

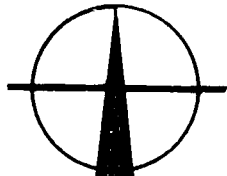
BEACON LIGHTS

*FOR PROTESTANT
REFORMED YOUTH*

August-September, 1971

Prayer

*Hated By
the World*





BEACON LIGHTS

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A LETTER TO THE YOUNG PEOPLE

Dear Brethren and Sisters in the Lord,

A Stuffy title, eh? Just that square old school teacher being very white-shirt again? Well, maybe a little — we are of different generations, and putting myself into your vernacular isn't always easy or, for that matter, wise either.

In the last couple of editorials I've written (I'm even using 'I' instead of the editorial 'we') I've been trying to help you over some of the humps of being "P.R." in a liberal, so-called Christian world. You see, I haven't forgotten what it was like, and I don't want to forget, because I care about you. That is why the address: "Brethren and Sisters in the Lord."

Too often it's easy for those of us who are older to forget the fact that all of you are indeed soul brothers — in the Lord. The fact of confession of faith binds you closer to us it's true, but still you are a part of us, that is, the Church, a very vital, viable part of us. After all, in a few short years, shorter than you even realize, you will be the ruling Church. That's a heavy burden to bear!

It's with that thought in mind that your school teachers constantly try to make you *learn* (You'll need it, we know, we've been there!). More than facts and figures, we're trying to teach you to be self-sufficient, to be knowledge-prone, to be inquisitive for truth, to be discriminating, to be more receptive to God's glories, and to understand Him better.

Because you will be the ruling Church soon — oh so soon — we try to teach you to be a separate people. If you don't know why you're separate, read Rev. Van Baren's articles in the *BEACON LIGHTS* (June-July issue) and *Standard Bearer* (May fifteenth issue). These will help you put it all together.

I know it's hard to stand separate! It's always difficult to be different, to be unique. Remember when you falter, how

much more different Christ had to be — and the milieu in which He moved was outwardly God-centered, too! Sure, our Churches have a reputation for being extraordinarily strait laced, and it can be embarrassing at times, but has it ever occurred to you that that's a good sign? Take a good, hard look at the churches around you sometime. Look at what they believe, listen to the sweet words they mouth, and then look at what they produce. Are their children different from the world's children? Are they spreading the Truth, or has the Lie infiltrated them so much that they just can't tell the difference? If those churches are large, and look the same as the majority of those around them, the fact is that the Lie is more in them than the Truth in the world around them. The Word of God is always *selective*, and you won't find universal acceptance and the Truth together.

There are many things that our Church should be better about. We should be more prayerful, we should be more open toward one another, we should love one another more. You're right, of course, in many of your criticisms, but remember, Brethren and Sisters, you're the Church too. Why don't you do something about it? The problems we have are not so much collective problems as individual ones — keep it in mind!

Brethren and Sisters in the Lord. Yes, it's quite an old-fashioned address, but meaningful for all that. For generations it has been indicative of belonging, of being loved and needed. As you get older, those words will come to mean a great deal more to you, but for now, remember that you *do* belong, and you bear the joys and the responsibilities of belonging. To be understood you must understand, to be loved, you must love. C.R.

ED. NOTE: My next editorial (in two months) will be titled, the Lord willing: "Christian Charity, or Church in-fighting: the painful desirability of a cleansing sword."

BIBLE CROSSWORD PUZZLE

THE DAUGHTER OF JAIRUS IS RAISED TO LIFE

Mark 5

ACROSS

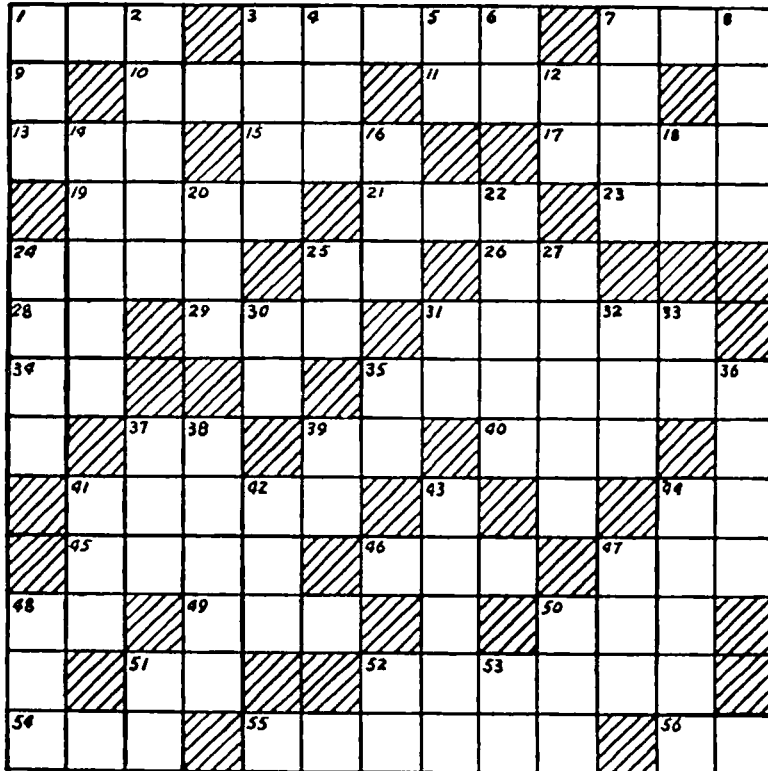
- | | |
|--|--|
| 1 Doctor of Optical Science (abbr.) | 34 Same as 25 across |
| 3 "the minstrels and the people making a . . ." Matt. 9:23 | 35 Transient celestial bodies |
| 7 From | 37 Horsepower (abbr.) |
| 9 and 11 across "Damsel, . . . say unto . . . , arise" :41 | 39 Upon |
| 10 Make supplication to | 40 "something should be given . . . to eat" :43 |
| 13 District Staff Officer (abbr.) | 41 "he was a . . . of the synagogue" Luke 8:41 |
| 15 Memorandum (abbr.) | 44 Mother |
| 17 Sixth month of the Jewish Sacred year | 45 "heard the word . . . was spoken" :36 |
| 19 "besought him that he would . . . into his house" Luke 8:41 | 46 "and . . . shall live" :23 |
| 21 "Why make ye this ado, . . . weep" :39 | 47 Has permission |
| 23 "but come and . . . thy hand upon her" Matt. 9:18 | 48 "But . . . he went the people thronged him" Luke 8:42 |
| 24 "they should tell no man what was . . ." Luke 8:56 | 49 Is able to |
| 25 Indefinite article | 50 Friend (Fr.) |
| 26 Plural ending of some nouns | 51 ". . . not afraid, only believe" :36 |
| 28 Ancestor of Jesus Luke 3:28 | 52 Jairus wanted his daughter to be . . . |
| 29 ". . . daughter is dead" :35 | 54 "she was of the . . . of twelve years" :42 |
| 31 "he took the damsel by the . . ." :41 (pl.) | 55 "the . . . is not dead, but sleepeth" :39 |
| | 56 Therefore |

Our text is 9, 10, 11, 19, 21, 23, 29, 31, 39, 40, 45, 46, 47, 51 and 52 combined

DOWN

- | | |
|---|---|
| 1 "followed him, and so . . . his disciples" Matt. 9:19 | 24 "My daughter is even now . . ." Matt. 9:18 |
| 2 Implement used in eating | 25 yea (var.) |
| 3 "there came a man . . . d Jairus" Luke 8:41 | 27 Jeer |
| 4 Grandchild (Scot. var.) | 30 "And . . . cometh to the house" :38 |
| 5 Street (abbr.) | 31 Same as 30 down |
| 6 Exclamation of inquiry | 32 Dorbeetle |
| 7 "he . . . at his feet" :22 | 33 Senior (abbr.) |
| 8 "he had one . . . daughter" Luke 8:42 | 35 Manganese (abbr.) |
| 12 Electrical Engineer (abbr.) | 36 Remain |
| 14 "they laughed him to . . ." :40 | 37 Exclamation expressing interrogation |
| 16 "suffered no . . . to follow him, save" :37 | 38 "Give . . . : for the maid is not dead" Matt. 9:24 |
| 18 Underwriting account (abbr.) | 39 Word marking an alternative |
| 20 Came together | 41 Religious Tract Society (abbr.) |
| 22 "daughter lieth at the point of . . ." :23 | 42 Greek letter |
| | 43 Coverings for the feet |

- 44 "called, saying, . . . , arise" Luke 8:54 (pl.)
 47 Master of Mechanical Engineering (abbr.)
 48 Good Judean king II Chron. 14:2
 50 "when he had put them . . . out" :40
 51 "she shall . . . made whole" Luke 8:50
 52 His Majesty (abbr.)
 53 Agricultural Engineer (abbr.)



"And, behold there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet." Mark 5:22

Taken from *The New Testament In Crossword Puzzles* (No. 19) by Lucile Johnson, and reprinted by permission of Baker Book House, Grand Rapids, Mich.

Answer next time.

*United we stand
 But we fall, divided
 Faction against faction
 We "hate" each other.
 Where is Christian brotherhood?
 Or is it?*

BETH WESTRA

LET GOD DO IT

BETH WESTRA

Lots of the articles in this issue complain about the spiritual indifference (otherwise known as apathy) found among "our" young people. I somehow feel it's the wrong approach in tackling this problem, because if a person isn't interested in the first place, he won't even notice a new BEACON LIGHTS, much less even sit down to read it, or write in a comment. (I know mail rates are going up, but you aren't all that "dutch," are you?)

I know how the story goes. You don't like to be told what you have to be interested in, and you don't want to be told that this, or that, is what you personally, (not you as a member of some church) believe. You want to be independent, don't you, because you know that you won't be saved just because you're P. R.

Well, why don't you yourself go on a search for the truth? Simply take yourself, and the Word of God, Let Him tell you what life is all about: devour (consume ravenously) the first epistle of St. John. It's got a lot to do with brotherly love, too. You'll find the same kind of love in second John, first Corinthians 13, Matthew 5, and a lot more places, if only you look for them.

Want to know why all the ugly news is happening? Read from James 3:16 through the end of chapter 4.

You can really find a lot of interesting things in the Bible, if you just look. The thing is, these interesting things and thoughts aren't just going to pop into your head if you just move your eyes over the print. Open your mind to what the Creator has to say. It won't be just another preacher telling you what to do. But it's God, Who made you the person you are. And when He loves you, and you know it, and you love Him too, and you feel so happy, and you'd do anything for Him, IT'S BEAUTIFUL! Sounds like a love story, doesn't it? Well, it is. It's God's love story. And He even loved us before we knew anything about Him, and He loved us so much that

He didn't want us to die, so He died instead, and gave us a future so fantastic that we can't even imagine it (much less, earn it).

God gave us His word in so many ways. He sent the Word made flesh to save us, He raised Him as a pledge of our resurrection, and He gave us His written Word to give us that most-welcome reassurance. But if you don't read His Word, you don't get that comfort. Can you even really appreciate all that He's done for us?

Everybody's looking for happiness, and for peace. I'm not going to tell you where to get that peace, I'll let God do that. Look up John 14:27.

Remember the Beacon Lights Literary

Contest

send entries before

December 31, 1971 to

DONNA KNOPER

1438 Elliott St., S.E.

Grand Rapids, Mich. 49507

(See June-July issue for rules)

Prayer

JIM SLOPSEMA

"It is good for me to draw near to God," Psalm 73:28. This is Scripture's testimony. It is good for the child of God to pray. It is beneficial. It is of utmost importance that he daily call upon God's name. His life must be a life of prayer. There are many other passages in Holy Writ that bring us the same testimony. We are admonished to continue instant in prayer, Romans 12:12; and to pray without ceasing, 1 Thessalonians 5:17. We are instructed to pray "always with all prayer and supplication in the Spirit," Ephesians 6:18. The Lord once spoke a parable to teach us that we should pray continually, never fainting, Luke 18:1-8. He even gave us a model prayer, frequently called "The Lord's Prayer," in which He enumerated by example the principles that should underlie all our prayer.

Historically the people of God are a praying people. Almost all the Psalms assume the form of prayers. Many other prayers of eminent saints are preserved for us in Scripture. To mention but a few, there are the prayers of Abraham and Moses, of David and Solomon, of Elijah and Daniel, of the New Testament Church and Paul. Even our Lord Jesus Christ spent much time in prayer.

What is there about prayer that makes it so necessary for the child of God to live a life of prayer? It is through prayer that God strengthens and revives His people.

The church is pitted in spiritual battle against the world. This struggle has been going on ever since the fall and will continue until the very end of time. The church stands on the side of the Living God and with the cause of God in the world. The world in its wickedness tries to destroy the church and defeat God's cause. There are many devices it uses to accomplish this purpose. It comes to the child of God in temptations to lure him away from the service of God into the service of sin. It raises up false teachers to deceive God's people. If this fails, they come in open persecution, so that the saints must flee for

their very lives. Hence, the children of God must fight to maintain their spiritual existence. They must resist temptation, cast out false teachers, and remain faithful in the face of persecution. This is by no means an easy task for the world, and the power of sin is a mighty foe. Great spiritual strength and courage is needed to persevere under these onslaughts, and ultimately to gain the victory.

But in this conflict the child of God has no strength of his own. This is in harmony with our experience, too. How often in weakness do we not forsake the way of righteousness to follow after the things of this world? The wicked lies of false prophets and the philosophies of men with which we are constantly confronted, often sound more appealing than the truth of God's Word. When we are mocked or ridiculed for Christ's sake our first inclination is to be ashamed of the Gospel and to beat a hasty retreat. Certainly if perseverance depended upon our strength alone, we would go to an inglorious defeat at the hands of the world. On the basis of his own strength, the Christian fights a losing battle.

The only way the Christian can overcome this formidable foe is with the strength of Another. It is Christ Who is the fountain of all his spiritual strength. But it is only through prayer that he receives this strength. Through prayer his faith is strengthened. Through prayer the Christian receives courage to move onward for the cause of God. Through prayer God gives His people strength to resist temptations, to repudiate false teachers and their hideous lies, and to persevere in the face of hardships and sufferings. Prayer, therefore, is a spiritual weapon in the fight of faith. It is the very breath of our spiritual lives. Without it we cannot live. The praying church will go on to victory. Without prayer she is a weak and pitiful army destined to defeat.

This is Scripture's promise, too. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto

you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," Matthew 7:7, 8. If we but ask God for strength, He will give it. If we but seek His throne of grace, He freely gives all of which we stand in need.

This does not mean that God will hear and answer the prayers which are raised out of sinful desires and selfishness. So often we pray for prosperity, for abundance of earthly good, for earthly happiness and pleasure. How often are not our prayers motivated by the desires of a sinful flesh? These prayers the Lord does not answer. In fact, strictly speaking, they are not prayers at all.

True prayer implies that we ask for the right things. Essentially, all our prayers must be that God be glorified and that the cause of His Kingdom be furthered. We must pray that He will make all things subservient to this purpose. Hence, we must ask only for those things that will glorify God's name and that work for the furthering of His Kingdom. We must ask

that His will be done. For example, we are to pray that God "lead us not into temptation, but deliver us from evil," for sin dishonors God's name and is in conflict with the righteousness of His Kingdom. If we are sick, so that we can not continue in the work that God has given us, we pray that God will restore us the health that we might fulfill the task to which He has called us. But we must be quick to add that if this be not according to His will, then give us the grace to endure these afflictions in a way that glorifies His name. These are the prayers that God hears. It is these prayers that He answers.

We are in the midst of a fierce battle. The enemy which we fight is a mighty power. In and of ourselves we are powerless to resist him. But through constant prayer the God of mercy will give us the grace, the courage, and the strength to resist and defeat this formidable foe. Continue, therefore, instant in prayer. Pray without ceasing, knowing that "the fervent prayer of a righteous man availeth much."

Unity or a Feeling of Oneness

JESSIE DYKSTRA

No man is an island, is the saying. People need people. We need to feel that we are in the thoughts of others and that we influence their wills or desires. Our existence as personal entities depends on our assurance that others are aware of us. Even if they despise us, they are still cognizant of our existence, and this gives us proof of our own personal reality.

We are all islands, however, to some degree. And alienation is increased as one becomes an island in more and more aspects of his life. This happens especially when a person believes himself to be of so little worth that many people do not want to be aware of him or to acknowledge his existence.

The person himself may begin to feel that he is *worthy* of this neglect, and since this is an unbearable threat to his psychological existence, he begins to try to present himself as something that he is not. His self he leaves as an island, and tries to

project another self before the attention of other people. He may try this so continually that he forgets all about the island of himself that he left, and he tries to be different things to different people. Never the self that was unacceptable.

When this happens he has alienated himself so much that when he tries to bridge the gap between himself and others, he finds the gap unbridgeable because the other person can not bridge to him. His island is gone, hidden, camouflaged too completely. The other person finds nothing to bridge to.

Most of us do not go this far. We are able to keep in contact with our real selves and find that others can react to us with acceptance. We can then accept ourselves also.

In as far as we can accept ourselves and can feel that others will not find it impossible to accept us also, in that measure we can communicate ideas to other people.

We can bridge the gap between the islands that we are. In as far as we cannot accept ourselves and are afraid that others will utterly reject us if they should discover our faults, we are not at liberty to listen to what they are saying to us or to communicate effectively with them. Too much of our attention is used in the fear that our unacceptableness will be uncovered. This lack of ability to communicate effectively is a serious hindrance also in our attempts to work together.

Sensitivity training is an effort to learn techniques to bridge the gap between the islands that we are. One must learn not only to hear what others say with their words, but also what they are feeling when they say the words and to understand why they are saying the words.

To get this technique one must first know the island that one is. He must not hide it, but know it in all its despicable worthlessness. Uncover all his hostility and wretchedness and find in this way that he has nothing to fear concerning these previously unacceptable traits. Nothing happens to us when we act all our bad feelings right out. They are very evil and unacceptable but by uncovering them we remove the guilt feelings connected with them. When one is able to do this, then one will be able to communicate freely, and without guile, openly.

It is with these beliefs in mind that the world is trying to work for a unity among people, nations, etc. The executive is trained to be able without fear to look full face at his own fears, worries, dishonesties, anger, hostility, etc. He must be trained to accept these traits and to expect to find them in those with whom he works, and accept them there also. Neither one will need to hide anything and they will be able to work together as a team. Both pulling for each other and for the company employing them.

What is needed in order that people may be able to live and work together in harmony is a feeling of unity. They base this unity on the fact that no one is perfect. We are all the same, fearful and liars, but each has something to offer for the good of the group. If he is not too concerned about

his faults, he can help himself and help to make this a better world.

Nimrod, or whoever was the leader at Babel, had a unity of purpose going for the people of that time. They were able to cooperate together for the formation of one large project. God said of them, "Behold, they are one people." And concerning their activity He said, ". . . this is what they begin to do, and now nothing will be withholden from them which they purpose to do." Gen. 11:6. When people are united as one, they can move forward together, and accomplish much.

The people of God have had a unity all the while. Their unity is not based on the fact that they are all imperfect, wicked sinners, but on the marvelous reality that they are all saved from the guilt of that terrible wickedness by the free gift of Christ's atoning sacrifice. The sacrifice that makes them members of a body or organism. They have a union together with Christ called the Communion of Saints, based only on the perfect work of Christ.

The world tries in every way to get back to the unity of Babel. The bank says, "We're on your side." Those strongly opposed to war, advocate an emphasis on human brotherhood. They plead that we must remember that we all (the enemy included) are humans and on this basis, we should feel a unity together with all people, and love each other, not fight. The industrialist offers financial help to his striking laborers, and in this way tries to remove the opposition by creating a unity.

The children of God will be tempted to join this common cause with the world. And if they yield they will be swallowed up in the world. For their faith in God will have no place in that unity of the world. Their goals and purposes are altogether different, for theirs are not established here, but in heaven. The children of Shem were spared by the confusion of languages. The church of Christ must be alert to the temptations and cling to the unity of the Communion of Saints in the body of Christ.

Our acceptableness proceeds only from the fact that we are in Christ. He is our only righteousness. All that we have in ourselves are liabilities, but we can be trans-

formed by the power of Grace to such an extent that there is an indispensable place for us in the unity of the Body of Christ. There we belong, as a part of the whole. We are not islands.

Since this article was supposed to be about the experiences of a Sunday School teacher, I'd better add that this unity in the Body of Christ is experienced especially when a group of God's people gather to study His Word. If one is to impart in-

formation about the Word of God to the children in Sunday School it is a comfortable feeling to know that you have studied and prepared yourself to know the answers to many questions about the portion to be explained. This serves as added motivation for the person to give the portion some real thought, and carefully to follow the discussion of the lesson in the teachers' meeting. The teacher of the Sunday School is the one who receives the most benefit.



DONNA VAN UFFELEN

HATED BY THE WORLD

Throughout all the ages there has been a constant battle between the Church and the world. This is a spiritual battle in which the world, in hatred against Christ, unites to oppose and destroy the cause of Christ and His people. It is also through this battle that the people of God unite in love to God and stand with the victory of faith to fight this opposition.

This battle was especially outwardly apparent during the days of Christ's ministry. At this time, the unity of the world in its hatred for Christ was evident even from the time of His birth. The world so greatly hated Christ and His purpose on earth, to save His people and establish a heavenly kingdom, that they tried desperately to kill Him and did so after only a few years of His ministry. It may have seemed then that the wicked world was victorious, but three days later it was clearly evident that they were wrong. For when Christ arose, all could plainly see that He was indeed the Victorious One.

Since the time of Christ, this battle has changed somewhat. Although it remains a spiritual battle as it was then, it has lost most of its physical form. In the Old Testa-

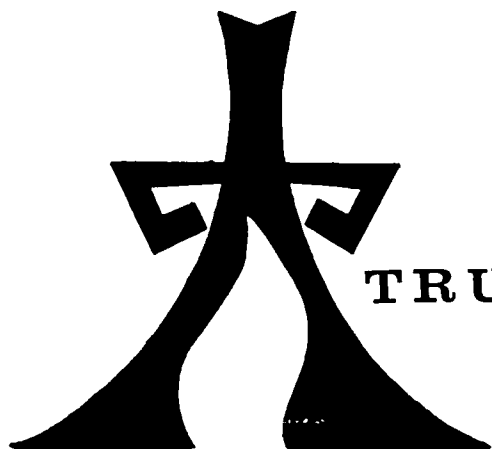
ment, there was actual warfare between Israel, the nation of the children of God at that time, and the wicked nations of the world. When Christ was on the earth, the opposition was directed mainly upon Him. But, as long before promised, after the outpouring of the Holy Spirit the Church grew and was chosen out of the world. Since the world now has no one particular nation to fight or no specific subject to oppose, they can only take an inward opposition to the followers of Christ. For this reason, we, as Christians, are "hated by the world."

In His farewell sermon, Christ said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18 and 19). It sounds like a great privilege, does it not, to be hated by the world? Even though from every earthly point of view we may seek to be loved by the world, what true Christian would, for even one minute, want to forsake Christ to get a taste of a little of that love?

Many times, even for us, it may appear that the world is winning the battle. The Powers of Darkness far outnumber the Powers of Light, and the greatest riches and power of the world have usually belonged to the wicked. It can also be much too easy for us to look at these earthly treasures with lustful eyes because these powers are so great. But this is where faith plays its important role of making us see beyond these powers and accept the hatred of the world: for, it is faith that gives us the victory.

Hate may seem to be a strong word and we may not particularly enjoy the idea that we are being "hated by the world,"

but would we want it any other way? It is our Christian duty to witness for Christ in the world. Many of us do too little of this because we fear the *open* hatred which may well be the result of our efforts. But as Paul said in his letter to the Philippians, "That ye may be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." This is our calling. We must be as lights shining in the darkness of the world, a world which hates light. But the battle will soon be won, for Faith is the Victory.



TRUTH vs. ERROR

Talkative

REV. ROBT. C. HARBACH

In the multitude of words there lacketh not sin.

— Solomon

Read George Orwell's *1984* and you will not think it impossible for the government to require every man, woman and child in the country to wear an integrated micro-circuit "chip" attached to an upper lip, either buried under a mustache or openly displayed as a "beauty" mark, for the purpose of computerizing our speech and imposing a talk-tax. What surplus income the government would have! If this device were further telemetrically connected with a central-control polygraph, then each talking citizen could be taxed double for lies. In about the first three minutes of

such taxation the National Debt would be paid up and the nation would be way off into the black!

In every circle of society, including that of the church, the most common fault is that of talkativeness. People talk too much. Naturally, because they think too little. An open mouth often reveals an empty head. The hollowest drum makes the most noise. A wise man will at the right time keep his mouth shut. "He that hath knowledge (something Talkative always boasted of) spareth his words: and a man of understanding is of an *excellent* spirit." (*Grand-*

father would say such a man is of a *precious* spirit, while today he might be said to be of a *cool* spirit. The word has these shades of meaning.) "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding" (Prov. 17:27, 28). The trouble is, these words of God largely go unheeded, no less in the church than in the world, and often more in the church than in the world. For the church today is again pestered with the so called *Glossolalia* movement, wherein so much is made of "speaking in tongues." Once the gift of tongues was bestowed on and used in the church, given first on the antitypical day of Pentecost. The purpose of this gift was to enable apostles and believers receiving it to proclaim the gospel to foreigners in their own language. The gift consisted in the sudden command of a language formerly unfamiliar and never learned, but enabling communication of the Word of God to those with whom otherwise they would not have been able to communicate.

On that day there were "devout men, out of every nation under heaven" (Acts 2:5). To them the apostles "began to speak with *other* tongues." Note that. They did not speak in an *unknown* tongue, which required an interpreter. But they simply delivered the Word of the Lord in the tongues or languages of the sixteen nations represented there at the time. "Every man heard them speak in his own language" (v. 6). So no translator was needed. Nor was there any jabbering in an "unknown tongue." No, the strangers asked in astonishment, "How hear we every man in our *own tongue* wherein we were born?" (v. 8). Do modern Pentecostals and members of the Glossolalia movement have this ability to speak in the languages of their foreign hearers? The latter, at Pentecost, had said, "We do hear them speak in *our tongues* the wonderful works of God" (v. 11). Does the modern tongues movement have supernatural ability to preach the gospel instantly to any and all kinds of foreigners *in their own language*? If the claimed gift of tongues does not pass *that* test, then without being flippant we may say, forget it! If it be pointed out that I Corinthians 14 contains the expression "*un-*

known tongue," it should be noted that the word "unknown" is printed in italics, indicating that it is not in the original text. Don't be misled; the expression simply means a foreign language. But the gift of tongues is no longer continued to the church. Paul said "whether there be tongues, they shall cease" (I Cor. 13:8). The reason they should cease follows in the words, "when that which is perfect is come, then that which is in part shall be done away" (13:10). The apostle said that "tongues" would cease: they would vanish away. When? "When that which is perfect is come," or when we have the full, perfect revelation of God in a finished Scripture. Now we have that complete revelation, so that there is no further need for the temporary gift of tongues.

Most every one talks too much. There is too much talk about those not present to hear it. Much talk runs on because of misunderstanding, prejudice, ambition, competition (keeping up with the Joneses, and Jones trying to keep up with himself), opposition and just plain envy. Naturally, this talk is not without harm, either to ourselves or to others. Are you aware of how much you sin with the tongue? Probably very little, or not at all! Yet you probably hear and speak enough about absent ones, if you want to be strictly and plainly honest about it, to leave you a talk-bearer, a slanderer, a backbiter or a liar. Do you see yourself in that light? If so, then you will neither wonder at, nor be offended by, the Bible's excoriating exhortations against the hellish sins of the tongue (James 3:6). Check yourself up once; rein yourself in and see how habitually, instinctively and spontaneously you speak about those not in your presence. Be objective enough to know that they at that moment are speaking about you. Then will you not be left just a bit astonished and horrified at yourself and the vicious circle you are caught in? If thine eye offend thee! or thy hand! What about the tongue? Would it not be better to pluck it out before God, nor have it given back until you reach Immanuel's Land, wherein dwelleth righteousness? It is so easy for the tongue to be aimed at some absent person. A little bait is thrown out and the tongue laps it right up! For

example, someone praises your neighbor's car. Immediately that car undergoes more than its normal depreciation. Or let a woman praise another woman's beauty (a rarity!), and immediately the woman is found to have more flaws than attractions. Or let a preacher praise another preacher's sermon, and that sermon is at least secretly picked to pieces while openly an embarrassed silence prevails. The idea is, never praise an artist's art in front of another artist. Never praise a writer's work before another writer. Never praise a man's car, a woman's beauty, a preacher's sermon, an artist's painting, or a writer's composition to another man, woman, preacher, artist or writer, unless you want to bait, promote or expose the sins of the tongue. For if a man's friends knew what he said about them behind their backs, would he be able to count all his friends in the world on one hand, not including the thumb? Would you? At that rate, and hating to admit it, I probably would not have one. How many would you have?

It was Faithful who, with Christian, looked around and saw a tall man walking at a distance beside them, whose name was Talkative. But Talkative as he was, he was neither gossip, nor slanderer, talebearer, nor liar. Christian knew him as bad enough, but not so bad that he could not be left alone with Faithful. Clever he was in his talk. He believed it profitable to talk of the things of God. "By so doing, a man may get knowledge of many things. . . . He may learn the necessity of the new birth, the insufficiency of our works and the need of Christ's righteousness . . . what it is to repent, believe and pray." Faithful, for this, was quite taken with him. Christian had to inform him that for every one who knew him for what he was, Talkative would deceive with his tongue twenty who knew him not.

James also knew Talkative well. "So speak ye, and so do, as they that shall be judged by the law of liberty" (2:12). So *speak* and so *do!* God judges both word and act. Talkative was only a man of words. Truth and grace had no place in his heart, house or way of life. All his religion was in his mouth. To him, religion was something to make a noise with. He

knew the new birth, faith, repentance and prayer only to talk of. He had no more grace in him than the white of an egg has taste. He never began a day with the warning, "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words shalt thou be justified, and by thy words condemned" (Matt. 12:36). We often forget our words as easily and as soon as they are uttered. Yet we shall be judged in the last day not only for evil, but for idle words. Evil words are evidence of a wicked heart; idle words of a vain mind. What is in the heart wells up and pours out at the mouth. David in Psalm 64 speaks of the wicked and the workers of iniquity who whet their tongues like a knife. Their bitter words are like arrows. They shoot them in secret at the perfect. But God shall shoot at them with an arrow. He and they shall make their own tongue to fall upon themselves! It would be better to have a mountain to fall on us than an evil tongue in the day of wrath. The Gospel demands, "Let not a rotten word proceed out of your mouth" (Eph. 4:29), no "dirty language," or, as Col. 3:8 has it, no *eschrology*, "shameful language." Evil words have a very bad influence. They strike through others like lightning, setting them aflame. Idle words are also deceiving. Talking and living are two different things. Mere great talkers are sounding brass and tinkling cymbals. Talkative, like the hare, chews the cud, yet is unclean, because he parts not the hoof. Chewing the cud he chews on the Word, seeking knowledge. But he parts not the hoof, he parts not with the way of sinners. He retains the foot of a dog, and so is unclean. He chews over his religion, but walks not in the way of it. Talkative talks, but does not. "So speak ye, and so do!"



CURRENT EVENTS AND COMMENTS

HAVE YOU GROWN THIS SUMMER?

KATHY BYLSMA

The summer of 1971 is rapidly coming to a close. Vacations will soon be over, schools will resume their classes, and jobs will return back to normal. It is at this time I would like you to stop and think back on the past summer's activities.

This summer probably held many pleasant experiences for each one of you. Many have gone traveling with their families and had very enjoyable vacations. New people were met and new friendships arose. Some may be lasting, others may not. Throughout all of these memorable experiences, you changed and matured in your thinking. People had their influence on you and you had your influence on them. You may have learned how to live better with people and share a part of yourself with them. You may have broadened your outlook on life, also. But through all this, you grew.

Mingled in with the good experiences of summer were also the bad ones. These bad ones were sent to help you appreciate fully the good experiences and not to take them for granted. These bad experiences were a big part in your growth this summer. They taught you how to cope with the problems that daily life brings.

So far we have just been talking about intellectual growth. But now comes an even more important question — Have you also grown *spiritually* during this summer? Many young people from other denominations were busy this summer working on SWIM, Youth for Christ, and passing out Bibles and pamphlets. Did you obey your calling to witness of God's love in you to your friends and acquaintances when the opportunity arose? Did you experience memorable activities that enriched you spiritually this summer? And, above all, have you grown richer in the faith and knowledge of God?

The summer is almost over. But the beautiful season of autumn will soon follow

it. Your life will be full of these changes of seasons and of mental, physical, and spiritual changes also. The change that will always be of greatest importance to you is that change that occurs in your heart. It is the calling and should be the prayer of every Christian that he may be strengthened and grow in the faith of our Lord Jesus Christ. It will do you well to pattern your life according to the word GROWTH:

- G Go to God in prayer daily.
- R Read God's Word daily.
- O Obey God, moment by moment.
- W Witness for Christ by your life and words.
- T Trust God for every detail of your life.
- H Holy Spirit — rely on Him to control and empower your daily life and witness.

The Beacon Lights thanks these congregations for their gifts:

Hudsonville	\$147.41
Redlands	47.33
Hull	32.20
Edgerton	11.76
Randolf	36.85
South East	31.61
Holland	51.55

NEWS

from, for, and about our churches

KAREN KARSTEN

From Hull, Iowa:

The young people sponsored a bake goods sale to raise money for Convention expenses.

On August 6 Miss Marjean Van Maanen was married to Roger Buys.

Mr. and Mrs. Carl Jansma rejoice in the birth of a son.

Mrs. James Blyenberg (nee Gloria Brummel) has transferred her papers to the Edgerton church.

On his return from Loveland, Rev. Lubbers stopped in at the Hull Church and a program was sponsored for him in the church.

From Loveland, Colorado:

During the week of July 18 Rev. Lubbers visited Loveland and informed them of his work in Jamaica.

From South Holland, Illinois:

On June 18 Meindert Joosten and Beverly De Young were united in marriage.

From Edgerton, Minnesota:

Mr. and Mrs. William Bleyenberg rejoice in the birth of a son.

Mr. J. Nieuwenhuyzen, Edgerton's oldest church member, died on May 16.

From Kalamazoo, Michigan:

Mr. and Mrs. Vern Huber and their four children have transferred to the Hudsonville Church.

Mr. William Clason has made confession of his faith in Jesus Christ.

Mr. and Mrs. Menno Vander Ploeg were received from the Bethel Baptist Church in Kalamazoo.

Rev. Harbach has received the call to become missionary of our churches in the United States and/or Canada.

From Hope, Walker, Michigan:

Dick Eerdman's new address is:
P F C Dick Eerdman's 370-56-3060
H. Q. 2 Bn. 56 Arty.
Attn: Pers.
APO New York, New York 09189

From Hudsonville, Michigan:

Mr. and Mrs. Will Haveman rejoice in the birth of a daughter and Mr. and Mrs. George Postmus rejoice in the birth of a son.

The young people sponsored a beach party on July 31 at Tunnel Park on Lake Michigan.

In approximately three days from this writing, your news editor plans to be married to Mr. Allen Karsten. "There are three things that last forever: faith, hope, and love but the greatest of them all is love."

Miscellaneous News:

Rev. Lubbers came home from Jamaica on furlough during the third week of July. On July 18 a program was held in the First Church of Grand Rapids at which time he gave a vivid account of his work on the island.

Student R. Miersma's graduation took place in Edgerton, Minnesota and Prof. Hanko and Mr. Miersma spoke.

By the time this article reaches your home, summer will nearly be over. For many of us it was a very happy summer. But other lives were broken up by sorrow and death. On June 12, Ray Bruinsma, a member of the Loveland Church, was killed in a tragic accident. He was only 24 years old but God does not ask us our age when He loosens the cords of our life. None of us ever live very far from eternity.

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