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Space Time Dial
Rev. A. Munder
H. A. Kuper
Concerning Memoria
May 1962

REFORMED YOUTH
PROTESTANT
for
BEACON LIGHTS
CONCERNING MEMORIALS

D. H. Kuijper

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Concerning Memorials

D. H. KUIPER

During the past few years, we as Protestant Reformed people have come face to face with the idea of memorials on two occasions. The first occurred approximately three years ago when it was announced in our church bulletins that an offering would be taken for a memorial library, a collection of books to be housed in our Theological School, and to be used by our seminary students.

The second contact that we as young people have had with memorials is to be found in the minutes of the business meetings of the 1961 PRYP Convention (or see Beacon Lights, Vol. 21, p. 9). There you will discover that it was proposed to the convention that the recently established scholarship fund be named in memory of a late, beloved teacher.

The reader should clearly understand that the following remarks have no connection with the persons involved. The ideas that follow concern themselves with memorials per se.

We have then these two exposures. I believe that our young people have dealt with the problem very satisfactorily when the delegates to the convention decided that the scholarship committee should simply be called the Protestant Reformed Scholarship Fund Committee. This was a very proper decision. It is a decision which has Scriptural basis. And it is a decision which prompted one parent to remark, "I was delighted to hear that our young people did this."

However, one finds no such delight when he reckons with the history of the memorial library. It is because this problem remains in our churches that I write these lines in response to a request for an article of general interest to our readers. I propose to do the following: make it clear that memorials honoring men have no place in our churches, and secondly, arouse into action enough of our people to cause this attempt to introduce memorials to fail also.

Holy Scripture is abundantly clear on memorials in two respects. First, negatively, nowhere in the entire Bible do we find an occasion in which God's people decide to honor a man. And certainly they had plenty occasion for it, had this been proper. Think of the work unto which Moses, Aaron, Joseph, and David were called. To these could be added many more from both the Old and New Testaments. How important the labors of these men must have seemed to the church at that time! What were the reactions to their work? Let me give two, one from each dispensation. In I Samuel 7 we read of an Israelite victory over the Philistines, after that Samuel had appealed unto the Lord on the behalf of the people. Notice then verse twelve: "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, hitherto hath the Lord helped us." Here we have a memorial, yes; but unto God! Then as now, God doeth all things and is worthy of all honor. And in Acts 14:11-18 we have Paul's refusal to have any part of the honor which was due to God for the works He had done through His missionary servants.

Thus there is no Scriptural precedence for man-honoring memorials. Let us look further to see what Scripture has to say concerning this in a more direct or positive respect.

The beautiful Psalms describe to us clearly what man is by nature. For example Psalm 144:4, "Man is like to vanity: his days are like a shadow that passes away." Again in Psalm 103:15-16, "As for man, his days are as grass: as a flower of the field,
so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.” So the Bible teaches here and elsewhere that man is something which is soon forgotten. That is the natural way for man to go. Why then do we try to change this by attempting to make man long remembered?

Finally, how can memorials of this type be harmonized with our Protestant Reformed doctrine, which is the only Reformed doctrine, and which is, in the final analysis, the correct interpretation of the same Scripture quoted above? If we were to characterize our Truth with a very short statement, I believe the following would suffice: God is all; man is nothing. This is also what our seminary teaches. Why then should our students study in a library which contradicts this by its very name?

Editorials . . .

ISTS AND ISMS

What are these?

Where would they be found?

The answer to these questions is simple: they are people, people found everywhere. By the former we refer to conformists and extremists, by the latter sectarianism and pharisism. Of course you could add an almost infinite number of terms to this list all of which end in -ist or -ism.

When you see that suffix on words it often means an exaggeration. It is most likely for this reason that to some the word Calvinism is a distasteful choice of word as a label of Calvin’s teachings. Some appreciate Calvin but not that -ism attached.

As church people we must have a constant guard against all of the -isms above. They are ever-pressing evils; warnings must be sounded not only against all heresy but also against lapsing into strange slavery. Nowadays, we as young people are contacting these words frequently both in newspaper and churchpaper. The Daily tells us of the people much devoted in fighting a war against communism but who, in their enthusiasm, fall extremist. While from the column of the religious weekly and monthly that term sectarianism stands out boldly as one to be feared, and shamed. Without question all of us have read of it lately. And finally, it would be absurd for the Christian to deny acquaintance with the word pharisism when the pages of our Bible (especially the Gospels) give such a complete coverage of this most nauseating evil.

Let’s spend a little time with two: sectarianism and pharisism.

The word sect has been variously defined, in fact, each man really makes his own definition. This is partly due to the character of this evil and partly to the bias of men; you see, many try to make a definition that fits some body or group they have in mind. Undoubtedly, the mark supreme of a sect is the humanistic tie. A mere man means so much to such a group: men follow, blindly follow, man! And in all its features it is a one man affair. All must think as he, speak as he, act as he . . . . and the least departure is serious transgression. To disagree is to become a stranger to the clan.

This is interesting. It is for this reason that the world has, and does, refer to religious people as sects. To the worldling, it is a Christian who follows hard after one man, and to them that man is Jesus Christ. But we would have the world know that we follow no mere man; we follow the Lord. And the followers of the Lord are properly called Church and not Sect.

That the above related mark is the chief mark of a sect is apparent from simple
survey. There are commonly recognized sects in the church world. To be somewhat specific, the Joseph Smith followers (Mormons) and the Mary Baker Eddy people (Christian Science) are continually so branded. Even the liberal wing of the modern day church world hesitates not in designating the followers of John Calvin a sect. But Calvinists loathe this, and rightfully. Calvin's heart and pen (and lips) served to bring into focus many glorious truths of God's Word, his unique gift of God. But the lips of the Chief Prophet we watch and His ways we follow, never that of any mere man.

Now a second obvious mark of a sect is her provincial tendencies. She is distinctively distinct: what she has is uniquely hers. Bringing something in from "without" is a poisonous importation, while the smallest departure from expression and tradition is perpetrating a breach. In the end, of course, such a people find themselves alone. They are entirely cut loose from the church world and in that church world they no longer have an influence.

In this connection it is probably worthwhile to have a proper conception of separate existence. Everyone recognizes denominational differences within the church world. And we are on that ever-growing yet ever-declining denominational list; a list growing at times because of church splits, and then again declining because of church mergers. Many denominations there are who not only exist but claim the right of separate existence. A right, by the way, that is only justifiable when there is sufficient difference to warrant such. Into this mammoth subject we will not enter. Suffice it to say that many denominations in the church world is simply reality. And let it be emphatically understood that belonging to one denomination does not mean: (1) absolute separation from other Christians, (2) Nor does it mean that all other denominations are the false Church. Any denomination who considers separate existence a complete separation from all others, and who concludes that an error in another denomination makes her the false Church, is nothing but sectarian. She has hemmed herself in.

This is not to be interpreted as a frown on or disapproval of separate existence as such. Separate existence, if legitimate, means survival in the real sense of the word. How precious is the faith of our Reformed fathers! Nor is the foregoing to be interpreted as a faint and cunning cry for merger, not in the least. Nonetheless as people of God we must always maintain proper perspective of matters and positively preach a healthy conception of the Church of Christ. Anyone interested in this subject would find Articles 27, 28 and 29 of our Belgic Confession very instructive. Here we are taught the facts of the true Church. Incidentally, she is called a holy congregation and of her we are told, "this holy Church is not confined, bound, or limited to a certain place or to certain persons, but is spread and dispersed over the whole world . . ." Never is she solely imbedded in one denomination. And to her men are in duty bound to join themselves and support God's Cause. How explicit the Word of God is with respect to this beautiful congregation. In Luke 13 our Lord was questioned concerning the number of the saved. He concluded a priceless answer in this way: "and they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

Of course this is the church as organism, the true body of Christ. It is an object of the Christian's faith. We are acquainted with the church as institute: local congregations. And these congregations, if they can truly be called Church, bear certain marks. These marks are: " . . . the pure doctrine of the gospel is preached therein . . . maintains the pure administration of the sacraments as instituted by Christ . . . church discipline is exercised in punishing of sin . . ." Art. 29. Other congregations which are not truly Church, also bear certain marks: " . . . ascribes more power and authority to herself and her ordinances than to the Word of God, and will not submit herself to the yoke of Christ. Neither does she administer the sacraments as appointed by Christ in his Word . . . relieth more upon men than upon Christ . . .". Art. 29. Evidently then, over the length and breadth of the earth there is the church world with the true and false aspects of the Church. Both
progress. The latter is rapidly developing into the second Beast of Revelation, which in due time, with the nations of the world, will become the gigantic antichristian kingdom. In the former there is rejoicing even in struggle for she carries with her that great promise, "the gates of hell shall not prevail against thee."

The point is this: the separate existence of a denomination does not even suggest complete separation from all others, nor does it imply that all others are the false Church. A denomination that so views things, so acts, either in actuality or by suggestion, is especially sectarian: she will soon discover she is ALONE. She will quickly be discovered because of her humanistic ties and provincial tendencies. This is a pernicious-ism, worthy of all fear.

And there is pharisism!

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CRITIQUE

AGATHA LUBBERS

SPACE AGE IDOL

"Space flight will contribute to man's knowledge of God's universe. I believe that it is not only within man's proper province, but is expected of us, to find out all we can about God's creation." These are the words of Lieutenant John H. Glenn, Jr., first American to successfully orbit the planet, earth.

Friendship 7, space capsule, carried a prize package as it successfully orbited this planet three times. Lieutenant Glenn the hero of the trip clambered out of the capsule unscathed. Here is a man who is not a smart-alecky ham with a long record of marital strife but is a true hero.

The word has gone out to far and near that the Glenn family is one with strong convictions. Lieutenant Glenn is hailed as a devout Presbyterian and a faithful church attender.

There are evangelicals, however, who are questioning the veracity of this position. They are wondering whether these Presbyterians are really regenerated, converted, born-again Christians. Evangelical Press Service quoted a minister friend of the Glens as saying: "There's no doubt about it. John is a born-again Christian." Pastor Frank A. Erwin of the Little Falls United Presbyterian Church of which the Glenn family are members declares, however, that Glenn does not know of a specific conversion experience in his life but that this is no reason to mistrust his basic commitment. Erwin further states that Glenn is "neither a fundamentalist nor a liberal."

It is asserted that Glenn came from a conservative community where churchgoing was the rule. John, a junior high school youth, gave of his savings a pittance so that the work of an evangelist who was preaching at his church might be furthered. John and his wife Ann were reported to have attended Muskingum College which
was affiliated with the former United Presbyterian Church of North America but now merged into the United Presbyterian Church in the U.S.A.

Glenn is praised for his sense of morality and standards of good conduct. During the Second World War he was a jet pilot in the Marine Corps. "Even as a jet fighter pilot he maintained the faith." He has made it a point to bring servicemen friends to church with him although he is reported to have "avoided high pressure evangelist tactics."

The Glenn family is cited for its activity in the congregational life of the Little Falls United Presbyterian Church in Arlington Virginia. Lyn, 14 year old daughter, is currently president of a junior high fellowship.

The Glenn family is further declared to be religious because they exercise their faith in their home. When father John is home, the evenings usually include Bible reading together. At Christmas they bake a birthday cake for Jesus.

Many pastors and evangelists have begun to speculate concerning the results of the Glenn flight. Some feel that wide identification of Glenn as a fellow Christian would lessen tendencies toward provincialism in some elements of U.S. evangelism.

* * * * *

Interested reader, fellow young Christian, student of Reformed Calvinistic thought, believer of Scriptures, I appeal to your spiritual sensitivities as this matter which by its very nature is so very captivating and so deceiving is discussed.

I call to your attention in the first place the fact that Lt. Glenn and his family are members of a super church, United Presbyterian Church, U.S.A. The Synodical head of the United Presbyterian Church, Dr. Eugene Carson Blake, was one of the first to congratulate Glenn after his successful flight and it is he who has been most instrumental in initiating steps toward a colossal merger between three major denominations of churches in our country. (See Editorial, Beacon Lights, Feb., 1962.) This should be evidence enough to indicate to us from the very outset that Lt. Glenn is part of movement that we can justifiably classify as nominally Christian.

Glenn is not a member of a church which stands four-squarely upon the basic tenets of the Word of which were defended by the Reformers of the sixteenth century. Nominal Christianity today has compromised the basic Biblical position to such an extent that the Reformers who died rather than that they should sacrifice one iota of the truth of the Scriptural position would stand aghast at the events in the Protestant Churches of America.

A careful study of Glenn's statement concerning his calling as a Christian to investigate God's universe indicates that this statement which sounds so lofty and God-centered is no succinct or definitive doctrinal statement. The statement is so phrased in fact that God comes as an after thought rather than His being the very center and the end of all this investigation. Man is the measure. Man must investigate God's creation so that Man may find out as much as he can about this creation.

The Reformed Calvinist would have stated the problem differently it seems to me. I humbly submit that a Reformed Calvinist would have first extolled and praised the pre-eminence of a covenant and sovereign God. God, Jehovah God, has created all things for His glory. Man as king of Creation (even though he has fallen into depravity and sin) must investigate and work in the creation of God as a creature so that God may receive all the glory that is due only to His name. The Creator must receive the glory and not the creature. This is a Pauline position, and was taught by Augustine and Calvin, through God's grace and revelation. (See Romans 1:25.)

The statement of Rev. Frank A. Erwin that Glenn is "neither a fundamentalist nor a liberal" also is indefinite enough to say nothing. His not being a fundamentalist is undoubtedly an answer to those fundamentalists who question Glenn's conversion. The position of Erwin is that Glenn is committed to the Christian faith and that he does not need some specific conversion as his point of reference. It is undoubtedly true that many Christians can not point at some definite time when they were regenerated and converted. Once again, however, I should remind the reader that true as this may be, we should not forget that the Creed of Re-
formed faith and theology boldly assert that everyone is bound to join himself to the true Church. All those who are not joined to this Church act contrary to the will of God. (See Confession of Faith, Article XXVIII.) Also be once again reminded that it is the position of this writer that the church to which Glenn belongs is neither Reformed nor is it a manifestation of the true Church here on this earth. Our confessions state that the earmarks of the true Church are: 1. The Word is purely preached. 2. The sacraments are properly administered. 3. The Lord's Supper is guarded and the keys of the kingdom are utilized in Christian discipline. Not one of these three earmarks is evident in the United Presbyterian Church. Related to this whole matter is the problem of the Anti-christ and anti-Christian theology. Anti-Chrst will most surely come out of nominal Christianity. Many pastors and evangelists have speculated that provincialism in U.S. Evangelism will be minimized because of Glenn's flight. Since when, I ask, has anything but the preaching of the Gospel by legally ordained ministers been a means to bring about oneness and unity? I submit that Christian unity implies adherence to the standards of Christian conduct and faith.

IN OUR OPINION

The Ideal Parent

Hull P.R.Y.P.S.

We as the Young People's Society of Hull recently discussed this subject in one of our meetings. We would like to present a brief summary of our findings.

Switches sometimes are an advantage. Usually a subject such as this one would be reserved for mothers groups or parent's meetings. We chose to discuss this subject in order that we as young people might sincerely face the question as to what we really think an ideal parent should be. It's easy to criticize our parents in an off-handed way, but we thought that if we should face the subject as Christian young people, considering our parents as Christian parents, we would have a better understanding of their duty and ours.

Parents, we realize, have the duty before God to raise their children in His way. They have the authority from God to discipline us, to instruct and guide us. We know that they must do that.

Young people, on the other hand, are too big to be children and too small to be adults. They are experiencing a change in their place in the family and society. Once they were little tots who had to be told to do everything because they didn't think for themselves. Now, however, they are beginning to look about and ahead having their own ideas as to what they want to do and what they consider worth doing. Still they are not ready to stand alone in this big world. They need to lean on someone for support and guidance. They need the direction of their parents and are duty-bound to listen to them when they direct them.

What in the midst of this period of change is our idea of an ideal parent?

First, we feel that a good parent should be concerned about us. Even though we sometime like to think we can get along without our parents, if we are honest with ourselves, we admit we need them. We appreciate it when they are not so busy that they can't take time to talk with us. Even though they ask questions like what we do or where we go we recognize they ask them because they are interested enough to care. When difficulties arise between parents and teenagers, an ideal parent is patient enough to listen.

Secondly, we consider an ideal parent one who trusts us. Parents should not run our lives entirely. Teenagers should have some freedom of expression. We realize that if we do something wrong, we lose that trust and the only way we can regain it is to
show by our deeds that we won't do it again. To do this we need the opportunity to prove ourselves. Suspicion makes us resentful and makes us feel as if we are always on trial.

Thirdly, we like our parents to give us responsibility. Not all the decisions of life, but gradually more and more. Parents that give us some responsibility give us an opportunity to grow into our new role as an adult. Things such as driving the family car, going out with each other, opportunity to select our own clothes, etc. This teaches us to make our own judgments and make them properly.

Finally, we need discipline that is reasonable. Yes, when we do wrong we must be disciplined even though we don't like it. We need a stern hand to guide us, but that hand we feel must be reasonable. Just because a fellow puts a dent in dad's car doesn't automatically mean he was reckless and should be denied its use. Suppose a girl does come home late one evening, her parents shouldn't keep her in for a month. We like to be heard and explain our difficulties and then if found guilty discuss our punishment. If we can't be heard we are tempted to "get even" with our parents and resist them all the more.

As young people we admit our judgment is not always correct. In fact, it's often wrong. We need our parent's guidance and help, not to make us feel like slaves driven with a whip, but as growing adults who need guidance while we are growing.

Andy Brummel

My Heart's At Liberty

The pride of the Old South has been shattered by the devastations of the Civil War. Some of the landed aristocracy have doggedly held unto their ancestral upper-class status in spite of the fact that plantations and plantation homes are a mere shadow of their grandeur and elegance before the war. Only a few of the loyal Negro servants remain for want of something better to do. The Mowbray and Gordon families are attempting to perpetuate the social structure in spite of the tremendous changes that have developed during this period of the Reconstruction. Into this situation must be inserted the conflict of the Rady family which has been traditionally acknowledged in the community as a "low Class white" family. These Radys never rated, but Malcolm, an industrious and intelligent member of the family, succeeded in establishing himself as doctor of medicine in the Nottingham community. The entire village is aghast with astonishment and is inflamed with gossip. Virginia Mowbray, sole daughter of James and Sarah Mowbray, has been convinced of the superficiality of her status in the South through her contacts with the enlightened Dr. Rady. Virginia is confronted with a decision which will affect her social status or her spiritual welfare. To marry Ned Gordon is the socially acceptable procedure but to espouse herself to Malcolm Rady is the desire of her heart. Discussions between Dr. Rady and Virginia center around the will of God, the sinfulness of man, and the salvation needed by all men as these relate to the provincialisms and traditions in the South. Some of the moral issues are genuinely discussed by the rebelling Virginia and the socially misfit Malcolm.

The story is pleasant but Author Louise McCraw is somewhat less than successful in her treatment of the basic issues in the South at the time of the Reconstruction.

A.L.
Several of the following poems have been published in Beacon Lights before. The others have been culled from the papers of Mr. Jonker, to which his mother graciously gave us access. The poems are divided obviously, if roughly, into two classes, one of which has some aspect of the Word or “spiritual reality” as its subject, the other of which concentrates upon the “natural” order. “A Didactic Fantasy,” in blank verse, occupies a category of its own. It was originally written as a Calvin College course paper.

—ed.

MORNING MELODY

Here in the solemn solitude,
The glist'ning lake reflects the glory of the morning sun.
The moeless mountains' mighty majesty
Is breathed abroad; each strand of breeze is spun
With magic mist that swells across the plain.
All nature seems to stand serenely nude,
As with mute tongue she shouts the strain divine:
Here is peace and power; here is God.

THE TREE

Gnarled, twisted, writhing snake,
Snow-shod 'neath a winter sky,
Putting on the feathery flake,
Only then to lay it bye.

Standing bleak and bare, alone—
Leaves have drifted to the ground;
Cheerful, chirping birds have flown;
The howling wind's the only sound.

Stalwart, staunch, and strong it stands
'Neath the vaulted roof of sky.
Fearless of cruel winter's hands;
It will live again, although it die.

May we too stand straight and sure,
Even 'neath death's troubled sky,
Knowing that by faith secure
We shall live, although we die.

GOD GAVE GREEN

God gave green;
And life is green:
And grass and plants and trees are green.
Life is green.

Grass turns gold and brown
And leaves turn gold and crimson:
Dying is beautiful.

Withering grass and falling leaves;
And bare trunks silhouette the sky:
Death is black,

Till whiteness fills the air and earth
And snow-clothes clothe the barren trunks
And blanket all the grass and leaves.
Death is white:
And death is beautiful.

AUTUMN ANTHEM

The glowing trees are tinged with flame;
The fiery forests with colors blaze.
And written there I see His name
And hear the silent call to praise.
HIS BLOOD ON US

The frenzied mob, ferocious, fearing nought,
Pressed closer, shouting for the life they sought,
And raised their voices in a mighty flood:
"On us and on our children be His blood."

The scarlet stains, on that spike-studded cross
Where hung the bleeding body, with each toss
Of pain re-echoed that rebellious cry
Until it reached beyond the vaulted sky.

Soon streets ran red; and women, children, men
Were slain with sword; and through all time since then
The rebel race has had its wish fulfilled.
His blood on them, they were despised and killed.

But another cry had reached the Father, too,
It was: "Forgive; they know not what they do."
And those forgiven can pray amid sin's flood,
'Lord, on us and our children be His blood."

PEACE

The sounding surf so surgingly
Pounds the sandy shore;
The wrathful waves break ceaselessly
And ragingly they roar.

The howling, wailing, whipping wind
Blasts a salty sandy spray.
Nature has no peace nor rest
As I look up to pray.

And then I see His star-lit heavens;
The soft moon shines above.
In my heart and nature there is peace;
For He looks down in love.

IN GOD'S COUNTRY

The rolling fields of brown and green
Embraced the purple mountains high;
The rugged peaks with snowy lips
Reached bravely up and kissed the sky.

The azure blue stretched out its hands,
Pulled up the eastern shining sphere;
The sun with kindly smiling face
Gave light and life and warmth and cheer.

The great Creator, moved by love,
Looked down on hill and plain and wood
And saw His handiwork divine
Tell forth His praise and said, "Tis good."

GOD GATHERS

God spoke and said to those who thronged his throne,
"Who will go forth to give my child birth?"
And Life replied, "As a gift from thee alone,
I will go down and make him on the earth."

God spoke again and said, "My child's lost;
Who will find and bring him back to me?"
And Grace replied "Since Christ has paid the cost
I will save and draw him close to thee."

God spoke and said, "My child's place is made;
I want him taken to his mansion bright.
Death, bring him here." And Death obeyed,
And tore the trembling child from dark to light.

From time's beginning to its end, God makes
His Church, defends, preserves, to glory takes.
A DIDACTIC FANTASY

Last night as I lay sleeping on my bed,
I dreamed a dream as strange as e'er I'd done.
Time had flown by as Satan on the wing
Had from Hell's vaulted cavern swiftly sped
Through CHAOS. And as he betook himself
To other worlds, so I did find myself
In places new and unconceived and such
As mortal man had never seen before.
Before a hall of college students large
I stood and as I oft had done, in days
When I was yet a student, spoke, though briefer
Than I was accustomed to. I felt
That they were eagerly awaiting me
And that they, too, my every word would hear.
As I was introduced a murmur moved,
Like ripples of the sea, throughout the hall.
But straight they silenced and with rapt attention
Gave heed to what I had to say to them.
To whom I thus in earnestness began.

Students, I wonder if you are aware
Of what your destiny will surely be.
Myself has often pondered this with great
Concern. Yet since my youth I've felt my task
To be to write as heavenly Muse inspired.
But Providence, much wiser far than we,
Has often taken course to us so strange.
Those who seem to be well qualified
And fit to fill their calling in this life
Are quick removed and numbered with the dead.
I, too, did ask, when all my light was spent
E'er half my days in this dark world and wide,
"Doth God exact day-labor, light denied?"
But I was taught to bear my yoke with patience,
To serve Him without question, without fear.
And you, as I, must learn to serve Him well;
To serve if we can only stand and wait.

Set for yourselves a goal in life and aim
Continually for this and weaken not.
Set your goal high and struggle for the peak;
And, falling short or falling back, press on.
Discouraged, pray; and by His Spirit then
 Refreshed, the victory you will sure obtain.
In this vein yet a little while I talk'd
And stressed again what I had said before.
I closed and prayed for guidance in their lives
And asked that God be pleased to show to them
Their destiny and what their calling was.
And as they left I sensed that what I'd said
Would be of help to them along their way.
The sun much brighter shone, though still unseen:
Their faces glowed, though hidden yet to me.
There was fear lest coffee cool, so I
Betook myself across the way and drank.
And as some students talked of autographs
And handed me that strangest looking quill.
I stretched my hand to write and struck a post,
And thence awoke, and found myself in bed.

ALPHA AND OMEGA

In the beginning, the eternal Word,
By might unmeasured and unknown to man,
Spoke, and the depths of nothingness were stirred;
And in that great beginning time began.
And in time’s fulness, man by sin fast held,
That Word was flesh, time met eternity;
The finite and the Infinite were weld,
And God and man was hanged upon a tree.
But in time’s glass will drop the final sand,
The cloud-clothed angel with a lion’s roar
Shall set his fiery feet on sea and land,
God’s end be reached, and time shall be no more.
Lord, strengthen Thou our failing sight, we pray,
Till with the eye of faith we see that day.

PERFECT PEACE

When I am bowed with grief,
When troubles round me thong,
When there seems no relief.
When I can find no song,

He sends His perfect peace,
From sorrow gives release,
Through all my journey here,
Peace, perfect peace.

When I have doubts within,
When faith is far from strong,
When I behold my sin,
And for His grace I long,
His cross He shows to me:
In love He gives to me,
Now and eternally,
Peace, perfect peace.

When all my life is done,
I near death’s swelling tide.
Faith’s battle fought and won,
God’s armor laid aside,
Peace, perfect peace He’ll give;
Through death with Him I’ll live
Through all eternity;
Peace, perfect peace.

Were YOU THERE?

If you weren’t you should have been, for
on April 26 the Rev. H. Hoeksema presented
an excellent lecture on the calling of a
Christian to culture. If the Protestant Re-
formed people can be divided into three
groups — the older group, the young married
group, and the young people — only one
group warrants commendation while the
other two definitely demand reprehension.
Out of a good sized crowd, the majority of
the people were of the older generation
while the other two groups composed only
a puny handful. I think the question that
arose to nearly everyone’s lips was quite
pertinent, “WHERE WERE THE YOUNG
PEOPLE?” Surely, the lecture was an-
nounced far enough in advance for every-
one to keep the date open. Why then were
so few there? One would tend to think
that they were not interested in the subject
of culture if it weren’t for the fact that the
contrary is quite evident from conversations
and discussions.

Nearly everyone — that is, everyone who
is thinking about this as he should be — is
faced with the question of how we as chil-
dren of God can serve Him through culture.
Must we read the classics, attend sym-
phonies, and enjoy the paintings in order to be considered participants of culture. Popularly, one would answer yes, but culture was defined by Rev. Hoeksema as that labor of man that is bestowed upon the entire earthly creation, man included, for the purpose of delving out all the hidden treasures of the earth to serve man and God thru man. Therefore, even if one does not greatly appreciate the arts he still can definitely exercise his calling to culture. Everything that man does is culture, all his work, and this must all be done to the glory of God.

There are some spheres of life in which the Christian will have little or no success, but that still does not release him from his calling to witness and work in those spheres also. As the anti-Christian kingdom gains in power, these spheres of life in which we will have no effect will continue to increase more and more until we are virtually powerless in the world.

Only when we finally reach the "new creation" will we be able to practice culture in perfection. What type of culture there will be is not known, but we certainly will work in joy and perfection to the eternal glory of our God.

w.l.

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**PREVIEW OF THE 1962 CONVENTION**

*August 14, 15, 16*

We will give you an incomplete preview of our coming Convention and certainly hope all of our young people will come to the "Water Wonderland" for an enjoyable summer vacation.

The theme of the convention is "Friendship," meaning, of course, the Friendship of God's Eternal Covenant. The Rev. H. Hoeksema will speak to us on the Friendship of God; Rev. Gise VanBaren will speak on the Friendship of Christ; and the Rev. Marius Schipper will speak on the Friendship of the Church. Our Convention text is James 2:23 and the Convention Psalm is Psalter No. 65.

On Tuesday is registration and lodging for all those out-of-state conventioneers. Rev. Hoeksema will be our speaker in the evening. Wednesday is "Outing" day. We are not yet sure where the outing will be held but are investigating various places about a canoeing trip and if this does not run into too much expense, this is mainly what our outing will consist of. Rev. Gise Van Baren will be the speaker. The Pancake Breakfast will be held on Thursday morning after which there will be meetings. The last event of the Convention is the Banquet. Our speaker will be Rev. Schipper.

This is mainly what the Convention will consist of, but we would like to stress two points. Namely, the matter of getting patrons in your individual churches and the sending in of the delegates and alternates of each society. So far we have only received two letters concerning delegates and alternates and as yet, have not received any letters about patrons. Also, we need some more special numbers. We have only received one special number and I am sure there could be more than that. We would appreciate your cooperation.

Be assured that our Hudsonville Society will do its utmost that we might have a very enjoyable Convention.

Hope to see you all August 14, 15 and 16!

THE HUDSONVILLE SOCIETY
Reading is one of the basic subjects in our curriculum, and its foundation is laid in the primary grades. It is the task of the primary teachers to so equip a child with reading skills that he can go on using and applying these skills to his many other subjects. It is so important for the child to acquire these skills that without them he will be a failure in his other work. The foundation upon which all other learning is built is established in these grades. It is here where the child develops all the skills necessary to get meaning from the printed page. A reader of words alone is no reader at all, but rather to learn how to get meaning from these words is essential. It is here where the child learns the many sounds which are represented by the symbols on the page. He learns to use these sounds to unlock new words. He also learns to analyze words, to see the various parts within a word and with these parts to build new words.

The classroom is a busy place during the reading period. At this time the teacher does her best to work with each child according to his own ability. This usually results in teaching the children in small groups, each group using their talents to the utmost. The groups progress at their own rate, and find reading to be fun and challenging.

To teach reading in this way requires a great deal of patience on the part of the teacher. Patience which she receives from God. Privileged indeed is the person whom God has chosen for this great task, for to be entrusted with the task of training God’s covenant children and to be responsible for their reading training is a great calling. Precious are His children and great is the satisfaction when one sees progress, be it oh so little in some cases.

Pertinent indeed is this reading training in our Protestant Reformed Schools. For our children deserve to have the best in teaching in this field. It is a big field and there is much to be learned. What we need is teachers! Teachers who will feel the call and devote their time to this great task. How great a calling it really is — to be used by God for this work. His children will use these skills in reading to take their place in His church, as His workmen. This is our real goal, and therein lies the purpose of this teaching.
The Second Resurrection

What comfort doth the "resurrection of the body" afford thee? That not only my soul after this life shall be immediately taken up to Christ its head; but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ.

- Heid. Catechism, Question 37

"That not only my soul after this life shall be immediately taken up to Christ its head." The soul! My soul! Immediately! To Christ! How wonderful and comforting! That, in Scripture, is the first resurrection.

When I think of death, that fearful, inexorable death; of that dark, forbidding grave in that forsaken cemetery; of that endless eternity, wherein a thousand millenniums is less than a drop in the ocean...

Then, when I think of that salvation, which will be my inheritance the moment I breathe my last; a salvation for which I will not have to wait one second; wherein I will be delivered from all that belongs to this world; wherein all will be holy and beautiful and wherein I will enjoy unending communion with God, with Christ, with all the angels and saints in that blessed home God is even now preparing for that purpose...

Ah, how full is the cup of my contentment and joy! How comforting and wonderful is the hope of the saints! How plain it is that death has lost its sting, the grave its victory, and that we are indeed more than conquerors through Him that loved us! "Thanks be to God, Who giveth us the victory..."

Yet, that salvation of the soul at death, that first resurrection, is only the beginning. For many reasons it is still so incomplete. First, the entire man will not be there until the day of the Lord Jesus, and as long as the body lies rotting in the grave redemption cannot be said to be complete. Then, all the saints will not be there until Christ comes again in glory, and as long as a part of the church is still struggling and suffering and dying and sinning in this evil world it cannot be said that even the part in heaven now has attained to the fulness of salvation. Furthermore, that public exoneration and rectification of all things to which the church looks forward has not yet taken place. Finally, the new heavens and earth are not yet, and without them, surely, the glorification of the church, however blessed, is not complete.

For all these reasons the church of Christ looks over and beyond that initial fulfilment of its hope at death to the glorious restora-
tion of all things in the day of Christ and the resurrection of all the dead. That is the hope of the church still on earth. And that is the hope of the church now in heaven. They too are looking for something more. They must, it cannot be otherwise, until the eternal day dawns, when also their graves will yield to the glory of Immanuel and their bodies will arise unto everlasting life with God.

How certain it is from God's infallible Word that these things will certainly come to pass. It could not be more so. Soon history will have run its course, the counsel of God will have been realized in and through all things, the last elect will have been brought into the fold and the world will have added the last drop to the measure of its iniquity, and all will be ready according to divine wisdom for this greatest of all days. Then Jesus will come again. Then the trumpet will blow and the voice of the archangel will be heard. Then all the dead will be raised by the wondrous might of Him, Who is the Resurrection and the Life; those still living in that day will be changed in the twinkling of an eye; the judgment will be held and the sentence pronounced that will determine our lot forever. And then the wicked will be cast into everlasting torment, body and soul, while the righteous will inherit the heavenly mansions prepared for them, where they will shine forever as suns in the heavenly Father's realm.

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"This my body," says our instructor. Hence, the very same body, which we now have and which will presently be laid to rest in the grave, will be raised again by the power of our Lord Jesus Christ.

That is true of the wicked also, of course. The very body that lived and died on earth will issue forth from the grave in that day of Christ's glory. How could it be different? In that body they sinned, rebelled against God and hated Him. With these eyes and ears and mouth and hands and feet they loved and served the world and darkness. This body, not another, belongs to their personal existence. This body, with its own soul, will have to bear the consequences. Also in this respect the justice of God requires that the guilty party shall pay.

And so it will be with the righteous. The same bodies will rise again. Don't ask me how. I'm not God. It will require a stupendous miracle, that's certain, but no greater than that of creation, or the conception and birth of a child, or the growth of a tulip. With God all things are possible. For the believer it should not be too difficult to leave this matter also to God, and to submit his tiny intellect to the greatness and wisdom of his Maker. Quit wondering about the possibility of such a resurrection! God is God! That's enough, isn't it?

Scripture could not be clearer on this point. In all the raisings from the dead, both in the Old and the New Testament, the same bodies are restored to life. On Easter Morn the same body of the Lord, that was nailed to the cross, arose from the tomb. The linen clothes were left behind; the nail and spear wounds were still there. "The hour is coming," says Jesus, "in the which all that are in the graves shall hear His voice and come forth." In the Book of Revelation we see the sea and death and hades give up the dead which are in them. How plainly Paul teaches, that the resurrection body will come forth from the body that died, as the plant grows from the seed that is sown. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Romans 8:11.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body." Philippians 3:20, 21. 'So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor: it is raised in glory. It is sown in weakness; it is raised in power.' I Corinthians 15:42, 43. The same subject; the same 'it.'

The catechism states it so simply, yet beautifully: "that this my body, being raised by the power of Christ, shall be reunited with my soul."

Most certainly! Otherwise the body would have little or no significance, other than that of serving as a mere abode for the soul. It would not be an essential part of you. No, the body belongs to the human nature. My body belongs to my soul, and my soul
to my body: they are adapted to each other; they belong together: and only when they are together I am 1 and not another.

Besides, if this same body were not to rise again God would have to create another, and that would not be according to the scheme of redemption. The latter is not a new creation, but a recreation. Redemption is precisely that: redemption, salvation, renewal.

Finally, if this same body were not to rise again, Jesus would not be a complete Savior. Some people talk only about the soul. Christ came into the world to save our poor, lost souls. No, Jesus came to save man, the whole sinner. He came to save our poor, lost bodies too. "What is thy only comfort in life and death? That I with body and soul am not my own, but belong unto my faithful Savior Jesus Christ." Catechism, question 1. Christ redeems the whole of His possession. Nothing of God's creation is lost, least of all that marvelous masterpiece: the human body.

Therefore the righteous bury their dead as they do. The Christian does not cremate. Not because this would limit God or make the resurrection impossible. From this viewpoint it makes no difference what happens to the body. Many people are cremated as it is, when they perish in fires, explosions, etc. However, cremation does not harmonize with the Biblical idea of resurrection, and of burial as a sowing of the seed. Nor is the Christian particularly concerned about preserving the corpse indefinitely. As long as it is above the ground it must be kept of course. Thereafter, however, it matters little how long the mortal remains are kept intact. The Christian buries. He lays the body to rest in the bosom of the earth—in the hope of the resurrection. He plants the seed, whence soon, in wondrous glory, the resurrection body will be raised—raised out of the very grave wherein it was laid.

The very same body— but different in form, "That which thou soweest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." I Cor. 15:37, 38.

There is nothing impossible or unlikely about that, is there? Even nature gives numerous examples of how the same essence can change in form. Water and ice and steam are all the same, essentially, yet they differ greatly in form. Slow down the molecules and you get ice; speed them up and you get steam. When the ugly caterpillar becomes a beautiful butterfly, or the grain of sand becomes a precious pearl in the shell of an oyster, the transformation is great, but there is no essential change. Why then should it be considered impossible for God to effect a transformation from the earthly to the heavenly, from the natural to the spiritual, without changing the essence?

You ask: What will be the difference? With what body will we arise in that day of the Lord Jesus? I don't know. Who does? Of this wonder too we cannot form a conception until it shall have taken place.

This I know: "Our bodies shall be made like unto the glorious body of Christ." What more could we possibly desire? Jesus "shall change our vile bodies, that they may be fashioned like unto His glorious body." Phil. 3:21. "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is." I John 3:2. Space forbids further elaboration on this blessed truth. The rest we will leave to your Christian, sanctified contemplation.

And then? Then our glorified bodies will be reunited with their own souls, and we shall again be complete.

Then we shall enter. body and soul, into the fulness of "everlasting life," into that perfect salvation. "which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." The human eye has seen beautiful things. The human ear has heard wonderful sounds. The human heart has conceived lofty things. Ah, but never anything like this!

And the great purpose of it all? "To praise God therein for ever." To praise Him for everything in this life and the life to come. To sing forever the song of everlasting adoration, that of Moses and the Lamb: "Great and marvelous are Thy works, Lord God Almighty."
NEWS from, for, and about our churches

LOIS E. KRUEGEL

Servicemen
Max Moore was home on leave recently and was able to worship among his own people in our Loveland Church on April 13. His new address follows, together with that of another serviceman from our church there:

- A3C Moore, Max H.
- A.F. 17620698
- Mail Room 2, Box 443
- Chanute A.F.B., Illinois
- Pvt. Wm. D. Huber, RA 176 06781
- 33rd E.N. Det. Field Main
- APO 58
- New York, New York

Frank De Vries is now stationed in Germany. Here is his address:

- Pvt. Frank De Vries, US 55677321
- 2MD HOSP EVAC SMHL
- A.P.O. 252, New York, N.Y.

Congratulations
To Mr. Cornelius Woudwyk, the oldest member of Hudsonville Protestant Reformed Church, who celebrated his 89th birthday on May 1.

The Sound of Music
The Protestant Reformed Men's Chorus, directed by Mr. Roland Petersen, presented a program on May 6 in Hudsonville Church. On May 20 the same group was to sing in First Church; at the latter event the small choir of Adams St. School was to sing several numbers. This is a group of eighteen voices picked from the larger choir, and also directed by Mr. Petersen.

The celebration of the Resurrection of our Lord was the occasion for our young people to sponsor several singspirations. Doon's Young People's Society did this for the people of their area on April 22; Beacon Lights invited those in the Grand Rapids area to spend an hour in singing on April 15; and on Easter Sunday the people of Loveland held a singspiration, also at the invitation of their Young People's Society.

On May 13 a Dutch Psalm Sing was enjoyed by those who went to Southwest Church for this purpose.

Hudsonville Choral Society plans to give its first program on May 27 in the church, at which time those present will also be invited to take part in a singspiration.

Hope Choral Society presented an Easter program in Hope Church on April 22.

Radio Committee Report
The Program Committee of the Reformed Witness Hour reports that their schedule of speakers who will be heard during the remainder of 1962 is complete. It is as follows: The Lord willing Rev. H. Hoeksema will continue through May. During the month of June Prof. H. C. Hoeksema will fill our "radio pulpit." The following months the radio audience will hear the Revs. C. Hanco (July), A. Mulder (August), J. A. Heys (September), H. Hanco (October), and M. Schipper (November). The Radio Committee is indeed thankful that our Cov- enant God has supplied us with His faithful servants who, from week to week, desire to speak the Reformed truths concerning the absolute sovereignty of God. The hope and prayer of the Committee is that all of our Young People who are in radio contact with these distinctively Reformed broadcasts receive a blessing through this ministry, and may believe that "so saith the Lord" is proclaimed each Lord's Day.

Our Witness
Rev. Lubbers has returned to Tripp, S.D., after his stay in Houston, Texas. While in Houston he stayed in a rented home and the meetings were held in a large front room at that home. Our ministers in Hull, Doon, and Edgerton supplied Tripp in the absence of Rev. Lubbers, and thus were
rather busy travelling back and forth and preaching.

The latest publication of The Reformed Witness is entitled “Christ the Priest” and is written by Rev. B. Woudenberg.

The Church Extension Committee of the South Holland-Oaklawn area has mailed out two thousand copies of the second pamphlet in its current series.

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Membership Changes

Mrs. D. Langerak came to Hope from Wyoming Park Christian Reformed Church.

Mr. and Mrs. Marvin Kamps joined Hope, coming from Hudsonville Protestant Reformed Church and Immanuel Christian Reformed Church, respectively.

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Calls extended

Randolph has called Rev. G. Van Baren. Loveland has extended a call to Rev. G. Lanting.

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Future Conventioneers:

A son born to Mr. and Mrs. Louis Kamps (Hudsonville)

A daughter born to Mr. and Mrs. Dunne Brummel (Hull)

A son born to Mr. and Mrs. J. Deppe (Southwest)

A daughter born to Mr. and Mrs. R. Morrow (Southwest)

A son born to Mr. and Mrs. Gerald Vanden Top (Doon)

A son born to Mr. and Mrs. Ronald Engelsma (Hudsonville)

A son born to Mr. and Mrs. P. Petroelje (Hope)

A daughter born to Mr. and Mrs. Norwin Brover (Hudsonville)

A daughter born to Mr. and Mrs. H. W. Kuiper (Oaklawn)

A son born to Mr. and Mrs. John Vander Woude (First)

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Called Home

Mrs. Charles Diepstra, a member of First Church, very unexpectedly.

At a glance

Those in Jamaica who received the 850 pounds of clothing sent by First Church wrote to say “Thank you.” The clothing is being distributed to the poor peasants.

The Board of the Society for Protestant Reformed Secondary Education recently put out a news bulletin describing its activities with respect to investigating a building site and curriculum. A meeting of the whole society was to be held May 15 at Southwest Church.

Rev. Van Baren and Rev. Heys have recently been busy in the work of church visitation in Loveland, Redlands, and Lynden. From Lynden’s bulletin we learn that while there these brethren each preached at a service on May 6, and Rev. Heys delivered a lecture on “The Kingdom of the Antichrist” that same evening.

Doon’s Young People’s Society was to sponsor a Young People’s Banquet for Protestant Reformed youth in their area on May 16 in Doon. Rev. Kortering was to speak, and several special numbers were planned.

The annual spring banquet for young people in the Grand Rapids area took place in First Church on May 8. Rev. H. Hanko spoke on “Christian Courtship.”

Rev. C. Hanko plans to preach in Loveland on May 20 and 27.

Dates of two congregation picnics have been announced: First Church will have its annual congregational and Sunday School picnic at Douglas Walker Park on June 20; South Holland plans its congregational picnic and sale on Memorial Day.

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Our Schools

Hope School was host for a Family Night on May 11 at the school. A large group turned out for the affair, which included a delicious meal and activities inside and outdoors.

The Band and Choir of Adams St. School presented a concert at the Sylvan Gym on May 2 to a large and appreciative audience.