February 1963

Memorials to Man
H. W. Kuiper

God the Holy Spirit
and Modern Thought
Richard L. Bloem

Cults and Sects
Rev. C. Hanko
Published monthly, except June and August, by the Federation of Protestant Reformed Young People's Societies.

EXECUTIVE BOARD:
Harry Langerak .................... President
Calvin Reitsma .................... Vice President
Marilyn Onderma .................... Secretary
Mary Pastor .................... Asst. Secretary
Dave Onderma .................... Treasurer
Edward Langerak .................... Asst. Treasurer
Sharon Prince .................... Librarian

EDITORIAL STAFF:
David Engelsma .................... Editor-in-Chief
H. W. Kuiper .................... Associate Editor
John Kalsbeek .................... Managing Editor
Nancy Heemstra .................... Finance Manager

STAFF:
Helen Flikkema .................... Clerk
Carol Van Putten .................... Asst. Clerk
Clarice Newhof .................... Asst. to Man. Ed.
Lois Schiper ....................
Roger Harbin .................... Chairman
Mary Pastor .................... Public Relations Staff
Edward Langerak ....................
Sharon Prince ....................
Judy Bylsma ....................
Louise Looyenga .................... Subscription Managers

CONTRIBUTING EDITORS:
Rev. Robert Harbach .............. Truth vs. Error
Agatha Lubbers .................... Critique
Mrs. C. Kregel .................... News Editor
Charles H. Westra .................... Current Comments
Rev. G. Lubbers, Rev. G. Van Baren .............. From the Pastor's Study

All material for publication should be addressed to MR. DAVID ENGELSMA,
4242 Riverbend Dr., Grand Rapids 4, Michigan
Grand Rapids subscribers please forward subscription dues to JUDY BYLSMA
904 Adams, S. E., Grand Rapids 7, Michigan
Subscribers outside of the Grand Rapids area please forward subscription dues to
LOUISE LOOYENGA
2604 Almont, Grand Rapids 7, Mich.

All undeliverable material (Forms 3579) should be returned to Louise Looyenga, 2604 Almont,
Grand Rapids 7, Mich.

Subscription price: $3.00
Second Class Postage paid at
Grand Rapids, Michigan

MEMORIALS TO MAN
H. W. Kuiper .................................................. 1

CRITIQUE
Agatha Lubbers ........................................... 3

GOD THE HOLY SPIRIT AND MODERN THOUGHT
Richard L. Bloem ...................................... 5

MISSIONARY NOTES
Rev. G. Lubbers ........................................ 9

CULTS AND SECTS
Rev. C. Hanks ........................................ 11

TRUTH VS. ERROR
Rev. R. C. Harbach .................................. 13

BOOKS
The Inevitable Encounter
Robert D. Decker.............................. 16
Chats with Young Adults on Growing Up
Agatha Lubbers ...................................

NEWS FROM, FOR, AND ABOUT OUR CHURCHES
Lois E. Kregel ........................................ 17
You are still wondering, aren't you, about a situation that continues to exist in our churches? We refer to the matter of condoning the establishment, or endeavors to establish, by whatever group or agency, memorials to man within the sphere of our churches. Your wonder, evidently, does not stem from a lack of conviction concerning the matter; for you, as young people of our churches in Convention-1961, have emphatically demonstrated, as previously recalled, that your conviction is that such memorials are not to be instituted nor condoned. We begin to share with you in wondering.

Rather, our wonder about this situation stems from the fact that we have noticed specific objections raised, pointed questions asked, (Beacon Lights, Vol. 22, No. 4, pp. 1-2), and a subsequent total lack of answers which would refute the objections, replies which would answer the questions. That is the source of our wonder!

Yet, before we make any further comments, positive comments, on the subject itself, perhaps we ought to check with ourselves for a moment as to that wondering. We should be careful and sure that we have a right to so wonder. For instance perhaps we feel that we have the right to hear the other side of our arguments (let them be what they may), which have been set forth in opposition to this matter, which matter subsequently continues unaltered. Do we have the right, after having voiced opposition to the lack of Reformed principles inherent in this “project”, to expect an answer, a word of enlightenment and instruction, from those that promote it? It seems that that is the usual, courteous and brotherly course.

Further, it also seems that when there are cogent grounds and support for a matter under attack, there accompanies the attack an immediate and open reply to that attack. But we find no replies. Our wonder grows, then, from the lack of reply and also leads us to speculate negatively upon the existence of suitable grounds for the proper support of this matter.

You, as a Federation of Protestant Reformed Young People's Societies, were faced with this problem a few years back, were given strength and courage to wrestle with it, and were rewarded with a solution which you feel to be in harmony with the Word of God. We share that conviction with you. Now, we hear, that some of our churches announce in their bulletins that collections will be taken toward the support of a cause, identical in nature. Now, we see, from time to time, in some of the periodical literature of our churches, an encouragement of the very type of practice which we have thought un-Scriptural, without any evident regard for the pointed questions directed against it (most recently: Standard Bearer Vol. 39, No. 8, p. 190). This is extremely difficult for you to comprehend, understandably. It is our hope that all of our leaders, who are interested and concerned with this question, will publicly express themselves on this matter, which,
only a generation or so ago, was condemned for the vicious threat to our doctrines that it is. And thus we hope that there may be, as before, a oneness of mind in this matter.

Our positive remarks on this matter of memorials to man, or named in honor of man, are extremely simple. In addition to considering the texts mentioned in the first article cited above, our attention was forcibly directed, sometime ago, to the beautiful passage found in Joshua 4:5-7 and 19-24. We heard certain aspects of that passage serve as the basis of a dedication speech for one of our own Protestant Reformed Christian schools. We feel that the instruction of that passage should be our guide in the establishment of any memorial in our midst.

We notice then, first of all, that there we do have a memorial, a pitching at Gilgal of the stones taken from the bottom of the Jordan River, set up by, or rather at the command of, the servant of God, Joshua. Thus we submit that to institute a memorial is in itself not wrong, since it was not subsequently forbidden or replaced by another practice.

Secondly, we notice that this memorial, set up by man, was not some abstraction, simply some intangible retrospection, but a very real, tangible thing. Thus also, we have no objection to the proposal that a memorial library as such be set up, that is, a library that is intended to serve as a memorial, whether it be instituted in a home, a school, or a church, all of which being in the sphere of the Church.

Thirdly, we notice that there was no name attached to this memorial. We simply do not read of such a thing. How correspondingly appropriate it would have been, humanly speaking, to have called it “The Joshua Memorial”, or perhaps, in another sense, “The Moses Memorial”! I repeat that there is no mention made here of man’s name at all, as being part of that memorial.

Fourthly, it must be noticed that the very nature of the structure and placement of that memorial caused it to be a memorial. One did not have to say that it was a memorial. With this proposed memorial we would have to do that. No, its very presence there at Gilgal would prompt the following generations to ask, “What mean these stones?”, and then it has already functioned as a memorial, as they received answer to their question. There is that difference. Finding this proposed memorial library in a school, do you suppose that when the students go to it to read and study they will say, “What mean these books?” If this proposed memorial, even though not named in the honor of man, would not in a certain manner serve to direct our thought to some past event, it quite automatically ceases to be a memorial. We see that, don’t we?

Fifthly, we notice that the only name that was mentioned in honor, in connection with that memorial in Gilgal, was: “the Lord your God”! Read the prescribed answer in verses 22-24 that God gave unto the children of Israel, which they were to render in the hearing of their children who would make inquiry concerning those stones:

22. Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which He dried up from before us, until we were gone over:

24. That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever.

Finally, we note in this passage the purpose of that memorial, given by the entire 24th verse. Would the proposed memorial answer to that purpose?

In conclusion, we believe that memorials to man are wholly un-Scriptural. We believe that, although there may be no specific directive against a memorial as such, the time of the value of memorials has long since passed. We have the Written Record of the wondrous works of “the Lord our God” and have received the unction from the Holy One. Let us be diligent therewith in study and godly conversation. We believe that we should beware that we do not become engrossed in erecting “devices” with which to serve our God. May that which is right in His holy sight prevail.

H. W. K.
CRITIQUE
AGATHA LUBBERS

A NEW TEACHER CERTIFICATION CODE

"It's hard to be a Christian these days." Doesn't this summarily describe the life of a Christian as he lives in a world of sin and depravity which is so much like the world as it was in the days before the deluge? Isn't this a fact whether one is a child or an adult? Forcibly was I reminded of this fact as a colleague and I attended an official hearing conducted by the State Board of Education in Lansing, Michigan, respecting a Proposed Certification Code for the certification of elementary and secondary classroom teachers and school administrators. The proposed Teacher Certification Code for the State of Michigan is published by the Department of Public Instruction of which Dr. Lynn M. Bartlett is superintendent. This proposed Certification Code is intended to replace a Certification Code which was first adopted in 1935 and has often been amended. Nothing, however, in the proposed Code can apply "retroactively to any holder of a valid teaching certificate."

In general it should be stated that the Code presently in force is less restrictive than the proposed Code. According to the provisions and regulations of the current Code a person must have attended an approved college the equivalent of three years in order to qualify for a minimal certificate; i.e. a special certificate. If he has been graduated from a college with an A. B. General or an A. B. in Education and if he is recommended by this college, he can be awarded a Provisional Certificate. This Certificate is valid for five or six years. During these years the holder of such a certificate is expected to earn an additional ten credit-hours of either graduate or undergraduate credit so that he can receive a continuing or Lifetime Certificate to teach. (Graduate credit is broadly defined as hours of credit earned in either a planned or unplanned sequence of advanced university study which could lead to a master's degree.)

The proposed Code for Teacher Certification makes the requirements for certification on the elementary or secondary level more stringent. The purpose for the stringent restrictions in the proposed Code is to "improve the quality of education in the State of Michigan." While the truth of this statement might be debated, it is a fact that Michigan Teachers' Certificates will be less easily obtained due to the regulations of the proposed Code. Michigan Teachers' Certificates will be granted only to those who have completed four years of study in an approved college for teacher education; i.e. they shall have been granted a bachelor's degree. There will be no differentiation between the number of hours necessary for an elementary or a secondary certificate. Presently a person with less than four years of college education can be awarded a Special Certificate to teach the elementary grades but according to the restrictions of the proposed Code one who teaches the kindergarten or the ninth grade shall have been the recipient of a bachelor's degree in order to be certified. The certified individual will be compelled to earn not ten extra hours but at least thirty hours of graduate credit beyond his bachelor's degree so that he may receive a continuing or life-time
Certificate and continue to practice the profession of teaching.

In spite of the present shortage of elementary teachers and in spite of the fact that 9,000 or more elementary teachers in the Public Schools are presently teaching with minimal requirements this proposed Code was favored by the majority of those who attended the hearing conducted for the discussion and elucidation of the regulations laid down in the Code. Even though many teachers currently employed in the Public Schools are teaching with Special or Limited Certificates, it seems highly probable that the State Board of Education will act favorably toward this proposed Code and enact it as a State Law.

Now regardless of whether one agrees or does not agree that the state shall exercise control over the education of children which the Lord has given to certain parents or should usurp a parental responsibility and prerogative, it remains a fact that unless contested and repealed the law of the State of Michigan requires that each person between the ages of five and sixteen shall be on the membership rolls of a school and shall be in regular attendance. It is also a fact that a grade school is defined as such an institution which employs individuals who are certified by the State Board of Education to educate those required by law to attend school. If uncertified teachers are employed the institution ceases to be a legal institution to instruct such children and administrative measures are employed to rectify the situation.

A school which does not abide by these stipulations and is supported by public funds is usually forced to obtain certified teachers by having their state support curtailed or suspended. A school which is not supported by state funds (a parentally controlled Christian or private school) is expected to operate "within the limits of the laws affecting non-public schools." "Certification requirements for teachers and administrators in such schools are considered to be the same as those for teachers and administrators in the public schools." The enforcing of the law would necessarily take another course than the one cited above for Public Schools because the suspension of state support is not possible for these schools. Whether the transgression of the law can be considered a felony and is of such serious proportions that it punishable is a determination which is presently being made in the office of the Attorney General of the State of Michigan.

Morally, however, school boards in their employment of teachers are obligated to observe the law and shall employ only those who are certified to teach according to the Code in force. A teacher should be able to give positive evidence that he has been or can be certified to teach according to the regulations of the State Certification Code. Hiring any other teacher is a violation of the State Law. Any violation of such law is not consistent with ethical principles which govern the life of the Christian. (Cf. Romans 13:1 ff.)

Our Protestant Reformed Christian Schools have hired teachers with minimal or less than minimal requirements for certification. It is my conviction, however, that the Protestant Reformed Christian School needs a highly qualified individual. He must be intellectually and spiritually superior, Protestant Reformed Christian Schools need teachers that are superior to those employed in public schools and they should be able to hold their head up high as being thoroughly qualified and prepared to practice the profession of teaching. The education he is called to give is so important that it cannot be given haphazardly but he must have a thorough education, a wide grasp of the subject which he is teaching and a knowledge of the art of teaching effectively and in conformity with Protestant Reformed Principles of Education. Let it be stated with emphasis that it is undoubtedly a fact that many individuals who cannot meet the formal certification requirements in the state in question are actually or potentially better teachers than some of those who can. This is particularly true in the elementary grades. A teacher who teaches these youngsters must be devoted to the work and must love children and must be willing to patiently work with them so that they will master the necessary skills for further learning. Such an one can not be a mere mercenary. I agree with one who writes: "I believe it is the bane of many schools, that a large number of teachers have no genuine professional interest in their work. Many, especially of the women teachers, look upon
school as a means of being employed in a genteel fashion during the years between graduation and marriage. They have no intention of making teaching their career if they can help it. Hence they come to their task as skimply prepared as the law will permit. They do not delve for themselves any further than the classwork immediately requires, and they do not carry with them any great enthusiasm for their work. They may get by but they will certainly never set the minds of their class on fire. The same may be said of many young men who use the school as a stepping stone for something which they consider better. The interests of the school are rarely served by teachers of this class."

The employment of one who is not certified should certainly be an emergency measure: it should not be the rule and should not be a flagrant and malicious violation of the school law which limits and prohibits such practices. In Protestant Reformed Christian Schools, however, such practices may continue to be necessary unless more of our young people, particularly young women, will devote their lives or at least a considerable period of their lives to the teaching of covenant youth. This demands a devoted individual, one who feels called of God to enter into the high calling of training children of the Covenant and one who is qualified intellectually to perform this service of love.

Parents of Covenant youth have a great responsibility to encourage and to assist financially those youth who seriously consider the calling to enter the teaching profession. The cause of distinctive Protestant Reformed Christian education and its development is the issue.

Prospective teacher who is preparing himself for the profession, you are encouraged hereby not to be discouraged but to diligently apply yourself so that you may take your place in the ranks of those who teach in our Protestant Reformed Christian Schools. The cause of distinctive Protestant Reformed education depends by God's grace on the devotion of those who have prepared themselves and feel called to this profession.

God the Holy Spirit and Modern Thought

RICHARD L. BLOEM

"It has become almost a convention that those who undertake to write about the Holy Spirit should begin by deploring the neglect of this doctrine in the thought and life of the Church today." This assertion from the opening page of one of the most recent treatments on the subject can also be applied to us as Protestant Reformed. Although we confessionally ascribe to the third person of the Holy Trinity His proper place, we so easily fail to be mindful of Him as our God. In the words of Rev. H. Hoeksema, "We are, perhaps, easily inclined to ascribe to the Holy Spirit a subordinate position. That the Father is God is never a question with us. He is the almighty Creator of all things in heaven and earth. That the Son is co-equal with the Father we also have little difficulty to believe and maintain. He is our mighty Redeemer that overcame sin and death for us. But does not the Holy Spirit seem to occupy a position of inferiority, in subordination to the Father and the Son? Does not the Bible speak of Him as a means, or an instrument by whom God works all things? And is not an instrument inferior to him that employs it? It is
not superfluous therefore, to remind ourselves that the third Person of the Holy Trinity is very God, not subordinate to, but co-equal with the Father and the Son.”1

To the end, therefore, that the Holy Spirit may be given the consideration He is worthy of, and to help promote expressive thinking about Him, I humbly submit a few thoughts for your consideration.

First, then, it is well that we briefly set forth what we confess to be the truth concerning the Holy Ghost and thereby also form a basis for dealing with modern development of the doctrine of the Holy Spirit. Our confessions are clear and concise and although sometimes brief, they contain all the essential elements of the truth concerning the Holy Spirit. In Lord’s Day 22 in answer to the question, “What dost thou believe concerning the Holy Ghost?” our Catechism states, “First, that He is true and co-eternal God with the Father and the Son; secondly, that He is also given to me to make me by a true faith, partaker of Christ and all His benefits, that He may comfort me and abide with me forever.” In our Confession of Faith the foregoing truth is set forth in Article 11, that Article expressing “that the Holy Ghost is true and eternal God.” We thereby—“believe and confess also, that the Holy Ghost, from eternity, proceeds from the Father and Son; and therefore is neither made, created nor begotten, but only proceedeth from both; Who in order is the third person of the Holy Trinity; of one and the same essence, majesty and glory with the Father and the Son; and therefore is the true and eternal God, as the Holy Scriptures teach us.”

Our confessions are based on Scripture and thus, that the Holy Spirit is co-eternal God with the Father and the Son also has Scriptural proof. In Scripture He is called God, for the Apostle Peter says to Ananias, “Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?—thou hast not lied unto men, but unto God.” This passage certainly implies that the Holy Ghost is God. Isaiah 40:13, 14 credits the Holy Spirit with being the author of God’s eternal council: I Cor. 2:11 tells us that the Spirit searches the depths of God and knows the mind of God for there we read, “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

Genesis 1:2, Psalm 3:6 and Psalm 140:30 all credit the Holy Spirit with the work of creation, as well as ascribing it to the Father and the Son.

He, too, is the author of our salvation as the Word of God teaches us in many places. See for example I Cor. 12:3-10.

The Spirit possesses virtues that are distinctly divine. He is omnipresent, omniscient (having universal knowledge), eternal, receiving divine honor. He is the source and author of blessing. See II Cor. 13:13.

Certainly the Holy Spirit is God; is our God with the Father and the Son.

Secondly, to develop a knowledge of the work of the Holy Spirit as pertaining to His people we should consider how He was revealed in time. This revelation is given us in the Scriptures, the Old Testament giving evidence of His manifestation to the people of God in types and shadows in the Old Dispensation, while the New Testament sheds forth the light of the Holy Spirit as the Spirit of Christ in the New Dispensation.

The old dispensation was filled with types and shadows and the saints of the old dispensation knew of or about the Holy Spirit only to the extent that the Word of God gave them word pictures of the Holy Spirit and the Hope that was to come at Pentecost; the gift of the Spirit to the church.

The expressions that are used in the Old Testament to describe the Spirit are indicative of the dim comprehension of the reality of things to come. The power of the Holy Spirit is signified by terms such as ‘breath’ and ‘wind’. The phrase ‘the word of God’, occurring no less than 394 times in the Old Testament according to Brown, Driver and Briggs, is used to express three different forms of divine activity; namely, creation, providence and revelation. As an instance we quote Psalm 33:6. “By the word of the Lord were the heavens made: and all the hosts of them by the Spirit of His mouth.” For the Old Testament saint this was hardly adequate for a clear comprehension of the doctrine of the Holy Spirit as we understand it this side of Pentecost.

The Old Testament made preparation for

---

1. The Triple Knowledge, Vol. 4

Six

BEACON LIGHTS
the New Testament revelation of the Spirit as in the well known prophecy of Joel 2:28, but again, this foreshadowing of the coming of the Holy Spirit was bound to be largely only a glimpse of a future event; an expectation.

This does not mean, as Rev. H. Hoeksema states, "that saints of the old dispensation were not saved even as we. For, although Christ was not yet, the Son of God had been ordained the Mediator of His people in God's eternal council, and even before His incarnation operated and became revealed as such in the promise and through the shadows. And although the Spirit of Christ was not yet, the Holy Ghost had been eternally ordained to be the Spirit of redemption, and as such He operated in the prophets, and led the people through the shadows to the hope of reality that was to come. But the saints of the Old Testament, even with respect to the spiritual blessings of salvation which now are fully ours, were saved by hope. Even as we in the new dispensation still look forward to the final realization of the promise, and can but dimly apprehend the glory of the heavenly kingdom that is to come in the day of Christ, so the saints of the old dispensation were, indeed saved, yet the reality of atonement and redemption, of justification and life, the fullness of the revelation of Jesus Christ and of the blessings of salvation in Him had not been realized. They could only dimly apprehend them through the shadows and by the promise of Him that was to come."

Such was the revelation of the Holy Spirit in the Old Dispensation.

The New Dispensation, with the coming of Christ and the pouring out of the Holy Spirit on Pentecost, brought about a decisive change in the comprehension of the Holy Spirit by the people of God. Their concept of Him in hope changed to an experiential knowledge of Him as He was given them through Christ to dwell in them and make them partakers of all the benefits of salvation. The very expressions used to denote the Spirit by New Testament writers from the first verse of Matthew 1 have a definite accent that reveals a familiarity with the Holy Spirit. In the Old Testament the phrase 'the Spirit of the Lord' or 'the Spirit of God' is very common. The expression 'holy spirit' (holy ruach) occurs only three times and even then with 'Thy' or 'His'. In the New Testament the expression 'Holy Spirit' (pneuma hagion), sometimes with the definite article and sometimes without it, occurs 88 times. Again, whereas in the Old Testament the phrase 'the spirit' (the ruach) is never used except to denote the 'wind' or the 'breath', in the New Testament the expression 'the Spirit' occurs in at least 46 passages, without counting the many instances in which 'spirit', without the article, stands for the working of the Spirit of God upon the spirit of man — e.g. in such phrases as 'the spirit of adoption', or 'the spirit of meekness' or 'the spirit of revelation.' These figures reveal a new concept in the understanding of the Holy Spirit. The New Testament speaks regularly of 'the Holy Spirit', which phrase is to be carefully distinguished from the Old Testament phrase, 'The Holy Spirit'. In like manner the common New Testament use of the phrase 'the Spirit' indicates that He is so familiar and central in Christian experience that it is sufficient thus to describe Him. He is "The Spirit" par excellence. Every Christian will know who is meant. And that, of course, is because the Holy Ghost has become the Spirit of Christ who dwells in us, the Church.

A distinction must be made between the Holy Ghost as the third person of the Holy Trinity and that same Spirit as He is become the Spirit of Christ. Even as the only begetten Son and Jesus Christ are the same person, so the Holy Ghost and the Spirit of Christ are the same person. Also, as Christ was ordained before the foundation of the world to be our Mediator and the governing head of the elect church and the new creation, so the Holy Ghost, in God's eternal good pleasure is promised to Christ, ordained to be the Spirit of Sanctification, that He might dwell in the church and make us partakers of all the benefits of salvation.

This is taught in Scripture passages such as John 7:39, John 14:15-17, John 16:7ff and others.

That is the manifestation of the Holy Spirit to us in the New Dispensation. On the day of Pentecost, the Holy Spirit, as the Spirit of the exalted Christ, was poured out into the church and through that Spirit Christ Himself returned to the Church and
translated it from the old to the new. God the Holy Spirit is now our Sanctifier by His dwelling in our hearts.

A truly Scriptural conception of the Holy Spirit, the awareness of Him as God by the Old Testament saints and the experience of His presence as the Spirit of Christ in the New Testament church, is essential for the maintenance of every other truth of Holy Writ. To ascribe to the Holy Spirit functions which minimize His power, which reduce the effectiveness of His sanctifying Grace to His people who alone are comforted thereby, and which credits the Holy Spirit with an assist in all sort of hokus-pokus is to break down the unified concept of the Scriptures to mere philosophy. But such is the attempt of modern theologians.

We confess that the Word of God was not sent nor delivered by the will of man, but that holy men of God spoke as they were moved by the Holy Ghost, as the Apostle Peter saith. We also believe that with Divine care they were preserved by the Holy Spirit through the ages infallible and pure, untainted by human reasoning. This idea of the infallibility of the Scriptures is denied by modernists who insist that the testimony of the Spirit in the heart of a man has precedence over the ‘fallible’ guidance of the church in determining the authority of Scripture. No one knows, they say, who is divinely inspired as none can discern another’s inner thoughts. The refusal of Reformed theologians to accept the historical testimony of the church’s faith as the counterpart of the inner witness of the Holy Spirit prompted an appeal made to the quality of Scripture itself. This appeal, professor Hendry says, “reflects a conception of the Spirit that belongs to the mantic cults of ancient Greece rather than to the faith of the New Testament.” We know, that without the Spirit the Scriptures are dead, but the Spirit who is God does not teach a different doctrine to different men at different times with the same Word. The Bible as the revealed Word of God was preserved pure in spite of sinful men, not made fallible because of sinful men. Let us trust the Spirit to maintain the infallibility of the Word of God.

We also find among modernists a tendency to give a twofold meaning to the phrase ‘fellowship of the Holy Spirit’. The distinction is made between natural and supernatural operations of the Spirit, the supernatural being that which a Christian experiences in his embracing of the Christian faith while the natural embodies the subconscious activities of all mankind. Such spirit activity also accounts for extra-sensory perception and/or mental telepathy. An example in Scripture of this natural operation of the Holy Spirit in the employment of extra sensory perception is the ability of Balaam as well as Samuel to prophesy, which natural endowment was peculiar to certain individuals. The supernatural activity of the Holy Spirit is identified with love; the love of the Holy Spirit for all men, the Spirit, having gained recognition of that love, causes the Christian to respond to the love of the Spirit as the Spirit of Christ.

Such distortions of the work of the Holy Spirit are the vain imaginations of a foolish heart. It is evident that those who advocate such ideas make a common denominator of the Holy Spirit and thereby make the saving Grace of God just as common. Certainly under such a system the individual talents and an inherent love or ‘goodness’ of all men is meant to rise above death and decay. Shades of ‘Common Grace’ to say the least.

Such a psychological interpretation also deals with mental healing. Anglican Canon, Lindsay Dewar, a Fellow of Kings College, believes that it is the love of the Holy Spirit which heals the mental patient.

Our final reference to modern thought concerning the Holy Spirit deals with the idea that the Holy Spirit is the potential leader of mankind to unite them into one mind and still preserve their individuality without dictatorial pressure over their will. The love of the Spirit of Christ will effect this, it is believed, as the ultimate victory of the supernatural over the natural operations of the Spirit. For, they say, the universal or catholic community provides the only completely satisfactory environment for the growth and development of human nature. The Christian fellowship provides the solution to all practical problems. The self-asserting and self-denying tendencies in men find their harmony in those who by a personal devotion to Christ are united to one another, for they live to a center outside themselves which draws them all together as if by a magnet. The result is freedom of
expression, united in the two balanced tendencies. This, Dewar says, is what Saint Paul claims for the members of the church when he says, “We have the mind of Christ” (1 Cor. 2:16), a mind made known to us by the Holy Spirit.

That is the heart of the church world today. Let us beware that we fall not into such dishonor. Let us have the mind of the Spirit, that is, the Spirit of Christ, for all other spirits are not of God. We thank the Holy Spirit for His revelation to us of His work which glorifies Him as God, co-equal with the Father and the Son, to Whom be praise and glory forever.

2. Lindsay Dewar The Holy Spirit and Modern Thought

*This article has had some circulation already, first, as a paper given to the Hope Protestant Reformed Men’s Society, then, as the paper at a combined meeting of Hope and Southeast Men’s Societies. Rev H. Hanko, some time ago, suggested that it be published in Beacon Lights.

We share in the conviction that there is, within our churches, a lack of opportunity for non-clerical members to express themselves in print. Such a consideration prompted, in part, the establishment of the annual Beacon Lights Literary Contest. Since it seems that older members of our churches refuse to take the Contest seriously, or else sustain a mistaken sense of modesty regarding their talents, Beacon Lights encourages ministers or other society leaders to recommend for publication whatever articles or papers come to their attention as being worthy.

- Ed

FROM THE PASTOR’S STUDY

MISSIONARY NOTES

REV. G. C. LUBBERS

No doubt the question that fills the minds of most of our young people, who have a prayerful concern with our mission, is: what happened in Tripp, South Dakota? Why did our Missionary, Rev. G. Lubbers, leave there? Were there any people at Tripp, who, when all was said and done, would have desired to become Protestant Reformed?

Such are the questions which we either asked or suggested while we recently spent the Christmas and New Year in Michigan.

It should be borne in mind that your missionary went to Tripp, S.D. and rented a hall and preached and lectured with the result, that, even though the number of those who attended fluctuated and decreased, nevertheless there was a faithful group which attended the Sunday School, the Service and received catechetical instruction for themselves and for their children, and received us into their own homes as though we were their own regular pastor. The number of those who attended fluctuated from 15 to even 30 people per Sunday. During the twenty months which we spent at Tripp, S.D. the collections amounted to about $2,000.00.

Yet, with all this, our labors at Tripp were rather upon hope against hope! The question was: will these brethren and sisters really have the spiritual power and
interest to ultimately ask to be organized as a Protestant Reformed Church. Or would, they when the time came, and the actual confrontation with the questions and issues became imperative, turn about after taking a long hard look, and decide against asking to be members of the Protestant Reformed Church.

It was the conviction of your missionary that the Status Quo of being a mission station could not continue indefinitely. In view of coming to a proper termination, upon the suggestion of the undersigned, the Church Order was studied for a few months each Monday evening. The attendance was not too promising, nor was the interest keen; a faithful few came, some of whom showed genuine interest. However, when it was suggested to study the Canons of Dort, it became quite evident that some, a goodly percentage of the people, were either adverse or rather indifferent to this overture. They virtually balked at the idea. In a subsequent questionnaire which the people filled in, it was evident that some were definitely opposed to studying the Canons.

On the basis of this evidence and upon the suggestion of the undersigned the Mission Committee went on record as recommending to the Consistory of the First Protestant Reformed Church, Grand Rapids, Mich. (the calling church) that Rev. Lubbers be recalled from Tripp, and sent elsewhere. The Consistory decided accordingly.

Meanwhile word of this all came to the ears of the people at Tripp, S.D. A meeting was called in which the general opinion was expressed that they preferred to continue. In line with this sentiment a decision was taken on October 20 that a letter be sent to the Mission Committee requesting them to rescind their decision to remove Rev. Lubbers, and a committee of three was appointed to compose the letter and then have it read for approval at the next meeting. Strange as it may sound, two of this committee immediately took upon themselves to visit the various families and decided that the group did not care to carry on, and that no letter need be written. There were overtones to the effect that the Protestant Reformed Churches were “too strict” in discipline. Those who felt that way did not say that they thought the Protestant Reformed Churches were “too strict” but such was the opinion of so and so who would for that reason not come to the services.

Instead of a letter being submitted as decided, a meeting was held in the absence of Rev. Lubbers in which it was agreed that they would settle for an “Independant Tripp Reformed Church”, and then still request the preaching of Rev. Lubbers. This was strange maneuvering, to say the least.

The reason?

It was really that those who insisted most strongly for an independent congregation did not really want “Discipline” as an earmark of the church. They did not desire to maintain Question 82 of the Heidelberg Catechism. They spoke of having “open communion”, etc. that it should be left up to the conscience of each individual. If a certain member desired to go bowling on Sunday no minister should lift an eye-brow nor ask about the whereabouts of such an absentee from the service! What a farmer does about a “critter” which does not show up for water with the rest of the cattle, and a shepherd does according to Jesus’ Word, should not be done by a minister in Tripp! Such desired to leave the United Church Of Christ for reasons of their own, but they would not purge out the old leaven of indifference and lack of ecclesiastical discipline. And a group that will not exercise christian discipline is no true church!

There was a concrete reason why some balked at the acceptance of christian discipline. In the group attending the services were a man and his wife who were Thirty Second Degree Scottish Rite Masons and Eastern Star Masons, and who desired to become members of the Independent Reformed Church. In fact, he offered to serve as an elder!! After some of the people read my document, “The Masonic Scottish Rite In The Light of Scripture and The Heidelberg Catechism”, they most adamantly would have nothing of such a church as was advocated.

The result was that on the issue of the Lodge in particular and the matter of discipline in general the little group split into two camps and was purged of the old leaven. Those who desired not to allow Masons at the table of the LORD, desired to become Protestant Reformed, and so
requested the Mission Committee to decide.

The Mission Committee expressed their sincere appreciation for the courageous request of this little group, but felt that it was wiser to advise them to join the Doon Protestant Reformed Church, about 100 miles distant, and hold their services separately, either by reading, taped sermons, or visiting ministers from Iowa and Minnesota. Thus they could also have the sacraments administered to them. What the reaction was the undersigned does not know.

And so this chapter is closed for the Missionary.

It was a very strangely wonderful service which we held two years to the day in Tripp after the first lecture in that city. Your missionary preached on the well known words of Paul in II Tim. 2:19, “Nevertheless the foundation of God standeth sure, having this seal: the Lord knows who are his own, and let every one who nameth the name of Christ depart from iniquity.”

There are times when this “nevertheless” has special meaning and comfort for a faithful servant in the vineyard of the Lord; it is a cry of victory in the midst of overwhelming odds and seeming defeat.

Cults and Sects
REV. C. HANKO

Since Beacon Lights intends to publish a series of essays on Cults and Sects, the purpose of this article is to introduce the subject, so that we may make our acquaintance with those groups that appear round about us as cults or sects. We face the question: What are cults? And what are sects?

The term “sect” is probably more confusing than the term “cult”. There is by no means agreement as to what is meant by a sect. Much less is there agreement whether a certain group is rightfully called a sect or not.

Turning first of all to the dictionary, we find that Webster defines a sect as: “A group of people having a common leader or a distinctive doctrine or way of thinking.” From what Webster gives as further explanation of this term, we may conclude that according to the common opinion a sect is: 1. A group that has broken away from an established church. 2. This group has its own interpretation of the Scriptures in distinction from the established church. 3. Finally, this group has its own practices, resulting from its own distinctive views of the Scriptures.

With that definition before us we ask ourselves: How can we determine whether a certain group is or is not a sect? The answer to that question would depend upon another question: What must be understood by “the established church”? For example, the Roman Catholic Church maintains that she is the oldest, and therefore the only true and universal church. Therefore all the Protestant Churches since the Reformation must be considered sects! The pope may refer to them as “separated brethren”, but according to the position of the Catholic Church we are all nothing more than a sect. And Catholics will appeal to the fact that ever since the Reformation the Protestant Churches have experienced nothing but splits and division into hundreds of denominations, which would seem to prove that the protestants are certainly sectarian.

That raises another question: Is it a matter of opinion whether or not a certain group is a sect? Since each church maintains that it has the pure interpretation of the Scriptures, and all others have departed from the truth of Scripture, can each church assume the right to call the other a sect? And must we conclude from that, that there is no real “established church” on earth, no true church in distinction from the false, and therefore no real sect in the absolute sense of the word? Are all denominations both true church and sect at the same time, all according to the point of view that is taken?

Even more: Should we take the attitude
that there is even something very desirable about having many "churches" or many "sects"? I quote from what Geo. W. Gilmore remarks in the Encyclopedia of Religious Knowledge, 111, page 202, "Judging from the universal tendency of religion to develop sects, if history forecasts the future, oneness of belief will never be attained. And if the apparent demands of human nature be taken into reckoning, such a result is not desirable. The Calvinistic mind must be left to its adoration of the mathematical precision of definite and exact foreordination, while the Arminian mind rejoices in the absolute responsibility of the individual for his own salvation or destruction."

In that case a doctrinal position is nothing more than a matter of opinion. And each opinion has something in its favor. Let every man be happy with his own opinion.

But what about Scripture? Is this in harmony with all that Scripture teaches? And surely Scripture has something very definite to say about this.

The word "sect" appears also in Scripture. The Greek word is haarasis. You will immediately recognize the word 'heresy' in it. Haarasis means "the act of choosing", "choice". Also: "That which is chosen", hence, "a chosen opinion or tenet". And thus: "A body of men separating themselves from others and following their own tenets, a sect or party".

In that last sense we read of the sect of the Sadducees in Acts 5:17, the sect of the Pharisees in Acts 15:5. Which Paul calls "the straitest sect of our religion" in Acts 26:5. These Sadducees and Pharisees deviated from the "law of Moses", the Old Testament Scriptures, to follow views and tenets invented by mere men. Therefore they were rightfully branded as "sects".

As may well be expected, the Jews who rejected the Christ were ready to heap reproach upon the disciples of Christ by branding them as a sect. In Acts 24:5 the believers are reproached as "the sect of the Nazarenes". And their way was condemned as heresy in Acts 24:14. (See also Acts 28:22). This is a case where wicked men resort to evil reproach to defend their error and to condemn those who hold the truth of Scripture.

Paul points out to the church at Corinth that there must be heresies (sects) in the church, in order that "they which are approved may be made manifest among you." Notice that those who hold the truth are approved of God, and, by implication, those who depart from the truth suffer His disapproval. How then can we ever speak well of any sect? Sects only serve their divinely appointed purpose to bring out the contrast between truth and error, so that the truth may be manifest in contrast to the lie. Again in Galatians 5:20 the sin of heresy (sects) is mentioned in one breath with such sins as idolatry, witchcraft, strife, sedition, murders and drunkenness. Not those who expose such evils are to be frowned upon as "heresy hunters", as is so often the case today, but those who introduce heresy are to be condemned in no uncertain terms. They are guilty of disrupting the peace of Jerusalem! Also Peter speaks in that strain when he points to "damnable heresies" that creep into the church in the last times through false teachers! II Pet. 2:1.

On the basis of Scripture, the Church is the gathering of the elect believers and their spiritual seed. This church is gathered by the Son of God from the dawn of history until the end of time out of every nation, until the entire assembly of the elect is gathered into heavenly perfection with Christ in glory. This church has a real unity, for it is the body of Christ. Christ is her Head, and the elect are so many members of His body, each functioning according to his own place in the body. This unity is realized through the operation of the Spirit in the hearts of the believers. All true believers possess the same life of Christ through the bond of faith. They are knit together in the love of God, confessing one God and one Lord, one righteousness and holiness in Christ, one hope of salvation. And since the Spirit of Christ always works through the means of the Word, this Word of God, the Scriptures are the foundation of the church. The Church is founded upon the Word of God, and gives expression to that Word in her Confessions.

Therefore we can also readily recognize the true church in distinction from any sect. Quoting from Article 29 of our Belgic Confession: "We believe, that we ought diligently and circumspectly to discern from the Word of God which is the true Church.
since all sects which are in the world assume to themselves the name of the Church. . . The marks by which the true Church is known, are these: if the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishment of sin; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hereby the true Church may certainly be known, from which no man has a right to separate himself.”

From which we may conclude that a sect is any group that separates itself from the True Church to maintain doctrines and practices that are contrary to the Word of God it becomes a sect. And a sect may be recognized as a group that holds the philosophies of men rather than the truth of Scripture, and condones practices that are plainly contrary to Scripture. The Bible is always criterion.

Cults differ from sects only in kind. The word comes from the Latin word “cultus”, which means “worship”. A cult is therefore a system of religious belief and worship. The word may even refer to the rites and ceremonies employed in some worship. And as the term is used in our discussion of Cults and Sects it means a body of people who band together, usually even isolating themselves from others, to show excessive devotion to some man or tenet, contrary to the Scriptures, and give expression to that devotion with man-made rites and ceremonies. Again Scripture must be the criterion in determining “cults”! For Scripture is always the only and sure criterion.

TRUTH vs. ERROR

THE METHODS AND IDEAS OF UNITARIANISM

Originally, Unitarianism was not a movement independent of the Christian churches, nor, strictly, a schismatic group in the church, but an intra-church apostasy from Christ, His church and the confessions. Its purpose was not to form another church, but to gain control of the churches in the denominational association. It was rather the Calvinist members who had to relinquish their church properties and withdraw. Hundreds of thousands of dollars in buildings, furnishings and funds fell to the Unitarians as a result of litigation. The peculiar church-political situation contributed to the great loss the Calvinist party suffered. The churches resided in parishes. According to Funk and Wagnalls dictionary a parish was “in New England, originally a district (usually a town) under the control of one church and taxed for its support; hence the people in such a district, either as controlling the temporalities of the church (society), or the district as the field for the Christian work of the church.” It was the town which contributed to the support of the church, and so had a hand in the

BEACON LIGHTS

Thirteen
choice of pastors. The church was answerable to the parish (town), being under its control for material support, and so in most instances was outnumbered by the parish. A parish could elect a minister without the consent of the church. This was upheld by the worldly court. The church was adjudged as having no legal rights apart from the parish. Properties were awarded to the minority in the church which went along with the decisions of the parish. Thus the olive tree of the true church was replaced with the cactus of heterodoxy.

In order to win Protestant young people to their anti-Christian philosophy, Unitarians have made a practice of securing property near the universities, with churches or offices close by so that propaganda for the cause of modern liberalism may most effectively be done. What university does not feel the strong influence of Unitarianism? Appeal is made to students to cut themselves loose from the historic Protestant faith for the more intellectually satisfying humanism. Students are offered the opportunity to exchange their childhood sola scriptura for a mature bona fide. The devil tempted our first parents to partake of the forbidden tree. Now he tempts young people with grafts into the deleterious cactus. When young people are turned away from orthodox theology, Unitarians regard it as a "breaking a hole through the Chinese wall." In breaking down the hated Christian faith, it regards as helpful allies the Masonic lodges, the granges, Odd-fellows' halls, the labor unions, and the sects, such as spiritists, Universalists, Reformed Jews, Christian Scientists, and Hicksite Quakers.

The unitarian cult cannot be recognized as Christian any more than Islamism or Judaism. It is more akin to atheism than to either of the above mentioned religions. For one thing, it has no place for prayer, especially for petition in prayer, claiming that casting one's care on the Lord is failure to bear one's own responsibility. When one intellectually progresses in his religious ideals he soon reaches the point where prayer is left behind as childishness is outgrown for maturity. Prayer is really uncivilized. One will then conclude that God is not a personal being. The sooner we realize we live in an impersonal universe, the sooner we may carve a civilization out of the wilderness. There is no sovereign Friend behind or above the world, directing life toward a predestined goal. There then can be no redemption, for that has the goal of immortality and glorification of man, soul and body. There is no immortality. To broach such a subject is to commit the world's worst social faux pas.

Unitarianism has been dubbed an "honest modernism" because while modernism, dishonest in that it uses orthodox terminology with entirely different meaning, and dishonest in that it is crypto-unitarian, Unitarianism has never pretended to an orthodox or biblical faith. When an infallible Bible is passed up, the bottom does not drop out of the universe. For the word of this impersonal god may be found in such volumes as those of Plato, Holmés, Emerson or Sears, Roebuck. Still, if it were really honest, it would take a position as unhy-
“humanism” cannot disguise the twin-sister relationship. The idea of religion is somehow important to this movement, but not the idea of God. Theism is bound to end in zero. Humanism alone will finally add up. Ethical liberalism will stand even if it could be proved that no God exists. God is simply the good which presently lurks in humanity. The kingdom of God is synonymous with the sea of humanity. The communion, if ever observed, is a memorial for our dear departed dead. The rejection of Jesus is taken up as worthy of emulation: the communion elements may be placed on the table while “Ile was rejected of men” from Handel’s “Messiah” is rendered, and then the audience is dismissed without any partaking. Jesus was the paragon of ethicists of his day, who came to give us a religion, not his religion, but to teach every man to develop his own ideas and work out a religion for himself. Progression is attained when one’s religion graduates to a point beyond the need for Christ, the church and God himself. For the underlying principle of unitarianism is that a man must be free to stand for anything or for nothing. Heaven is for the birds, and the sparrows at that. Sun worship is far more respectable than the worship of Jesus, or of a personal God, and furnishes “God” enough for any man. Hell is the vicious continuance of a Protestant Inquisition. The doctrine of a last judgment is a superstition more hateful than witch-burning, its adherents worse than Ku Kluxers.

More than the doctrine of the trinity, more than the few doctrines of Fundamentalism, Unitarianism hates the Reformed Faith and the articles of Calvinism, especially total depravity, unconditional election and limited atonement. The course liberalism of this type takes its apostasy from this truth into naturalism through Pelagianism to modern humanism to atheism.

The method of Unitarianism is that of insinuating the lie “into the back door of the mind unawares when the front entrance has been barricaded.” It is, in distinctly Christian circles, never to be suspect of Unitarianism, which would discredit the cause and bring opposition; but to inoculate, to permeate with the leaven of liberalism. (Liberalism is cowardly atheism.) Conceal your radicalism. Give the auditors heresy in such a way that even the saints cannot detect it. This is admittedly bad ethics, but in war all’s fair. Ultimate aim is to merge all denominations in one world church, and then to enervate any vestiges of Christianity of their power and content so that the amalgamated church may be free of all divisions and becomes thoroughly humanized. They call this process “spiritualization”. Nazis and Communists employing the same tactics call it “liberation.”

This new found freedom replaces living and eternal membership in Christ’s church with active service in the socialist state. The sin against the Holy Spirit is made “the refusal to co-operate with the principle of self-improvement.” The Apostles’ Creed is jettisoned for the universal fatherhood of God. The Nicene Creed is left for the universal brotherhood of man. The preaching of the Word is replaced with “quiet talks” on sociological topics. Administration of the sacrament is given up for wholehearted service to the cause of “world peace.” The administration of Christian discipline, under the control of Christ, ministers, elders and deacons, is dropped in favor of the principles of a one-world government and a one-world church. From the point of view of its leaders, the church is a secret society to secularize the whole of humanity. From the point of view of its constituency, the (liberal) church is a “back-door night-club.”

We have presented another look at The Lie. We must look at it. For we must know it, not to commend it, but to intelli-
genously reject it. No longer is it that the world alone is full of the fanatic spirit of Soviet atheism;—the church in many of its manifestations is beset by this evil spirit. “Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world” (I John 4:1). We have taken another look at the enemy, an implaceable foe, not for a moment to be taken for granted nor underestimated. The enemy we must know. Our position, is not safe without that knowledge. We must know the enemy’s position, his strength, his tactics, his latest maneuvers, his past history and his future plans. Then we must know our own armor (Eph. 6). Know your own sword (6:17)
and how to handle it. Fight the good fight of faith. Contend earnestly for the faith once for all delivered to the saints. True, "we do not war after the flesh," but fear not! For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Indeed, at the name of Jesus every knee shall bow!

Books

The Inevitable Encounter

This little volume of 68 pages is a collection of nine sermons delivered by Dr. Elson in the National Presbyterian Church of Washington D.C. Dr. Elson numbers among his parishioners such famous personalities as Dwight D. Eisenhower. Elson claims to represent the Historic Presbyterian tradition saying that it is his purpose to preach the gospel of Christ to the modern world of the twentieth century, because the gospel is just as relevant as it was 1900 years ago. This is a lofty ideal and one to be strenuous after, however, whether or not Elson succeeds is another question. Elson makes many true and pertinent statements from which we may benefit, but at many crucial points his views are unscriptural. Elson makes the point for example that all men everywhere inevitably are encountered by God. God speaks in creation etc., this is true enough, but he goes on to say, "... for every man there is an inevitable encounter with the living God. A man may reject the offer. A man may accept God's offer of Himself. Athwart all history, and in the midst of man's life, stands the Cross of Christ, proclaiming the lengths to which God has gone in pursuing sinful man." p. 60. Furthermore he asserts that every one instinctively hungers for God. It certainly is true that every man must encounter God (cf. Rom. 1:18ff.), but Scripture does not teach that every man hungers for God, nor does Scripture present us a begging God Who wants to save all men but is powerless to do so. Reprobate man rebels against the living God because he operates from the principles of enmity against God. The Cross of Christ, the supreme revelation of the Love of God, proclaims the wonder of salvation, free and unmerited, for God's elect Church, chosen in Christ before the foundation of the world.

The sermons are not built upon solid exegesis. The author takes a short phrase or text and uses it as a take-off point for his sermon. The book, however, is very well written and is pleasing to read. The author has a fine command of the English Language and this is to his and the book's credit. The book is worthwhile and may be profitably read provided one read with discernment. It is powerfully written by a gifted writer.

Robert D. Decker

Chats with Young Adults on Growing Up
E. Margaret Clarkson — Eerdmans — 93 pp. — $2.50.

Misinformation and mystery respecting the things that are holy but have become the subject of much lusty conversation is one of the problems which besets the Christian community. In this little volume, which appears as a sequel to an earlier book entitled Susie's Babies, Miss Clarkson attempts to discuss the important concept of maturity and all its implications for the boy and girl who will soon enter the teens.

The frank discussion of maturity seems to grow out of a natural situation created by Silver, a pet hamster, who prematurely gives birth to a litter of young and destroys some of the young. Miss Weston leads her class into a discussion of maturity and the results of immaturity as illustrated by the actions of this immature hamster.

Agatha Lubbers

Sixteen

BEACON LIGHTS
NEWS
from, for, and about our churches

LOIS E. KREGEL

Our Servicemen
Bruce Vriesenga (Southeast) is training for two months for IBM with an army school.
We have the address of a serviceman from our South Holland Church:
Pvt. Henry John Lenting
U.S. 55746673
Co. G, 5th T.N.G. Reg't
Class 26-63
Ft. Dix, New Jersey
We note also the address of a serviceman from Randolph:
Pvt. Henry De Vries
U.S. 53750729
Ft. Lewis, Washington

Membership Changes:
Southeast welcomed Mrs. D. Meulenberg from Fuller Ave. Chr. Ref. Church, and Mrs. H. Tietsma from Faith Chr. Ref. Church.
Mrs. Jane Margaret Haven transferred to Southeast from Hudsonville.

Our churches grew through the arrival of these infant members:
A daughter, born to Mr. and Mrs. D. Vanden Berg (Southeast).
A daughter, born to Mr. and Mrs. Donald Ezinga (First).
A son, born to Mr. and Mrs. Robert Velting (First).
A daughter, born to Mr. and Mrs. Gordon Ondersma (First).
A son, born to Mr. and Mrs. Henry Timmerman (Southwest).
A daughter born to Mr. and Mrs. Ray Van Til (Southwest).
A daughter, born to Mr. and Mrs. Ralph Brummel (Hull).
A daughter, born to Mr. and Mrs. John Kamps (Hudsonville).
A daughter, born to Mr. and Mrs. Ted Miedema, Jr. (Hudsonville).

A daughter, born to Mr. and Mrs. Benjamin Holstege (Hudsonville).
A daughter, born to Mr. and Mrs. Dick Eerdmans (Hope).
A daughter, born to Rev. and Mrs. J. Kortering (Hull).
A daughter, born to Mr. and Mrs. Ira Veenstra (Hope).
A daughter, born to Mr. and Mrs. Gerald De Vries (Southeast).
A daughter, born to Mr. and Mrs. Donald Hauck (First).

School News
From South Holland's "Reflector" we learned that the upper grades have just come through Mid-semester finals and are now working towards the publication of the school annual, the "Facette". With a view to this, all of the teachers and pupils in the school had their pictures taken recently. Similar activity has been taking place in Hope and Adams Schools. All three schools enjoyed a little extra vacation on account of all the snow.

Mrs. L. Kamps showed pictures of Europe at the February meeting of the Adams St. School Mothers' Club. This Auxiliary as well as the Athletic Club has been busy sponsoring projects to help pay for those "extras" the school so often needs. The Mothers' Club sponsored a soup supper at First Church on Feb. 15, which netted the school approximately $350; on the same night and the next day the Athletic Club was busy with a paper drive.

The Hope School Mothers' Club planned a supper for Feb. 21 in Hudsonville Church basement.

Congratulations to Mr. J. Bolt (First) who celebrated his 82nd birthday on Feb. 15.

Wedding bells rang for Mr. Gerald Kuiper (Hope) and Seventeen
Miss Bonnie Bylsma (First) in First Church on January 24; and for Steve Holstege and Janice Ann Gryzen (Hudsonville) on January 18.

Calls
Rev. R. Harbach has accepted the call extended to him by our Kalamazoo Church.
Rev. J. Kortering has declined the call to our Southwest Church.
Rev. G. Vanden Berg has declined the call extended to him by Hope Church.

Our Witness

Recently the Church Extension Committee of South Holland and Oaklawn conducted a survey among those receiving the Pamphlet "The Word of Life." They received ninety-two responses, sixty-five of which were favorable.

We have received the following report from the Radio Committee:

For the benefit of our young men who are at present serving in the Armed Forces of our country, and for any other of our young people, who might be interested, the Program Committee has some news regarding the broadcasting of our radio program over Trans World Radio, Monte Carlo, Monaco. Our program is aired each Sunday morning from this powerful station and can be heard in the British Isles at 11:00 A.M. Because of the time differential between England and Western Europe (including The Netherlands, France, Germany) it is heard in that area at 12:00 noon. The program is beamed to all of these countries on 41 metres on the short wave band of their radios. The response of listeners from these areas has been relatively large in volume, many expressing their agreement with the doctrine concerning God's Sovereign Grace as presented each Lord's Day over our programs. The Radio Committee requests any of our Servicemen who have heard our program over this station to please inform them regarding radio reception, etc. Let's hear from you, men! The mailing address is The Reformed Witness Hour, Box 1230, Grand Rapids 1, Mich.

Music
Hope Choral Society rendered a program of sacred music at Southeast church on Sunday, Feb. 17.

The Hope Heralds gave a program on Feb. 1 in Oaklawn Church. At their request the offering, which was intended to defray their expenses, was given to Loveland Prot. Ref. School.

Called Home
Mrs. John Huizinga, Sr. (Hope) at the age of sixty-two years.
Mrs. Bern Lubbers (Hudsonville) on January 7.

Hope's congregation bade a farewell to its pastor, Rev. H. Hanko, and his family at a farewell social in First Church on Feb. 7. On Feb. 10 Rev. Hanko preached his farewell sermon at Hope and on Thursday, Feb. 14, was installed as pastor of our Doon Church. Rev. Kortering conducted the service.

The churches of Classis West cooperated with the deaconate of First Church by collecting money to be used for the expenses of shipping clothing to Jamaica.

Although the announcement is no longer recent, it contains such a warm note that we are constrained to make mention of it here: Randolph's young people were all invited to spend Christmas Eve at the parsonage.

Rev. G. Van Baren lectured in South Holland on Feb. 6. His topic was "Creation Days, Twenty-Four Hours or Periods?"

Oaklawn's bulletin contained a "thank you" from Rev. G. Vanden Berg to the Men's Society for the gift of a set of books, "The Anti-Nicene Fathers".