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FOR PROTESTANT REFORMED YOUTH

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MY FAVORITE SCRIPTURE PASSAGE AND WHY
KARYN KUIPER

CHANGES IN THE CHURCH
MARCIA BYLSMA

CONVENTION PREVIEW
KAREN LUBBERS
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NEWS FROM, FOR, AND ABOUT OUR CHURCHES
Karen Lubbers
Editorial

Editor's Note: What follows is the text of an address given on May 29, 1970 at the honors assembly of the Hope Protestant Reformed Christian School. I was requested at the time to prepare it for distribution; I chose instead to publish it here.

I suppose that most of you know why you have come to chapel this morning. I won't venture to ask just exactly why you wanted to come. I am quite familiar with most of those reasons I'm sure. But, in case you are really bewildered, this is supposed to be a recognition or an award assembly. Certain people will be singled out for outstanding accomplishments. This whole award business has been pretty much narrowed down to academic accomplishments, to the recognition of the valedictorian and the salutatorian, but I can easily remember that we used to do other things here as well. We used to hand out those pretty little attendance certificates but the Vander Kolk pink-eye scandal and the spontaneous regurgitation of several hot lunches took care of that. But I am glad nonetheless that you have at least narrowed the awards to the academic.

Now, however, strange as it may seem, I am going to turn right around and make this whole occasion just as general and broad as I possibly can. You see, I have been asked to talk about academic excellence; but, if I refer to this subject to mean only that and only those who are at the top of the class, to only those who are called the valedictorian and the salutatorian, I would not have many people to talk to. I might just as well dismiss the rest of you and have a nice private conversation with just those few people.

No, I want to be very general today. What I have to say concerns every one of you. When I talk about academic excellence, I am going to talk about something far different from what is usually meant by it. I am not here to pat the eggyheads on the back nor, for that matter, am I here to motivate the guy who is the average student. What I wish to do today is to lay before you your obligation toward learning, toward the gaining of knowledge, toward the whole idea of education.

My topic for today, then, will be “Academic Excellence” or if you want me to give a subtitle, “The Christian’s Obligation to Know.” As I talk to you I want to confront you with four basic questions: (1) What is this thing called academic excellence? (2) Why is this whole idea so important and so necessary? (3) Why is it so urgent that we seriously consider this topic? and (4) What are the costs for obtaining academic excellence?

Just what, then, do I mean by academic excellence. Let’s take the words one at a time to see if we can gain some understanding of the concept.

First, what do I mean when I talk about the academic. If you check your dictionaries carefully, you will soon find out that academic has always been connected with the school. The word academy was used in the time of the Greeks to refer to just exactly that—a school, a place where learning took place. I suppose of all the academies Aristotle’s was the most famous. This may be extremely hard for you to believe but students actually fought to attend his school. But if I describe it further it might even look good to some of you. Classes were held outdoors, everyone gathered in a circle at the feet of the teacher eagerly awaiting each word that he spoke. You might like that first part about the outdoors but probably not the last.

The word academic, however, has still greater meaning. It refers to more than just a particular type of school. The distinction is often made between the academic and the technical. Very simply put, the academic would refer to a training in ideas, it would involve your thinking, your head, but the technical would refer more to being trained for a specific job. Hope School is concerned about the academic rather than the technical. You do not come to Hope to learn how to be a plumber or a carpenter or a horse jockey. No, you come to be trained in the whole business of thinking and the whole business of learning how to express those thoughts.

But, we’re not through yet. We have to make one more crucial distinction if we are really going to understand what is meant by
the academic. We concluded that the academic referred to the gaining of knowledge, but the Christian must be very careful here. He does not just go after any thing that interests him or appeals to him. Not all knowledge is worth having. Sometimes, I think, we lose sight of this fact. I know that I did as a teacher. There were many things that I taught that were not worth teaching and I am afraid that there are going to be many things that you will learn that will not be worth learning. You simply may not read anything that you please, you may not see and hear anything that you please. No, our search must be guided by the Word of God.

Really, then, the fundamental question here is this: What does God want us to know? The answer is really quite simple. We must know about Him. The Bible is very clear on this point. God is a jealous God. We must be concerned only about Him and about knowledge concerning Him. This is certainly true in the church. There is a reason why we place such great emphasis upon catechism. But this is certainly true in the school as well. We must know His Word. We must know what He demands of us and what He says about Himself. The same is true of our contact with creation. We may not ignore it. He reveals Himself here as well. In all of our searching for knowledge, in all of our efforts to fill our minds and memories, we must be motivated solely by one thing: we are searching and seeking after the knowledge of God.

To sum up a bit then. When I talk about the academic in academic excellence, I am talking about getting knowledge but, more than that, I am talking about filling your minds with facts and ideas. But, I don't end there. I am talking about filling your minds with ideas and facts about God. This is what I mean by the academic.

Now it is with respect to this knowledge that we must obtain excellence. I can hear many of you already. "We can't all be valedictorians. We can't all be at the top of the class. We can't all get all A's on our report cards." I am well aware of that and I'm not particularly concerned about that either. What I have to say does not center about grades or a grading system. Sometimes I think that we would be far better off without them when I look around and see what grief and agony and, as far as that goes, what pride and conceit grades have caused some people. What I have to say centers about motivation and effort. I am well aware that God has not given all of you the same mental capacity, the same amount of brainpower. But what I am getting at is that all of you are obligated to stretch the brainpower you have to the fullest. What I am asking you to do is to work, to work hard. I am asking you to give your studies all you have—to strive, to seek, to desire to do your best. What we need is more effort, more striving, more work. We need more desire to realize the brainpower which God has given you.

This is exactly what I mean by the whole idea of excellence. One of the biblical ideas of excellence is exactly this. To excel means to strive upward, to rise toward something. It refers to a growing process, a maturing. That's the way Paul describes a Christian as one who "daily grows in grace and knowledge."

You see, then, that knowledge, the academic, and excellence go hand in hand. The Christian has been drawn close to God and He responds to Him. He must necessarily strive to know more about Him. He must constantly strive, though many times it may be hard and painful, he must nonetheless strive to know, to know God, to know God as He has revealed Himself in His Word and in His Creation.

As you can readily see, I consider academic excellence to be a very important topic and a very vital part of the Christian's life. It certainly is not to be limited to just a few. Everyone must be concerned about growing in grace and in knowledge. The next inevitable question of course is: Why? Why is this striving and seeking after the knowledge of God so basic and so important?

In response I would point you immediately to the Bible where we read in the gospel of John that "to know God is life eternal." Stop to think about that for a minute. To know God—that is life. And, the opposite is just as true—not to know God is death. Why is it so important that we seek after the knowledge of God? It's
a life and death matter. If the Christian claims to live, he certainly may not neglect the revelation of God. The point must be emphasized again. We are not dealing with just plain old knowledge and facts in our school, we are dealing with revelation and that makes our topic of the greatest importance.

Revelation has a purpose. God reveals Himself so that we may know Who He is and what He has done. But the point which John makes is that to know God is Life. We may not take an indifferent attitude over against that knowledge. We may not stand before it and be unmoved or nonchalant. We must not act as dead men. God has given us life not only but he has given us the wherewithal to keep alive. If we want to cook on a fire, we don’t pour water on the coals. That would be terribly foolish. If we want to cook our meals, we would feed the fire. Such is my point here as well. To live a full and true life, to be truly living, we must seek after that which will keep us alive. God feeds us with His Word; we must seek after it.

We must seek not only but we must grow. Too many of us. I am afraid, are on a starvation diet. Too many of us are barely eking out an existence.

Why then is this topic of such great importance? It’s a matter of life or death. It’s a matter of being a living Christian or a half-dead one.

You see, then, that this whole business about academic excellence is serious business. And, because it is so serious it becomes very urgent for us to maintain a right concept of it, especially in our day. To say the least, I am deeply concerned about each of you. I am concerned about your growth—not your physical growth but your spiritual and intellectual growth. It appears to me today that the whole world is just like a huge department store window, a window loaded with things and attached to those things are the price tags. Trouble is, however, the things of the greatest value to the Christian have the smallest prices. They’re not worth much to the world, they are pictured as being cheap trinkets. inexpensive, practically of no worth. Isn’t this true of the world today and, if we’re really honest with ourselves, isn’t it to a great degree true of us as well? It appears to me as if we have our values tipped upside down. I have been reading the book of Jeremiah of late. To be very frank with you, I tremble when I read that book. There are far too many familiar things that I read. Israel, the people of God, had forgotten about Him. They were not hungry after His knowledge. They had other things to do. They were more concerned about their own pleasures and their own welfare than they were about the state of their souls. But God had no mercy on them. I tremble when I read that book of Jeremiah because my experience speaks loudly of similar circumstances. I’m talking about my experiences with many of you. Where was that drive to learn? Where was that awe and wonder about the creation of God? I had to beg some of you to learn. What has happened to our appetite? Let’s take a good hard look at ourselves. During this past school year—what did you do with your time? why all the grumbles and complaints about your schoolwork? where did your efforts and energies go: football? basketball? television? I say again that this is serious business. The Bible speaks very clearly—those people who are not hungry, though they appear to be fat and jolly, are in reality starving. They are as good as dead.

It is urgent, in the second place, because of the times in which we live. Dumb Christians will have a hard time surviving in the future. We are going to be put to the test by the devil like no one else in history before us. The Bible tells us that. The time to work is now, when the opportunity is there.

You can easily see, then, that there are going to be costs involved. What are they? I think most of you know. Certainly one of the costs is going to be the denying yourself of many of the pleasures which you now think are so necessary. Simply put, it’s going take a lot of your time. Are you willing to give it?

But, it’s going to take more than time. It’s going to take work. Adam and Eve found that out, this is the consequence of sin. So, too, with us. We are going to have to work at gaining this knowledge. Maybe you wonder why your teachers make
you work so hard. This is the reason: they’re concerned about the future, they’re preparing you for what lies ahead. Question is, are you willing to work? Are you willing to pay the price?

The last thing that I ask you to do is to reflect. Take a good hard look at yourself. Take a good hard unselfish, un pitying look at yourself. How do you measure up?

Eager to learn? I hope so. Dissatisfied with yourself? Don’t be discouraged. It’s sin that we’re fighting here just as in everything else. I can leave you with this piece of advice, not my own but God’s: James says, “If any man lack wisdom, let him ask of God.” That’s the message: Pray! Pray that God will give you the strength and the desire to “grow in grace and in knowledge.” — J. H.

FEATURE

My Favorite Scripture Passage and Why

KARYN KUIPER

The Bible contains many passages that are favorites of mine — passages that I turn to when I’m in need of a special message from God’s Word. But if there is one group of verses that I seem to turn to more often than the others and if there is one verse that comes to mind as my favorite, it has to be the first part of John 17 — especially verse 11. If you recall, this is the great intercessory prayer of Jesus. Verse 11 reads, “And now I am coming to you; I am no longer in the world, but they are in the world. O holy Father! Keep them safe by the power of your name, the name you gave me, so they may be one just as you and I am one.”

I don’t mean to exegete this verse. Rather I simply want to convey what goes through my mind every time I think about it.

“And now I am coming to you...” The past, present and future fill this statement of Christ. I see my Savior assuming my flesh and nature in Bethlehem, I see him teaching in the temple, I see him preaching to individuals and multitudes. I see him healing the body and soothing the mind. I see him weeping. I see him rejoicing. I see him tempted. I see him hopeless, hungry, thirsty. I see him working, eating, and drinking. I see him looking with sadness on sin, but looking with love on those whose sin he is forgiving. All this is past. “And now I am coming to you...” I see him (he who was like me in all respects sin excepted), I see him contemplating the future as he stands here in the present. I see him sweating blood for me in Gethsemane.

I see him forsaken of his disciples and also by me. I see him on Calvary. But I also see, as he saw, the glorious throne on the right hand of God that he would occupy after his resurrection. My Savior’s whole time on earth and his whole work in glory come to my mind in just these few words.

“I am no longer in the world, but they are in the world...” The implications of these words are astounding. Jesus at last was going to leave this rotten world of rotten men and go to glory. But he doesn’t forget that those whom God has given him to redeem are still in that rotten world and still have rotten natures to contend with. What if Jesus had said that he was no longer in the world and now he wasn’t going to bother with those gross sinning men anymore? When you really think how much it must have appalled our Lord to live surrounded by sin for over thirty years, to be tempted to fall into that sinfulness, it would have been no wonder if Jesus had washed his hands of the world and sin and me. But he didn’t because he loved me. And because he was a perfect redeemer living in a world of sin, he understands what it means to be a redeemed person living in a world of sin. That is why he says to the Father, “...But they are in the world...” implying that because we are surrounded by sin we will need all the grace the Father can grant us in order to survive this world and sin and Satan.

If I had to face today’s world without knowing that Christ understands and intercedes, I don’t know what I would do.
A young person today runs into sin everywhere. When we try to find something to fill our "nights out," it is hard to find something clean and wholesome. When we try to get an education, it is hard not to believe the pseudo-Christianity that penetrates so much Christian education these days. When we try to make friends, it is hard not to make friends with the swingers who groove on sin. When we try to date, it is hard not to date and to fall in love with someone who seems to be perfect in every way except that he or she is not a Christian. It's hard—and our Jesus knows this and understands this and prays to our Father about this every day that his people must spend in this world. "But they are in the world. . . ."

"O holy Father! Keep them safe by the power of your name, the name you gave me." When I really came to see what this means, I realized that while we are in this world we have no cause to be afraid. Jesus prays to God to keep us safe by the very power of his name. Now, if I am ever going to believe anything I've ever been taught in my Christian heritage, I have to be able to believe in the power of God's name. It is the power that brought this world into being, that brought me into being, that keeps the world and me in being. It is the name in which sin is forgiven—this is because it was the name given to my Mediator. It is the name by which a new heaven and earth will be formed some day.

If Jesus had said I must be kept safe in the name of my minister or in the name of my parents or in my own name, I think I'd go crazy trying to make myself believe that these names could ever keep me safe. But in God's name—here is safety and comfort and assurance. If I can't believe this, I can't believe anything. Here only is peace of mind, "O holy Father! Keep them safe by the power of your name, the name you gave me."

"So they may be one just as you and I are one." Jesus and the Father are one. My Mediator bears the same name as this Father who keeps me safe in his name. As a result, I can feel that I am one with every individual who is kept in that name. In my mind, one of the purposes of Christ's death is to give the name of "Christian" to every one who believes in him as Christ. This "being one" I see as a challenge I can meet by God's grace. When I contemplate the unity in purpose of my Savior and my Heavenly Father and the Holy Spirit, I receive incentive to seek unity with those who are able with me to be one in Christ. This is important—it is important for God's children to be one in mind and purpose—and we must really work to maintain that unity by restoring others to that unity when they tend towards disunity and to be ourselves restored when we tend towards disunity. All true Christians are called to be in this world and are kept safe through God's name and must find unity with one another.

O, thank God for a Jesus who understands what it means to be a Christian in this world of sin and thank God for other Christians with whom to share our Christianity!

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ANNOUNCEMENTS

The Federation Board wishes to express thanks and appreciation to two young people as they retire from the Staff of our magazine. First, Mary Kregel as she leaves the Public Relations Staff, and secondly, Doris Decker as she resigns from the position of Clerk after many months of dedication and excellent work. May our Lord bless these two retiring members in the future as He has done in the past.

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We would also like to welcome three new members to the Staff. WELCOME . . . to John Flikkema as he replaces Mary Velthouse (née Kregel), to Linda Swart as she replaces Doris Decker, and to Jon Huiskes as he becomes our second Associate Editor of BEACON LIGHTS. Jon, along with the present associate editor, Mary Kamps, will assist the editor, Calvin Reitsma, in the production of our magazine.
FROM THE PASTOR'S STUDY

REV. G. LUBBERS

"I write you young men because ye have overcome the evil one. . . . I have written you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." — 1 John 2:12-14

This time I ask you, youthful reader, to take your Bible and read the text in its entirety. You will notice, if you observe, that John seems to write to three different classes, three different age-levels in the church, to wit: little children, fathers and young men! And, if you are not careful, you will jump at the erroneous conclusion that I selected that part of the text in which John is writing primarily to covenant youth. John then has a word for three sections in his audience on Sunday morning, computed according to ages: Sunday School, Men's Society and the Young People's Society, if you will!

However, a careful analysis of the text will soon show that such is not the case in our text. Not even in our text can one with any stretch of the imagination read a "generation gap." The virtues ascribed here to the three different addressees are not the exclusive characteristic of any age-level in the church. We must look for the proper interpretation and the meaning of the message of John in another direction.

What then?

In the first place observe that the order in which John addresses his readers and congregations here is not a natural order. If it were the natural order one would expect either to read: Little children, young men, fathers. That would be from the youngest to the eldest in the church. Or, on the other hand, one might expect to read from the eldest to the youngest: fathers, young men, children. But we read: little children, fathers, young men! This is not the natural order at all.

What does this indicate? It means that this refers not to their natural characteristic, but to their spiritual place and relationship to the Kingdom of God, to the Father and to the Son. This is abundantly evident from what is said about each group. The text does not speak of the natural strength of the young men, but of the fact that "the word of God abideth in you, and ye have overcome the evil one." Likewise, the Fathers are old and decrepit, weak and senile, but they are such who have a profound saving knowledge of the Christ of God "who was from the beginning." And
the little children are such who “have their sins forgiven them.”

This lifts the entire picture out of the natural into the spiritual, and it raises the interesting question: who does John have in mind when he speaks of the “young man”? Fact is, he “writes” them in this capacity. He “has written” them thus! Thus he “writes” and “has written” to the “fathers” and to the “little children” respectively. Well, in what capacity does he write them?

I believe that we do well to begin with the basic form of address here. This basic form is that the entire congregation, old and young, are here denominated: little children! Throughout this letter John addresses the entire congregation as such. Just take your Bible and notice the following passages from 1 John: Chapters 2:1; 2:8; 3:1; 3:10, 11; 3:18 and 4:4. Seven times all told! And this is interchanged with “beloved” and “beloved children.” This points up that in the term “little children” John is not addressing the little children in the Sunday School, the primary grades, but that he is addressing the new born babes in Christ, who were born not of flesh, nor of blood, nor by the will of man, but who were born by the Holy Spirit in second birth! Now, the conclusion is at hand: the groups called “fathers” too are the entire congregation, in every age level, just as are the “young men.”

That the entire congregation is called “little children” is evident from what we read of them: Their sins are forgiven for the sake of the Father’s forgiveness. In this forgiveness the “little children” know the Father even as did the prodigal son, when he arose and went to his “father,” and said: Father, I have sinned against heaven and against thee. Every “little child” of God, born from above knows this forgiveness. Fact is, that this is the characteristic earmark of such little children. It is the ticket of those who have entered into the kingdom of God. And, we may safely say, that the “fathers” are they who look at the deeper background of this work of saving forgiveness in the blood of the Lamb. They know that it is in Him who was from the beginning. They see the cornerstone, the Rock on which all is built!

And this makes for a certain maturity in faith, giving them rock-bottom assurance and certainty. And the “young men” are the believers in their being militant in the battle. Their sins are forgiven them, they know in whom they have believed, and now they fight the battle of faith, going on from strength to strength against all the wiles of the Devil.

John writes with a sense of urgency!
I write you, I write you, I write you!

I have written you, I have written you, I have written you!!

It is still written. To write something eternalizes a thing and sets it up as the word of the ages!

This makes this word up-to-date, now not up-to-date for the world of unbelievers. It is not relevant to their unbelieving hearts. It was not written for them. They are not addressable in the sense that John addresses the children of God here, those who stand in the new RELATIONSHIP to GOD!

No, John does not have three groups here. Here is no “generation gap,” but here is the tie that binds all the hearts of the congregation in Christian love! Protestant Reformed Covenant Young People, do you have your sins forgiven you? Do you know Jesus Christ as the only begotten Son of God? Do you fight the battle of faith with this Word of God, and these spiritual realities in your heart?

John then says to you: I write you, I have written you, young men!
CRITIQUE

JEANNE GRITTERS

RIGHT OR WRONG?

There is much talk today about the new morality, often referred to as just the “old immorality.” It seems as if the human race is suffering a complete breakdown in morals. Sex is not the only frontier where morality seems to be making its last stand. The name of God is literally trampled to death, and His Word is labeled as out-dated and irrelevant. Young people freely engage in the use of L.S.D. and marijuana, often acting upon the examples of their parents and other adults who just as freely are addicted to alcohol. A major campaign issue in the 1968 elections was not taxes or foreign policy, but “crime in the streets.”

With this picture in the background of your minds, I would like to take a look at one aspect of the new morality known as situation ethics. In 1966 Joseph Fletcher startled everyone with his book entitled Situation Ethics, in which he spells out his “revolutionary approach to morals.” He is against anything identified with legalism, or recognizing a preset collection of rules and laws, such as the Ten Commandments, as authoritative for making decisions between right and wrong. The only binding, authoritative law in his system is what he calls the “law of love.” What matters the most is “What is the loving thing to do?” and not “What is legal?”

Fletcher looks upon the Bible as merely a collection of the moral traditions of mankind. It is a kind of code written by men of another day who were far more qualified to talk about right and wrong in their own situation than in ours. The laws found in the Bible, namely, the Ten Commandments, are only “rules of thumb” that can be tossed out, stretched, bent, or broken if necessary, in order to fill what he feels is the one basic, unbreakable law, the law of love. Thus, for Fletcher, Ex. 20:14, “Thou shalt not commit adultery,” is not binding or final, but Romans 13:8, “Owe no man anything but to love one another,” is.

Fletcher loves to prove his point by emphasizing not only sticky situations, but exceptional ones, in which it seems that you’re wrong if you do, and you’re wrong if you don’t. He likes to cite examples such as the following one, and then asks, “What would you do?”

“You are the father of a girl who is confined to a state mental hospital, a victim of radical schizophrenia. She has been raped by a fellow patient and has become pregnant. You are incensed and have demanded that an abortion be performed at once to end this unwanted pregnancy. The hospital refuses because criminal law forbids any abortion except a therapeutic one in which the mother’s life is at stake. In the hospital’s eyes, any interference with an embryo is taking the life of an innocent being. Who is right? Who is wrong?” An initial reaction of many people is, “These kinds of things never happen to me.” This may be very true, but Fletcher’s question is: What would you do if they did? And what would you do if similar things happen but not on such an extreme scale?

In this sticky situation, Fletcher condemns the solution that a Christian, or legalist, would offer. He says that the Christian would put the letter of the law ahead of love, mercy, and justice. But according to Fletcher, the proper approach would be to examine the conditions and consequences that would result, and then ask, “What is the loving thing to do?”

Here is where Fletcher’s big mistake lies. He obviously proceeds from the assumption that what is legal and right is in conflict
with what is loving. Nothing could be farther from the truth! If a parent loves his child, he does not let the child do as he pleases. He gives him guidance as well as love as the child grows up, because he knows that a happy and obedient child is one that abides by certain rules and restrictions. “My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth, even as a father the son in whom he delighteth” (Prov. 3:11,12).

At first glance, Joseph Fletcher’s situation ethics may seem to be practical and attractive. His “sticky cases” seem to make the Ten Commandments look almost obsolete. But these cases also clearly point out that for any human being, it is not always easy to do the loving thing. The Bible recognizes the basic flaw in man which Fletcher seems to forget all about—an sin. Romans 3:23 says, “All have sinned, and come short of the glory of God.”

There are other problems connected with this situational type of reasoning. One obvious one is that what is loving according to one person may certainly not seem loving to another. One person’s opinion is often precisely the opposite of another’s. Where, then, is right, and who knows if he is really doing the loving thing?

Fletcher claims that Jesus stated his moral ethics in the “summary commandment” that he gave in Matthew 22:37-40. When the lawyer asked Christ what the great commandment of the law was, Christ told him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” This is his proof text for reducing the Ten Commandments to mere rules of thumb and making the only “absolute” in his system the law of love. But is this the complete picture of what Christ taught, or of what the Bible teaches? Christ also plainly stated that he had not come to do away with the law, but to fulfill it. In Matthew 5:18, he goes on to say that until heaven and earth pass away, not one jot or tittle would pass from the law until all had been fulfilled. And then Jesus capped His statement by saying that whosoever would break the least of the commandments and teach others to break them would be called least in the kingdom of heaven. But whosoever would do the commandments and teach them would be called great in the kingdom of heaven.

Love is not all we need. When Jesus says we must love God with all our heart, mind, and soul, and our neighbor as ourselves, He does not throw out all other laws, and leave love standing alone—unsupported. He also says that if we love Him, we will keep His commandments.

We do not love God in and through our neighbor, as Fletcher puts it. God bestows His all-powerful love on His people, and in turn this gives us strength to love Him and our neighbors. As God showed us His love by sending His only begotten Son to die for us on the cross, we express our love for Him by obeying His commandments and by loving our neighbors in and through God. Without the love of God in our hearts we are powerless to love our neighbor, or to do the loving thing.
Simple

The turning away of the Simple shall slay them.

— Solomon

At last, but not surprisingly, we find Christian arriving at Mt. Calvary, where his terrible burden fell from his back, tumbled down the blood-stained hill to roll off into a sepulchre at the bottom, where it was swallowed up and seen no more. For who this man is and how he got there is a matter of common knowledge.

“Who’s this? The Pilgrim. How? ’Tis very true:
Old things are passed away! All’s become new!”

He is Christian, and appears in his pilgrimage as such, and not as Graceless, as some, mistakenly, think of him up to this point. Graceless he is by birth, by nature, according to the flesh, and according to his own confession. Graceless he is as Rahab was the harlot. So we speak of Matthew the publican, of Ruth the Moabitess, of Simon the Pharisee, of Simon the leper, of Simon Barjona. All these names reveal what these elect ones had been. So it is not as Graceless that we first meet him, but as Christian—“a man clothed with rags, standing . . . with his face (away) from his own house, a book in his hand, and a great burden on his back”—a man who alone by grace has learned the true state of man’s misery. It is surely only Christian, not Graceless, who as Lot flees the City of Destruction, heedless of all else, crying, “Life, life! eternal life!” (But Simple is too stupid or too hardened to do anything like this.) It is Christian, not Graceless, who knows the Slough of Despond’s conviction of sin. It is Christian who abhors Mr. Worldly-wiseman’s attempts to hide the offense of the cross—and to get others to despise it. It is Christian who knocks at the strait (narrow) gate and enters upon the way which leads to life. It is solely by entering upon this one and only way, as walled up on either side with salvation, and opened by Goodwill, that one may come to the foot of the cross. It is Christian alone who, though accounting himself equally as bad as others, yet hazards all difficulties to get to the heavenly City. It is Christian, not Graceless, who gets to Calvary by way of Interpreter’s house. Nor is there another way leading to Calvary. (This Simple cannot see for the life of him!) No wonder, then, that now we find Christian leaping for joy and singing,

“Blest cross! blest sepulchre! blest rather be
The man that was there put to shame for me!”

What Christian’s creator is putting before us is the personal effect on the believer of an intelligent and saving apprehension of the doctrine of Christ’s atoning sacrifice. When he has “three shining ones” come to
Christian. He alludes to the fact that grace comes through the ministration of angels to them who are heirs of salvation. Read Hebrews 1:14; Zech. 3:4 and Rev. 7:3. The author is not one to attribute Christian's faith and life to any sickly mysticism, such as an ethereal voice suggesting texts of Scripture to his mind, or holy mental impressions coming to him in a dream, or the religious affections so stirred as to envision one hanging on a cross, covered with blood, who then lovingly intones, "Thy sins are forgiven." People who claim such experiences are ignorant of the doctrine of the atonement, of the glory of its particularity, the certainty of its efficacy, and its sanctifying effect evident in its practical application and manifestation. Christian's experience is not cluttered with such subjective delusions. Christian is a basically happy being because he obtains peace and joy in believing the record that God has given of His Son. Only when one has a spiritual apprehension of the source, necessity, nature, purpose, extent, efficacy and results of Christ's satisfaction on the cross will one know true peace and comfort. (But Simple never gives his mind to such things!)

Nor should it be too surprising that though having gone with Christian through the little gate, along the narrow way, always and ever visiting Interpreter's house, then coming to the other side of Christ's cross and grave, we should find these three run-down-at-the-heels—Simple, Sloth and Presumption. True, you might better expect to find these miserable creatures in the City of Destruction or in Stupidsville, or, at least, on the outside of the narrow gate. But then that would present a more abstract than a real picture of the Christian life, which is not, by Scripture, presented as easy and of hedonistic pleasantness. For the deepest experience of the cross will reveal to the person having it how the shackles of bad habit, indifference and hard-heartedness still catch him by the heels. We may go well on in the Christian life and find sin's enslaving power still in evidence. We may also find many professed pilgrims, with their "burden" rolled away, now fast asleep.

You must therefore certainly expect to find along the straight and narrow way, just "a little out of the way," and sunk down in a bottom, asleep, many different characters besides true believers. Outwardly they live in the way of the Christian. They seem to be pilgrims. But we are not, in the end, persuaded better things of them, "things which accompany salvation." The men of this allegorical trio are closely related, ostensibly in the way, though a little out of the way, asleep, and manacled. You find many of this description everywhere, but also where the Word of God is preached. Their convictions and faith are temporary; they cling to the world and the world has them enslaved to its fashion and dictum. They reject the offence of the cross (they hate all trouble), they refuse or pervert sound biblical instruction; they assume that all is and will be well with them; they take the form of godliness for the power thereof; they have no fight and never fought sin in their life. Try to warn them in the kindliest way of their danger and they are very likely to answer, "We see no danger; mind your own business; leave us alone; we can take care of ourselves." With a "Please Do Not Disturb" sign around their necks they sleep until death and judgment awaken them.

Simple

This one looks at you with the sleepy eye of a mole, saying, "I see no danger." His name means Foolish. He has constitutional inability or lack of concern to cope with anything complex, involved or requiring thought. He has a natural aversion to anything difficult. To him, life is freedom to sin as you please with impunity; and, to him, sin must be simple. He therefore easily lives as though there were neither God nor eternity. He considers your efforts to enlighten him as so much unpardonable intrusion on his indulgent peace and voluptuous privacy. Why must you sound such unnecessary alarm, and so disturb a man's sloth, riot and excess?

Simple may be but a youth, yet we feel inclined to call him "old Bat's-eye" because he habitually blurts out in his sleep, "I see no danger." But there is a peculiar danger to which a person of his temperament is exposed, namely, the duplicity and deception of falsehood. Never more than today are children and youth the dupes of Satan.
One day they are ranting at, Hitler-style, to go out and kill their parents. The next day violence breaks out not only as usual in the university, but in the high school, also in the junior high and even in the grammar school. "The simple believeth every word. The simple inherit folly" (Prov. 14:15, 18). The way the cup of sin is filling up, the day is fast approaching when it will be impossible to be both simple and safe. For there are too many vicious and depraved characters running loose who ensnare, entrap, mislead, waylay, corrupt and poison the unwary; the naive and the shiftless. They make a young man void of understanding. They lead him as a ox to the slaughter. In the end he gets a bullet through his liver, and there in the way to hell, he sinks to the same bottom with Sloth and Presumption.

But Simple earns his name because no one can get him to read a good doctrinal book instructing him further in the truth. He has to be pushed to catechism class. Young people's society he misses as much as he can. His church attendance is not faithful. How he spends the Lord's Day and what he does with his week-day time we are unable to find out until we hear some disappointing or terrible news about him. He would not be Simple if he were a wholehearted supporter of the church (the word used in the sense of the true church), if he prepared himself to be a useful Christian, if he were a reader of Calvin, if he were a companion of those who study the truth and talk about it. Of course, if you are such a young man, or young woman, as Simple, or an elder man or woman like that, you will not understand what is meant by Christian's finding you in such company. And yet, how can you any longer continue with that insane piece of automesmerism, "I see no danger"?

FEATURE

What Our Young People Can Do for Our Jamaican Mission Work

REV. G. LUBBERS

The Staff of BEACON LIGHTS requested me to write an article on the above-captioned subject for our Young People. I do this gladly for more than one reason. For one thing, each decade brings me a bit farther removed from the "present generation" of Young People. I do not believe that there is a "generation gap" in the church, but there is the distance in years, years of living and experience; a matter of old soldiers giving needed advice to ambitious and idealistic young recruits! The young salty can learn a good deal about navigation from the grizzled old sea captain! However, there is another reason why I gladly comply with this request. It warms the cockles of my heart to note that our Young People too are interested in what they can do for the Mission Work in Jamaica. Such interest must not be ignored, but carefully nurtured, corrected, guided, and thus given healthy and solid encouragement.

Perhaps a word of warning may be sounded in the outset concerning a proper gauging of the situation and the status quo of the work of our churches in Jamaica. This work is not a private venture of some member acting as a liaison official between two church bodies, but is definitely work of our churches under the auspices of the Mission Committee which is chosen by the Synod, the broadest assembly of our churches. I believe that any help from the Young People of our churches must honor this work of our churches as to its official capacity. In other words, our Young People must "fit in" with this plan and work. They cannot very well attempt to begin their own private project, wholly disregarding the official ministry of our churches. I hasten to add that I do not
Then too our Young People, as well as the parents, must not have a wrong conception of the actual situation on the churches in Jamaica. We must not think at all that in coming there we will find a situation of “heathen” who have not been under the influence of the Gospel before. They have been “discipled”! (Matt. 28:19). One has but to read what Theodore Crosby Bliss writes in the Schaff-Herzog Encyclopedia, Vol. XII, pages 315-319, concerning the Mission in the West Indies to see that also Jamaica has received a great deal of Mission Work. Under statistics I read, “Jamaica: 18 societies; 257 missionaries; 1852 helpers and pastors; 277 stations; 426 substations; 484 churches, 80,787 communicants; contributions $174,057.00.”

This work was done by the American Baptists and other Protestant organizations in the Eighteen Hundreds. Prior to that in the Spanish period (1556) the Jesuits were missionaries there. Later there were non-Roman missionaries: English Wesleyans (1786); the Moravians (1732); English Baptists (1813); the Church of England (1814); Scotch Presbyterians and English Congregationalists (1826-1876).

All over the island we still see and feel this influence of these erstwhile Missionary efforts. Besides the “isms” too are present in the island: Jehovah Witnesses, Seventh Day Adventism, Unity-ism and the followers of the “Lion of Judah’s Tribe,” to wit King Haile Selassie. Besides on the radio there is the presence of religious programs rating from fair to bad to worse!

From this it appears that we do not tread on virgin soil with the Gospel. Our work is not that of discipling in the first instance, but rather of “teaching them to observe all these things which I have commanded you.” Apart from the Scotch Presbyterians the doctrine of sovereign grace and the Five points of Calvinism have not been preached on the island. Due to the influence of Wesleyan Methodism there is a strong current of “holiness churches” on the island, the second “gift” of the Holy Ghost, as this goes hand in hand with a worked up enthusiasm, the holding of “night-watches” with its strong and often erroneous overtones of emotionalism.

So much of the general situation in the island!

Then too we must not forget that the churches with whom we labor are organized churches. They have their Sunday School with their teachers, and their elders and deacons in the congregation, and their ministers, whether these be local or of a more itinerant nature. They have their rather well-adopted method of teaching Sunday School, even though this method is far from ideal and the teaching is mostly memory and rote, with a few pleasant exceptions. And some of these teachers do a very good work in their little place: have excellent discipline and show a great deal of diligent devotion in their teaching.

I write this so that we may try to understand what one or more of our young people would do on the island on a given Sunday morning in some little church in the hills. They could not very well “barge in” could they? And when and if they did find their place here they would need to carefully and tactfully change some of this teaching as to method and content. This would need to be done with the help of the Missionary of our churches and in close cooperation with the ministers and elders. I believe that this could be brought about, and that, too, without the disruption of the status quo so as to give offense, or that people would take offense. The dedicated young person would need to “fit in” with the work of the Missionary and with the new program of the ministers on the island.

However, here are practical problems. If a person desired to teach school on the island he would not be able to live very near to the Missionary and his wife. Were he to live on the mountain at Mahoe he would live some 120 miles from the Missionary, or about 5 hours driving time. He would be far removed from anyone but the people with whom he lives. Somewhat fitting quarters would have to be made. And this all would cost money! Money to travel to and from Jamaica, money for transportation on the island, money to purchase food,
and a little for lodging which would be quite primitive! Were he to live with the Missionary then he would only be able to do some work on Sunday — for distance is quite a factor. And there is but one car.

Against this background of facts and observations concerning the island of Jamaica, we suggest the following:

1. That our Young People make this matter of work in Jamaica a matter of prayer and planning. Let Ora et Labora (pray and work) be their motto. As for work at the present time they can help raise monies for the funds which are now active, and for which some of our Young People have already graciously taken collections. These funds are the “Minister’s Traveling Fund” and “Student Fund.” The work in Jamaica depends primarily on these ministers preaching the Word, being tutored and instructed by our Missionaries. As for the future, plans could be made to underwrite financially a Seminarian for the Summer months in Jamaica. He would need a car (rented for Sundays only) while there, and he would need to have his fare paid, plus something for living expenses. Synod will also take a look at this matter of sending a student.

2. A matter which might excite the most enthusiasm among the Young People is sending one of their number. This would mean a dedicated and consecrated person who says: here I am, send me! This would need to be done in close connection with the advice of the Mission Committee. I believe such a person should be interviewed too by the Committee after being recommended by the Young People’s Federation. Let it be understood that we are not interested in a Protestant Reformed “Peace Corps” at all, but in helpers in teaching the children and aiding in the preaching of the Gospel and “teaching them to observe all these things which I have commanded you” (Matthew 28:19). This too will cost money! This may mean that a little more budgeting be the order of the day. If I am permitted the pun: One less “Retreat” for one more “treat” for the Jamaicans! One just can’t have his cake and eat it too! It would be a good course in spiritual and financial discipline. A little more being conscious that there are one hundred pennies in a dollar will not harm! We can put our affluence to a little better use than our “having another blast.”

3. That it be remembered that Mission Work is not a matter of one day, and one hour, but requires a strong faith, a steady and wise heart, and has one central goal: the preaching of the Gospel, the full counsel of God! (Our Young People must not be tempted to attempt to follow more youthful impulsive, impatient action. What is begun now by Young People, must be continued by others when these Young People are married, and stand in the full realization that they are no more with the “Young People.” Any program which is started by our Young People now must be such that it is sound and can stand the test of swiftly passing groups of Young People. In three years the boy of seventeen is twenty years. He that putteth his hand to the plow must not look back!

Should any one seriously consider going to Jamaica, let him consider the costs, lest beginning the building he cannot finish it!

Fourteen
CONVENTION PREVIEW

"For we are strangers before thee, and sojourners, as were all our fathers:
our days on the earth are as a shadow, and there is none abiding."

With many misgivings and doubts did we, the Hudsonville Young People's Societies, undertake the planning of the 1970 Convention. How were we to make this a truly significant and meaningful Convention? We wanted the conventioners to not only have a good time but also to stop and think about their own responsibility and place within the Protestant Reformed Churches. It needed to be more than just a social experience and somehow through the kind of Convention we planned, the young people would be more aware, more enthused, and more dedicated people. These were our hopes but we soon found that alone we could never make the 1970 Convention a success. We laid out a schedule and have tried to choose activities and topics which would help us achieve this goal. Yet, so much of the spirit and enthusiasm depends on the contribution of each conventioner. We sincerely hope that each one planning to attend puts forth his best efforts to reach this goal!

As many of you already know, the dates for this event have been set for August 19-24, a five day, week-end Convention once again. There will be three speakers who will, at different activities speak on some aspect of the theme, "Strangers in a Strange Land," which is based on 1 Chronicles 29:15.

Wednesday, the first and opening day, registration will be held in Hudsonville Church at night. To save time, those needing lodging will be pre-assigned to different homes. This hopefully will eliminate much of the lodging confusion and will also give the conventioners more choice as to with whom they would like to stay during the Convention.

From Thursday to the end of the Convention there are many traditional as well as new and different activities planned. As usual, the business meeting will be held early Thursday morning. Hopefully by noon most business will be concluded and lunch will be served. After lunch a Sports Mixer is planned which will not only allow time to get acquainted but also will involve many competitive sports. In the evening the first Mass Meeting will be held and the first
speech given on “The Origins of These Strangers.” The rest of the evening is kept free but you are welcome at many of the homes of the Hudsonville young people.

This year, the all-day outing is to be held on Friday instead of the usual Saturday. The activities available at Silver Lake are almost too numerous to mention and are ideal for a long day of relaxation. There is everything from dune rides to swimming and we hope you all anticipate a climb in the dunes.

Saturday morning will come around all too soon for many of us, but hopefully we will see you (sleepy eyes and sore legs!) at the 7:00 Pancake Breakfast. By mid-morning we should be alert enough to participate in some interesting group discussions. Topics and leaders will be provided to give the discussions a general direction but the questions you bring with you will always be welcome. We want each individual to profit from discussing the problems and questions that many young people must face today. If you contribute and do not think of these discussions only as “one of those things you have to go to” they can be some of the most satisfying and profitable times of this Convention. Bring yourself whole-heartedly! At noon lunch will again be provided and afterwards the traditional East-West ball game will be held. In the evening something new is being planned — an informal mass meeting. The dress will be informal as will be the entire meeting. Our second speaker will talk to us here on our calling to be strangers in a strange land. After the meeting a bonfire will be held and another special activity is planned that we hope you will enjoy very much.

Sunday morning will again require an early rise because a Sunrise Church Service is being planned for 7:00 a.m. This will be a usual church service. After service, and a short break with refreshments, discussion groups will be held once again. With your cooperation this can be a very unique and worthwhile way to begin the Sabbath. On Sunday evening the 7:00 church service will be held, followed by an interesting singspiration.

Monday morning will give us all a chance to catch up on some of our sleep. At 10:00 we will meet at Tunnel Park for a morning of Lake Michigan swimming. After dinner, late business will be taken care of. Because of the evening’s activities, the afternoon is kept free (especially for the sake of the girls!). The banquet is the height and highlight of the 1970 Convention. Our third speaker will here speak on our destiny as strangers. We sincerely hope you enjoy the convention we have planned. It has demanded long hours of work but if you go away feeling spiritually more capable of retaining your title as stranger in this world, it will be worth it many times over. In everything, we as young people stand as a special pillar within the church. May this week-end of fellowship add to our strength!

HUDSONVILLE’S YOUNG PEOPLE’S SOCIETY
— KAREN LUBBERS

CONTRIBUTION

CHANGES IN THE CHURCH

MARCIA BYLSMA

The traditional Sunday worship services as we have always known them are becoming the object of much criticism. The church is accused of being irrelevant and outdated. Demands are made for more involvement in the worship service — more congregational participation. These accusations are not only made by critics of the church, such as atheists or cult members, but by leaders in Christian communities and young people.

Many changes have been made in the church to make it more relevant. A Methodist minister notes:

“Jesus isn’t dead, but alive and well, stirring things up on the streets and in the church aisles.”

Sixteen
The magazine *Christianity Today* gives this picture:

"Nowhere has there been a greater stir in the sixties than in the church aisles, where the new-time religion focusses on a liturgy that is essentially experimental and experiential. Spon-
taneity, improvisation, and local participation characterize it.

"Nuns and priests lock arms and swing to rock masses and Corita Kent pop posters and balloons float gaily, gaily in not a few Protestant sanctuaries.

"During the sixties the Latin mass was translated into an English service, and the Consultation on Church Union liturgy was pressed as a possible standard for ecumenical worship. Occasionally hamburgers and cokes were substituted for the traditional Communion elements— in the name of authentic meaning and community, of course."

These demands for changes in liturgy need to be looked at. Is our church irrelevant? Let us start with the question—What is liturgy? Liturgy is a word for the forms and practices that are associated with our public worship of God, such as prayers, singing, reading of the Bible, the Law, and the Apostles’ Creed, the sermon, and so on.

In our churches the liturgy is the same, but the order of worship varies. For example, some of our churches sing while the offering is taken; in others the organ plays during the offering and the people sing afterwards. Some congregations sit while singing, others stand.

We are not perfect—we should have an open mind to accept changes which might better our worship services. But changes should not be introduced only for variety or imitation.

The purpose of our worship services is the praise and worship of God as we read in Psalm 34:3,

"O magnify the Lord with me, and let us exalt His name together."

Second to that is the edification of the people and the upbuilding of their faith. All liturgy must be based on these principles. The Bible sets forth standards, the Church follows these. The Church also bases its liturgy on her Church Order and the Confessions. There will be slightly different practices in different churches and communities.

The very radical changes which I men-
tioned in the beginning and ones, such as, dancing, films, jazz, and folk music, have no place in our worship services. But the following changes are worthwhile to discuss:

First (and this has been discussed time and again) is the question of hymns. Could we have hymn singing in our churches? There are good arguments on both sides. Those against the singing of hymns argue that this would be a sign that the church is degenerating. Many hymns contain errors often hidden. According to history when a church begins to sing hymns, the Psalms are pushed into the background. If we start with a few, others will be added. This is one way of adding false doctrines.

Those who are in favor of hymn-singing argue this way: The Synod could adopt hymns that could be sung and rule out those hymns that are contrary to our beliefs. Hymns would probably dominate our singing at first as anything new holds special attention. The hymns could not push out the psalms which we have known and sung for so long. Hymns would expand our field of singing.

And on the arguments go. I would like to see a few select hymns added to our psalter.

The sermon is another area where change is demanded. One writer states this:

"The day of the sermon is past . . . sermons simply do not communicate to the new generation . . . the sermonic mode of address is irrelevant to our age. . . . films, plays, novels, paintings, music can all be used to make a point and in many cases the point can be made more vividly than by way of discourse. Worship in churches of Re-formed tradition is not very vital to many students, young people, and even older people: in fact some are bored, antagonistic, embittered, and embar-rassed by it. The proclamation of the gospel . . . can with equal or greater power be conveyed by choral reading, poetry, drama, dance, film, dialog, or whatever form of communication is available."

For those who feel this way, no change in liturgy is going to make the worship service or sermon more interesting to them. The very heart of the service is the worship of God through the preaching of the Word. In 1 Cor. 1:21 we read, " . . . it pleased God by the foolishness of preaching to save them that believe."
In the Heidelberg Catechism answer 98 says,

"We must not be wiser than God who will not have His people taught by dumb images but by the living preaching of His Word."

Without the preached Word, the church will die. Films, music, and dancing can never replace the sermon. If the worship service needs improvement, improvement must begin with the preaching.

Another suggestion is a pre-service singspiration. Instead of having the organ play, the congregation could be led in the singing of a few songs. This sets up the mood for the worship service. It could start about 15 minutes before the service. This would make better use of the time than whispering to one's neighbor. The singspiration could be just at night and not necessarily every week.

Some people want more congregational participation in the service, such as, Congregational recitation of the Apostles' Creed. Many favor this because it is an audible confession of faith. They can think about what they say. But if the Apostles' Creed is recited week after week, will it become just a habit, with no meaning? This is the probable outcome.

A few other changes are: silent prayer by the whole congregation at the start of the service instead of each member individually praying as he comes in. Also, prayer after the collection thanking God for His blessings and praying that the money be used right in His name.

These are just a few suggestions for change. Whether or not most of them are worthwhile is the question. But we must remember to test whether they are Biblical or not. They must not take away from the central purpose of the worship service — the worship of God through the preaching — and the upbuilding of the faith of the congregation. Biblical guidelines are in 1 Cor. 14:26, 33, and 40:

"... when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. For God is not the author of confusion, but of peace, as in all churches of the saints. Let all things be done decently and in order."

In conclusion I would like to state this quote (Torch and Trumpet — Jan. 1970):

"Not the hymnody, the choir, the liturgy, the organ, but the preaching is the ornament of the church. A rose does not need to be painted, nor a lily powdered. So also the gospel needs no embellishment or ornamentation of liturgy because ... it is in itself beautiful enough."

FOOTNOTES

The Beacon Lights Staff wishes to thank the following:

Hope Ladies' Aid ..................................... $25.00

Eighteen
The Protestant Reformed Scholarship Committee

Annual Financial Report

June 1, 1969 thru May 31, 1970

Balance May 31, 1969 ........................................... $6,732.00

INCOME

Bank Interest ................................................. $275.06
Interest on U.S. Gov't Bond .......................... 125.00
Gift – Mr. A. Vanden Top .............................. 19.80
Gift – Hope Heralds Concert Collection ....... 64.65

484.51

DISBURSEMENTS

Scholarships Awarded .......................... $700.00
Ad in Standard Bearer .......................... 3.00

703.00

Balance May 31, 1970 ........................................... $6,513.51

Respectfully submitted,

Donald J. Faber, Treasurer
Our Young People

On Friday, the twelfth of June, a Clue Hunt was held in Hudsonville for all the area young people. Many of us never knew there even existed such towns as Burnips, Borculo, and Beaverdam but we sure had fun finding them that night!

The Hudsonville young people, with the help of some of their mothers, have cleaned their church to earn money for the Convention in August. Even the guys turned out for some hard work that turned out to be a lot of fun anyway!

The Federation Board sponsored a program on May 10 in the Southeast Church featuring the Hope Heralds from our Hope Church in Walker.

On May 31 the Hudsonville young people sponsored a Singspiration in their church. There were many special numbers, including a saxophone solo by Bruce Lubbers. His saxophone and the cornet of Jerry Vander Kolk also accompanied the singing.

On April 12, the young people of Holland traveled to Kalamazoo for a special combined young peoples' meeting.

Our Pastors

Rev. G. Lubbers from our Southwest Church has accepted the call to become missionary in Jamaica.

On May 6 Prof. H. Hanco gave a lecture in the South Holland Church on "Christian Social Involvement and the Coming of Christ."

Births

Mr. and Mrs. D. Vander Noort of South Holland, a daughter.

Mr. and Mrs. Adrian Lenting Jr. of South Holland, a son.

Mr. and Mrs. Gary Griess of Loveland, a son.

Marriages

Mr. Henry J. Zandstra of South Holland and Miss Joanne Huizenga on April 18.

Miss C. Faber of South Holland and Mr. J. Holleman on April 24.

Mr. Ray Poortinga of South Holland and Cindy L stage on May 6.

Miss Wilma Haveman of Holland and Mr. Brent Overway on May 8.

Our Servicemen

Mr. Doug Miedema of Hudsonville has finished his tour of duty in the Armed Forces and has returned home. Welcome!!

The address of Dan Van Kampen from Holland is:

PVT E-1 Danny J. Van Kampen
387-56-3421
C. B, 1st Bn, 1st BCT. Bde.
Fort Polk, Louisiana 71459
5th Platoon

Membership

Miss Beth Van Baren from South Holland to Redlands.

Mr. and Mrs. Marvin Davis and three baptized children from the Lansing Ref. Church to South Holland.

Mrs. B. Huizinga from Harlem Ref. Church to Holland.

Profession of Faith was made by Les and Clare Haveman in Holland.

Miscellaneous

On June 2 a pre-synodical prayer service was held in First Church. The service was conducted by Rev. C. Hanco.

The Covenant Christian High A Cappella Choir under the direction of Mr. Roland Peterson, gave a special concert in South Holland on May 19.

On May 26, the children from the Loveland Prot. Ref. Chr. School gave a program based on the theme "Great Is Thy Faithfulness." Rev. Engelsma delivered a speech on "Going On In Confidence."

And finally, congratulations to all those who have graduated this past May and June from grade schools, high schools or colleges.