be sure, Eliphaz also scorns crass materialism. V 24 according to the Revised Version the advice of Eliphaz to lay his goods away in the dust. The Almighty given as his treasure. This may yet be the worship of the pragmatist. It may be the self-righteousness of the complacent Pharisee, who also thinks enjoys God and that the Almighty is his side. The real Christian enjoys grace and favor of God, but it is

through his own works and keeping of the law. Nor does he have this grace and favor of God in peace on earth. It is through much sorrow and affliction, daily sorrow and mortification of the flesh. There is perfect peace in principle. Very close is Eliphaz to the truth. Nevertheless, these truths he uses against Job because of his real misunderstanding of Christian living.

We must see that in this last speech Eliphaz comes out with the most false and cruel accusation of Job's life. He contends in verses 5-11 with detailed cases that Job has sinned against God.

In verses 12-20 Eliphaz reminds Job that God knows of these and that he cannot take the position of the wicked that God will not concern Himself with Job's sins.

\* \* \* \*

### OUTLINE XXXII

#### Job Maintains His Integrity

(Chapter 23, 24)

I. In Chapter 23 the faith of Job comes to a beautiful expression. After Eliphaz has made that particular charge of sin against him, Job cries out in pain, vs. 2, which has been translated by Gesenius, "even now is my speech outcry." Renkema says that Job means to say that his complaint is not rebellion, but is an outcry which he cannot control. Because of the lack of counsel and comfort and the accusation of wickedness Job expresses his longing for God. "Oh that I knew where I might find him?" This is awful. Job does not have the

peace of God. He feels that if he only could be before God his cause would be justified. He feels God would listen to him and that he would forever be delivered from the accusation that he was with sin. (vss. 4-7). It is very striking that Job here is more concerned about his integrity than about his physical suffering. He desires that his cause be maintained before the Judge of all as a righteous cause.

In vss. 8, 9 Job shows how impossible it is for him to find God. He has searched for God in all directions of the compass, east, west, north and south. The expression "before me" was an expression for toward the east. The oriental always faced the east first to gain direction as we face the north. It seems that we could answer Job that God does not appear to us as we seek to find Him here below on this level of earthly things. God reveals Himself to us from above.

Though this is Job's difficulty, there is a beautiful expression of faith in the next verses, vs. 10: "But he knoweth the way that I take. When He hath tried me I shall come forth as gold."

In vss. 11, 12 he again maintains his righteousness. This is also amazing. Job maintains that he has kept the law of God and has not departed from it. Besides he maintains that his desire for the law of God was above his desire for necessary food.

In vss. 13-17 Job expresses how that God does differently than he would conceive. Though he would expect reward for his walk, God is of another mind. Therefore Job is filled with fear.

II. The difficulty in seeing the reason

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BEACON LIGHTS

for the way of God causes Job to fall once more into the problem of God's dealings with the wicked. This we find in chapter 24.

1. He introduces his problem again with another question. It is "Why seeing times are not hidden from the Almighty do they that know him not see his days?" The word "times" here means times of judgment. The Almighty holds the judgment, or destiny of all men and now Job wonders why his children cannot see more of the revelation of the judgment of God against the wicked.

2. Then follows a description again of the wickedness of the ungodly. It is described more in detail than before. We cannot take the space to analyze each verse. But we wish to point out that it is worth study. Each evil of society is discerned and brought to light.

The tragedy of the poor oppressed by the rich is clear to Job. The promises of a world without suffering as is promised today by the men in their visions of the "world of tomorrow" will all be bitter disappointment for the men of the world. The reason is because of the greed of mankind. The result will be exactly as is seen by Job. And it will seem to the believer and to the child of God who is in the same position as Job as Job says, vs. 12. "Yet God regardeth not the foolish."

3. So far Job goes. He cannot go beyond by faith and see the wisdom and righteousness of God. He sees only his own righteousness. Therefore he maintains once more, vs. 25. "And if it be not so now, who will make me a liar, and make my speech nothing worth?"

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