

BEACON LIGHTS

for

**PROTESTANT
REFORMED YOUTH**

October 1966

Small Numbers - Almighty God!

*Can You Quote
The Ten Commandments?*

Current Events and Comments



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FOR PROTESTANT REFORMED YOUTH

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SMALL NUMBERS — ALMIGHTY GOD!

Young people, are you ashamed that our churches are small and seemingly insignificant? You need not be! Consider for a moment the men of the Reformation in whose footsteps we follow and upon whose spiritual shoulders we build our truth.

Black was the age into which young John Wycliffe was born. The centuries preceding his birth were deemed by some "The Dark Ages," and by others "The Devil's Millennium." Almighty God now called an end to the Dark One's Millennium. On the ecclesiastical horizon appeared "The Morning Star of the Reformation."

Wise parents early directed young Wycliffe to seek a Church career. His academic life at Oxford was stupendous; his talents for reasoning abundant; and his faith in the Scriptures was invincible. Endowed with this gifts he single-handedly proceeded to remonstrate with his Church peers and superiors. Remonstrance led to conflict.

Through theological conflict God's people are drawn closer to His Precious Word. Wycliffe was no exception, but he wanted others to feel the same nearness. He, therefore, resolved, "I will fill England with light." Within a short time he translated into English the New Testament, and revised the Old Testament previously translated by Dr. Nicholas de Hereford. England was truly filled with Light — Heavenly Light!

Though burdened with the great work of translating, he never neglected his pastoral calling, for Chaucer writes of him:

Wide was his parish — houses far asunder —
But he neglected nought for rain or thunder,
In sickness and in grief to visit all
The farthest in parish, great and small.
He was a shepherd, and no mercenary.
And though he holy was and virtuous,
He was to sinful men most piteous.

A better parson there was nowhere seen.

Wycliffe had some co-workers, but his Bohemian predecessor, and counterpart, John Huss, had none. Talk about standing alone against horrible and wicked odds, Huss did! Alone he protested vigorously against the Pope's legate who sold indulgences in Prague. Alone he stood before the mocking and raucous Council of Constance.

Alone he burned at stake! But not alone did he pass through the valley of the shadow of death!

Across the Ore Mountains to the north-west of Bohemia lies Germany, the home of the arch Reformer, Martin Luther. A frugal almost destitute childhood, stern academic career, and deep and searching heart and mind made this robust German a formidable foe against the Church of Rome.

He was never ashamed of smallness because he knew that the faith which God had freely given to him could defeat any foe, for alone he stood before the Diet of Worms, and declared: "I can neither, nor dare retract anything, for my conscience is captive to the Word of God." With great boldness he could say with Isaiah of old.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is strength and my song; he has also become my salvation.

Isaiah 12:2

To the south of Germany in Switzerland sat an ectomorphic young cleric in his garret laboriously but lucidly penning the truths of the Reformation. Did he sit back and think "Oh, I am so small; I can't do anything"; or "Our movement is so small; we can't undertake such a venture." No, indeed not! He saw his Master, Redeemer, and Lord to be so great that every moment of his time must be spent in proclaiming His truth. For was not all glory to go God: *Soli Deo Gloria!*

Although the men of the Reformation stood alone, rejected, mocked, and persecuted by the church world of their time, they never once hesitated to the will of God. They felt divinely compelled to proclaim the truths of God's Word far and wide. They saw all else as trivial and for the moment. Calvin, for example, said that he would cross a thousand seas to discuss the truths of the Reformation with others. In this same spirit we, as children of the Reformation, must proclaim God's truth to an apostatizing church today. No matter how big or small our churches are be able to say with the Apostle Paul, "I am not ashamed of the gospel of Christ." We have that Gospel, do not be ashamed of it! D. HUISKEN

Letters from our Servicemen

Dear *Beacon Lights* Staff

How are you all? I am fine. I am just back from my furlough which lasted from July 14 to August 1, 1966. I had a very nice time and saw a lot of my relation, which I liked very much.

I'll write a few lines and try to give you an idea of what the Army is like. My reaction to Army life is in this light: I tried to get into the Reserves, but I missed the Grade on my test, so then I was drafted on Nov. 3, 1965. And I can say only that it is the call from God, our Heavenly Father. For God alone has put me here, and I am bound to obey Him. For God watches over His own wherever they may be, whether in civilian or in military life, whether I go to Viet Nam or remain in the States.

I can only thank God alone for taking me through ten months of Army life. I am also glad I don't do the things the other men do, such as drinking and so on. I feel I cannot do such things as that, for God put me here for a reason. I believe He is testing my faith in my God. For I could go the opposite way, but I hold fast to the Bible, my only real comfort besides the *Standard Bearer* and *Beacon Lights*. My *Standard Bearer* subscription runs out again in January, and I will surely renew it, for it is very worth while.

Now the government is thinking of extending my time. It is in Congress now to extend the time of all U.S. personnel six months. I don't know whether it will go through, but that is also in the hands of our God.

Before I came home on leave, we were on test in our Battalion. In that time we camped out and learned everything about the 175 mm gun. Really we didn't get much sleep at all. But with that all over with, I guess I am awaiting orders for possible overseas duty. But if the Lord wills I may spend my time in the States.

We are now shooting the 105 mm Howitzer, which is a two-wheeled, towed gun, and is pulled by a truck. This gun has a range of about 7 miles, although in Viet Nam it is shooting 10 miles out. We are only shooting this gun for a school support program such as an Officers' Candidate

School group. We usually shoot from 15 to 50 rounds at a time.

I don't mind the Artillery part of the Army so much, for I feel it is better than other parts of the Service. I thought I would be put in the infantry, but instead I was called to the Artillery. That shows a person how his thinking is all wrong sometimes!

I now have been at Fort Sill from January 21 to the end of August. I have about 2 months to go, and then I will have completed my first year. But if the Lord wills I could be extended for six more months.

I have a picture of our 175 mm gun on which I was trained. I couldn't get all of the tube in the picture. (It's 37 feet long.) I also have an extra picture of me which you may have.

I thank you very much for sending me this news letter which you plan on starting in the future. I think it is a very good idea, because it could give other Prot. Ref. men in the Service an idea of what they are doing, where they are stationed, and so on. I hope there is a 100% interest in doing this sort of thing.

I thank you very much for the *Beacon Lights* magazines. They are very worthwhile reading.

Your Brother in Christ,

PFC ROGER A. KAMPHUIS

Dear *Beacon Lights* Staff

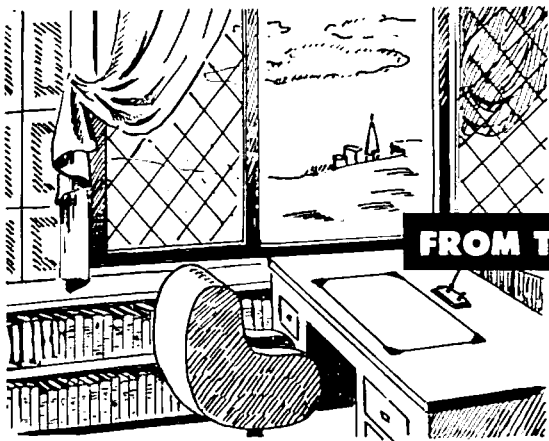
I was very much pleased to receive your letter. I wish to express my gratitude for the copies of the *Beacon Lights* sent me. I feel they are very helpful in keeping in contact with the Protestant Reformed Churches.

Presently I am stationed at Fort Gordon, Georgia, and live off post with my wife. Of course, this makes the service much more pleasant. I do feel that I've learned much from the Armed Forces and that it is an experience a young man won't forget.

I feel that the hardest part of the Army is being separated from our loved ones and from the true preaching of the Word. But daily we must pray and ask God not only for strength and guidance to walk closer with Him, but also for the assurance that we are Christian Soldiers.

Yours in Christ,

PFC HENRY W. LENTING



FROM THE PASTOR'S STUDY

REV. G. LUBBERS

CAN YOU QUOTE THE TEN COMMANDMENTS?

The minister was teaching his Catechism class; he was giving instruction concerning Moses' leading Israel out of Egypt to the Mount of God at Horeb. He asked his class very casually: can you quote the Ten Commandments?

To his surprise a few hands were raised. There were others who indicated that they could not recite it, even though they had here it read hundreds of times during the church services. The minister selected the brightest youngster in the class. He said: go ahead now, and recite it. Confidently he began to recite as follows: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself to them, nor serve them . . ." He recited to the very end, and sat down.

The teaching minister asked the lad whether he had not forgotten something in his recitation. In fact, he asked the entire class. All thought the lad had done a good recitation; he beamed just a bit at his own accomplishment. However, the minister was convinced that the lad had omitted a part of the law; in fact, he had omitted the most important part of it! When the class was asked whether none had noticed the omission, there were none that had noticed.

The minister then pointed out patiently that the law does not begin with "Thou shalt not . . .," but that the law begins with "I am . . ." The law does not begin with what we must do, but with what the Lord has done for us, and who He is to us!

The children had thought that this was just a little introductory sentence; in fact, their own ministers had often read it thus as a mere "introduction" to the law. It had been read by the minister-liturgist in a very matter of fact, monotonous voice, without noticing during the reading, that in the Commandments 2, 3, and 4 we have the motivation "the Lord, thy God." Nor had their ministers and teachers ever pointed out to them when the LORD says "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," that this is the very basis for all the commandments; that thus these commandments are virtually "new" commandments in the blood of atonement.

Small wonder that the little fellow could not even quote the entirety of the law, when he attempted to quote it literally!

By this time the minister knew better than to expect the children to know the "meaning" of the law of God. He surmized that for them the law was a mere series of rules, a list of don'ts and do's, the former even in the majority! They were just some rule upon rule, here a little, there a little!

The minister was a good pedagogue; he knew how to lead the children into the truth, the mysteries of the kingdom.

He asked a question, an arresting one. He asked the children whether they could find the "three things" which a Christian must know to enjoy the only comfort in life and death in this law of the "Ten Commandments." Now you must know that

these boys and girls had often sat in church when the form of the Lord's Supper was read, and they had heard their minister intone "the true examination of ourselves consists of these three parts . . . First. That every one consider by himself, his sins and the curse due to him for them . . . Secondly. That everyone examine his own heart, whether he doth believe this faithful promise of God. . . . Thirdly. That every one examine his own conscience, whether he purposeth henceforth to show *true thankfulness to God in his whole life* . . ." But how could they possibly connect this reading of the Form of the Lord's Supper with the reading of the Ten Commandments?

By this time the attention of the entire class was riveted on the "introduction" to the law, and as they read carefully "three things" came to stand out in bold relief. The hand of one of the children, who did not know the entire law from memory, or by mere rote and repetition, was raised. Gingerly he asked: Are these the same "three things" of which we so often read in the Heidelberg Catechism, particularly in Question 2? If so he thought he saw one of these three things: was there not the verb

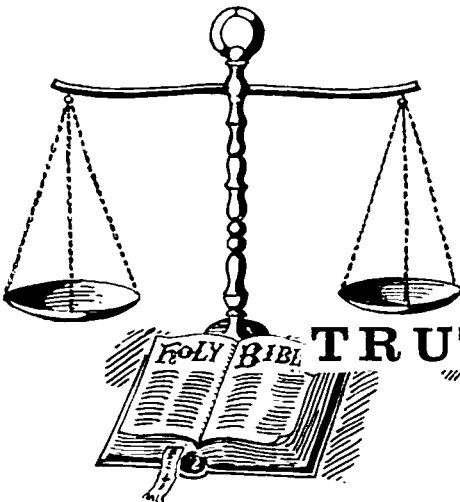
"redeemed" suggested in the "brought thee out of Egypt." Had it not been "under the blood," as God had said "and when I shall see the blood"? There it was: how I have been redeemed from my sins! It was Jehovah who had done it. And it is spoken by Him; it is the basis of the commandments.

Another hand went up in the class. This time a little girl asked whether the "bondage" here of Egypt was not the "bondage" of sins and guilt? If so, then we have here the word "misery." Now this "introduction" became the Gospel of God in the blood for the children!

One thing more had to be seen. What were these commandments? Solely rules for every one in the world? Or were they some rules for showing us how to show our "thankfulness to God" in our entire life? Surely enough, there they stand, these ten commandments! They are new commandments in the blood.

They are not God's law to the world; they are the LORD's commandments showing us how to work out our salvation with fear and trembling!

Can you thus quote the Ten Commandments?



TRUTH vs. ERROR

by REV. ROBERT C. HARBACH

17. THOUGHTS ON THE DOCTRINE OF ELECTION

15. Its Proclamation, cont'd

Another reason why the truth of predestination, and preaching in harmony with this biblical fundamental of the faith, is absent from so many pulpits is because of a love for popularity. A preacher so

enamored aims to please his auditors. He wants all his pulpit ministrations to be to crowded audiences. He intends to conform to public opinion, because he would rather hear, "welcome to the club!" than to overhear the remark after sermon, "What can

he possibly be *talking* about?" If I may borrow from Bunyan, although he probably goes by another name, in reality it is Rev. By-Ends. He is from the town of Fair-Speech, a pagan cultural center, for the two-faced Janus is worshipped there. His family tree bears such branches as Mr. Smoothsayer and Mr. Anything. He is a favorite with the young people being somewhat of a sportsman, a sculler, proficient at looking one way and rowing another. The minister in his hometown was a Dr. Two-Tongues. From him he soon learned the art of using two tongues with one mouth. He made a fortune as a result of his socially acceptable marriage into the long-standing family of the Feignings. Before every church service he dials the weather bureau. He must always know which way the wind is blowing. For he never preaches against wind and tide. He always sculls with the current and down the center channel. He is a very warm pulpit orator whenever Religion goes in his silver slippers. He is often seen walking with him on the avenue when the sun is shining, and during parade riding his float when the people are applauding him. He was able to build a struggling church into a thriving cathedral with a great following because, as he humbly puts it, he always had the luck to jump in with the present way of the times, whatever it was, took his chances and came out tops. You ask him why he never finds time to preach the truth of election, and he will inform you that he could easily prepare a sermon on the subject fifteen minutes before retiring on Saturday night, but that at the only and eleven o'clock Sunday service his people would not know what he was talking about. Besides, he adds, "I shall never desert my old principles, since they are harmless and profitable." By this he means that for the question posed he cannot stand the sight of you, and must hurry off to those who will be honored by his presence and glad of his company. If you should call after him the word of the inspired apostle, "For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10), he will retort, quickening his pace, that he is used to all manner of evil speaking against him falsely, for Christ's sake. One thing he never learned, either from his finished education or his fashionable connections — the difference between

suffering as a Christian and being a scandal to the very name of Christianity! Nor can he honestly say, "I kept back nothing that was profitable unto you. For I have not shunned to declare unto you all the counsel of God . . . Wherefore . . . I am pure from the blood of all men" (Acts 20:20, 27, 26).

This truth is not proclaimed where the modern so called "co-operative" evangelism prevails. In the last two generations, the revival-evangelists never referred to it accept perhaps to deal it a backhand slap. The mass evangelism of today preaches the humanistic religion of "free will." Modern evangelists regard those as naive and narrow who charge that their "co-operative evangelism" is "compromise evangelism." They claim that they can co-operate with Romanists, Modernists, Jews, Unitarians, atheists and nihilists "without any compromise of my message." That may be so, especially underscoring the word *my*. But what of *the* message? For *the* Gospel is so badly compromised and so poorly presented, if not sorely misrepresented, that the present generation hardly knows what it is. Years ago, the popular evangelists thought the primary object of the calling of the church was the salvation of souls. Everything must conform to that end. Today converts must be made from the Romish, the Jewish, the Christian Scientist and the Modernist communions. But these converts, according to one crusade-ministry, are not instructed to follow Christ out of the false church into the true church; they are to remain where they are as witnesses to Christ. To show surprise or shock at, or refusal to go along with, such practice is to elicit the rebuttal that our viewpoint reveals a great lack of faith in the Holy Spirit. What this anti-predestinarian evangelism does is to by-pass the church, ignore the maintaining of a scriptural discipline, and drive the sheep out of the oasis into the desert. Consequently the churches are becoming an ecumenical one world church with a membership of mere natural men. Preaching is hardly devotional, let alone instructive. It may have a smattering of Scripture throughout, but is not according to the current teaching of Scripture. This means that neither is it according to the historic, doctrinal standards of the church. We hear the flattery of man, not the Misery of Man. We hear the love of God, not the law of

God. We hear "only believe-ism" and "decisionism" but not the mortal effects of the fall of man and his total depravity. A weak and helpless Christ is proffered to a people who were never prepared to see and feel their desperate need of any Christ.

The preaching of Jesus, as in the Nazareth synagogue, or as in His Bread of Life discourse, or the preaching of Paul as in Romans Nine, is rarely heard any more. The love of the sensational has supplanted such preaching. Rev. By-Ends has one finger in the air and one ear to the ground. This keeps him posted so that he never preaches anything that makes his hearers uneasy in their sins. Such people, he believes, must not be driven from the churches, but must be catered to, and given that which will inflate their ego, flatter their flesh and tickle their ears.

Men who advise us to "preach Christ and never mind theology" do not preach Him as God's Elect (Isa. 42:1) with whom God has made the covenant (Ps. 89:3). They preach an effeminate, sentimental, reactionary Christ who never takes the initiative, who is not found in the norm of Scripture, but only in their own imaginings. But the Christ of Holy Writ is Jehovah's Elect Servant, the Lamb foreordained before the foundation of the world (1 Peter 1:19f), the Lamb slain from the foundation of the world (Rev. 13:8), the One set for the fall and the rising again of many in Israel (Luke 2:34), the Stone of stumbling and Rock of offence (1 Peter 2:8), as the crucified, risen and ascended Lord in whom all His people died to sin, have been raised together with Him and made to sit together in the heavenly realm in Christ. They preach a caricature of Christ. We preach Christ according to the eternal counsel of God.

But doctrinal preaching is extremely unpopular, which makes the doctrine of election a particular aversion to modern tastes. Sermons on election are not only not understood by the average church-goer, way over his head, but are vehemently denounced and bitterly resented. Back in September 2, 1855, Spurgeon said, ". . . there seems to be an *inveterate prejudice* in the human mind against this doctrine, and although most other doctrines will be received by professing Christians, some with caution, others with pleasure, yet this one seems to be most frequently disregarded and dis-

carded. In many of our pulpits, it would be reckoned a *high sin* and *treason* to preach a sermon upon *election*, because they could not make it what they call a 'practical' discourse. I believe they have erred from the truth . . . There is nothing in Scripture which may not, under the influence of God's Spirit, be turned into practical discourse; and free-grace practice is the best practice . . ." (Sermons on Sovereignty, Election, p. 51). This is the way it was over a hundred years ago. It is much more extreme today. In many Reformed and Calvinistic churches, where Predestination is found in the doctrinal standards, the bare mention of this heart-line of the Gospel makes many see red. Ministers who still preach this fundamental are either regarded as disturbers of the peace (bulls in a China shop) or untactful menaces long out of touch with reality. Self-righteous hypocrites still think they have every right to the pew while they deny this truth to the pulpit. Faithful pastors, who are contenders for it, are indeed very few.

So deeply imbedded in Scripture is this doctrine that to extract it from thence would be to destroy the organism of Scripture root and branch, to tear the heart of the Gospel out of the bosom of the church. This is what many a modern revivalist has done in certain coast-to-coast radio broadcasts, denying this truth. They say that even if it had biblical support, it ought not to be preached, on the ground that it creates division and schism. This is the Romish argument against putting the Bible in the hands of the people in their own language, and against putting the Word of God in the pulpit and the study class. An argument heard more in Protestant circles, but just as Romish, is that predestination and election are mysteries, secret things which belong to the Lord, and are therefore not to be meddled with. But this essential of the faith is no secret, since it is everywhere and plainly revealed in Scripture. It is indeed one of the mysteries of the faith. But so are the doctrines of the trinity, the incarnation, the virgin birth, the creation and the resurrection of the dead. It does, indeed, have its origin in the secret counsel of God. But much of that counsel is revealed in the holy Gospel. When it is objected that election preaching kills missionary endeavor, then the patriarchs, prophets,

apostles and the Lord himself were all useless servants of God for they preached it continually and fully. When it is objected that the doctrine has the effect of driving to despair any who attempt to grasp its teaching, we have a sophism which could as warrantably be brought against the doc-

trine of regeneration, for it is no easier to determine whether truly born of God than to make personal calling and election sure. These are some of the difficulties encountered in the proclamation of this glorious truth.

(To be continued, D.V.)



CRITIQUE

by ROSALYNN REITSMA

TURNED TO THE LIGHT

There is a story told about a lovely white rose which the Lord placed in a weed patch. This rose was the only thing of true beauty in that patch and was well aware of that fact. Each morning, as the dawn opened her fingers over the earth, she placed one crystal drop of dew on that rose. This was the rose's crowning beauty, for the dew drop shone like a sapphire crown. And so, each morning, the rose would cup itself toward the dawn to receive its one drop of dew, and each morning it stood with its face to the sun so the drop would glimmer. But one day, the rose, in all its beauty, decided to turn away and let its own glory be reflected in the dew drop. So the next morning, and for many days thereafter the rose turned itself away from the dawn, losing its beauty, for the dew drop became just another drop of water. And then the morning came when there was no dawn. When the rose awakened late and looked around in fear, it found that a tree had grown overnight and was taking all its sun. Of course, the rose lost all its beauty then, and blackened and died. In its self-pride the rose had killed itself. The rose had forgotten to reflect the light.

This same thing often happens to us as Christians; but it should not ever happen.

As the dawn gave the rose one tiny dew drop, God has given us many dew drops in the form of talents. Some of us have only one drop, some have many, but be they few or many, they only attain beauty as we turn to and reflect God's light.

Of course, reflecting God's light into creatures so weak and sinful as ourselves is difficult at best. We are prone to depend on ourselves, to trust in our own strength, to strive for our own glory rather than God's.

But, if reflecting God's light is difficult, it is not impossible.

First, reflecting God's light means we have complete faith in Him and turn to Him in all things. It means that each breath we take, each heart beat, is a song of thanksgiving to Him. It means that our first thoughts in the morning, our last thoughts at night and our prime thoughts through the day are toward Him . . . not because they have to be toward Him, but because we can't help but turn them in that direction. Faith is a radiance which we carry with us always. It is something which puts such a peace and overwhelming joy in our souls

that no one, absolutely no one, can mistake the fact that WE ARE DIFFERENT.

Yes, we are different. Thus, in reflecting God's light, we do not forget the men whom He has made, for, when we reflect God's light, it is in love to our fellow elect. This does not mean the false brotherhood which is so prevalent today, nor does it mean just giving things to other people in distress, nor yet does it mean just caring for your own family, even though that must come first. What loving our fellow man means is just that: Love. And love implies sacrifice, total unselfishness. It means that we give of ourselves until we are totally emptied, and then we give some more. It means we give to others even when they hurt us, or might hurt us. It means we help them gain peace inside, just as we help them in physical ways. This type of giving is sacrifice; it is draining; yes, it is even killing; but it is our Christian duty. This giving is what sets us apart as Christians, it is what is necessary to reflect God's light, for this is what Jesus did for us.

He gave Himself until He was totally empty in the garden of Gethsemane, and then He gave more on the cross. He gave

even though we continually hurt Him. And He gave to give us peace; . . . peace with God.

So, reflecting God's light is, basically, love: Love of God, love of our fellow Christians because of God.

Nevertheless, knowing what is expected of us in reflecting His light is not enough. For us, knowing, and, yes, even wanting to do it will not make it so. Only God does make this reflection possible. It is He who gives us total commitment unto Himself so that we, when we do find ourselves reflecting His light, must not even then praise ourselves; we must then, more than ever humble ourselves before Him in thanksgiving. Then, and only then will we know, though only vaguely, what reflecting His light really is. Then, and then only will our total being be consciously and completely committed to God.

And then, when the fingers of eternal dawn unfold themselves over the weed patch of this world, the true sun, the Son of God will find us turned to the Light with our talents shining as jewels for His crown.

CURRENT EVENTS AND COMMENTS

This article begins a new CURRENT EVENTS AND COMMENTS column which will appear every month in *Beacon Lights*. The writers are to be Donald Jonker and Mark Hoeksema, who will attempt to convey to the young people a picture of what is going on in both the religious and in the secular world and then add a few pertinent comments.

A short time ago Calvin College's semi-annual fine arts review, the 1966 *Loci*, was made public. The contents of this booklet include drama, poetry, art, stories, and sculpture. This booklet is supposed to be representative of all the work done in these fields at Calvin; it is also supposed to be the best work available.

Calvinism, on which Calvin College is supposedly based and from which it takes its name, uses as its standard and rule the Holy Scriptures. From Scripture we learn that all things that happen, and indeed all things, fall into one of two categories: they are either Christian or carnal; either right or wrong. The way we determine and measure this is to ask the question, "Is it

done to God's glory?" If it is, good; if it is not, it is wrong.

God created the universe with certain laws with regard to form and order and demands that we obey these laws. But man has perverted and misused these laws for his own lust of the flesh and pride of life. I think this is true with regard to especially the literary arts in *Loci*. We have the calling to glorify God — in 1 Cor. 10:31 we are commanded, ". . . Whatsoever you do, do all to the glory of God" — and the discerning reader will not find this on the pages of the *Loci*. Some of it is blasphemous; it has no Christian tone or mood; hence it has no meaning for the sincere believer. Let me use one short poem for an illustration. It reads as follows:

THE PRISON IN DORDRECHT

The bleak red building in Dordrecht where our faith was formed in canons, now a prison with windows white barred against the gray sky and the puddles in the street. Green moss climbs in stagnant haste up the solid walls where prisoners and a one-time faith long for release. One old dirt bearded

face appears in the white of the window and looks out on the angular twist of street, a fine slope of hill to the corner where a Dutch woman stretches to stroke clean her rain washed house in the fog, oblivious of the day or time in her hurry.

The author begins by comparing the building where the Synod of Dordt met to a bleak prison. He goes on to say that "a one time faith longs for release," implying that our traditional faith expressed in the canons really is no faith and should be gotten rid of. These are the lines and phrases which are most objectionable. The poem is not Christian, and we must be on our guard for this sort of thing, young people!

Along a more positive line, there appeared an article in the September 9, 1966 issue of the Banner entitled, "Ecumenical Encounter on a Sunday Afternoon" by editor John Vander Ploeg. In it he sounds a warning against the false conception of the ecumenical movement, which, in his words, doesn't know whether it's going up or down. He tells of hearing that both we and the Roman Catholic church are climbing a mountain, one on each side. "But we're heading for the same place on top." He then contends that if we are so gullible as to agree with this, we have lost all sense of direction as to genuine ecumenicity.

Rev. Vander Ploeg goes on to say in his next editorial, "Consistories, now it's up to you," that although the last Christian Reformed Synod could very easily adopt a whole set of directives concerning "the film arts," it was thought impossible to say anything definite about the question of limited atonement, membership in the WCC, and the historicity of the Genesis account of creation. The synod set up committees to study these issues, and he says uncertainty such as this with regard to these important matters is not reassuring. That's an understatement!

Rev. Vander Ploeg closes with advice to individual consistories to study these matters and to give a good account of themselves when asked. I think this article was well-written and got its point across, namely that the C. R. church should quit delaying and start working on something important. Perhaps Editor Vander Ploeg could give the consistories some editorial leadership and guidance in these studies.

About a month or two ago there appeared in the daily newspaper several articles concerning man's attempt to "crack the genetic code." Scientists think they are coming closer to the solution to the problem of how to control heredity. They will be able not only to determine in advance what a person will be like, but also to regulate his characteristics, so they say. Hence, they can create a man with heretofore unheard-of intelligence, physique, and personality. In other words, they will create the super-race, the type of man the Bible describes as the anti-Christ.

However, I don't think that God will permit them to succeed in this completely, because if they did, they would be appropriating to the creature powers which belong only to God. This is another evidence of the pride of life; man is trying to play God. The measure of iniquity is fast becoming full. We must read the signs of the times and watch and pray for the second coming of Christ, when we shall live with Him in everlasting perfection. M. H.

I HEARD MY GOD

by ROSALYNN REITSMAN

*I heard my God walk by today
As morning filled the sky.
I heard my God walk by today
As afternoon drew nigh.*

*I heard my God walk by today
In falling drops of dew.
I heard my God walk by today
I heard my God, did you?*

*I saw my God walk by today
In heaven's lofty tower.
I felt my God walk by today
In every passing hour.*

*I heard God walk with me today
E'en though my steps were few.
I heard God walk with me today,
I heard my God, did you?*

Yes:

*I heard Him when, in glad array
Dawn broke across the sky.
I heard Him, too, at eventide
When darkness crowded nigh.*

*I heard my God walk by today
And so with joy I bring
My prayer to Him by Angel wing:
"God, lead me all the way!"*

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