

# BEACON LIGHTS

*For Protestant Reformed Youth*

August - September, 1955

Scene of the 1955 Convention  
Hudsonville, Michigan

---

*In this issue . . .*

FEATURE — page 1  
The 15th Annual Young People's  
Convention at Hudsonville  
Gerald Vander Kooy

EDITORIAL — page 4  
"True Fellowship"  
Rev. J. McCollam

CHRISTIAN LIVING — page 6  
"Preparation, Societies"  
Mr. Herman Hanko

TRUTH vs. ERROR — page 8  
"Distinct in Convention"  
Rev. G. Vanden Berg

THE IDEAL CONVENTION — page 10  
A. Lubbers

SCHEDULE OF CONVENTION  
ACTIVITIES — Outside Back Cover

# BEACON LIGHTS

For Protestant Reformed Youth

VOL. 15

AUGUST—1955

NO. 6



## *The 15th Annual Young People's Convention at Hudsonville*

The Hudsonville Young People's Society is honored to be the host society for the 15th annual convention of the Protestant Reformed Young People's Federation.

This year's host society is the largest society that Hudsonville has ever had; having a membership of twenty-six young people. Ever since the first of the year we have been busy doing the work of the convention. We have been working with the goal of making this the best convention that has ever been held in the history of our churches.

We are very proud of our church and our village. You will find that the people of our church are very friendly and we know you will enjoy our hospitality. The village of Hudsonville is small, but, like all Dutch communities, is clean and the property well kept up. It also enjoys the prosperity of the nation which is evident from the many new houses that have been built since the war. It is mainly a farming community growing celery and onions and many new enterprises have been attracted to this community. Hudsonville is only twenty minutes drive from

either Grand Rapids or the beaches at Lake Michigan. The village has a very large percentage of people who attend church, which makes a wonderful environment for us, as well as for the convention.

The society has tried to incorporate three distinct ideas in this year's convention.

### 1. Inspirational

The Theme, The Gospel of the Promise, is certainly appropriate for these times, and with all that has been written in the Standard Bearer and discussed in our societies, should be of great interest to all our young people. We also have two guest speakers who have never addressed us at any of our conventions before, which should certainly provide us with inspiration as well as variety. With our leader, the Rev. H. Hoeksema, (and we thank the Lord that he may again address us) we should fulfil the main idea of our convention, which is Inspiration.

### 2. Fellowship.

This year, for the first year, we will

have a get-acquainted-hour. We hope that the Young People will take advantage of not only this time, but of the whole convention to make new friends and renew old acquaintances. With all that we have in common, The Protestant Reformed Truth, we certainly should make everlasting friendships that will stand the rigors of time and the world.

### 3. Entertainment.

We have planned an outing at Spring Lake, a spot where, as a convention, we have never been. They have facilities for quite a few sports which we hope you will find enjoyable. A pancake breakfast and other activities have been planned to make this a memorable time.

We wish to thank the other societies for their acceptance in taking part in the various special numbers for the convention. Be sure to attend this convention and enjoy the best one ever held. See you there.

Gerald Vander Kooy, Vice-Pres.

\* \* \*

Postscript by the president of the Hudsonville Society:

When the request came to me to write an article for our Beacon Lights anent our forthcoming Convention, I referred this to our capable Vice President, Mr. Gerald VanderKooy. It seems to me what most of our young people know why I did this. In March I suffered a heart attack, and I had to limit my activities.

Shortly after our 1954 convention the machinery was set in motion here to prepare for the 1955 convention which would be held in our church with us as the host society.

I appointed five committees, and divided the work among them. I was advisor of the committee that would sug-

gest the Theme, and Mr. VanderKooy was advisor of the rest. And I assure you that he has done a remarkable job. Although much of the credit also goes to our energetic secretary, Miss Agalene Lubbers.

But when I was stricken the burden fell mostly on Mr. VanderKooy.

Time and again he met with the heads of the various committees and much preparatory work has been done under his guidance.

And so, young people of our Churches, we hope that all this work may come to glorious fruition next August.

Let's make this, under God's benign blessing, the best ever!

Rev. Gerrit Vos

---

Take the measure of the years by reducing a life time of seventy years to the compass of waking hours of a single day from, say, seven in the morning till eleven at night. Then if you are:

15 years of age, the time is 10:25 a. m.

20 years of age, the time is 11:34 a. m.

25 years of age, the time is 12:42 p. m.

30 years of age, the time is 1:51 p. m.

40 years of age, the time is 4:09 p. m.

45 years of age, the time is 5:16 p. m.

50 years of age, the time is 6:25 p. m.

55 years of age, the time is 7:34 p. m.

60 years of age, the time is 8:42 p. m.

65 years of age, the time is 9:51 p. m.

70 years of age, the time is 11:00 p. m.

Swift to its close ebbs out life's little day!  
Is the time to witness NOW?

— Mrs. Frank Lacy

(Selected from Southern Presbyterian Journal)

**MADE OVER BY THE LORD**

"We were all inspired," writes the Rev. Ray Hays, evangelistic missionary in Jackson County, Kentucky, "at our Sunday School convention held during the summer, when Mr. and Mrs. George Isaacs, newly baptized members of the Sinking Valley Fellowship, brought a delegation from that section. The Isaacs are up in their sixties. This man, a former drunkard and poker player, broke down when he came forward and wept like a child, saying, 'I have stood between my family and God!' Then he pointed to his wife and said, 'I have kept her from being a Christian all these years!' Both made confession of their faith in the Lord that day and every day since he has been a living example of the fact that the Gospel is the power of God unto salvation. Some day I believe we shall have a great inflow of new converts at Sinking Valley and if so, it will be due in no small measure to the life of Mr. George Isaacs whose heart was made over by the Lord."

A little Norwegian boy stood up in a meeting and came to the front. He could hardly speak a word of English, but he trembled and the tears trickled down his cheeks as he said, "If I tell the world about Jesus, He will tell the Father about me." The words went straight to hearts. "If I tell the world"—yes, that's what it means to confess Christ.

—King's Highway

**WHO POSSESSES YOU?**

To own and to possess are not the same. There is a difference between the two words. I used to both own and possess a certain umbrella. Now, I own it still but somebody else possesses it. So, sad to say, though God owns us still, too often the world possesses us.

—Dixon



Published monthly, except July and September, by the Federation of Protestant Reformed Young People's Societies.

Rev. J. McCollam..... Editor-in-Chief  
 Fred Hanko..... Associate Editor  
 Don Kuiper..... Business Manager  
 Elsie Faber..... Finance Manager  
 Julia Dykstra..... Asst. Finance Manager



**STAFF:**

Jeanette Faber..... Clerk  
 Phyllis Stadt..... Asst. Clerk  
 Rich Bos, Chairman..... }  
 Elaine Hanko..... } Public Relations Staff  
 Ruth Dykstra..... }  
 Herman Woudenberg..... }  
 Jim Veldman..... } Proof Readers  
 Garretta Lubbers..... }  
 Seymour Leibour..... } Photo and Art  
 Don Faber..... }



**CONTRIBUTING EDITORS:**

Herman Hanko..... Christian Living  
 Rev. Gerald Vanden Berg..... Truth vs. Error  
 Dwight Monsma..... Nature Study  
 John Haan..... Current Comments



**REGIONAL STAFF WRITERS:**

Beverly Van Meeteren..... California  
 Joan Rutgers..... Illinois  
 Ruth Dykstra..... Michigan  
 Beverly Hoekstra..... Northwest Iowa and Minn.

All material for publication should be addressed to REV. J. MCCOLLAM, 246 W. 33rd St., Holland, Michigan.  
 Grand Rapids subscribers please forward subscription dues to MISS ELSIE KUIPER, 1534 Godfrey, S.W., GRAND RAPIDS, MICHIGAN.  
 Subscribers outside of the Grand Rapids area please forward subscriptions dues to MISS JULIA DYKSTRA, 439 Barth, S. E., GRAND RAPIDS, MICHIGAN.

Subscription price: \$3.00  
 Entered as Second Class Mail at  
 Grand Rapids, Michigan

## EDITORIALS

### True Fellowship

Once again, summer is here. In this year, 1955, boys and girls of our young people gather together in our convention for the young people of our churches. It is, indeed, a time of happy and spiritual fellowship for the young people, and many are the pleasant memories of conventions in the past. Expectations run high, that this convention will not be an exception. May none of these expectations be dimmed. But what do we gather together for? Do we just gather in convention because we are young people?

Young people of many churches, in America, and throughout the world, assemble together for one purpose or another, during the summer months. There are four main purposes of these gatherings amongst young people.

The first is that purpose that serves the design of Amalgamation. Young people are brought together in a beautiful country spot on or near a lake.

Young people here are out of many diverse nationalities, races, and religions. In the fun together at such a camp, the young people learn to live, and to play, together. What is stressed is that they all are of one blood. The world, they are taught is one. All differences, of peoples, is only superficial; not fundamental.

A second objective in bringing young people together is reached through a purely humanitarian purpose. Poor boys and girls of the big cities are brought together in a huge assembly ground in beautiful country surroundings. The youngsters live in the fresh air; eat

wholesome food; enjoy good fun and sports programs. In this way, they learn the pleasure of the great out-doors of nature.

A third and different type of assembly of young people is the conference of boys and girls who have, or will (while in camp) "accept Christ." Such an assembly avails itself of lakeside or ocean-side facilities, with complete and busy schedules of sports and recreation programs generously mixed with Bible study activities, and convocations with prominent Bible teachers and preachers. Opportunities are always given to young people to "accept Christ" as personal Saviour. The conference becomes a missionary activity for "winning" souls to Christ.

By way of observation, note that none of these groups lay claim to being Reformed. Instead, they prefer, at least in intention, if not in practice, to be generally "Christian." They may even rail at those who are not doing their Christian duty, as each group sees it.

Then there is a fourth assemblage of young people which has for its objective, the bringing together of boys and girls of a Reformed background. A beautiful spot is found, in a rural setting where the young people may congregate for one or more days, with supervised living, and organized play. There is Bible study, and inspirational speaking. The atmosphere is wholesome, pleasant, and conducive to making lasting impressions. The undercurrent of thought that pervades the life and activity is that God is a loving Father and Friend, who is gracious to all men, without discrimina-

ion, as respects the things of this present life. Whether men are righteous or not, godly or not; or whether they are elect or reprobate makes no difference, as far as God's intentions are concerned. God is a loving Father, who in tender mercy, and in the administration of a grace that is common to all, is able to improve men in regard to the life of this world, without regenerating them. On this basis, men are not really totally depraved, although such Reformed people declare they hold to all the doctrines headed by the letters T.U.L.I.P.

Further, such a conference of young people will hear it said—if not directly, at least indirectly—it is indeed wonderful for all things and men, that God's grace is common. The youngsters who hear God extolled from this viewpoint will be told, also, that God so restrains sin, that men are really not as bad as it may seem, because of the influences of the Holy Spirit common to all men.

Natural man is able to do good, in regard to the things of this life. It will be pointed out that here are beneficial results for young people. They have a calling and place, in the midst of the world. On the basis of this presentation, the world may be won for Christ, and may be brought to acknowledge His scepter and reign. With these objectives young people are urged to greater usefulness, in the kingdom of God.

To all these purposes and objectives, in various forms, the truly Protestant Reformed boy or girl is a stranger. His, or her place, is out of harmony, with the above. With the camp grounds and surroundings; the recreation programs and facilities; and with over-all physical management, he is not in serious conflict. Some of this he would arrange differently. His conflict arises out of the conception of God presented above. The conception of God that he entertains,

which he confesses, is the true Scriptural presentation of God, is the God of His young people. Not that the view is a self-righteous one; hardly that at all. His view of God determines for him the purpose of all his assembling with boys and girls of his age group, at any time. His view of God gives him the objective of his young life, to be carried in his heart all his life long. What is that viewpoint?

This viewpoint has as its central tenet, the truth that God's goodness is always particular. Never is His grace common for all men; but is, rather, only for His elect people, in Christ. The central thrust of this truth is not only distinctive in its objects, but it is distinctive in its presentation. Nowhere, as far as it is known, is this truth so forcefully, consistently, and institutionally proclaimed. Only in the Protestant Reformed Church does this truth come to full flower. Only on the basis of this truth does God remain God. On all other bases, God is not the Almighty God. But the truth of particular and elective grace reveals that God, indeed, is the Lord.

Closely akin to the truth of particular grace is its companion: that of unconditional election, and, therefore, unconditional salvation. If the grace of God is always particular—and it is—then the grace of God is always unconditionally realized in the hearts of His children. Again, on this basis, God remains God. To amplify this truth, further, it means that God's Covenant is a one-sided covenant. He, alone, establishes it. We, as man, have nothing to do with its establishment whatsoever. Always, when God's truth is presented this way, it means that God must receive all the glory. No flesh may glory, except in the Lord. This way, is as it should be.

It will be this viewpoint of the truth

*(Continued on page 11)*

# CHRISTIAN LIVING

## Preparation SOCIETIES (cont.)

Two issues ago we discussed the place that societies occupy in the church. Now we must discuss the benefits of society attendance.

What then are the benefits of societies, and how do they serve the preparation of the covenant youth for his place in God's church?

Most societies are by their constitutions consecrated to a study of the Word of God. They do this in various ways. Usually a certain amount of time, most generally the biggest share of the time allotted to a society meeting, is devoted to an organized study of the Word of God, book by book. For this there is the help given in the "Beacon Lights" in the form of Bible Outlines. Then usually there is time devoted to a program which, again, but in a different way, serves the purpose of studying God's Word. Sometimes our confessions are discussed. Sometimes the method is used of essays, speeches, music, question hours, and other types of individual contributions are used to grow in the knowledge of Holy Writ. It is important to note here, that a program which does not have as its goal, a clearer understanding of the Scriptures, is entirely out of place in a society. However, many means serve this end. In its own way music can do this; in their own way speeches and essays can do this. But if that is not the purpose, then the program is in vain.

There are therefore many benefits to be derived from society attendance. 1) The main benefit is, of course, the

growth that the individual member experiences in the knowledge of Scripture. And this is blessing indeed. For the greater his knowledge of the Word of God is, the stronger his faith becomes, and the richer is his experience in the blessings of the cross of Christ. It goes without argument, that it is blessed indeed to know the Scriptures. This function the society serves in a very special way. For in society, the member has opportunity to take an active part in the discovery of the wealth of the Word of God. In society he contributes in his own way to an unfolding for himself and for others the beauties of God's revelation, and thus the beauties of God Himself. 2) Subservient to the foregoing, is, also this: that the members of the society have opportunity to use their own talents in composing essays, in giving musical numbers and speeches, for the edification of himself and the other members. He has opportunity to develop these talents in the fellowship with those who are of the same faith. 3) He has fellowship and communion spiritually with the members of his own church as they grow together in the knowledge of God in Christ.

Then it becomes clearer why societies also serve as preparation for the covenant youth. 1) It is important that the believer grows in grace and in the knowledge of God. We have discussed this point before in connection with the article on Catechism, but nevertheless it is well to be reminded of the fact that even as the preaching of the Word on Sunday serves the purpose that the Scriptures may be studied in society, so also this study in society serves the purpose that

the preaching may be more edifying in the church on Sunday. Also there is no question of the fact that the more one grows in the knowledge of the Scriptures, the more active place a person may take in the church when he reaches that time of his life. To use but one illustration: He may be better fitted by a systematic study of God's Word in the societies in his youth to lead his family and the church in prayer because prayer implies a knowledge of God through His revelation. 2) By developing his talents when he is young in the sphere of society life, he may be better able to use those talents in an active service of the church when he grows to years of discretion. For he is called upon, when older, to serve in consistory, to serve in other functions of the church, such as the work of the radio, the work of the school, etc. 3) When the covenant youth has experienced the joys of christian fellowship, even when a youth, how much more will he not seek out that fellowship with the people of God when he becomes older? Thus societies serve in their own way as a very important part of the preparation of the people of God.

But it is a sad situation in some of our churches that the young people do not attend society. I know that in the smaller congregations that is not very often the case, for there is usually one hundred per cent attendance. But in our larger churches, that cannot be said. Many and various are the objections that are raised. I can hear some of them yet: "We don't get anything out of society." "There is always a small group that runs the society and the others are left out. I can't speak up, or contribute my part." "I can't do anything in the program." etc. etc. While sometimes these objections may be valid, and while sometimes the objectors may be very sincere in their complaints, this is very seldom the

case. In connection with these complaints I would like to make a few remarks. 1) Oftentimes the objections reveal a lack of interest in anything that has to do with the Word of God, and this is certainly a serious matter. 2) Oftentimes the reason that many young people do not get anything out of societies is because they do not put anything into it. They do not put forth an ounce of preparation to study their lesson; when they are called to contribute to the program, they spend about five minutes on it. It stands to reason that we cannot get anything out of the society if we don't contribute anything. 3) We must remember that the society belongs to the young people themselves. Therefore, if something is radically wrong in the life of the society, it can certainly not be rectified by staying away. Often the error can be rectified by pointing it out and urging improvements. There is never any excuse like the above, which is valid, and a good reason for staying away from society.

Therefore the conclusion of the whole matter is that our covenant youth should certainly attend society. And they should not be passive, but do all in their power to contribute something positive to the life of the group to which they belong. The more effort that is put forth, the greater the blessing will be, and the more one will be prepared to take his own place in the church of God when he grows to an age when he can do this.

Now what about conventions? It is time for another convention in the Protestant Reformed Churches. I don't wish to say much, for much has been said and will undoubtedly be said this year as the young people get ready to attend another convention in our churches.

Conventions are an extension of our societies, so that all that has been said about societies may also be said about conventions. It is true that conventions

*(Continued on page 12)*

# TRUTH vs. ERROR

## Distinct in Convention!

The other day, I either heard, or read somewhere, that Chicago is rated as the top, or second convention city in this country. Each year, thousands of conventions of all kinds are held in this metropolis, ranging from those of the major political parties, to those of smaller business men and sectarian groups which scarcely receive mention. Just recently the "Russelites," or better known as the "Jehovah Witnesses" sponsored a five day convention in Comiskey Park, which drew thousands of people from all over the country and attracted the attention of all Chicagoans with headline publicity in the daily papers. Cities like Chicago cater to these big conventions because they bring with them much business and material profit. To the world, the matter of conventions is an important one. But in all of these conventions there is nothing distinct. They all follow a general pattern and strive toward a common goal.

This month you, the young people of the Protestant Reformed Churches, will hold your fifteenth annual convention, not in Chicago, but in Hudsonville, Michigan. To you this annual event is most important. No, your convention will not attract headline attention in the daily paper. It will not draw thousands of people, nor will it bring with it a noticeable increase in business and material gain to the village of Hudsonville. The world will not accommodate you or go out of its way to make your convention a success. Your convention will attract no interest at all outside of the circle of those who love the truth of the Word of God as maintained in the Protestant

Reformed Churches. It will attract only a few from here and a few from there and will pass by unnoticed by the world.

Do not be disappointed in this! Do not wrongly conclude that because of this, the convention of Protestant Reformed Young People is not important; but rather, remember that the significance of your convention is never to be found in the things enumerated above, but always and exclusively in its distinctive character and spiritual purpose. In the measure that you are distinct in your convention, you will also succeed in attaining its true purpose and, regardless of the world's evaluation of your activities, it will bear fruit in your lives unto the glory of God, Who calls you into convention as a separate people. Be not ashamed to hold such a convention in the midst of a perverse and apostate generation.

Be distinct!

How then must this distinctiveness in convention be reflected?

It is manifest, firstly, in your theme. Always there are many possible themes from which one must be selected. And it is not an easy task to select a good convention theme. Many of them have a religious flavor and sound very pious but lack all distinctiveness and are so formulated that they would be quite fitting for any convention that has in some way or another a religious tint to it. Arminians, modernists, undenominationalists, etc. all rally under the same theme. Today, more than ever, the trend is toward a vigorous attempt to find a form for these ecumenic themes, in order that the religious world may be unified under

a creedless Christ, which is but another way of introducing the Christless creed. You must not have themes that speak of and accentuate religious differences, but choose those that promote unity (?). In other words, do not be distinct, but be a conformist! We say, beware!

Your theme for this year's convention, "The Promise Of The Gospel" is indeed distinct. It is distinctly Protestant Reformed. By identifying yourself under this theme you express your concern over one of the fundamental principles of our faith as well as your desire to maintain that principle by keeping it alive through speech, discussion and debate. You are not afraid to "Declare your Principles!" You hold your convention under this theme in order that you, covenant youth, may be instructed in the truth concerning the Promise of the Gospel overagainst all error, and especially the errors of those who once walked with you under this theme, but who have of late rebelled and departed from the truth, and now teach in the place of the truth concerning the Promise of The Gospel that the Promise is for everyone upon the condition of faith. This distorted view of the Idea of the Promise leads to a perverted conception of Its Recipients and sweeps away the only solid foundation of the hope of Its Fulfillment. From published announcements we note the convention is preparing opportunity to sound the distinct truth on these three points. That will be profitable unto faith!

Proceeding from this theme, your convention must be distinct on other counts as well. The speeches, discussions, debates, and programs centered upon this theme must all resound with a clear and unmistakable testimony of the truth. It is not only possible, but even likely, that through the controversy and schism, we have experienced in the recent past, the

important issue of the truth concerning the Promise is not clear in the minds of our youth. Here at the convention, you have an opportunity to learn, to be instructed, to ask questions, and to talk the subject over until you get to the very bottom of it. How important it is then that the whole convention emits a clear sound of the truth, so that no one can return home misinformed and misled with respect to this fundamental issue. Let us be distinct in the truth as heirs of the promise, always!

Likewise in this convention we must be cautious that our conduct and behavior is always as becometh the gospel of our Lord Jesus Christ. (Phill. 1:27) This means that we deport ourselves in convention and out of convention as children of the promise. We are heirs of God and joint-heirs with Christ. Do not forget it! Act accordingly! Our first aim is not pleasure and entertainment, but EDIFICATION. As heirs of the promise we seek not the things earthly, but the things heavenly. Our hope is in the God of our salvation Who has called us to be a separate people unto Himself. That must be manifest throughout, for without it, our convention will lose its distinctiveness. Whether, therefore, we eat or drink; listen to a speech; enjoy an outing; participate in discussions; perform our business; or whatever we do, let us do it to the glory of our God. Others, outside of our convention, beholding us, will see that we are a distinct people whose God is the Lord.

*(Continued on page 11)*

**All visitors to the coming convention who will need lodging, please contact —**

**AGALENE LUBBERS  
6174 Balsam Drive  
Hudsonville, Michigan.**

## The Ideal Convention

Ideals! I have ideals. You have ideals. Yes, I believe we all have some ideals. Some think of the ideal car. Others think of the ideal vacation. Still others think of the ideal job. Yet how many think of the "Ideal Convention." This, however, is the topic of my article.

We hope you have thought of the Convention to be held this year in Hudsonville, sponsored by the Hudsonville Protestant Reformed Young People's Society. Maybe you haven't thought of the "Ideal Convention" and maybe you have, but you have at least thought of **the** Convention.

Not only the Host Committee and the Federation Board should be thinking of putting on the best Convention yet but we should also be thinking about ways of making our Convention really ideal.

Let us suppose that you have thought of an "Ideal Convention." You thought about the weather? Possibly you thought about the banquet? You thought about the business meetings? You thought of the home in which you stayed if you were "from out of town?" You thought of the new friends—"friend" you would meet? You thought about the speeches? You thought about the theme? You thought about the outing? You thought about the programs? Ah, yes, there are so many things to think of in thinking about an "Ideal Convention."

To have an "Ideal Convention" all things have to be ideal. It's wonderful if the weather is just right—and it usually is. It's wonderful too, if the programs are well prepared,—and we aren't often disappointed. God has given us talents which we are to use and we therefore should not neglect the use of them. The selection of the food is rarely a disappointment to young people with spacious appetites. How about those business

meetings? Are they always as well-attended as they could be? I know that voting can sometimes be drab and uninteresting, but isn't that necessary too in order that the Federation of which we are a part can be properly run. You're interested in that aren't you? We can't surely have that "Ideal Convention" if the business meetings are not properly attended. Not only do we have to attend but we should all try according to the measure of our ability to contribute to the discussion. Along with the business meetings are usually some sort of program. At the "Ideal Convention" we'll all want to stay and enjoy those programs for which some have prepared themselves. It is a great gift when we are able to listen as well as perform, to the honor and glory of God.

The wonderful thing of our Young People's Conventions and that also makes them ideal lies in the fact that it is here that we have fellowship with young people who are one with us in the faith. It is here that we make new acquaintances and renew old acquaintances and have the opportunity of rejoicing in our Youth with those of Protestant Reformed persuasion. Many miles may separate us during the year but yet we are never distant because we are united in the faith. During convention Time not only are we united in the faith but we are also united in the sense that we are not separated by distance. Haven't you noticed though, that sometimes we don't mingle and acquaint ourselves as we should. We stay in groups and with those whom we always associate with from our own societies and churches. It seems to me that it is part of the idea of the Ideal Convention that we also as much as possible try to mingle with others so that our unity may be physical as well as spiritual. Remember too that you might meet that "friend" and not just

make new acquaintances. More than one have found their life's partner in this way.

The ideal Convention is always equipped with an interesting and a theme that is fitting to the needs of those who attend a Convention. I think that is true of this year's theme. Not many of us know all the implications of the theme "The Gospel of the Promise" and yet it is very important that we do know these things. Therefore we must have topics and subtopics which bring out all these points so that our Young People may go home and may be able to say that they had a "good time"—a few days of spiritual refreshment. We as Young People need this too. This should not be reserved for the days when we become older but we should realize that life is very serious and that we need the pure milk of the Word when we are in the prime of our life. When we are in the robust years of our life we often forget this and often do not even fully realize this. Therefore the speeches delivered by our Ministers devoted to the proclamation of Gospel, should hold a very prominent place in our Convention activities. Apart from the Word of God, we as Covenant Young People are never satisfied.

If we truly seek to walk in the Good Works which God has before ordained that we should walk in, we will be satisfied. Then we will have a truly ideal Convention. Yes, our Convention will not simply be an ideal as an ideality but it will be ideal as a true reality.

A. Lubbers

In Jesus' time food was rarely plentiful in Galilee. It was natural that after the feeding of the multitude He would tell His disciples to gather up the fragments. If He were with us in the flesh today, He probably would tell us to do the same, and to gather up also the fragments of time which we so frequently waste.

## EDITORIALS

(Continued from page 5)

of God that will run through the whole of the convention, like a vein of gold. It will permeate all the speeches, discussions, and activities of the three days. This central truth will be that which will bind delegates and visitors in true Christian fellowship and communion.

But the beauty of it all, is that God calls the convention into being. With so exalted an Artificer, then the convention must have an exalted purpose: the glory of His Name, through the praises of those who, even in youth, are called out of utter darkness into His bespangled light.

James A. McCollam



## TRUTH VS. ERROR

(Continued from page 9)

Then, young people, the theme of your convention will live. Then it will become evident that you not only know about The Promise but that you live in the Hope of The Promise.

"The Promise Of The Gospel."

Wonderful theme; That Promise is Christ. Christ living in you! Christ seen through you! Christ first—Christ last! CHRIST ALL! That will be a wonderful convention, distinct and true, free from error!

G. Vanden Berg

Every great movement in the Church from Paul down to modern times has been criticised on the ground that it produced censoriousness and intolerance and disputing. Of course the Gospel of Christ, in a world of sin and doubt, will cause disputing; and if it does not cause disputing and arouse bitter opposition, that is a fairly sure sign that it is not being faithfully proclaimed.

—Dr. J. Gresham Machen

**THE TRIUMPHANT WORD**

The Word of God shall triumph  
 O church of Christ, fight on!  
 Though dark the night of conflict  
 Soon shall the morning dawn.  
 The armor of the Spirit  
 In battle shall prevail.  
 Ye struggling saints, despair not,  
 Though gates of hell assail.

The Word of God shall triumph,  
 Though unbelief abounds,  
 Though wordly wisdom's error  
 O'er all the earth resounds.  
 Though vain, deceitful pleasures  
 In carnal hearts hold sway,  
 And godless, taunting scorners  
 Deride the narrow way.

The Word of God shall triumph,  
 Though sorrows, trials, cares  
 Becloud thy path, O Christian—  
 Though steadfast, earnest prayers  
 Appear unheard, unanswered,  
 Bow to His holy will.  
 His truth abides forever;  
 He loves His children still.

The Word of God shall triumph.  
 Ye saints, do not despond.  
 With eyes of faith look forward  
 To Salem's realm beyond.  
 Built on the Rock of Ages  
 Your hope shall rest secure;  
 In God's true love abiding,  
 Trust in His promise sure.

The Word of God shall triumph.  
 When Judgment trumpets call,  
 Sun, moon, and stars shall vanish—  
 The earth in ruins fall;  
 But through eternal ages  
 His truth divine shall stand  
 The theme of songs victorious  
 In yonder Glory-land.

The Word of God shall triumph.  
 O blood-bought church, rejoice!  
 Led by His Holy Spirit,  
 Lift up in song thy voice.

Soon shall thy vile oppressors  
 Be overthrown, cast down—  
 And thine shall be the Kingdom,  
 The glory, and the crown!  
 — Ann Hoppe

**CHRISTIAN LIVING**

(Continued from page 7)

serve their purpose in their own peculiar way, but nevertheless it remains a fact that the study of God's Word serving the purpose of the growth of the covenant youth in the fear of God is the only goal of a convention. Now this purpose is achieved on a much broader scale including all the societies of the denomination, and is done primarily by way of programs with their speeches and essays and debates and musical numbers; but that does not mean that the purpose changes. And it is well to bear in mind that that is the purpose also of the banquet, the outing, and the social get-togethers. This must be constantly borne in mind. Only then will the convention achieve its purpose in 1955, and only then will the youth of the church of Christ be edified in such a way that the convention of '55 prepares them for their place in the Church. All the benefits that one receives in his own society he now receives in spiritual fellowship with the youth of his denomination.

And even as all who possibly can must attend society, so all who possibly can, must attend the convention. No time worn excuse is acceptable, for this can and should and undoubtedly will, under the blessing of God, be another time of spiritual wealth for you.

Hudsonville is the host; they have worked hard and will work hard; those who contribute in the way of speeches and other parts of the entire program will contribute their best; Go then under God's blessing and in prayer, and you will be richly satisfied.

H. Hanko

**SCHEDULE OF ACTIVITIES FOR THE  
15TH ANNUAL P.R.Y.P. CONVENTION  
August 16, 17 and 18**

TUESDAY MORNING AND AFTERNOON

Lodging for out-of-town delegates and visitors

TUESDAY EVENING — 8:00 AT HOST CHURCH  
MASS MEETING

Inspirational address.....Rev. H. Hoeksema  
“The Idea of the Gospel of the Promise”

WEDNESDAY MORNING —

Federation Business — 9:00  
Leave for Outing — 10:30

WEDNESDAY EVENING — 8:00 at Host Church

Address.....Rev. G. M. Ophoff  
“The Recipients of the Gospel of the Promise”

THURSDAY MORNING — 8:00 at Hugh's Park

Pancake breakfast and Miscellaneous program

THURSDAY AFTERNOON — 1:30 at Host Church

Unfinished business

THURSDAY EVENING — 6:00 at Host church

Convention picture

Banquet — 6:30 at Reformed church

Address.....Rev. G. Vanden Berg  
“The Fulfillment of the Gospel of the Promise”