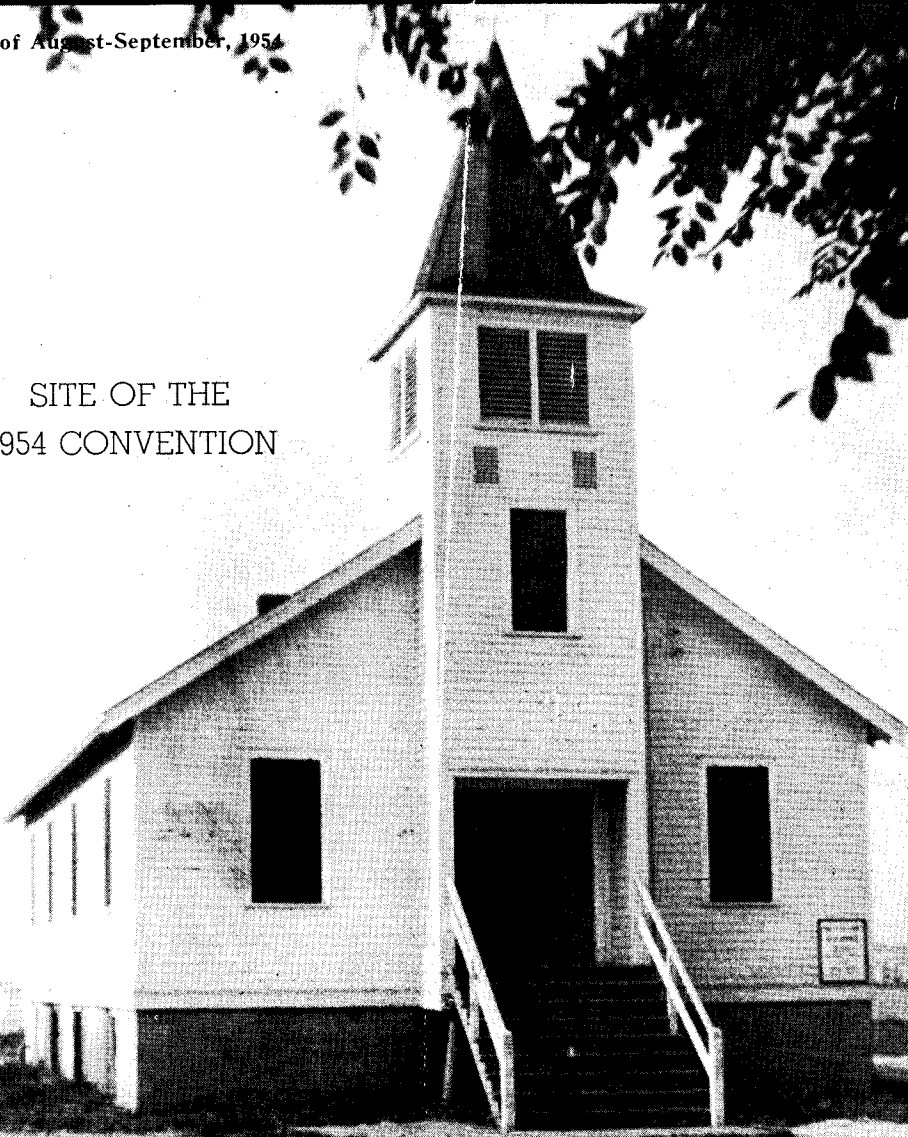


BEACON LIGHTS

**FOR PROTESTANT
REFORMED YOUTH**

Issue of August-September, 1954

SITE OF THE
1954 CONVENTION





THE 1954 CONVENTION COMMITTEE

left to right . . .

Rich. Van Baren, Sadie Zandstra, Clara Boer,
Rev. Schipper, Eileen Van Baren, Agnes Schut,
Jim Schipper.

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BEACON LIGHTS

For Protestant Reformed Youth

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NO. 6



The 1954 Convention

South Holland, Illinois may well be referred to as the gateway between East and West, for almost without exception, tourists from Michigan to Iowa and other points west choose their route over U.S. highway No. 6, which brings them through South Holland. And tourists from the east to Michigan do the same.

Anyone travelling through this suburb senses at once, that here are all the activities common to a large metropolis like Chicago, yet this place is far enough removed to give it an atmosphere of a rural community. Here is the steady flow of traffic on the many highways day and night, the sound of rushing commuter's trains, the hum of huge airplanes overhead, yet here are also the broad expanses of cultivated fields, well kept and diligently worked. Here you find yourself just outside of the hustle and bustle of a cosmopolitan area in an unassuming "dutch community."

But what interests us most is the fact that here the Protestant Reformed Church is located, of which Rev. M. Schipper is pastor, designated as the meeting place for our next convention.

South Holland is of historical significance, as far as Protestant Reformed

Young People's Conventions are concerned, because it is here that the first convention was held in 1939. If my memory is correct, the young people's society of South Holland sent out invitations to all the other societies of the denomination to meet with them in their church edifice. This invitation met with a splendid response, so that all, or at least almost all, of our societies of Michigan and Illinois were represented there.

Some of you who read this will recall that first convention with pleasant memories, for even then the convention was a highlight in our society activities. Most of you are now members of some Mr. and Mrs. Society, or some Men's or Ladies' Society; most are fathers or mothers; some serve as office bearers in the church; but you happily linger over those days in your memory.

There are several things accomplished by that first convention which have proven to be of lasting value for our young people's societies.

One decision provided for the appointment of a publication committee which should lay the ground-work for the publication committee which should lay the ground-work for the publication of a

Federation paper. Eighteen months later this committee realized its mandate with the appearance of a monthly periodical called "Beacon Lights for Young Protestants." Although in the course of time the name and the contents, as well as the outward appearance, have undergone a certain amount of change, "Beacon Lights" still makes its regular appearance and strives to serve the purpose for which it was called into existence.

A decision was also made to form a Federation of Protestant Reformed Young People's Societies and to formulate a constitution for this organization. This constitution, has likewise undergone some changes to keep up with an expanding Federation is well worth while. The constitution tells us that the purpose of the Federation is threefold:

"1. To enable all Protestant Reformed Young People's societies to work in close unity.

"2. To enable these societies to develop in faith and doctrine through guidance in conducting their meetings, particularly by means of a Federation publication.

"3. To give united expression to our specific Protestant Reformed character."

Have we accomplished, and are we accomplishing this purpose at our conventions?

The conventions have served to unite and solidify our societies. This is evidenced by that "We-feeling" so prevalent at the conventions. And this is also evidenced by the cooperation of the various societies in the Federation Board and in the publication of Beacon Lights.

They have also served toward the mutual edification of the members and the development of their talents. The programs are generally stimulating as well as edifying. Opportunity is given for everyone to express his ideas to broaden his knowledge through the addresses, debates, essays, and discussion that are a

prominent part of every convention. But there is also opportunity for social visits, friendly chats, and making new acquaintances in an atmosphere of Christian fellowship. Even the banquets are more than a "jolly good time."

It can also be said that our conventions have given a united expression to our specific Protestant Reformed character. The 1953 convention gave ample evidence of that to everyone that attended.

Yet we would make a very serious mistake if we assumed an attitude of having attained our goal. Complacency is always wrong and very dangerous. Stagnation is the ruin of any organization.

We are looking forward to a convention in South Holland which will surpass any of the past. We are confident that the host society is doing its utmost to attain that goal.

We shall always welcome "bigger and better" conventions as long as they serve their purpose of edifying, solidifying and unifying our Protestant Reformed youth in the principles of truth God has entrusted to us as our peculiar heritage. We shall bitterly bemoan the day if and when this purpose is lost from sight.

May our covenant God bring the youth of our churches together at the 1954 convention in unity of spirit in His fear.

May His blessing be upon them there.

May His Name be praised.

C. Hanko.

THE DYING CHURCH

An artist was asked to draw a picture of a dying church. He depicted a stately edifice, with a rich pulpit, a wonderful organ, and a beautiful stained window. But in the vestibule there was hung a small box with the words above it—"Collections for missions." And just where the contributions should have gone, the slit was blocked by a cobweb.

LIQUOR OR PROFITS

We are not recommending the following from the "Carpenter's Journal" as an ideal solution to the liquor problem, but at least it may give to the alcoholic a faint idea of the amount of money he sinks every year by pouring poison down his throat. We quote:

"If you cannot refrain from leaving half of your pay check in taverns, why not start a saloon in your own home? If you are the only customer, you will not have to buy a license. Give your wife \$55 to buy a case of whiskey. There are roughly 240 snorts in a case. Buy all of your drinks from your wife at 60 cents a snort and in 12 days when the case is gone, your wife will have \$89 to put in the bank, and you will have \$55 to start up in business again. If you live 10 years and continue to buy all your booze from your wife, your widow will have \$27,085.47 on deposit—enough to bury you respectfully, bring up your children, pay off the mortgage on the house, marry a decent man and forget she ever knew you."

— Prophecy Monthly

"IN THE HOLLOW OF HIS HAND"

When I waken in the morning,
 And my heart is filled with fear,
 Knowing not the unseen sorrow,
 Nor what terror may be near,
 A peace falls on my spirit,
 Too restful to withstand,
 As I think how safe He holds me
 In the hollow of His hand.
 When I think of all the sorrow
 And the agony of life,—
 How the world is struggling onward
 In the midst of care and strife,—
 There are depths I cannot fathom;
 But one thought is at command:
 Jesus Christ stands at the crisis,
 Stretching forth His wounded hand.

— Author Unknown



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EDITORIALS

The Antithesis

Have you ever met an average young person, outside the pale of our churches who has heard of the Antithesis, let alone meet one who may talk about it? That is, the Antithesis considered from a spiritual-ethical viewpoint. The likelihood is that such a young person is not encountered.

A young person, who has had his religious training in a non-Reformed denomination of churches has not been taught the Antithesis because of one or more reasons.

(1) his church does not teach it as a conscious element of Christian life; (2) his church has little or no continuous, systematic catechetical instruction.

If he or she is a young person who has received his religious instruction in a denomination that is corporately, or historically Reformed, then he should know the Antithesis. But such is not the case. Usually, he will not know much about the Antithesis with that of the Covenant of Friendship—that of God with His elect people, in Christ. (Really, the Antithesis, like every Reformed doctrine, comes to its own in our churches, because our teaching is basically Scriptural and exegetical.)

One may meet a young person who is familiar with the word "Antithesis", and its meaning, because he or she learned the word in school, used in connection with a course in English composition, or in a survey course of philosophy, or in some other field. But this young person is not acquainted with the antithesis from a spiritual-ethical, biblical point of view. The

situation may prevail with respect to a word like "predestination." A student may learn this word in a modern school, a college, or university, and yet be ignorant of the spiritual content of this word.

Generally speaking, boys and girls are ignorant of the Antithesis unless the boy or girl is one who is taught in our churches, or has come under the influence of our teaching, if he has not been a catechumen. It is in this respect that our churches are distinctive—and thus distinctively Reformed. In our churches, our faithful pastors, in the course of their catechetical instruction given to their catechumens, teach the Antithesis, along with many other christian subjects. Therefore, it is customary to find that our young people learn and understand the fundamentals of the Antithesis, from its spiritual-ethical viewpoint. From the teaching of this truth, our young people are impressed by the importance of the Antithesis to the whole of the revelation of God's salvation of His Church.

That this conclusion may be drawn from our experience, and our knowledge of our young people is indeed a healthy sign of spiritual growth. It makes us rejoice and return thanks to our Covenant God, that He is pleased to give unto our spiritual leaders and pastors a love of the Truth, to such an extent that they confess this truth themselves and teach it as the pure gospel of the Word of God. It is this devotion, coupled with their deep spiritual insight into the truth, that God blesses to the hearts of our young people. All this is lost to young people of the wider American church world. On our part, we cannot boast in ourselves, and

filled with pride; we must be profoundly thankful to the Lord. It means, too, that we do not rest on our laurels, but that our pastors press on, continuing diligently in their pastoral labors, teaching and explaining clearly, the basic Christian truths, and that we the young people, continue to be diligent scholars in catechism.

Now the question arises: Why is it? That is to say: "Why do many of our young people grasp this truth? Because many do, the convention theme chosen is: "The Antithesis." Outside of our circle, where would you ever hear of a young peoples convention choosing as a theme, "The Antithesis?" Convention themes are often general and lifeless, in the wider American church world, as for example: "Victorious Living," "Forward with Christ," or "Atom Age Gospel." Given a thoroughly Reformed content, these themes are acceptable. But that content will have to come from thoroughly consistent Reformed theology.

There are three reasons to give as an answer to the question above. First, that many grasp this truth, is a mark of the blessing of God. The Lord blesses His truth that is faithfully taught or proclaimed, to the hearts of His young people. God does this, too, in the official ministry of His Word, in His Church. He blesses His Truth that is taught in catechism, for this instruction is official ministry of His Word, because it proceeds from the consistory, who have the spiritual oversight of the flock—the congregation. Thus, the young people, who have been taught the Antithesis in the catechism class, gather together around this portion of the truth being emphasized in the convention, and God continues to bless this, His truth, to His people. The truth that they have received officially, becomes the center of their convention addresses, and mutually instructs and edifies.

Secondly, God prepares the hearts of His people to receive the truth. Various

means are used of the Lord: catechism, preaching, reading sound literature, discussion, fellowship, and private study. But God opens the heart first, even as He opened Lydia's hard, sinful heart so that she heeded the message of the Word, spoken by Paul the apostle. (Acts 16:14) Those who respond to the wonder of God's regeneration of the heart say: "This is indeed the truth; I love it."

Third, the deepest cause is certainly God's sovereign, eternal election, whereby He pleases to love His people eternally, in Christ, before the foundation of the world, to forgive them their sins, to show them His Covenant, and to reveal to them His truth, that includes the Antithesis. In the counsel of God, God's election of the elect in Christ, is first. God's love of His people is everlasting. Thus it is seen that our young people's comfort is this: All they have is of God, in Christ, through His Word and Holy Spirit. Without Him, they have nothing. The Lord Himself said: "Without Me, ye can do nothing." (John 15:5).

May God bless the convention and enrich His Truth to the young people's hearts.

James A. Mc Collam

GOD'S STRANGE HUSBANDRY

"How strange is God's husbandry!" writes J. Hamilton. Instead of taking the lily into a conservatory, He leaves it out among the thorns. The same soil from which one nature can only extract the harsh astringent sloe with its cruel spines, yields to another flexible leaves and balmy blossoms. So the life of faith is not lived in the convent or in the sanctuary alone, but out of doors in the unsympathizing world in the midst of secular men. From the same soil and atmosphere from which others derive repulsive attributes, the believer can absorb grace and give forth excellence. The shower that makes thistles rank fills the lily cups with nectar."

TRUTH vs. ERROR

Error In Convention

In our last issue of Beacon Lights we wrote that our calling as soldiers of Christ is to fight the battles of faith which means that we are to openly combat every form of error that besets us. Our battle is not against flesh and blood but against the spiritual forces of wickedness in high places.

Our intention is now to begin a series of articles touching upon various errors that are often more prevalent in our lives than we realize. They creep into our conceptions and into various spheres of our life and often are left unmolested because we fail to recognize them as the errors they really are. To most of us some of the things we have in mind are so trivial that to call them errors is to make one's self guilty of gross exaggeration. Remembering, however, that we are called to fight error, we think it will be profitable to remind our readers of some of these things that they may be aroused to a more consecrated spiritual battle. In the present issue we deal with those errors that creep into the sphere of our conventions and the obvious reason for our choosing this is the fact that, D.V., our young people will hold their 14th annual convention this month.

Before discussing this subject there are two things I must briefly mention. The first is that in this series of writings we distinguish, although we do not separate, error in "doctrine" and error in "practice." Of course, these two are inseparable because doctrine is a way of life. And correct living therefore means that in all of our practices we conform to our doctrine. To detect error implies that we

understand our doctrine and are able to compare our living habits with it. Assuming that young people are able to do this, we will for the present leave out of our discussion the "doctrinal" and confine our thoughts to the detection of "practical error." These errors upon which we purpose to focus attention are not necessarily the consequence of a faulty doctrinal concept but they can better be ascribed to spiritual indolence and neglect of christian living.

In the second place, we must add that our object in this series is not criticism but rather instruction and correction. We do not aim at finding fault but rather purpose to correct faults that do exist in order that in all things our lives may be patterned after godliness and we may faithfully walk in the truth. Like as the mosquito breeds in the stagnant waters, so does error breed in the pools of christian indolence. Our minds must be stirred up unto the remembrance of holy things that we may not be neglectful in our warfare. And so we will also attempt to present the truth which must supplant these practical errors so that when the latter are detected and eradicated from our lives we do not fall into other errors which prove to be worse than the first but that we progress in our sanctification unto the perfection of the children of God. (Matt. 5:48)

And now, about our convention!

In the minds of some (relatively few, I think, who likely will not bother to read these lines) there is an error concerning the purpose of our annual conventions. They don't understand the nature of these gatherings. These, by the way, are usually the same ones who have littl

interest in promoting the true objective of the weekly society meetings in their own church. They think that the convention affords them a justifiable excuse to be released from their work for a few days and get from under parental supervision so that they can do as they please. They seize upon the smallest opportunity to break helter-skelter from the convention's activities. If everyone followed their pattern our conventions would result in miserable failure. Their error is very serious because as long as they are plagued with it they cannot reap any of the benefits which so many enjoy during these days. Further, they are a blemish upon the convention as a whole.

We ought to remember that our main objective is spiritual. This is expressed in our theme, emphasized in the speeches and should be reflected in all the activities. To forget this is to perpetrate a serious blunder. Our convention is designed to inspire in us a renewed interest and zeal for the fellowship and spiritual activities of our respective societies. To attain this goal must be the striving of every attendant. If, therefore, you do not seek this it would be better that you remain at home. If you come, come to be edified and spiritually enriched.

Another error is one that is frequently committed by the delegates at the convention. When they are called upon to discuss and decide business matters, many of them leave this in the hands of a few. This is an error. You, delegates, are appointed by your societies to represent your societies and to act in their behalf in the federation. The business matters of the convention concern your society. And, as these are published beforehand and discussed by your society you must take it upon yourself to speak not only your own mind but also the mind of your society in these meetings. Doing this the business sessions of the convention will cease to be "dry" and "boring" and be-

come vigorated with new ideas, conflicting opinions, and wholesome debates. Try it! Each delegate make a point to speak at least twice and prove to yourselves that the whole convention will profit by it.

Another error for which the societies are responsible is that they are often not conscious enough of their Federation Membership. During the course of the year the societies do not take sufficient cognizance of the activities of their Federation Board and the member societies fail to provide the convention with sufficient business in the form of proposals, etc. Let's all work in the interests of our society and let each society work concertedly to enrich and promote the functions of the federation. Let the societies of the various churches have more inter-communal correspondence and activities throughout the year so that the consciousness of our federation is impressed upon us throughout the year as well as in the month of August. Such inter-exchange of ideas throughout the course of the year will likely stimulate business and increase convention activity.

So we might continue to discuss our convention but our space for this issue is just about filled. We didn't mention yet that it is an error for groups from different places to "clique" at the conventions. There must be a striving for perfect unity and as broad a fellowship as possible among the young folks from California to Michigan. Let's put it into practice, shall we? And we didn't say anything about the erroneous conception that some young people have that the convention is something to be attended only by those that are delegated. Or that idea of others who seem to think that the only thing worth attending is the banquet. Beware that we do not make gods of our bellies. We should all, in as far as possible, attend all of the convention so

(Continued on Page 9)

MILITARY MAIL BAG

Hello Fellows:

"He that walketh with wise men, shall be wise but a companion of fools shall be destroyed." Proverbs 13:20

In the book of Proverbs we find the wise sayings of God to guide us in our walk in this life.

This text from Proverbs shows how important it is that we choose the right companions. It does this by directing our attention to the result of the correct choice of companionship. On the one hand if we choose to have companionship with the wise we shall be wise.

Where can we find these wise men? There are few. The wise way to walk is the narrow way. It is the way of the regenerated man with the new life. The life implanted in us by the Spirit. So we should be wise and choose our companions in that way.

In the service where can you find a companion like this? There be few. This means many times we have to walk alone in life; will have to find companionship with ourselves. To be wise then is to walk the narrow way in all of our doings even if it be going it alone.

On the other hand companionship with fools is destruction. Our choice of companionship with fools means we do not have any of the life of regeneration within us to direct us in the wise choice of the right course in life.

All of us have according to the flesh the temptation to choose the way of the fool. The fool's way is easy and it is the broad way. The way of the unregenerated man is the way of sinful flesh. And it is the way that leads to destruction; a way in which a regenerated man is not found

to walk because he is turned by the Spirit into the narrow way of life.

The way of wise men, the way of life in Christ, is a way in which we can let our light shine. All of our life, in walking and in talking we must be able to witness to those not on the way of life. We are to point them to their folly and the end of their way.

Experience in life shows us that the ungodly and profane life is the usual walk of man. The Christian life is different and unusual. The narrow way, the way of life and happiness in the Lord is our way to walk in this life. The companions we choose are an important part of this walk. Let us seek wisely for companionship.

E.B.

Here's a welcome letter from Dwight Monsma of Grand Rapids, himself a contributing editor to **Beacon Lights**. Nice to hear from you, sir!

**United States Army Hospital
Fort Knox, Kentucky**

July 8, 1954

Dear Friends —

I know that it is high time that I take time out to write a line or two to Beacon Lights. I experience that I like to read letters from other fellas in the service and I also realize that it takes letters to fill our Military Mailbag department. I have really fallen down on my duty, so here goes.

I was inducted into the army nearly a year ago and by the time this issue hits the streets, I will be able to say that I am over the hump. For me this past year has seemed very short. I think that my first few days at the induction center at Ft. Knox and my ten to twelve weeks at

Camp Pickett Virginia seemed proportionally much longer to me than the rest of this year.

I must admit that my basic training was very easy. This is perhaps due to the fact that it was Medical basic and therefore was light. There were many so-called medical class periods interspersed in this ten week cycle too.

In the early part of November '53, I was shipped to Ft. Sam Houston, Texas where I attended the Medical Field Service School. Our particular school was concerned with dental laboratory work. It was a sixteen week course and thus took almost all winter. It really seems strange to me that I had no winter this year. Here we lived in wonderful quarters but were also subject to rigorous inspections. It was a good experience though, to be able to see that part of the country. During my stay here I was able to travel through much of Texas and also went into Mexico.

Late in March, I was shipped to Walter Reed Hospital in Washington D.C. This supposedly was a permanent assignment, but it only lasted a month. I was to work in the Central Dental Lab there. I appreciated the opportunity to be in the nations capital for a month though. During my stay there I was able to attend the Christian Reformed Church there and made many friends. Besides, there were many familiar faces from Grand Rapids there on Sundays.

For the last two months I have been working in the dental lab here at Ft. Knox. At least I am doing the work which the army prepared me for and it is a very good job to have while in the service. Up to just a few days ago I have been working in the lab making dentures of all kinds. Last week the Colonel, who is the boss around here, 'asked' me to work in the office as a sort of receptionist. do not like this job too well, but it is

becoming easier now that I am on to the ropes a little.

On weekends I hardly feel like a soldier — perhaps that is why I have not written sooner. Ft. Knox is close enough to Grand Rapids to travel back and forth during the weekend. I have done this since I have been down here. I really dread going to an Army chapel service again. I'm usually quite sleepy on Mondays, but it is worth all of it. Perhaps I can manage to attend the convention this year if all goes well.

Sincerely,
Pvt. Dwight Monsma.

TRUTHS VS. ERROR

(Continued from Page 7)

that we may reap the full benefits. And how about those speeches? Frequently they are given and forgotten as far as the convention is concerned. I don't say that we don't remember them and that the message doesn't take root in us to bear its fruit. But why not have discussion periods following each speech so that remaining questions may be answered and opinions, criticisms, and evaluations expressed? Everyone would benefit.

But our space is more than filled. We hope to see you at the convention where you will:

- (a) pursue a spiritual objective
- (b) exercise true christian fellowship
- (c) be active in the work you are called to do as convention
- (d) put your heart and soul into it, living in all its activities
- (e) return home spiritually refreshed, having enjoyed a good time as only christian young people can!

Rev. G. Vanden Berg

Churches used to catch on fire and experience great revivals. Now, if and when they catch on fire, they are reduced to ashes.

—C. H. R.

CHRISTIAN LIVING

A Brief Answer To Daane

We deviate from our subject briefly this month to a subject which is also of interest. It has been the topic of conversation and discussion in our churches recently. And therefore the subject should prove to be of interest to us.

We do not profess to offer a complete nor detailed criticism of Daane's position, nor do we feel that these important subjects can be treated in one small article. Nevertheless, we will say a few things about them.

Daane treats three subjects that are very closely related: the Ultimacy of Election and Reprobation, the Gospel Address, Christian Ethics and the Antithesis. We shall treat them in order.

The question that first arises is what is meant by the ultimacy of election and reprobation. There are two possible answers: 1) election and reprobation are equally **important** in the framework of reformed dogmatics; 2) election and reprobation are **antithetical** ultimates in the counsel of God. It is undoubtedly the latter that Daane has in mind. By antithetical ultimate is meant that the two, namely election and reprobation, as they express the antithesis have no relation to each other. That is incorrect. It is the position of reformed dogmatics (and also the position of the Protestant Reformed Churches) that all things serve the elect. This is really a fundamental principle of our discussion. God has ordained in His counsel that all things whether great or small serve only to the salvation of the elect, and thus ultimately to the glory of God in Christ, for God is glorified in the salvation of the elect through His Son.

Therefore reprobation too serves election. That then is the relationship between election and reprobation. Thus they are not equal ultimates, but the one is subservient to the other. Without reprobation therefore election could not be accomplished for reprobation has a positive purpose towards election.

The difficulty lies in a confusion of the antithesis. But this we shall hold for a moment.

Therefore it is also true that the gospel is for the elect only. Even as all things are for the elect, so also is the gospel. Let us look at that a little closer. And because the gospel is for the elect, it is also to the elect. This is the addressness of the gospel. The charge of Daane is that the gospel loses its address ability. That is not the case.

What is the gospel? It is the glad tidings of God concerning the salvation He has prepared in Jesus Christ for the elect. And that gospel is recorded in its fulness on the pages of Holy Writ. And again, because it is for the elect, it is to the elect. We believe that Christ preaches His own gospel. But He has chosen to preach that gospel through the medium of human lips. Nevertheless, it is still Christ that preaches. And that is evident from the fact that He sends His Spirit to the elect to speak in their hearts. The internal call of the gospel if you will. Now Christ addresses His gospel to the elect only. Therefore the gospel does not lose its addressability because Christ can differentiate between the elect and the reprobate. Nevertheless, He chooses to speak through human media. The ministers of the Word which He calls to preach the gospel cannot differentiate

between elect and reprobate. Yet this does not change the picture. It must be granted that the pure preaching of the word is always spoken in the presence of the elect, except with the possible exception of the mission field. But this does not change the picture. The minister does not speak, Christ speaks; the minister does not preach, Christ preaches. And just as soon as the minister preaches, the word is no more sent forth. Christ addresses His gospel to the elect through the media of human ministers. And they preach in the full consciousness that the gospel which they utter is meant and is sent only to the elect. And that becomes evident when the external preaching of the Word unites with the internal call of the Spirit and speaks to the heart of the elect. And it speaks the glad tidings of the promise. The minister therefore also addresses the elect. ("Beloved in the Lord Jesus Christ") although he cannot be sure of exactly which individual is elect and which is reprobate. If he preached, he would have to do this, but because Christ preaches, that is not necessary. For Christ can differentiate.

But the gospel, you say, has in it words of condemnation. That is true. Although strictly speaking that is not the gospel. Rather it is the negative side. And the condemnation of the gospel rests upon all those who do not sincerely repent, or, to put it in different words, the condemnation rests upon all those who are reprobate. Again, if the minister preached, it would be necessary that he differentiate; but since Christ preaches, the words of condemnation are spoken to the ones whom Christ knows to be reprobate. The gospel does not lose its addressability, but rather is only addressable. No minister can possibly address the elect himself. And thus the gospel never returns void, but also serves as a means of hardening the ungodly. A general offer of sal-

vation does not solve the problem, but creates a host of others.

So much for the preaching of the Word.

Now a word concerning the antithesis. We say without hesitation that the antithesis is always ethical. That is important. We do not define the antithesis as Van Til does by saying that the elect and the reprobate have nothing in common of the things of this earth. Nor is the antithesis sharpened by Masselink's conception that the elect and reprobate have all things in common, even grace, although it may be differentiated between a certain common grace and special grace. The antithesis is ethical. That means that fundamentally the antithesis is a question of the heart, for the heart is the ethical center of man. As the ethical center, it deals with the relation of the heart to God. Elect and reprobate add two and two and get four. Elect and reprobate receive rain and sunshine from heaven. Elect and reprobate use all the things of this present time. And that includes all things such as television and the movie and liquor etc. Elect and reprobate both work at the same job and very often side by side. Elect and reprobate both seek recreation and means of relaxation. There is no antithesis expressed yet. The antithesis is ethical. The antithesis is expressed always when the light shines in the darkness. It is always manifested in light over against darkness, the light of life, over against the darkness of death. Therefore although it is true that in an outward sense the elect and reprobate have and do all things in common, nevertheless, it is a question of how the things of this present time are used, and how the actions of man are performed as to the heart. If the heart is light, then all the works that proceed from the heart are the works of light. If the heart is dark then all the works that proceed from it are dark, and the works of darkness. And everything which man does, every-

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NATURE STUDY

Although our study of the flood and its effects may have seemed quite complete last month, there are still some other things which we can consider. Not all of these things are new or different subjects, but are rather elaborations of some of our thoughts last time. In order to get into our subject, we will have to discuss some of the essentials briefly. This subject is very important because, in this very sphere, the Christian is subject to some of his most severe criticism. The world and some enlightened 'Christians' scoff at the idea of the 'old fashioned' fact of the flood. Our geological viewpoint is essential to any study of earthly phenomena.

We might well say that there was a new earth after the flood. Genesis 6:13, "And behold, I will destroy them with the earth." I Peter 3:6, "The Earth that then was, being overflowed with water, perished." Thus, not only man, the guilty destroyed; but the earth, the scene of his lustful acts, as well. However, the desolation wrought by the water only changed its form and not its material. Many changes have been suggested by various writers. Among the changes are these: the surfaces of the land, the positions of the continents, temperature over the whole face of the globe, rainfall, and even plants and animals themselves. The changes must have been tremendous because Peter in his second epistle, chapter 3:4-7 compares it with the final destruction when Christ shall come again.

Thus, during the period immediately following the flood, there must have been immense changes too. Remember that the strata was not yet completely hardened, since the earth had been covered with

water for well over a year. The volumes of the flood carved it's impressions on the face of the motile earth by its swirling currents. When the waters began to recede, the streams thus created surely carried the majority of the soft sands and other material from many canyons and ravines. This fact eliminates the necessity of the ages and ages of slow cutting which the evolutionary geologist thinks necessary for such wonders as the Grand Canyon.

Undoubtedly you have at some time noticed the tremendous separating power of water. According to scientists, the extent of the separation depends upon the size of the body of water, the speed of its movement, and the amount of sediment which it carries. Even unobservant people will have noticed that light and heavy particles of any kind, born in floods, are deposited according to their relative weights. The deluge lasted over a year, and, during that time, movements of water of varying speeds and dimensions were taking place near or far below the surface of the water as the case may be. Due to the sorting action of the water and the power of its currents, like material joined with like and unlike joined with unlike—depending upon the particular conditions present. Thus, definite layers of sand, stone, and fossil remains; separate and mixed, were formed.

Since the larger animals and man are lighter by volume than shells, many sea creatures, and plants; we would expect to find them in the upper strata. Because they were deposited in the upper strata, they have almost completely disintegrated and very rarely are found. Even when a discovery is made, it may consi-

of only a bone or two from a single type animal. Of course, the arctic graves of many large animals reveal more for study, but they go far to prove the point that these large type animals are near the surface. We will find that the distribution of fossils will conform very closely to this theory of specific gravity and separation by water. Exceptions will be noted, but that too is to be expected in so great a confusion and turmoil as the flood. You may think it strange that Noah makes no mention of bodies of animals and other living things which he may have seen after the flood. However, he realized that this devastation was a judgement of God upon his own enemies, and thought it not important enough to mention. It may be too, that around the mountainous areas there were not any remains. Undoubtedly Noah expected to find remains of the old world, and any intelligent reader of the Genesis account would expect the same without its being mentioned.

Just look at the crossbed of strata of Zion National park or the watercarved glory of the Grand Canyon. Will we say with the uniformist, "Wind, sand, sun, rain, rivers, erosion, etc.?" No, a mighty water, burdened with soil, rocks, animals, and plants from all over the globe; running in conflict to itself, having deep currents and a comparatively peaceful surface, heavy sediment on the bottom and many layers deep depending on the current; all executed by the hand of God by means of the terrifying power of the flood. Thus God produced resources, rich land, continents, seasons, and beauty in rocks and landscape.

These things will not be so difficult to believe if we consider the fact that the pressure of water 16,000 feet deep is more than fifty tons per square foot. This pressure is doubled when the water is moving fast. Since these pressures changed around the globe at a fast pace, there is no measure to the change which

they brought about. You can understand that the pressure at the base of a mountain would be much more than that at the top. Thus, for instance, a large mountain could easily be undermined and toppled.

We know that the Jura mountains of the Alps were greatly changed although they undoubtedly did exist in a different form before the flood. It seems that parts of these mountains have been reformed too, and that much of the new material is not native to that region at all. Another example of the mixing action of the flood is the discovery of the bones of many different animals near Pantelicus in Greece. These animals were native to many different countries and could not all have lived in this region. Rhinoceros, Giraffe, Ox, Mastodon, Hyena, Lion, Monkey, and many others have been found there. Christian scientists estimate that five million elephants are buried in the Arctic region. This figure does not include the many other types of animals found near the same beds. Some deposits in Siberia are all young and all of them are fat. Therefore they must have been killed quickly. We must not make the mistake of thinking that the deposits of these animals are limited to the arctic region; they are just well preserved there. For instance, the chalk cliffs of Tuscany, which are supposed to be composed of tiny sea organisms only, also contain the remains of Elephants, Hippopotami, Rhinoceros, Hyena, etc.

After attempts at other explanations throughout the course of history have resorted to some sort of a flood theory. Men such as John Harris in the 17th century, J. J. Scheachzer in the 18th, John Williams in the 19th, and many more have propounded some theory of wide-spread floods. Most present-day geologists feel constrained to talk of a series of slow floods which made ocean beds out of many present day land areas. That is the only way in which they can explain fos-

sils of sea animals which are found in such an inland area as Iowa. Yet they will not admit the fact of the Biblical deluge. It is interesting that the men who published Lyell and Darwin's evolutionistic books also made a personal attempt to discredit the evolution theory. John Murry published 'The Verifier', in which he attacked the uniformity theory and defended the flood against his clients.

In the last issue we offered some explanation of the source of all the water which the flood presupposes. Since that time I have found some new facts which certainly facilitate a simple explanation. The following facts are from a book by the noted Geologist, R. D. Salisbury. It seems that careful estimates of the amount of ground water; other than that in the ocean, lakes, or rain water itself; reveals that it would raise the surface water over the globe only 1,000 feet. His study revealed also that there was an astonishing amount of unutilized water in the air. It is in the oceans, though, that the real source of flood waters are contained. While the land surface of the earth is 55,697,000 square miles, the ocean surface is 141,243,000 square miles; thus almost three times as much water surface as land surface. The surface of the Pacific ocean alone is 10,000,000 square miles greater than all the land surfaces combined. The average depth of the ocean is 12,000 feet or twelve times the average height of land surfaces. The deepest spot fathomed in the ocean is 31,614 feet: thus Mt. Everest could be turned upside-down in this place and be over one and one half miles from the bottom. The volume of water is fifteen times greater than the volume of land above the surface today. If all the deeper parts of the ocean were filled up by material to the mean depth, there would be a universal ocean covering the entire earth to a depth of one and one half miles. It has been estimated by modern geographers that if the ice

caps of Greenland and Antarctica were to melt, the oceans would be raised two hundred feet above their present level.

The retreat of the flood waters, perhaps accompanied by a raising of the continents and lowering of the ocean beds; eroded much of the sediment as well as the fruitful soil of ante diluvian fame. The earth was subject to heavy rainfall during the years immediately following the flood too. This rain was a natural result of the over-abundance of water upon the earth. This helped to erode the soil, accentuate the mountains, and made the earth more uninhabitable. However, some beauty was left for us to enjoy, though even much of this speaks of the terrible judgement of God. The rainbow is the promise, however, that the world will never suffer a total flood again.

Dwight J. Monsma

We Gratefully Acknowledge:

Fourth P. R. Church Singspiration	\$ 72.27
Hope P. R. Church Hymn Sing	33.99
Hudsonville P. R. Church	41.61
Grand Haven Young People	10.00
Mrs. Ed. Kooienga	2.00
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CONTRIBUTING EDITORS

PLEASE NOTE!

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Young People's News

Northwest Iowa and Minnesota News

On the evening of May 9, Doon's and Hull's Young People's Societies met with the Edgerton Society in a combined meeting held at the Edgerton Memorial Building.

The meeting was opened by a song service and prayer by Rev. H. Veldman. Bible discussion on Mark 1:1-3 followed, which also was lead by Rev. H. Veldman. After recess, a program was held, which consisted of a reading by our Doon Society, a solo by our Edgerton Society, and a piano duet by our Hull Society. Mr. B. Woudenberg closed the meeting with prayer.

Immediately after the meeting, a social hour and a delicious luncheon, which was served by the Edgerton Society, was enjoyed by all who were present. We are all looking forward to another combined meeting of our societies.

On Wednesday evening, May 26, Doon and Hull held a combined Ascension Day service at our Doon church. Rev. H. Veldman from Edgerton, Minnesota, had charge of the service.

— Beverly Hoekstra

CHRISTIAN LIVING

(Continued from Page 11)

thing which man thinks, everything which man will, how a man uses all the things of this present time must stand in a relationship to God. Either the works are performed in the service of God or in the service of the devil. Ethically they are good or evil. It is one or the other. Ethically they are the works of light or the works of darkness. The antithesis is ethical. Both the elect and the reprobate, to use but one illustration receive rain and sunshine. The elect use it to the glory of God, the reprobate in the service of sin. The elect scientist weighs in his

laboratory and the reprobate scientist weighs in his laboratory, and they get both the same results; but the elect does his work in the service of the kingdom of light, and the reprobate does his weighing in the service of the kingdom of darkness. And that antithesis is therefore absolute. The heart of the reprobate is completely under the power of darkness, and the heart of the elect is completely under the influence of the light. In the elect there is always the warfare between the new principle of light and the old sinful flesh, but that does not alter the fact that the heart is perfect. That is the antithesis in reformed theology.

We have one question yet to answer: that is the question of christian ethics. The relation between the elect and the reprobate. We notice these points on the basis of Holy Writ: 1) God loves the elect with a perfect and eternal love and hates the reprobate with a perfect and eternal hatred. 2) In as far as it is possible we are called to do the same things. a) Hate those who hate God, and, b) love the brethren in the Lord. 3) Since it is impossible for the elect to make an absolute distinction (and God be thanked that this is the case) we cannot manifest this completely as God can. Nevertheless in a measure that is true. 4) And finally to mention briefly the words of Christ in this connection: Christ does not say, "Love those who hate God", but rather "love those who hate you . . ." And there is a world of difference between the meanings of these two phrases. We must not and cannot love those who hate God and who manifest this hatred.

H. Hanko

All Convention Reservations MUST be in by August 10. Lodging may be obtained by writing to:

**EILEEN VAN BAREN
Box 208-B, R.R. No. 1
Chicago Heights, Ill.**

1954 CONVENTION PROPOSAL

The Federation Board Proposes:

We propose to eliminate the second speech of the Convention and substitute various discussion groups. The subject of each group shall be introduced by a speaker who shall also act as moderator of the group. Subjects are to be contributed by member societies and are to be selected by the Host Committee and the Federation Board.

Grounds: —

1. This will provide more possibility for expression by our young people.
2. This should stimulate interest in speeches and activities of the convention.
3. This provides opportunity for discussion of practical problems arising during the society season.

The boldness of lion-like courage, the firmness of rooted decision, the confidence of unflinching faith, the zeal of quenchless love, the vigor of undying devotion, the sweetness of sanctified fellowship— all hang for support upon the one pillar of the Saviour's presence, and this removed they fail.

— Spurgeon

A SOLDIER'S THOUGHTS

I have a lump in my throat, mom, and tears brim in my eyes,
 My buddy's gone. I saw him fall. I even heard his cries.
 You'll never know, mom, how I felt, as I saw him lying there,
 But on his face there was a smile, and on his lips — a prayer.
 He told me just this morning, mom, before we landed here,
 About his home and friends once more, of memories, sweet and dear;
 His dad would read the Bible, and his family kneel to pray;
 Tears filled his eyes, mom, as he said: "Although, I am not there,"
 I know they're praying much for me, so there's no need to fear.
 Of course it may not be the plan of a loving God on high
 That I return, but if it be His will that I should die,
 There is no fear down in my heart, He knows what's best for me:

I know I'm ready and I want His will to cover me,
 And I know he's gone, mom, yes and still the battle rages here,
 I may be next to go — who knows — they're falling everywhere;
 And oh! How much I'd give to know my family knelt each night,
 To hold me up in prayer before the God of grace and might
 For I don't have the prayers back home, my friend and buddy had.
 You write me almost every day, but mom, it makes me sad;
 You tell me all the little things at home — that I enjoy,
 But never once yet have you said: "I'm praying for my boy."
 And oh, how much we need the prayers of those back home, so dear,
 It's all that e'er will help us, mom, while we are fighting here.
 I guess I'm just like all the rest of homesick boys out here
 Who cannot think of even one who holds them up in prayer.
 Well, somehow, mom, it seems to me you've been so near today;
 So I've just opened up my heart to you, all through this fight
 And maybe you will kneel in prayer once for your boy tonight.
 But why do I go on like this, when you're so far away?

PROGRAM

14th Annual Protestant Reformed Young People's Convention

SOUTH HOLLAND, ILLINOIS

TUESDAY EVENING, August 17

MASS MEETING

(Eight o'clock) at Illiana Christian High School)

Special musical numbers

Speaker: Rev. H. Hoeksema — "The Idea of the Antithesis"

WEDNESDAY MORNING, August 18

Registration — Nine o'clock

Get acquainted hour

Business

LUNCH

WEDNESDAY AFTERNOON

OUTING

WEDNESDAY EVENING

Special Number

Speaker: Rev. H. Veldman — "The Danger of Losing the Antithesis"

Special Number

THURSDAY MORNING, August 19

Special Numbers

Debate

LUNCH

THURSDAY AFTERNOON

Special Numbers

Unfinished Business

Singing

THURSDAY EVENING

Convention picture — (six o'clock)

BANQUET

Musical Numbers

Speaker: Rev. J. Heys — "The Calling to Live It"

Mr. Gise Van Baren
1132 Bates St. SE
Grand Rapids, Mich.

Oct

ATTENTION
ALL YOUNG PEOPLE!!

Reserve

THURSDAY, SEPTEMBER 2

for the

ANNUAL SUMMER OUTING

Watch your bulletins for further
announcements
