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# The Standard Bearer

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## *Convention Number*

*Commemorating*

*The Third Annual Convention of the Protestant Reformed  
Young People's Federation*



*"Thoroughly Equipped"*

## Hearty Congratulations. . . .

The Host Committee of the Young People's Society of the  
Oak Lawn Protestant Reformed Church



Standing:

Neal Ipema, Rev. C. Hanko, Jacob Regnerus, Louise Wierenga.

Seated:

Wilhelmina Rutgers, Margaret Regnerus Henrietta Kort.

George Regnerus and Sue Regnerus who also served on the committee are not shown.

Truly hearty congratulations are in order, to compliment the Host Committee and the Society of Oak Lawn, whom they represent, for the splendid work which they did to make the Third Annual Convention a great success. Under the careful guidance of their Pastor they displayed a spirit and zeal which we all may emulate with pride. Although small in numbers, the enthusiasm which they aroused among our Churches in general, is a tribute to the splendid character of their Society. They left no stone unturned to make the Third Annual Convention one that shall long be remembered as a thrilling experience. This is true not only because we were entertained, but more so because we were spiritually edified through the development of the theme which they chose.

A word of thanks is also in order to the Society of South Holland for their cooperation, which was a contributing factor to the success of our meeting. We believe that a timely lesson may be learned, not only by all of our Societies, but also by our Churches as congregations and as individuals, from the spirit of fellowship they displayed in arranging for the Convention. Our working with the unity of purpose towards a common goal, and with a spirit of love for the cause of Christ, will consummate in a successful venture with the Lord's blessing.

## As To This Special Issue. . . AN EDITORIAL—by the Rev. H. Hoeksema

Even as last year, so also this time the Board of the Federation of Protestant Reformed Young People's Societies requested us to devote one of the issues of *The Standard Bearer* to the memory of the Convention of this Federation that was recently held in Oak Lawn.

We gladly gave our consent.

I think that the Federation is a worthy cause, which well deserves our support. Besides, the contents of this number of our paper may well be read. The only difficulty is that the language must needs be all English. Those of our Holland people that cannot read English will gladly bear with us for this one issue, I am sure.

The Convention, which I had the pleasure to attend, was an inspiration to me. Anyone that witnessed the interest of our young people there, and that loves our churches and the cause for which they stand, would find plenty of reason to rejoice and take courage with respect to the future.

Congratulations to the "host society", in this case the Young People's Society of Oak Lawn, on which rested the duty of making all the preparations for this

convention I believe. They certainly made a thorough job of it. And how much depends upon proper preparations for such a gathering!

The meetings of the convention proper were held in the Oak Lawn Church. The inspirational meeting was held in the beautiful auditorium of the Lutheran Church at Brandt and ninety-seventh streets. And the banquet was held in one of the annexes of the same Lutheran Church.

I rejoiced at the interest and activity shown by our young folks, at the Protestant Reformed note that was heard in speeches and discussions, and last but not least, at the perfect behaviour of the young people, both at the meetings and at the banquet. It was a Christian convention throughout!

Glad I was, too, to see many members of the societies in our Western Churches present. Even from as far as Manhattan they had come! Hope to see all our societies represented next, even from far away California. Why not? It can be done!

May God bless our covenant youth!

# THE STANDARD BEARER

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## Convention Speeches

*Thoroughly Equipped.* . . INSPIRATIONAL SPEECH—by the Rev. H. Hoeksema



This is a glad occasion, and I deem it a privilege that I may be present among you and deliver once more the keynote speech of your convention. Last year, too, I expressed my joy at the enthusiasm and keen interest in our truth and church-life evinced by our young people, at their initiative and enterprise, their youthful hope and courage that made it possible to

organize a federation of this kind. It is an encouraging sign, a thing that gladdens my heart, especially if I glance back and recall the history we made as churches. How recent it seems that we were cruelly expelled from the fellowship of those that should have fought the good fight with us, the fight for specific, Reformed truth! How well I remember that they really meant to crush us out of existence, and, the wish being father to the thought, often predicted that we would have no future, that a year or two, at the very most five years was the very longest we could expect to lead a lingering existence, a pining and languishing life! And what a cause of joy, then, it is to see, not only that we still exist as churches, and that we have been established, but also that there is an interest in our Reformed life and doctrine among our young people sufficiently general and deep to give birth to a convention of this kind!

Such were the sentiments I expressed last year, at the occasion of your second convention. Tonight our joy, if not greater and more ardent, is, perhaps, deeper, more established, better founded, more deeply rooted than at that occasion. There is reason for this. After all, enthusiasm sometimes is superficial, more superficial often according as it is more ardent. In that case it is like a blazing fire that flares up for a short time, but soon dies down for lack of fuel to feed it or of oxygen to keep it ablaze. Or it may be compared to what is often called temporary faith, that seems more real and alive and active than true saving faith for a while, but is not rooted in the heart and vanishes quickly in the heat of the battle of faith, like the morning mist that is soon swallowed up by the rising sun. Such might have been the case with our youthful enthusiasm. It might have been a matter of the emotions. There was a possibility that it was not of faith. And in that case it could not have lasted, it would soon have disappeared. But another year passed. We still exist. What is more, our interest is still very much alive. We have prospered. We have grown. We have been active. We might publish a paper of our own for the benefit especially of our young people's societies. And tonight we are gathered here as a convention for the third consecutive year, and as we came from far and near we brought with us no less enthusiasm than a year ago. I do not say this in a boastful frame of mind. On the contrary, knowing as we do that we cannot do anything except through the grace of God, that all our work and efforts are vain unless it pleases our covenant Lord to bless them, we realize that it is becoming to us to humble ourselves and to give all the glory to Him that called us out of darkness into

His marvellous light. But I do mention these things to give account of the gladness that fills my heart, and to motivate the statement that our joy tonight may be considered profounder and more established than it was a year ago. Thanks be to our God! He it is that blesses us, hence we rejoice!

As the convention-theme the committee selected "Thoroughly Equipped". A very beautiful and proper theme I consider this to be. Surely, always the whole Church and every individual believer must be thoroughly equipped if he is to stand in the evil day; but this is true with greater emphasis in our time. For, as the day of the Lord approaches, it becomes increasingly hard to maintain the faith and walk in all good works in the midst of the world. Besides, this is true especially and in a peculiar sense for the days of our youth, the springtime of life, which has its own peculiar dangers and temptations and offers problems of its own. Especially in the days of our youth we ought to be thoroughly equipped and, besides, skillful in the handling of our equipment. Moreover, youth is the time for training and discipline, as the nations of the world, also our nation, realize today that with a view to being prepared to meet the enemy in the wars of this world. And, finally, I consider this theme particularly appropriate for a convention of this kind because I like to look upon our young people's societies as a sort of voluntary training camps in which we help one another in becoming efficient in the employment of our equipment. Hence, I gladly introduce this theme to you, and, bearing in mind that I must confine myself to a general exposition of the theme and that others will speak to you on particular aspects of it, I will attempt to answer three questions, viz. 1. Unto what must we be equipped? 2. What is the proper equipment? and 3. Who must be equipped?

Before we can begin to speak of and describe the equipment of which the theme speaks, it is necessary that we answer the question: unto what particular calling or task must we be equipped? For it is evident that the kind of equipment we need depends upon the task unto the accomplishment of which it must serve. By equipment I understand, in general, any apparatus which is necessary to perform a certain task, to execute a certain plan, to finish a particular kind of work. Without such equipment we would be helpless, the work could not be done. Thus a surgeon needs his instruments in order to perform an operation; the farmer could not till the soil without his implements; a mechanic needs his tools; a soldier is helpless without his armament. Such an equipment must be proper, it must be complete, and it must be in good condition. This is what I understand by the adverb "thoroughly" that modifies the main term of our theme. If an

equipment is to be thorough it must be proper, that is, it must be adapted to the work that is to be performed by means of it. Agricultural implements would be quite out of place in the operating room. The husbandman would be quite helpless if you were to furnish him with surgical instruments to work his farm. It looks rather absurd to train our soldiers with broomsticks on their shoulders instead of rifles. Moreover, it is paramount that our equipment be in good condition. It must not be obsolete or defective. The more perfect the various parts of our equipment are the more efficiently the work that is done by means of it, can be accomplished. And, of course, to a thorough equipment belongs that it be complete, that no part of it is missing. So much with respect to the meaning of the terms of our theme. But before we can fruitfully discuss the kind of equipment we now have in mind, we must find out for what task or calling it is to be used.

When I first heard about the convention-theme for this year, I thought it was derived from II Tim. 3:16, 17, where we find the well-known passage: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works". In fact, I find that it is this text that is quoted as the source of our theme in the convention booklet. However, from other sources I learn that the committee also had in mind the text from Eph. 6:10-17: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God". But whether our theme be derived from the former or from the latter scriptural passage, the thought remains virtually the same: we must be thoroughly equipped for battle, we must be prepared for spiritual warfare. It is true that the idea of battle is not expressed in the text from second Timothy. But if we are to walk in all good works in the midst of the world, we must expect that the world will hate us, and we cannot avoid battle. And, therefore, I may certainly answer the first question suggested by my



theme by saying that we must be thoroughly equipped or furnished unto spiritual battle.

But this answer is not sufficient. It is too general. If you say no more, all that call themselves Christians, the moderns included, will agree with you. All are willing to join in with the song: "Onward, Christian Soldiers, marching as to war", as long as you do not define just what you mean by this war. It is evident, then, that we must be more specific. Just as in the case of secular wars, so also in regard to this spiritual battle that is to be fought by the Christian we must ask and try to answer briefly various questions. What is the cause of this war? Why should the Christian, why should the Church of Christ be called upon to fight in this world? What is its peculiar character? How is it fought? What are its aims? And what will be the outcome of this spiritual battle?

With regard to the first question, the one concerning the deepest cause of this spiritual warfare, the Reformed Christian, whose spirit cannot find rest until with all things it finds rest in God, replies: we find this in God's predestinating purposes. It is easy, of course, to leave God out of view when we attempt to answer the question concerning the cause of the Christian's battle. We might say simply that the devil is the cause of it; he hates God and righteousness and truth, and he it is that opposes the believer when he would walk in all good works. Or again, you might answer that the "world" is full of sin and corruption and crime, and that for this reason the Christian has the calling to fight against this world. But no Reformed Christian can be satisfied with this. Somehow he must find the cause in God. He has willed this battle. It must serve His purpose: the glory of His name. He controls this war and its outcome. The result cannot be doubtful for one moment. And the cause must be found in His sovereign predestinating purpose, according to which He ordained His Church unto the glory of His heavenly kingdom through the deep way of sin and death, while He with equal sovereignty rejected others. This is the cause of the fact that in this present time the Church becomes manifest in the midst of a world that lieth in darkness, that hates God and His Christ and His people, and that the believer must needs fight a battle and expect opposition if he would walk in all good works. It is the battle of Jehovah which he is called upon to fight!

As to the peculiar character of this war, we say that it is spiritual. But here again we must be careful lest we misunderstand this word "spiritual" and make a wrong impression of it. It does not mean that this war is fought in the realm of spirits, so that it has nothing to do with our everyday life in this world. There are many that would like to have it so. Religion is a sort of private affair. It is a matter between God and your soul. It should be confined to your inner life

and within the walls of the Church. But it should not be introduced into the various departments of our earthly life. It should be excluded from the life of society and of the State. This spiritual battle bears no relation to such things as business and commerce, labor and industry, the relation of employer and employee, unions and associations, lower and higher education, marriage and divorce, magistrates and subjects and the like. The battle must be kept purely spiritual. But this is not the meaning we attach to the word, when we emphasize that we are called to fight a spiritual battle. True, our warfare is spiritual. It is not a battle of this world, by this world, for this world. It does not aim at worldly power or possessions or honor and glory, or dominion over this world. It is not and cannot be fought by worldly power or worldly means. It aims at spiritual realities: truth, righteousness, the glory of God and His Christ. It fights by spiritual means: the Word of God. It requires spiritual strength to fight this battle: the strength of grace. But although all this is true, it is nevertheless fought on the stage of this world, and that in every department of the life of this world. True, our battle is not against flesh and blood, but in this world it is, nevertheless, fought on the stage of flesh and blood. It is the battle for or against Christ that must be fought wherever we are and whatever we do. For always and everywhere we must walk in all good works in the midst of a world that lieth in darkness. And because this is the nature of the battle we must fight, we must not look for a victory according to the standards of this world. On the contrary, we must learn to deny ourselves, to renounce the things of this world, to take the cross upon us and to suffer with Christ. In the measure that we aim at worldly power or worldly gain, we do not fight this spiritual battle. Paradoxically expressed: we must be willing to suffer defeat in order that we may have the victory!

By this we already touched upon the answer to our next question: what is the aim we must set before us in this spiritual warfare? Also this question is answered in various ways. It has been said that our aim must be to bring this "world" to Christ. But this cannot be true. For, in the first place, we are quite incapable of bringing the world to Christ. We may preach and be witnesses for Christ, but to bring any man, not to speak of the "world", to Him is not our work, but His own. But, in the second place, we must not forget, that, although Christ is on the right hand of God and has all power in heaven and on earth, power also over the "world", it is not of this world that He is the heir. His is the world to come, in which all things in heaven and on earth will be united in Him and under Him as the head of all things. But this world is not His, will be completely destroyed in the

final catastrophe of His advent. He does not want this "world". The slogan "bring the world to Christ", is an empty phrase. Others claim that the purpose of the Christian battle is to make this world better. We must fight the evils in this world. We must put forth all our efforts to banish crime and prostitution and divorce and war and strife from the earth, and thus make this world a better place to live in. So called Christian speakers and lecturers that strike this note are usually very popular, for the world after all is not offended by a gospel that aims at improving it. But, although it must be plainly understood that we certainly oppose crime and divorce and drunkenness and the like, we still insist that it cannot be the aim of Christian warfare to make this "world" better, for the simple reason that this would be an impossible task. The "world" that stands in enmity against the living God and lies in spiritual darkness and death, cannot be Reformed. Men must be regenerated, and that is the work of God, which He accomplishes, not in the "world", but in His elect, in the Church alone. But the aim of Christian warfare is to represent the cause of the Son of God in the midst of this world, to stand for the cause of the covenant of the supreme Potentate of potestates, and thus to live to the glory of God in word and in deed. We must live from the principle of regeneration, according to the Word of God, and walk in all good works!

And the outcome of this battle is not in our hands, nor is it ever uncertain. We have the victory! I say emphatically, that we have it. We do not have to overcome the world. The world is overcome. We do not battle on to victory, we fight as those that even now have the victory. For Christ has overcome the world. The victory is His, and therefore, it is ours by faith. Faith is the victory. And if only we are careful that we truly fight this spiritual battle, and that we do not become confused so as to fight the battle of the flesh thinking that we are fighting in the cause of Christ, we shall also have the consciousness of being victors even while we are fighting; and though according to the standards of the world and to all outward appearances we suffer defeat. Into the victory of Christ we enter by faith, and in His day it shall become clearly manifest to all that His cause is the cause of God, and the victory was always His, and ours through Him!

Unto this spiritual warfare, then, we must be thoroughly equipped. That is the meaning of our convention-theme. We must be equipped for the purpose of being able to stand for the cause of the Son of God in word and in deed, in the midst of a world that opposes and hates Him and all that represent Him. And we must do this, not merely in the recesses of our personal spiritual life, not merely in the Church, but in all the world and in very department and sphere

of the life of this world. Every day and everywhere we must become manifest as those that are of the party of the living God. Unto this every believer must be equipped. But I must not forget that tonight I am addressing a convention of young people. They occupy a peculiar position. For they are also called to fight this battle. They cannot wait. But at the same time they are in the period of training. While being trained they must wage this warfare. And the enemy exerts himself to prevent their being properly trained. I know not whether you ever noticed how everything in the world is adapted to this purpose, to seduce the youthful Christian warrior, lest he should become thoroughly equipped and trained for the battle. He is tempted to waste his time by amusements, by movies and theatres, by bad literature and "thrilling" novels and the like. And, therefore, it is with special emphasis that our young men and young women must be reminded of the seriousness of the implications of our convention-theme: they must be thoroughly equipped unto the spiritual warfare in Christ!

What, then, is the equipment that is needed, and how can we acquire it and be skilled in using it?

According to II Tim. 3:16, 17 it is the Holy Scriptures, the Word of God, which we must appropriate and to which we must submit in order to be thoroughly furnished or equipped. For "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". The idea, therefore, is that by instruction in the doctrine of the Scriptures, and by submitting ourselves to its disciplinary influence, we become trained unto righteousness. And thus "the man of God" becomes "thoroughly furnished" or equipped "unto all good works". He becomes "perfect", that is fit for the battle. And according to Eph. 6 our equipment consists in the "whole armour of God", which we must put on, and which to employ properly we must become skilled. The various parts of this armour are even mentioned in detail. They are the girdle of truth, the breastplate of righteousness, the sandals of the preparedness of the gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit, which is the Word of God.

But there is also in this respect really no essential difference between the two passages from Holy Writ. There is a difference in viewpoint between the text from Timothy and that from Ephesians, but fundamentally they refer to the same equipment. In Timothy the emphasis is on the positive calling to walk in all good works, in Ephesians it falls on the idea of battle against the spiritual wickedness in high places. However, in both passages the underlying notion is that the Christian in this world must become thoroughly equipped by being instructed in and appropriating the truth of the Holy Scriptures. That this is true will become

evident the moment we take a closer look at the various parts of the whole armour of God as presented in the passage from Ephesians. It is not difficult to see that they are all concentrated in the Word of God. Three of the parts are directly related to the Scriptures. These are, first of all the girdle of truth, without which the entire amour becomes useless, for the belt of the warrior was designed to keep the whole armour in place. Appropriation of the truth, the truth of the Word of God, is of primary importance and of fundamental significance for the equipment of the believer in this world. Then, in the second place, there are the shoes of the preparedness of the gospel of peace. Without entering into a detailed interpretation it will be evident that also this gospel of peace is the Word of God as contained in the Holy Scriptures. This gospel of peace is "preparedness" to go into the battle and meet the enemy, and to stand without giving ground in the onslaught. For this was the purpose of the spiked shoes of the ancient warrior. The Word of God, therefore, gives us firmness and strength in the battle, enables us to meet the enemy and to face him without wavering, to persevere in the Christian warfare even unto the end. And, lastly, there is the sword of the Spirit, which is the Word of God. By this we take the offensive and overcome the enemy. All these parts, therefore, are directly related to the Holy Scriptures of which Paul also speaks in II Tim. 3:16. But also the rest of the equipment mentioned in Ephesians 6 is related, though less directly to the same Word of God. How could we ever put on the breastplate of righteousness, of the righteousness that is in Christ, except by appropriating the truth of the Scriptures? Or what else is the shield of faith than the Word of God appropriated by faith as used for protection and defense? And what is the helmet except the promise of salvation in the Word of God, appropriated in hope?

Surely, also in Ephesians 6 we are taught that the Word of God is our arsenal. From it we must take our whole equipment for offensive and defensive warfare, as well as for our necessary protection in this spiritual battle. And, therefore, that is my answer to the question: of what does this thorough equipment consist? It consists of the Word of God as revealed in the Holy Scriptures. That Word of God and it alone must be employed by the Christian soldier in his attack upon the enemy: the devil, the world, even his own flesh. That Word of God is his protection against all the wiles of the devil and all the fiery darts of the wicked. That Word of God is his defense, when the devil attacks, the world tempts or persecutes, his own sinful nature would seduce him. Other equipment he does not need. In fact, other equipment there is none. Still stronger: other equipment would be superfluous and therefore harmful. By adding to your

armour the part of the wisdom of this world, you only become weak. By putting on the part of worldly power or physical force, you only prepare your own defeat. The Word of God and it alone is the equipment of the Christian soldier. Put it on, therefore, that you may be able to stand and have the victory!

Yes, equipment must be put on. And it must be used. And one must be skilled in using it. But this presupposes that it is the Christian soldier of which we speak. You could not very well send a farmer into the operating room, even though you equipped him with the finest and most complete outfit of surgical instruments. And even in secular wars many are not fit. They cannot be trained. They are rejected. Much more true, in fact, absolutely true this is with respect to the spiritual battle and the spiritual equipment of which we do now speak. In order to put on this whole armour of God, this thorough equipment, one must first be really a Christian soldier. And Christian soldiers are not manufactured by training: they are *born*; that is, born of God, reborn, born from above. The carnal man can accomplish nothing with this thorough equipment of the Christian warrior. It does not fit him. He cannot and will not put it on. Nor can he be trained to use it. And it should not escape our attention that the apostle Paul in the passage we quoted from II Tim. 3:16, 17 speaks of the "man of God." The man of God must be perfect, thoroughly furnished unto every good work. The man of God must be submitted to the salutary influences of the Holy Scriptures, their doctrine, their instruction, their training, their reproof and rebuke. The man of God must put on the whole armour of God, that he may be able to stand in the evil day and having done all to stand. And "the man of God" is emphatically *the man of God*. He is of God in every sense of the word. He is chosen of God in eternal and sovereign love. He is redeemed by God through the precious blood of the Lamb. He is delivered from all the power of the devil, of sin and death by the grace of God. He is regenerated and called by God. He is sanctified and preserved by God. And he is the property, the peculiar possession of God, together with the entire Church of God. And, therefore, he exists unto God, that he may be to the praise of the glory of His grace in the Beloved. He is God-made: we cannot make men of God. And the purpose of his existence, even in this world, is solely to God's glory. Therefore, he must fight the battle of Jehovah, and be willing to suffer for His name's sake. And he it is that must put on the whole armour of God. And I speak to you as covenant young men and young women, as young men and young women of God, when I say that you must be thoroughly equipped and put on the whole armour of God!

And, to be sure, you must put it on! You must appropriate the Word of God. You must be instructed

in the doctrine of the Holy Scriptures. You must put on every part of it. For you must be thoroughly equipped! A little knowledge is not sufficient. You must be thoroughly indoctrinated. A gospel on a thumbnail is of no avail. All the Scriptures are given by inspiration of God, all the Scriptures must become your own. And you must be trained to use your equipment. You must submit yourselves to the discipline, to the rebuke and reproof, to the training in righteousness of these Scriptures. And always you must put on your equipment. This is a task that never ends as long as you are in this world. Certainly you must put on the whole armour of God, always you must have your equipment with you, ready for use at a moment's notice. For always you are in the midst of the camp of the enemy, and constantly you must be on the alert and vigilant. You must be able to recognize the enemy wherever and in whatever form he appears, in books and literature, in false friends and evil associations, in your own evil flesh and in the world. And always you must watch and pray, that you may be able to withstand in the evil day, whenever that evil day approaches!

This is the message I would leave with you as young

Christian warriors. We are still young. We are in the springtime of life. It is the time of training, the time to learn, the time to become thoroughly equipped. Do not let it pass in vain. Do not waste the days of your youth by yielding to the temptations of this world. Become thoroughly equipped!

Unto this purpose our young people's societies may play an important part. I referred to them in the beginning of my address as voluntary training camps. There is also the official training offered by the Church in the preaching of the Word and the instruction that is given in catechetical classes. This training is very essential. It is obligatory. Never neglect it. But our young people's societies represent voluntary effort on the part of our young soldiers to aid in this training. As such they serve an important purpose. Always keep that purpose in mind! Do not let your societies degenerate into mere social clubs for the purpose of entertainment. Rather let them be real training camps, in which you put forth all your efforts to become more thoroughly acquainted with the contents of the Holy Scriptures, in order that thus you may aid one another in becoming thoroughly equipped, men of God that are furnished unto every good work!

## *Maintaining The Truth. . . —by the Rev. L. Vermeer*



President, Delegates to our Convention, Friends: I am grateful for the opportunity of addressing you this afternoon, for thus I am speaking to the future generation of our Protestant Reformed Churches. I am also deeply thankful to the committee of Oak Lawn for giving me the opportunity of speaking on this subject you have chosen, namely: "Thoroughly Equipped to Maintain the Truth". I find the subject to be very appropriate and fitting for such an occasion as this. You are still young and have received the truth from earliest infancy, both at home, in the church and in the school. The truth you have received and been instructed in, is not merely A truth, but THE truth. THE TRUTH as it opens the whole of Scripture to you and indeed is essential if the "man of God is to be perfect, thoroughly equipped unto all good works".

But we must therefore also be thoroughly equipped to MAINTAIN this truth, as we grow older and oc-

cupy the various places which God has assigned to us in the whole of His covenant, as well as in the world. For all the world hates this truth, today more than ever before, and the church-world has become the apostate church pictured to us in the book of Revelation as the birthplace of those who crucify the Lord of Glory anew, and prepare the ground for the final manifestation of the Anti-christ of Scripture. Therefore the truth MUST be maintained.

And finally, in order to maintain that truth we must be thoroughly equipped. We are still young. There is much we still need to be able to fight the good fight of faith. Consequently we must have the necessary equipment. Not merely partially, but we must be THOROUGHLY equipped. And therefore I deem the subject assigned to me and to my co-speakers a very fitting one for this occasion. I will try to carry out my assignment, speaking to you on the subject:

### THOROUGHLY EQUIPPED TO MAINTAIN THE TRUTH.

- I. *The Truth.*
- II. *Maintaining the Truth.*
- III. *Thoroughly Equipped to Maintain the Truth.*

I. The Truth. It is essential that we maintain not merely what is commonly called truth, but that we

maintain THE TRUTH. To explain what I mean by this, let me remind you that you are not Christians in the modern, popular sense of that word. We are not merely members of a Church of whatever denomination it may be. We are Protestant Reformed Christians, which implies two things. First of all that we are confessional Christians. Many so called christians today boast of their motto: "No Creed but Christ". They are not confessional Christians. Over against them we *are* confessional Christians, having a confession of centuries standing, that has withstood the test of many battles throughout the history of the Church, and that has never yet lost a battle. Upon this confession we as Christians stand. Secondly, we are CHRISTIANS, that is, we confess to be partakers of Christ's anointing, and as such we believe that our confessions are based upon and taken from the whole revelation of God in Christ Jesus. The Bible is the fountain from which springs the truth of our confessions.

Thus we speak of not merely A TRUTH but of THE TRUTH. Our peculiar world and life view is not merely a truth in distinction from many other truths, but is THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH. The truth we are called to maintain is all-embracing, yet very distinct. To give you an example. It may never be said that we as Protestant Reformed Christians emphasize the truth of particular grace for God's people alone, and that the Christian Reformed young people emphasize another truth, namely that of common grace for all men. We must say that the truth of God's particular grace over His people is the truth as it excludes any idea of common grace over all men. That is what we mean when we say that the truth we must maintain is distinct and yet all comprehensive. For that truth embraces all of Scripture, the whole revelation of God, beside which there is no truth. All else is the lie, and the darkness of human philosophy.

Your Federation of Protestant Reformed Young People's Societies is therefore also very distinctive. This distinction you have clearly expressed in your constitution adopted at your last convention. For instance, in article two of that constitution you state: "The underlying principle of the purpose of the Federation as well as its attainment is the infallible Word of God according to the Reformed conception of the same as expressed in the Three Forms of Unity". Also in article three parts c and d you state: "To strive to maintain our specific Protestant Reformed character with a united front", and "to promote the welfare of the Protestant Reformed Churches in which we have a name and a place". By that constitutional statement you immediately placed yourselves distinct from all other groups or organizations that do not

desire to stand on the truth, the whole truth and nothing but the truth. To quote a familiar passage written by the Rev. H. Hoeksema in his booklet: *Why Protestant Reformed?* "Any one who is truly Protestant Reformed is ruled by the will to live everywhere and in every domain of life from the principle of regeneration, as guided by the Word of God, for His glory and as of His party, in the midst of, and in opposition to, the world that is inimical to God".

II. That truth of the Absolute Sovereign God must now be MAINTAINED. The very fact that we speak of maintaining that truth, implies that it is being threatened from every side. And indeed it is. Not only from the wicked world without. Surely the world in general hates that truth, for it is of darkness and hates the light. That world therefore seeks to seduce and tempt us away from that truth wherever and however it can, for the simple reason that nothing militates against the human nature of man as much as the truth we as Protestant Reformed youth confess. Surely the world would destroy that truth if God permitted it.

But that truth is also threatened from the side of the church-world. Various dangers confront us today. The first danger we would point out to you is not necessarily in a false doctrine or teaching, but in the very tendency of the churches today to be apathetic toward all sound doctrine. Specific truth and principle is today ignored more than at any time in the history of the church. Over against the truth the church-world has assumed the attitude of being neither cold nor hot. It stands, without deeply rooted principles, upon the standpoint of ancient Laodicea. It is in general self-satisfied, striving to be great and rich in the eyes of all the world. And the youth of that church-world is developing ever more in that sinful direction.

Secondly, and in close connection with the first, the church-world today is dominated by the one desire to do things. The church-world is not INactive, but very active. It desires to do something, to be something. Zealous it is of many outward good works, such as the winning of souls, the civilization of mankind, or the false patriotism which forgets that God's people are found in every nation, tribe and tongue.

Finally, the church-world has fallen into many heresies, such as occasioned the expulsion of our Protestant Reformed people from the fellowship of the Christian Reformed Churches. Heresies that deny the divinity of Christ, or that the blood of atonement was vicarious, or the heresy that makes of Christ a beggar, begging you and I to come to Him and be saved.

Over against these tendencies and heresies we must maintain the truth with all the power and gifts God has given unto us. First of all we must guard against



apathy or lukewarmness. We must desire sound doctrine and seek all the instruction possible. Instead of ignoring principles we must love principles more than anything and be zealous in loving the truth. Only if we keep ourselves in that first love to the truth, can we maintain the truth. Secondly, we must remember that over against the activity of the church-world today, we too must be active, but in the cause of God. We must be of His party. We must oppose all darkness, whether it comes from without the camp or from the fifth column within the camp. We must not be active for the cause of humanity but for the cause of God's people and of the church of Jesus Christ in the midst of the world. Finally, we must be prepared to be self-sacrificing. Maintaining the truth we will not become big according to the standard of the world, but be insignificant in the eyes of men. We must be prepared to be called by the world bigoted and narrow. We must be prepared to fight, and not to play along with the world as the church is doing all too much in our day and age. "Young men", writes the apostle, "ye are strong and have overcome the evil one". This is absolutely necessary with a view to the great apostasy of our day and which is predicted in Scripture, as well as to the coming of the kingdom of our Lord Jesus Christ. We must maintain the truth as we have received it, and love it, and confess it.

III. To be able to accomplish this purpose of maintaining the truth, we must be thoroughly equipped. In the war going on today in Europe and Asia, it is very plain that the army possessing the best of armaments and weapons and equipment is the victor. No different it is in the spiritual battle. We must be thoroughly equipped to maintain the truth. And the arsenal from which you draw your equipment is always and alone THE WORD OF GOD. That Word is God's Word first of all because God is the sole author of the Word. Everything in that word originates with Him. It is His handiwork not only but it is the revelation of Himself. God speaks in that Word of Himself. Secondly that Word of God as written by various men, is inspired by Him. He did not co-operate with holy men to write nor did He in any way help them to write rather correctly, but He solely authorized the Word, inspiring holy men to write the will of God perfectly and correctly. So that the Word of God is our equipment, our chief weapon in the battle and our only strength and comfort.

Therefore that Word of God is profitable for three things. First of all for doctrine. It is God's means to furnish us thoroughly with the knowledge of the truth overagainst the lie. Secondly, it is profitable for righteousness, because that Word applies to our whole life, in our relations to God and also to one another, as well as to the world about us. It trains us to discern be-

tween light and darkness and thus to walk worthy of our calling. Finally, it is profitable for reproof and correction, for that Word of God corrects us when we stray into paths of darkness and sin, and as a shining light it directs us in the way of God's covenant. Surely that Word of God is the arsenal from which we receive our equipment.

In closing I may yet remark that that Word of God comes to furnish us, through various means which God has laid at our command. Besides the means of the ministry of that Word in the church, we have our societies. These societies should be militant organizations for the maintenance of the truth. They should be kept on a high spiritual plane and have as their chief purpose always to thoroughly furnish the youth with the truth. And in turn our societies have now another means of thoroughly furnishing us, namely, the Beacon Lights. The Beacon Lights should be in every Protestant Reformed home, whether they have young people or not. Our young people's societies, plus our Beacon Lights must and can be a power for good in our churches, for is not that everlasting Word of truth, the power of God unto salvation for all those that believe? Is that Word not the power before which the very devil, who fears nothing else, quakes? That word brings him face to face with the omnipotent God. Surely it may be said in this connection what the apostle James writes us: "We believe there is one God; the Devil believes also and trembles". It is with the equipment of that Word that we can "resist the Devil and he will flee from you". He, namely, the Devil, cannot resist the truth. Our Saviour thrice resisted him in His temptation in the wilderness by the all-powerful statement: "IT IS WRITTEN". For that written Word was the power whereby all things that are, were created. God spoke and it came to pass. And even as God spoke in the week of creation, causing all things to be, so God continually speaks, also today, causing a recreation, that shall by and by fill the new heavens and the new earth, unto His glory and everlasting praise.

Answering to that marvelous calling, namely, of making the unchangeable Word of God, the foundation of our Societies and our magazine, we will perhaps not achieve worldly success, but we will be greatly blessed by our God from Whom all blessings flow. Our societies and members of our societies will continue to grow in the grace and knowledge of our Saviour, and instead of our churches losing their first love for the cause of our Covenant God, we will be evermore faithful unto the end, that no one takes our crown. May God give us His grace unto that end, so that we may be thoroughly equipped to maintain the truth at all times.



## *Our Christian Isolation. . .* —by the Rev. J. D. de Jong



Much could be said about the subject assigned to me, because it is very important, besides it is a very broad subject when applied to our Christian life. However, I fully realize that I am not the only speaker of the day; my time is limited and so is your patience. Furthermore, I also realize that I am speaking to Protestant Reformed young people. This makes my subject still more specific. I would like to emphasize from the outset that you must consider it a great privilege that you are Protestant Reformed young people. You are instructed and trained in the most thorough Reformed conception of the truth of the Word of God. The Lord in His providence has brought you into homes and churches where His Word is taught and preached and believed along the strictest Reformed lines. But this great privilege also carries with it tremendous responsibilities, as you undoubtedly know and as I hope to point out in the sequence. "Noblesse oblige", nobility obliges.

I wish to emphasize the following three main thoughts under my general theme:

- I. *Our Isolation as Such.*
- II. *The Implications for our Life.*
- III. *The Preparation for our Task.*

### I. Our Isolation as Such.

It might be well to ask ourselves the question, what does the word "isolation" mean? If you look up this word in the dictionary, you will find that the word isolate comes from the Italian word "isolato" or "isola", and means island. Hence we can easily understand how that the word isolate, when metaphorically used, in course of time got the meaning of being placed in a detached situation. An island is detached from the mainland; it is a tract of land surrounded by water. To be isolated, therefore, means to be detached from the rest, be different from the rest, occupy a particular, unique place.

Speaking of our Christian isolation, and now I have you, young people, in mind, it means that you occupy a very particular, unique place in the world, you are detached, isolated from the rest of the world. What do we mean by this? Do we not wear the same clothes, eat the same bread, breathe the same air as the world?

And coming to this Convention did we not travel the same highways which are also travelled by the people of the world in general? Is it actually true that we are an isolated group of people? It would not seem so. We are not living on an island surrounded by water. On the contrary, at present we hold our Convention in the shadow of a great metropolis, where the world-pulse is throbbing.

Let us approach our subject from a different angle, and ask ourselves the question, what kind of a world are we living in from a spiritual-ethical point of view? The answer is, we live in a sinful world. In a world that lives out of the principle of sin and is dominated by the Prince of darkness. The world has always been wicked, nor is it necessary for me to give a long list of present evils to prove that the world of our day is extremely wicked. Sin has developed throughout the ages, is increasing by leaps and bounds, is rapidly approaching its climax of iniquity which is to be reached in the days of Antichrist. To illustrate with a few examples that we live in a very ungodly, wicked world, let me call your attention to some of the outstanding evils of the day. Look about you in the realm of international relations and you will see how that nation is rising up against nation, how that a bloody war is raging in many parts of the world. Thousands upon thousands of young men, just as lively and healthy and enthusiastic as you are, full of ideals and hopes, are butchered on the battlefields, wallowing in their blood, or maimed and crippled for life. Wars are fought on an unprecedented scale. Why? The answer is: Sin! Greed! Godlessness! Think of the many evils in the political life in the high places of our government. God's law is transgressed, His Word ignored, His majesty defied as never before.

Our social and economic life is corrupted to the core. Divorces are on the increase, the home is destroyed, bestiality is extolled as free love. Life is so full of greed and corruption that one wonders that there still can be found superficial idealists whose aim it is to make this world an ideal place to live or even gain it for Christ. Blind leaders of the blind! They do not realize that Christ does not want *this* world. In the field of education the situation is no better. Our public schools, generally speaking, according to the testimony of men who know, are inculcating into the children of our nation the principles of Atheism. People who are in a position to know, tell us that our colleges and universities are breeding places of iniquity. In various foreign countries, I am particularly thinking of National Socialism and Communism, the situation is no better. The youth of the nations are taught to deify their leaders and to glorify the State. And

the church? Alas! many church denominations have embraced the new doctrine of the social gospel. A gospel without the blood of atonement, without Christ and God. And the subsequent result is that many churches are but mere tools in the hand of the anti-christian powers to realize the kingdom of antichrist himself. There is, generally speaking, among those who call themselves Christians, lack of spiritual knowledge, faith, love. Particularly the youth in an ever-increasing number turn their back to the church. Is this the great apostasy of which Scripture speaks? We could mention more present day evils. We could point to the evil of the worldly unions, of Sabbath desecration, of the pleasure madness of the general public, the great evil of movies and theatres, but let the former suffice. I think I have given clear and convincing proof of the statement that our present day world is more evil, more corrupt than ever before.

In this world you—young people live. And in this world you must live, live as a detached group. You must be an isolated group in this world. Do not misunderstand me, your isolation does not consist in this, that you must withdraw from the world and literally move out of the world, and perhaps congregate on a small island in the Pacific. That is called Anabaptistic, and we are no Anabaptists. No, presently we all go again to our respective homes, wherever our homes may be, and *there* we are isolationists.

Again, your isolation does not consist in this, that you may never come in contact with the persons and things of the world. You must drive the same make of cars, use the same highway, walk on the same streets as the children of the world do. Again, you must wear the same clothes, eat the same food, and do the same work the world does. There are not Protestant Reformed cars, highways, sidewalks, dresses, or overcoats, etc. Still more, often you work at the same bench, in the same office, on the same farm with the people of the world. And all this is as it should be. It is perfectly legitimate.

No, your isolation is a spiritual isolation. That is to say, while the world lives out of the principle of sin and uses all things to promote its own selfish, sinful interests, you must live out of the principle of grace and live according to the unchangeable criterion of the Word of God. You must live out of the antithesis! Why? Because you are by the grace of God and in His providence and according to His very Word, a spiritually isolated people. When you were born and baptized you were separated to the service of God, to be of the party of the living God, to be a peculiar people. All this you know, and all this can be abundantly proven from Scripture.

## II. The Implications for Our Life.

That brings up the question, what does all the fore-

going imply? To say it briefly, but to the point, it implies that you must live your own God-willed, narrow, strictly Calvinistic, Scriptural, Protestant Reformed life. That this is your God-given calling can be abundantly proven from Scripture. I lack the time to do this, but permit me to quote a few verses from II Corinthians 6, which is very clear on this matter. Here we read, verses 14 through 18: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Don't you think with me that Scripture here is clear and sheds a flood of light upon the subject we are discussing? Now what does all this imply respecting our every day, practical life? It means that in all your life's activity you must walk as spiritually distinct from the world, and as isolated youth. You may not compromise with the world, you may not seek the world, your actions may never be determined by the guiding principles of the world. You must always disagree with the world, stand opposed to the world, condemn the world. Or to say it in still more positive terms, you must be Protestant Reformed in all your life, your conceptions, your attitude, your speech, your work, your play, your walk. Your life must be a constant testimony to the fact that you are of the party of the living God. And whenever you do err, and we all do, and join hands with the world, the trumpet sound of God's Word calls us to repentance. For God speaks, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." The one dominating principle in your life must be, how can I please God, what does the Lord demand of me, what is His will? Apply that principle in every sphere, domain and situation of life; then act as God demands.

Perhaps I had better tell you, too, that it is extremely difficult to live this life of spiritual isolation. Difficult for various reasons. First of all, it is always easiest to walk the way of least resistance, and most people follow this course. Furthermore, the more you live out of the principles of the Word of God, the more the world will oppose you, and hate you, and persecute you. You will not gain the world, but you will receive the wrath of the world. It is also extremely difficult

because of our sinful inclinations, the old man of sin dwelling within us. It is still more difficult because we are Protestant Reformed. Protestant Reformed people draw the lines of demarcation very sharply, because the Lord has granted them a vivid, a clear insight into the Word of His truth. We are not broad-minded, we are narrow-minded. Too narrow-minded? too consistent? too particular? No, Scripture is our guide, the Word of God our criterion.

And finally in this connection it also might be well to speak a word of encouragement to you. Remember always—We have a God who is Almighty, the inexhaustible fountain of all strength. It is in His power that we do and can fight this spiritual battle, and live our life of Christian isolation. Remember also that in our Christian isolation lies our strength. And even though our position seems to be hopeless, the struggle impossible, ours is the victory in Christ, now in principle, ultimately in the day of Christ. And He who overcometh will receive the crown of glory.

### III. The Preparation for Our Task.

Lastly, how about the preparation for this task of living our own spiritually isolated life? For even though it is our calling now already to live and walk as a spiritually isolated people, it will become our task in an ever-increasing measure as we grow older and take our places in the front ranks of the army of the living God. We should be equipped for this task, don't you think so? If you choose a particular vocation in life you prepare for it. You are trained with a view to it. At present our boys are trained in the army for combat duty. Now you may not like the idea of being a soldier, of having your friend, brother or loved one drafted for army service, but you know as well as I do, if war should come, our young men will do the fighting. It stands to reason, the better they are trained and the more thoroughly they are equipped, the better they will be able to fight and to stand their own ground overagainst the enemy. Would it not be very cruel to send a group of raw recruits without any adequate equipment against a modern, up-to-date and fully equipped enemy force? This is but a picture of the spiritual reality I am talking about. Remember, there is no 'if' about this spiritual battle. You are all draftees. You all must fight. And he who does not fight is a deserter and has run over to the camp of the enemy. It is either, or, for or against. Well, how are we to be prepared for our task, thoroughly equipped? For this is necessary a thorough training at home, in school, in church, yes, but because of our age we must be willingly, actively and consciously engaged in self-training, self-discipline, self-instruction. Under guidance and supervision, certainly, but nevertheless so, that we are an army of volunteers and that we all enroll. Don't wait until you are drafted. You

were drafted already by God when you were born and baptized. He demands you for His service, and you must consciously take that obligation upon you.

Gradually we are pushed to the front. As the older ones pass on we take their places and must hold high the Protestant Reformed banner, the banner of the truth, fight the spiritual battle, live the antithesis, be a spiritually isolated people. What is necessary for our training? How must we prepare? To be able to fight the enemy you must know him, his tactics, his approximate strength. How do we learn to know the enemy? From the Word of God and life itself. We must live along with the times, understand the signs of the times, our present day world. We also must know ourselves, our weaknesses, our limitations, and our strength. How do we know? From the Word of God. By diligent self-examination and knowledge of self. How do we know what our isolation implies? How can we apply the principles of isolation to the various spheres and circumstances of life? The answer is, by knowing the Word of God. In brief, to be thoroughly equipped, to live the life of Christian isolation we must know the Protestant Reformed truth. . . I counsel you: Study the Word of God faithfully, diligently, individually and collectively. And here is where your society can be of tremendous importance to you. Use all the God-given means at your command to become thoroughly equipped, your calling is and will be increasingly difficult. I know from experience that active membership in your society is a great help to you to become prepared for your task. May God bless your societies, your organization! Whether we are to keep a Protestant Reformed church will depend, under the blessing of God, upon what you do today, tomorrow and in the days of your youth.

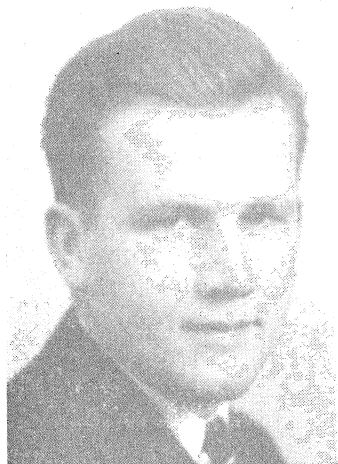
"How shall the young direct their way?  
What light shall be their perfect guide?  
Thy Word, O Lord, will safely lead,  
If in its wisdom they confide.

Upon Thy precepts and Thy ways  
My heart will meditate with awe;  
Thy Word will be my chief delight,  
And I will not forget Thy law."

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The Board, representing the Federation of Young People's Societies, wishes to thank the Publishers of The Standard Bearer for their kind generosity in making this issue of their paper available to commemorate the Third Annual Young Peoples' Convention. We appreciate this gesture of true cooperation, believing it is an indication of real interest in our Federation. We also wish to thank the Ministers and various contributors for permission to publish their material

## *Watchful Confidence In Our Peculiar Times. . . —by the Rev. L. Doezeema*



The subject which was given me is, "Thoroughly Equipped in Our Peculiar Times". The subject "Thoroughly Equipped" is the main theme of this convention and the keynote speaker likely has given a rather complete analysis of that subject. It is therefore not necessary for me as fourth speaker of your convention to elaborate upon that part of my subject, namely, to

explain what constitutes our being thoroughly equipped. Rather do I understand my task as fourth speaker to characterize the times in which we live, to show what is peculiar about them, to show thereby another emphasis upon the main theme of the convention.

I shall therefore first of all speak to you about our peculiar times in order then to conclude with some remarks about our being thoroughly equipped.

When we speak about our times, I think it was the intention of the committee, who gave this subject, to be the times in which you and I are *now* living. We do not mean a general reference to our modern time in distinction from the medieval or ancient time. Nor do we mean the time of our fathers and grandparents. We mean *our* time, the time of you and me as young people, who must face a different world than the world of ten years ago. It is the time in which we now live, into which we are just emerging. Not many of us remember the last world war; not many of us were so deeply concerned with the last depression. Now that is so different. Now we must take our places in the army of laborers, which has its own peculiar difficulties; we must take our places in the army of leaders; and we must take our places in the armed forces of the country to defend it. We are being inducted into peculiar times.

Our subject calls for a discussion of our *Times*. It is not worded in the singular, our time. Why so? We speak of our times because of the many changes that are taking place. The scene changes every day. Every month something new has happened and is happening. Because of the swiftly changing scene of our time we speak of our times.

The important question before us now is, what is peculiar about our times? What is that which is characteristic of our time in distinction from the past.

There may be different answers to this question. In the main there will be at least two different answers. The man of the world will have his own answer. Our answer will necessarily be different than the answer of the world. It is necessarily so because we view all things and evaluate them from the vantage point of the Word of God. We must always take God's Word as a guide to evaluate the present developments.

Probably the first thing that we all think of when we would give an answer to our question, is war, the peculiar war which is raging in different places in the world and in which our country is taking an increasing share. When we mention war we mean of course all that is connected with it. Connected with the present war must be the change in power, the change in political ideas, the attendant destruction of life, of property, of liberty and happiness. The gloomy aftermath of war must also be included when we speak of war. After the red horse comes the black and the pale horses. No doubt future historians will characterize the period in which we are now living as a period of war.

But that is not a sufficient answer. There has always been war. We must be more specific and mention what is peculiar about this war.

We do not point to the peculiarity of this war when we point to the peculiar causes. No doubt a cause lies in the Versailles treaty. Much also lies at the feet of the present ruler of Europe, the dictator of Germany. He is full of lust for power and fanatic idealism to establish a world order in which the Aryan race has the upper hand. Yet, whatever the cause or the causes are, it does not explain what is peculiar about the present war. History is full of wars of aggression, and speaks of many such despots who lusted for power and almost did attain world power. It does not explain the peculiarity because at the bottom of it all is the root sin and the sin that developed in mankind. War is hatred and the result of sin. So, no matter how we would seek out the causes and the explanations of the present war we would not have really progressed much in an explanation of the peculiarity of the present war.

Nor would it be correct to say that our time and our war is peculiar because we live in a time of undeclared warfare.

Probably a more correct answer lies in the speed and the scope of the present conflict. Our war is different than all other wars because of the speed of the conflict, because of mechanized forces, tanks and guns, because of aerial warfare, the bombing of civilian populations. Besides the speed of the war itself of the different campaigns, this world war appeared so soon after the last war. We are living in

of war. Also because of the scope, the fact that wars are total in scope, we can say they are peculiar. Every war seems to effect the whole world of nations. Each nation considers that its interests are involved. Therefore, because of the total scope we can see that there are more seeds of war sown. There are more wars in the offing. Man cannot achieve peace through war. That is the attempt. Every nation seeks to establish a world order for itself, and foolishly visualizes that it can be achieved through war. The only result of such sinful, unrighteous warfare is more war. We are living in such peculiar times as were predicted by Jesus. "There shall be war and rumor of war". That is plainly indicated in this present peculiar war. There may be an apparent lull in the conflict when the world power achieves its high point of power in the man of sin. Nevertheless, we can plainly see from present history that there shall be no end to war which is the result of sin until the coming of our Lord Jesus Christ.

There is something else that is peculiar of our times which really has made our war peculiar. That is the fact that we are living in the time which has reaped the results of the inventive genius of the past and is still developing. Our whole life is mechanized. We are living in a machine age or, as someone now explains, in the power age. We are highly developed scientifically and industrially. Ever since the Industrial Revolution our age has been different than the previous ages. It almost seems that we have reached the limit of development. There will be some advancement and change to be sure. Yet it almost seems as if that will not be essential. Man can travel at a tremendous rate of speed across country, through the air, and can transmit his voice throughout the world. We await only the perfection of all the inventions of man. The present war is speeding that up also. It is definitely discernable that man will do wonders. Man has at his command now the mighty force of nature which he has studied for so long a time, and has discovered many of its secrets that he will be able to perform many wonders. He will be able to deceive many.

Though we can point to the peculiarity of the present war and also the underlying peculiarity of our scientific age, which shows that we are living in the last days, in the eleventh hour, that is not the peculiarity that should receive emphasis at this convention. That is not the danger for the church. Because there shall be wars and rumors of wars, and because of the wonders of the present age, we are not admonished to watch and pray, to put on the whole armor of God. There is something else which is peculiar of our times, which the Bible tells us also shall be peculiar of our times.

That which is peculiar of our times and which is a grave danger for us as people of God is the apostasy.

There is a falling away from the truth and the man of sin is being revealed. Many antichrists are appearing.

Nations are avowedly atheistic and are attempting to wipe out the knowledge and the worship of God. Even in our land where there is the freedom of worship there is the definite sign of apostasy everywhere. Anyone who believes in God and His Word has freedom yet, but it is increasingly plain that the true worship of God is subject to all kinds of ridicule. If one believes in the Word of God he is called old fashioned, confessionalist, Biblicist, Anabaptist. Besides there are the trends of unionism and collectivism and the disregard of the Sabbath, not to speak of the lack of righteousness and the immorality in our land which places it also in the class of those who care not about God's Word. Leaders and teachers and preachers of our land are preaching nothing else than a social gospel of man and are looking forward to a world order of peace and prosperity which shall be established out of the efforts of man himself. This is humanism taught in most of the modern churches. They speak of Christ, but it is as Jesus said, they shall say here is Christ and there is Christ, follow not after them.

It is true there always has been apostasy. Yet never has there been the degree that there is today. Everything has had its influence upon our time. The mixture of all the influences has produced the peculiar result, our peculiar times. There has always been war, and there has always been the development in science ever since the sons of Lamech, and so too there has always been a falling away from the truth. Nevertheless, when all these are put together in the peculiar amount that they are today, the result is entirely different. Just as you can put a certain amount of chemicals together and the result is perfectly harmless. But put the same parts together in different amounts and the result is entirely different too, a very dangerous explosive product.

The false doctrine, the unbelief, and the lie is potent in our times. The devil goeth about as a roaring lion seeking whom he may devour. The devil and the world, strange as it may seem are thoroughly equipped. It is more thoroughly equipped than ever before. And, the very real danger is that these forces of evil are brought to our very door, into our very homes. Not only has the world developed in sin but it has become so dangerous for the church by its close proximity. It is close to us in its papers and magazines, in the radio, and in the close association of modern life. The world has become more one unit. And, we are children of our time.

The result is seen too. No longer is there a clear line of difference between the church and the world. Even our own people have shown the effects of this close contact. You and I are not immune to the in-



fluences, because of our sinful nature. Many of our people do not see the difference. We do not only dress like the world, we talk and act like it too. The church is falling away. Many individuals are falling away. Many of our friends, those who were brought up with us in the church, in the very Reformed truth that we confess have fallen out and are falling away. Because of that peculiar apostasy that we see among us the necessity of the admonition is greater, watch and pray that ye enter not into temptation. Because of our own nature there is the same pull in us towards the world away from God. When we see so many being pulled into the world we know that the danger is increasing and that our times are peculiar because of that apostasy. Now, more than ever before, we must be thoroughly equipped to fight the good fight of faith.

We are not called upon to fight with weapons of earthly might, not with swords, nor outward power of force. Our weapon must be spiritual.

What is that spiritual weapon? It is knowledge. That is what the apostle Paul emphasized. In his letter to Timothy after he described our times, that men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having the form of godliness, but denying the power thereof, and warns to turn away from such, he explains that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Often he tells the churches that it is his prayer that they increase in wisdom and spiritual knowledge.

In his letter to the Philippians Paul says, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." Therefore it is plain that we must have knowledge to be thoroughly equipped Christians.

If you do not understand what Paul means by knowledge you may be confused. You may question whether that is correct, that knowledge can be our only weapon. You may object that many of our fellow church-members had knowledge too. In fact they were sometimes the brightest in our catechism class. They were educated in the doctrines of the Word. Yet they left and fell away and denied the truth of the Word of God. You may also object that this is exactly the worldly philosophy of Socrates who said knowledge is virtue. You may go still further and explain that even in the Scriptures there are the statements that faith is the essential thing. It is stated, "Believe on the Lord Jesus Christ and you

shall be saved". Jesus said, "This is the victory that overcometh the world, even our faith."

All these objections do not hold against the apostle Paul. The knowledge he refers to includes faith and is spiritual saving knowledge. He speaks to the man of God that he may increase yet more and more in knowledge of the Scriptures. Faith and knowledge are closely related, in fact faith is a certain knowledge and a hearty confidence. Our knowledge must be rooted in faith. That is the idea of the apostle when he speaks of knowledge. The world attacks our faith. In every form and place the attack is made. To be thoroughly equipped we must have that faith in the Word of God. When the world presents its theories of evolution and denies the miracles we must be equipped with faith that we may not be tossed about, that we may believe in the Creator and in the wonders of His grace. We must believe that God gave His Son Jesus Christ for the remission of our sins.

Besides, that knowledge is hope. Though there is danger, though the times are peculiar, if we have the hope of salvation we shall be thoroughly equipped, filled with watchful confidence. Be not afraid, though heaven and earth pass away, God's Word of promise shall not pass away. That promise of perfect salvation shall be realized. Our knowledge must be a hope in the fulfillment of the promise of God in Christ Jesus. Exactly that is the attempt of the world. Not only does it attack our faith in the work of God in creation and salvation in Jesus Christ, but it also attacks our hope in His Second Coming, which is for us the final manifestation of our salvation. The world mocks with the taunt, where is the sign of His coming. Just as in the days of Noah, they scoff that the world continues as it always did from the beginning. So they eat, drink and are merry. They even proudly speak of a new order to be established here. The Word of God indicates an apparent realization of this vain hope of the world. That is peculiar about our times. But, God has also written over everything, MENE, MENE, TEKEL, UPHARSIN. Ours is the victory if we are equipped with faith and hope rooted in love. That is the knowledge given us by God to stand in this evil day. It is the perfect knowledge of faith, hope, and love which shall endure into all eternity.

#### NOTICE

The Annual R.F.P.A. (Standard Bearer) meeting will be held on Thursday, September 25, at 8:00 p.m. Everybody is welcome. Rev. M. Schipper will deliver a speech, and matters of importance will be discussed. Three new board members must be elected from the following nomination: A. Dykstra, O. Faber, G. Koster, R. Newhouse, R. Schaafsma, and B. Woudenberg.

Agents will be present to receive membership and subscription fees at 7:15,  
The Board.



## Response. . . —by Walter Hofman, Grand Rapids.

Speaking not only for myself but for all the newly elected officers and the entire board of the Federation, we wish to thank you for the honor you have conferred upon us in choosing us to be your leaders. We consider it an honor for we feel that it is an indication that you have confidence in our ability. We shall strive to live up to the reputation you have given us by conducting ourselves as worthy servants.

In order that this may be accomplished we need your wholehearted support. Not only of the delegates here present, nor yet of the members of the societies which you represent but the cooperation of our Protestant Reformed people everywhere; both young and old. We as board, are confident that this support shall be realized if you as delegates, upon returning to your respective homes, will spread through your societies and congregations that spirit of genuine enthusiasm and inspiration which has permeated all of our meetings here at Oak Lawn. That is your duty for you have been chosen for the privilege of attending this convention in order that you may return and bring a "good report" which shall stir the hearts of those who could not meet with us. Let's all do our duty!

We are all in the army. We belong to that mighty force that is led by the King Eternal! And just as it is true that the military organization which is marked by unity of purpose and cooperation of individuals is most likely to reach its objective so we too only in that way shall accomplish our purpose. This is true of our individual society endeavors but especially so of our joint projects. I have in mind particularly our Federation publication—Beacon Lights. Even though you have delegated power to the board to conduct the affairs of Beacon Lights that does not mean that it is their project alone. Definitely not! We must all realize that it belongs to each one of us individually. That means, of course, that we must all feel personally responsible for its success.

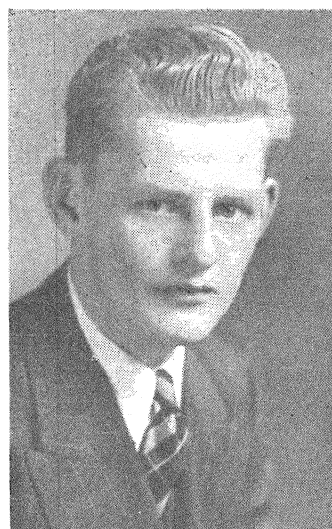
Working individually yet with one aim and purpose, we too shall reach our objective both as societies and as a Federation. Always we must be led on by that King Eternal whom we praised so often when we sang our theme song in these last two days. He shall surely guide our steps aright and being led by Him we may rest assured that in the coming year we shall become more 'thoroughly equipped'.

I wish, also, to take this opportunity to thank our retiring board members. I am sure we all sincerely appreciate the splendid leadership they offered. We feel that we shall have to go a long way if we are to approach the efficiency with which our retiring president and secretary conducted so successfully the affairs

of the Federation for the past two years. Congratulations and thanks to you both.

I close with a personal wish for you all that God may bless you individually and collectively as societies. I hope that we may all meet again, the Lord willing, at the Fourth Annual Convention to be held at Roosevelt Park. Begin to plan now to come!

### In Memoriam



At dawn, on Sabbath morning, September 7, it pleased the Lord to take unto Himself from among us, our mutual friend John Vander Tuuk, at the youthful age of 23 years. We may all be comforted in our sincere belief that John was thoroughly equipped to meet his Master, Whom he had faithfully served and honored through a steadfast walk in life. He was ever conscious of his obligation to fight the good fight and put on the whole armour of God. Blessed are they which die in the Lord.

The memory of John will remain impressed upon us for the part he took in Federation activities. In 1939 he was a delegate to the organizing convention at South Holland. In addition, last year he was a member of the host committee of Fuller Ave. This year again Fuller Ave. Young Men's Society expressed its confidence in John by appointing him delegate to the Third Convention. Also he had won the approval and admiration of his fellow society members for his loyalty to the Reformed Truth.

May the God of all grace comfort the parents and family with the assurance that to him that overcometh is given the crown of life.

Perhaps we cannot always see  
The Master's way whate'er may be  
Perhaps we cannot always pray  
Thy will be done from day to day  
But this we know and must confess  
The Lord performs His righteousness

THE FEDERATION BOARD.

The Young Men's Society of the First Protestant Reformed Church expresses its heartfelt sympathy to the parents and family of

JOHN VANDER TUUK

May the Lord comfort the hearts of the bereaved.

The Young Men's Society.

A. Haan, Pres.

J. Van Weelden, Sec'y.

# Impressions

## *Unity, Harmony and Hospitality. . . —by Gertrude Vander Gugten, Kalamazoo.*

Our host, the Young People's Society of the Protestant Reformed Church of Oak Lawn, may be assured that, as they wished, all of us enjoyed our stay among them and that we left the Convention being spiritually edified and the more "thoroughly equipped" unto our task and calling in life. We may truly say that the Convention was a grand success.

I was strongly impressed by the genuine spirit of unity. Whomever I met, and wherever I went, I realized that we were all members of one large Protestant Reformed family gathered together from far and near to become more "thoroughly furnished unto all good works" and to bring back the messages and instruction, the enthusiasm and good spirit to those members of our societies who were unable to attend the Convention. What an encouragement it was for our cause to see some of our young people gladly travel from as far away as Manhattan to attend our Convention! Yet, I was somewhat disappointed that more of our young people from out West could not attend the Convention. I hope that plans can be formulated whereby they will also become members of our Federation, thus uniting all Protestant Reformed Young People; for in unity there is strength.

The people who received us into their homes not only provided for us a place to eat and sleep, but also received us into their family circles. They were interested in our problems and activities. To be sure, they did their utmost to make our stay in their midst a most pleasant one. I cannot express my gratitude enough, but I do hope that I may welcome them in like manner in years to come.

Furthermore, I was thoroughly pleased to see so many ministers interested in our activities. Whereas only two were our advisors, nevertheless, many others enthusiastically attended our meetings and expressed their opinions freely at all times.

How smoothly and completely the Convention theme "Thoroughly Equipped" was carried out! How appropriate was the theme song "Lead On, O King Eternal"! The introductory address of Rev. Hoeksema, "Thoroughly Equipped", opened the field of discussion in general. The following speeches, "Defending the Truth", "Our Christian Isolation" and "Watchful Confidence in Our Peculiar Times", carefully treated the theme from more specific points of view. How fittingly such a theme adapted itself to the militaristic spirit of "our peculiar times". By applying these talks to ourselves, we were able to say that we left the Convention

"more thoroughly equipped" to perform the duties which lay before us in this world of sin and destruction.

I felt that the business and general procedures of the Convention were well organized and planned. Our officers managed the affairs very efficiently and skillfully, for it certainly was no small task to accomplish as much as was done in the time allotted. A few things might have been improved somewhat, but these were scarcely remedial, consequently such matters will remain a problem for future Conventions which will probably be expanding into many other fields of activity. I did feel, however, that Rev. De Jong's address, "Our Christian Isolation" was somewhat slighted because of lack of time. I realized that these thought-provoking speeches provide such fertile soil for general discussion that consequently sufficient time is hardly available for all of them. Also, because of limited time, much business which was comparatively new and strange to many of us, seemed to be conducted rather rapidly without much time for proper consideration. Our president often wondered why more delegates did not speak up, but most were very busy trying to digest all what was being said so promptly by others, who were better acquainted with the matters in question. Again I say, this is a very difficult situation to be remedied.

How fittingly the banquet closed the activities of the Convention! The peppy song-service, the animated debate (on an undebatable issue), the entertaining musical selections, the supper itself, and the most interesting address of Rev. Doezeema rounded out the activities to a spirited climax.

After all was over, I was indeed happy to have attended the Convention, but I was sorry that it was finished this year. I would have liked to have the Convention last a week, although I felt that we had crammed a week's activities into those two days, and it would have been too much work for a host society to have us all for a whole week. I am patiently, yet hopefully waiting, the Lord willing, to attend next year's Convention at Roosevelt Park.

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### CLASSIS EAST

will meet in regular session Wednesday, October 1, at 9:00 a. m. at Fuller Ave.

D. Jonker, S. C.

## *Ideal, A Thrilling Experience. . .* —by *Peternella Poortinga, South Holland.*

The 1941 Convention of our Protestant Reformed Youth convened a few weeks ago at Oak Lawn, Illinois. This greatest inspirational gathering of our young people leaves with us many lasting impressions. After meeting together for two days we have come to the conclusion that these conventions are most ideal happenings in the lives of our young people. It is indeed a thrilling experience that we as Protestant Reformed young people may unitedly discuss the various problems and questions that confront us.

The purpose of our organization as stated in our constitution is, "to unite all Protestant Reformed Young People's Societies, so that they may work in close unity and secure a sense of solidarity". Although we still fall short of realizing this goal, it was a pleasure to greet delegates and visitors from Oskaloosa, Iowa, and Manhattan, Montana. We were also glad to see visitors from Hull and Sioux Center, Iowa.

During the business session it was very gratifying to see the interest that was shown by everyone in our Federation magazine, "Beacon Lights". From all indications this magazine will again be well received by our societies and individual subscribers. The main reason for this is perhaps that among its features will again be timely editorials and articles for home reading as well as Bible Outlines suitable for Bible discussion in the various societies.

The inspirational address delivered by the Rev. H.

Hoeksema, the first evening of the convention, on the convention theme, "Thoroughly Equipped" was both edifying and instructive. We noted especially the presence of many of our parents, showing that they too, are interested in our activities. On the following day three more speeches developed the theme from the aspect of "Our Defense of the Truth", "Our Christian Isolation", and "Watchful Confidence in our own Peculiar Times". Most of us are looking forward to reading these speeches again when they appear in print.

The Convention viewed from a social aspect was a grand success. East met West and became congenial friends. A natural understanding and intercourse was prevalent throughout.

Everyone is still impressed by the way the host committee of Oak Lawn planned and made arrangements for their guests.

After the delicious banquet meal that was served and the program that followed we reluctantly took our leave with this thought in mind, that the Lord will continue to bless us in our efforts and make us thoroughly equipped for the work that lies before us.

Now that the Convention is over we certainly appreciate the Souvenir Booklet which aids all of us in remembering the splendid time we had at our Third Convention.

## *Renewed Enthusiasm. . .* —by *Harriet Schipper, Grand Rapids.*

Alighting from our car after an enjoyable trip from Grand Rapids, we found Oak Lawn Church decorated with a banner announcing "The Third Annual Convention of the Protestant Reformed Young People's Societies". We were not the first to arrive, for on the steps and on the walks we saw groups of conventioners who had arrived earlier. Inside the Church we found our hosts busy typing inserts for badges. Being a visitor, I received a gold ribbon badge with gilt lettering, delegates received green ones. These badges proved to be very useful as well as ornamental; upon desiring to introduce someone, if I found the name had completely escaped me, a glance at the badge readily supplied it. A souvenir booklet came next, with pictures of our host society, Federation President and speakers.

Glancing through the booklet, I found three pages entitled "Autographs". Here was an opportunity to become acquainted, so after purchasing a ticket for the banquet and tour, I joined the group out in the sun-

shine who were already busily engaged in exchanging autographs.

Eleven o'clock found us back in the Church, assembled for the morning session, followed by noon lunch and the afternoon business session. I was impressed by the precision and businesslike manner of this session and the excellent, impartial support given by the advisors. Roll call showed a fine representation of all but a few of our Churches.

Now it was Thursday evening and time for us to find our various lodgings. Certainly Oak Lawn's people cannot be accused of being cold. We found their hospitality unlimited and were even chauffeured back to the Lutheran Church, a beautiful, new gray stone structure not far from Oak Lawn Church where we attended the inspirational meeting. As we were ushered in the strains of our Convention theme song "Lead On, O King Eternal", was sounding from the organ. The speaker of the evening impressed upon us the necessity of being "thoroughly equipped" with the truth. We were certainly inspired as the speaker out-

lined for us with bold strokes, the plan of action in our Christian warfare.

Next morning at 9 o'clock we were ready to board the three busses waiting to take us on a tour of the City. At our first stop, the Museum of Science and Industry, we especially enjoyed the Auditory exhibit and whispering gallery. Along the outer drive we viewed Chicago's skyline. The Municipal Airport was our last stop before returning to the church for lunch, and the afternoon session.

Here we enjoyed two speeches, entitled "Defending the Truth" and "Our Christian Isolation". The questions and discussion that followed these speeches proved the ability of our young people to think for themselves on matters of the Protestant Reformed truth.

That evening the banquet was the crowning event

of the two days' activities. About 175 attended it, and the program that followed in the Lutheran Church parlors. We were addressed on the subject "Watchful Confidence in our Peculiar Times". The debate topic "Resolved that Principle is the Only Possible Reason for Affiliating with any Denomination" served the purpose of presenting both sides of a question with which we as young people are often confronted.

Outside, after the banquet, we said farewell to the new friends we had made. The Convention was over, but the impressions left will be lasting. We became better acquainted with those of our ministers who were present. Our enthusiasm for the Protestant Reformed Truth had been aroused while we were made happy by the thought that we had been drawn closer together with one aim in view, to become "Thoroughly Equipped".

## *The Spirit of a Common Love. . .* —by Edw. J. Knott, Grand Rapids.

When one looks forward in eager anticipation to an event he is gratified when that event meets his anticipation. Thus it was with the convention. Last year, being on the committee, I was not able to attend any of the meetings and so, this year I was anxious to see the "other side" of the convention. And the "other side" fulfilled all my expectations.

We arrived Friday morning just in time for the sight-seeing tour, and as we drove up I noticed a small group of young people. I was disappointed. I thought, "Is this all the young people there are?" But when we gathered in church for devotionals the group had grown, and continued to grow until we had to be crowded into three busses.

In Fuller Ave. we have a large number of young people, but I thought in Oak Lawn they certainly won't have a very large crowd. But the young people came even from Iowa and Montana. During the Friday

meetings there were a considerable number of young people present and the number was greatly augmented at the banquet.

One thing which impressed me very strongly was the spirit at the convention. We were but a small group, even in comparison with the F.R.Y.M.S., but we were all knit into a common love for the cause. We could meet one another and talk to one another knowing that we all stood together on the same basis. We were meeting, as one of the speakers brought out, as representatives of the Protestant Reformed Church of tomorrow and I think we could feel it.

The banquet speaker described the times in which we live and mentioned the trend away from the Church. But glancing around at the interested young people warmed one's very soul. We were still interested! May God grant us grace to be faithful to the calling wherewith he has called us as Protestant Reformed Young People.

## *Well Balanced; Splendid Cooperation. . .* —by Homer C. Hoeksema, Grand Rapids.

A few days ago I was asked to put in writing my impressions of our recent Young People's Convention, and I am now complying with that request, in spite of the fact that I arrived in time to be present only for the Thursday evening and Friday sessions. Hence I can give impressions of only a part of the convention. Furthermore, I took no notes on the proceedings of the convention, and therefore only my most outstanding impressions will be found in print,—only the impressions that still live on.

The excellent work of Oak Lawn's committee was

very much in evidence. Even during the convention, committee members were seen rushing hither and thither, putting the finishing touches on their work and trying their utmost to make the plans run smoothly. Certainly, everyone present last August must realize the tremendous amount of work which the committee and the whole Oak Lawn Society had to do; and everyone must agree that they left the field as victors.

What impressed me most of all at the 1941 convention was the well-balanced program. Evidently great pains were taken to obtain the proper proportion

of pleasure and business—or perhaps I should say pleasure and more pleasure, for every minute was pleasant. What I mean is this: Friday morning we started the day with a tour of Chicago. In the afternoon attention was given to business and lectures; and the whole convention was topped off by that delicious banquet and the not-too-heavy evening program. For a balanced program, the 1941 convention can't be beat.

Another favorable impression was given me by the wholehearted cooperation of our ministers. Intense interest on the part of our leaders, as shown actively by the lecturers and advisors, certainly is an incentive

for us young people. It gives us confidence. In this department a blue ribbon should go to Rev. C. Hanko, whose hard work and leadership at Oak Lawn were very much responsible for the success of our 1941 convention.

In conclusion, let me appeal to our young people not to hold back. Every society needs one hundred per cent support in its church, and the Federation must have the active support of every society, which includes also the West. We are interdependent! The 1941 convention is history, but by God's grace we'll go full speed ahead to the next port, Roosevelt Park!

## *Two Nights and "Beacon Lights". . .* —by Alice Reitsma, Grand Rapids. Bus. Mgr. "Beacon Lights"

The ushers were showing us down the aisle of the beautiful little Church in Oak Lawn. The dimly lighted auditorium, the beautiful platform furnishings created a solemn air—impressive! Our unaccustomed eyes lingered here and there—on the flags, the costly candlesticks, the gold cross, the pictured windows, the pulpit on one end of the platform. Yet, we felt perfectly at home here in this Lutheran Church because all the young people with whom we had become acquainted during that day, and many others were there. The organ was playing our beautiful theme song, "Lead On, O King Eternal". Our Federation president was standing in the pulpit and our own Rev. Hoeksema was calmly facing us from his chair on the platform, prepared to give us what we were waiting for.

Silence, except for the voice of the speaker, the silence of attentiveness, filled the room. It was good to be there. It was, indeed, an inspirational meeting. Our hearts were filled with the joy of knowing that we were gathered together with God's people and we were thrilled and inspired as we listened to the message, "Thoroughly Equipped". God's Word—brought to our attention with new force, new emphasis, filling us with renewed strength, renewed zeal.

Again the church was filled with music, "Lead On, O King Eternal, We follow not with fears, For gladness breaks like morning, Where e'er Thy Face appears". And so we left the church on the first evening of our Convention. Impressed? Oh, yes! By walls and windows and decorations? Ah, no, much more. We carried with us the lasting impression of the words we had just heard and understood, written by God's Grace in our hearts.

The following evening, the second and last night of our Convention, found us gathered again in the auditorium of the Lutheran Church. A whole-hearted song service, the call to dinner in the dining room,

recess, and we were ready to settle down for the program: lecture, musical numbers, debate.

The debaters were seated on the platform. The audience was eager with anticipation. "Resolved: that principle is the only possible reason for affiliating with any denomination", was an interesting subject to all of us. The team upholding the affirmative was Margaret Regnerus, Alice Veldman, Wilhelmina Rutgers, from the Oak Lawn Society, and the team of the negation consisted of Grace Miedema, Conrad Poortinga and Peternella Poortinga from South Holland. The first speaker of the affirmation pointed out that Scripture does not permit any reason other than principle for affiliation with a certain denomination, while the second speaker of this same team made clear that in order to be consistent with the Truth as we profess it, it is necessary to assume a positive stand, instead of bringing up other, superficial reasons, and the third speaker emphasized that practical reasons, no matter how important they may seem, always fall short of the standard set for us in Scripture, and therefore may not be considered as valid reasons for affiliating with another denomination. The negative tried to show that Scripture allows other reasons than principle for affiliating with a certain denomination and they set out to prove that there are other good and valid reasons for doing so. By citing several cases and practical problems, they tried to defend the stand that necessity often demands that other reasons be considered. The negation, however, overthrew its own case and waived its rights to refute the arguments of its opponents. And as was said in the closing remarks, they knew they were wrong and they knew we all knew they were wrong. We were really glad about that. We are glad that we all knew, as well as the negation knew, that the affirmative was right. And so the banquet program came to a close and with it our third annual convention.

Does that mean that Federation activities are all over for another year? I should say not. Our Federation has other means of carrying out its purpose of uniting and edifying our Protestant Reformed Young People and to promote the welfare of our Protestant Reformed Churches. Besides an annual Convention, the Federation sponsors lectures for the benefit of all our people, old and young. And another thing, that with which we are now directly concerned, is our monthly publication, "Beacon Lights". We would like everyone to become acquainted with Beacon Lights, so I will tell you a little about it. Rev. C. Hanko has again been appointed Editor-in-Chief. Besides writing interesting and pertinent editorials, as he always does, he will have charge of a new department "Open Forum". It is here that you may voice your opinion. Do it! We also have Rev. De Boer with us on the staff again. He has again consented to write the Bible Outlines for study in our Societies. This year these outlines will cover "The Parables Of Our Lord". Other departments of interest are Current Events, Nature Study, Digest of Articles, and Features. Book Reviews

and Articles of Interest will appear alternately. The Editorial Staff is composed of ministers, teachers and others, all capable men and women. Some articles will be written by our young people. The first issue of Beacon Lights will appear October 1. The subscription price for eight issues running from October 1941, to May 1942, is \$1.25.

As you will notice Beacon Lights is not only of interest to our Young People, but to everyone concerned with maintaining our Protestant Reformed Truth. If you have not already done so, send in your subscription now to Miss A. Reitsma, 706 Franklin St., S. E., Grand Rapids, Michigan.

The 1941 Convention, a big event in the life of our Federation, is over. The two nights about which I have written were enjoyable and instructive and beneficial. And now, Beacon Lights emits its rays; for your enjoyment, for your instruction and for your benefit. Many of you could not be present at the Convention, but all of you can avail yourselves of the opportunity to become more "Thoroughly Equipped" through Beacon Lights!

## *Minutes of the Convention.*

—by Helen Ezinga, Grand Rapids,  
Secretary

Upon arrival at the Oak Lawn Church on Thursday morning, August 21, we were welcomed by the Host Committee and asked to register and secure badges. A very enthusiastic group assembled for the opening session at 11 o'clock that morning. After a 15 minute song service, the Rev. L. Vermeer led in prayer and our president, Homer Kuiper, spoke a few words of welcome.

Roll call was then taken. Delegates representing twelve societies, were present, including Manhattan and Oskaloosa, who were accepted as new members of the Federation. The Western League was represented by the Rev. M. Gritters and nine visitors from Sioux Center and seven from Hull, Iowa. Two of our Advisors were present, namely, the Revs. G. Lubbers and L. Vermeer. The Revs. Gritters and Lubbers were given extraordinary delegate power, and advisory vote was given to all ministers present.

The committee elected at the 1940 Convention in connection with affiliation of the present two Leagues, made a report which was accepted for information; and the secretary read a letter from the Rev. Gritters, president of the Western League, thanking us for the communication he had received. Rev. Gritters replied that he desired to report to the Executive Board before discussing the matter at the general meeting, and a motion was therefore made and carried to table discussion until the afternoon session.

President Kuiper closed the meeting with prayer

and we adjourned until 1:45. Noon lunch was served by the Host Committee, and we had a fine opportunity to become better acquainted with the delegates and visitors. The weather was ideal, and we enjoyed visiting out of doors, taking pictures, etc.

The afternoon session was called to order by the president, and after we sang Psalter No. 175 Mr. H. Kuiper read John 6:22-51, and the Rev. Gritters opened with prayer.

We received telegraphic greetings from Pvt. Ralph Baas of the Kalamazoo Society, who is stationed at Fort Custer, Michigan, and the Secretary was instructed to respond by letter to the telegram.

The Rev. Gritters extended greetings from the Western League Committee. He presented opinions of the Western League as to closer unity between our Federation and the Western League, and proposed the following:

1. Form two leagues.
2. Form these leagues into one Federation.
3. All affairs of the Federation to be handled by both leagues.

Vice-President Walter Hofman then made a report for the Executive Board regarding the proposal as stated above. It was suggested that a committee be appointed to form the Young People's Societies into two leagues (Eastern and Western), each to have their own executive boards, this to make up the Federa-



tion. After some discussion, a motion was made to table the matter as the South Holland Society submitted a proposal, as follows:

"The South Holland Society proposes to the Federation that rules and regulations be made to admit leagues to join our Federation without altering our present setup."

After further discussion, it was decided that one committee should be appointed to consider both proposals, and that the committee report at the next convention. The following were appointed: James Van Weelden, Chairman, Rev. M. Gritters, Rev. G. Lubbers, Jeanette Wiersma.

The Executive Board submitted a proposal in connection with the Federation paper, "Beacon Lights", suggesting that:

- A. We continue to publish a monthly paper for eight months.
- B. The size be changed from 9"x12" to 6"x9"; that a club subscription price of \$1.00 and the regular price of \$1.20 be charged for eight issues, and because these amounts would not be sufficient to cover the charge of printing, etc., the difference be met by obtaining a limited amount of advertisements or by special society projects.
- C. Every issue contain a contribution by the Editor, and also Bible Study Outlines; the remainder of the paper to be taken up by suggested departments, such as Current Events, Book Reviews, Open Forum, contributed articles, etc.
- D. The affairs of the paper be administered by the Executive Board, including appointments of editors and managers of various departments.

This proposal was adopted as suggested except that it was agreed that the paper should be self-liquidating and the subscription price raised accordingly.

The Executive Board proposed that a contest be held in connection with a name for the Federation paper, to be judged by the Executive Board and a prize be awarded. Following a discussion it was decided to adopt the proposal of the Board but that the Revs. Lubbers, Hanko and De Jong be appointed as judges to select three names from the entries, to be voted on by the delegate board the following day.

The reports of the Constitution Committee and the Treasurer were accepted. The President appointed the following Auditing Committee: Lucille Steigenga, Elleen Slopsema, James Houwerzyl.

The afternoon session was closed with prayer by the Rev. Lubbers after we sang Psalter No. 402.

That evening the inspirational lecture was given

by the Rev. H. Hoeksema in the Oak Lawn Lutheran Church. The meeting was well attended, and the lecture entitled "Thoroughly Equipped" truly was inspirational. Inasmuch as the address is printed herein, no further comments are necessary.

The following morning, chapel services were held at our Oak Lawn Church, and the Rev. De Jong offered prayer. The Convention Theme Song was sung, and the President read Psalm 96, after which all enjoyed a "Sight-Seeing Tour" by bus, of various places of interest in and near the City of Chicago, including the Museum of Science in Jackson Park, the beautiful Lake Shore Drive, Soldier's Field, the Planetarium, Field's Museum, the Navy Pier, Lincoln Park, and the Municipal Airport, which is located five miles outside of Oak Lawn. Upon returning to the church, noon lunch was served.

The President introduced the first speaker of the afternoon, the Rev. L. Vermeer, who addressed us on the topic "Defending the Truth", which was followed by a general discussion. The Theme Song was sung, and a short recess was enjoyed, at which time fruit was served by the host committee.

Business was then resumed. An offer was received from the delegation of Roosevelt Park Church to meet in Grand Rapids in 1942. This invitation was unanimously accepted.

The Rev. Lubbers, Chairman of the committee in connection with the Federation paper name, reported they had selected two names from those entered in the contest, namely:

1. The Witness for the Protestant Reformed Youth
2. Our Youth's Guide.

A motion was made and carried that "Beacon Lights" be added to the list. After voting, it was determined the latter name had received the majority of votes. However, it was suggested that Peternella Poortinga of South Holland be given Honorable Mention for her suggestion of "The Witness for the Protestant Reformed Youth" and Betty Zylema of Hudsonville, for her suggestion of "Our Youth's Guide".

The following officers were elected to fill the vacancies of those whose terms expired:

President—Walter Hofman  
Secretary—Helen Ezinga  
Advisor—Rev. C. Hanko.

Walter Hofman resigned as Vice-president, and James Houwerzyl was elected for one year to replace Mr. Hofman.

We enjoyed an address by the Rev. J. De Jong on the subject "Our Christian Isolation". As this address also is printed in this issue no remarks are necessary.

Rev. Vermeer closed the meeting with prayer, and we adjourned at 5 o'clock.

In the evening the Banquet was held in the parlors of the Lutheran Church. About 200 attended, and we all had a fine time. After a delicious dinner, an interesting program was rendered, including an address by the Rev. L. Doezeema, on the topic "Watchful Confidence in our Peculiar Times", and a debate by representatives of the Oak Lawn and South Holland Churches, on the topic "Resolved, that Principle is the only possible reason for affiliating with any denomination." This was followed by remarks and closing prayer by the Rev. H. Hoeksema. We all left the Convention with a feeling that it had been very worth-while, and we appreciate the work and efforts of Rev. Hanko and the Host Committee which assisted so greatly in making the 1941 Convention at Oak Lawn a successful one. But, of course, above all, we thank our God who has made it possible that we may have conventions of the young people of our Protestant Reformed Churches!

### NOTICE

The Classical Committee of Classis East has made the following arrangements for the examination of Candidate J. Heys, to be held at the October meeting of Classis.

- 10:30-11:00—Sermon on I Cor. 1:23, 24  
Critics—Revs. G. M. Ophoff and R. Veldman  
1:45- 2:15—Theology and Anthropology  
Examiner—Rev. H. Veldman  
2:15- 2:45—Christology and Soteriology  
Examiner—Rev. C. Hanko  
2:45- 3:15—Ecclesiology and Eschatology  
Examiner—Rev. J. De Jong  
3:30- 3:50—Sacred History  
Examiner—Rev. M. Schipper  
3:50- 4:10—Knowledge of Our Confessions  
Examiner—Rev. P. De Boer  
4:10- 4:30—Controversy  
Examiner—Rev. L. Vermeer  
4:30- 4:45—Practica  
Examiner—Rev. H. Hoeksema

P.S. Will the examiners kindly take note and consider this official notification.

Class. Comm., P. De Boer, Sec'y.

### IN MEMORIAM

The Ladies Aid Society of the Protestant Reformed Church of Holland, Michigan wishes to extend its sincere sympathy to one of its members, Mrs. M. Windemuller, in the loss of her mother,

MRS. M. WIERSMA

It is our sincere hope and prayer that our Father in heaven may comfort her and the other members of the family, and that He may fill the empty place in their hearts and home.

Mrs. R. Bouwman, Pres.

Mrs. G. Ramaker, Sec'y.

### IN MEMORIAM

On the evening of August 17, 1941, our heavenly Father called home our dear mother, grandmother and great-grandmother,

MRS. HEINE VANDER WAL

at the age of 95 years.

She was longing for the time to be absent in the body and present with the Lord. We miss her presence here but rejoice in the glorious hope of the resurrection and eternal life of which she according to her own testimony was fully assured.

Mr. and Mrs. J. Velthouse

Mr. and Mrs. J. H. Vander Wal

4 grandchildren

6 great-grandchildren.

### IN MEMORIAM

On August 11, 1941, following an illness of three months, it pleased the Lord to take away our dear husband, father, and grandfather,

MR. ADRIAN DE VOS

at the age of 80 years and ten months.

Our comfort is that he now rejoices with the Lord Whom he served.

Mrs. A. De Vos

Mrs. L. S. De Vos

Mr. and Mrs. F. H. De Vos

Mr. and Mrs. J. H. De Vos

Mr. and Mrs. C. A. De Vos

Mr. and Mrs. S. C. De Vos

Mr. and Mrs. P. M. Scheele

Mr. and Mrs. C. Lamse

(California)

18 grandchildren.

Grand Rapids, Michigan.

### IN MEMORIAM

Den 29sten Juli behaagde het den Heere, om tot Zich te nemen onze geliefde man, vader, grootvader, en over-grootvader,

THOMAS SJOERDSMA

in den ouderdom van 78 jaren.

Alhoewel dit verlies onz zeer smartelijk valt, zijn wij den Heere dankbaar voor de verzekering die Hij ons schenkt dat hij ons is voorgegaan in de ruste, die overblijft voor het volk Gods.

De Familie:—

Mrs. T. Sjoerdsma

Mr. and Mrs. Peter Leestma

Mr. and Mrs. R. Hettinga

Mr. and Mrs. Edw. Slenk

Birnamwood, Wis.

Holland, Mich.

Mr. and Mrs. A. Sjoerdsma

Mr. and Mrs. Sam Sjoerdsma

Randolph, Wis.

Mr. and Mrs. H. Sjoerdsma

Mr. and Mrs. B. Eisma

Mr. and Mrs. Bertus Kuemen

Zeeland, Mich.

Jamestown, Mich.

Mr. and Mrs. A. Sjoerdsma

Mr. G. Estie (schoonzoon)

Mr. and Mrs. Joe Sjoerdsma

Holland, Mich.