BEACON LIGHTS
FOR PROTESTANT REFORMED YOUTH

January, 1972

You and Time

Concerning the Age of Majority
SUPERSCIENCE or BABEL REVISITED ONCE AGAIN

“The wages of sin is death.” That is what the apostle Paul tells us in Romans 6:23. That term “death” in this passage does include, you understand, physical death. But, as you look about you it does not appear to actually be that way. At least, that is, if you have any contact with the world of the “hard” (physics, chemistry, biology, etc.) sciences. To these men—the men of science—it is just a matter of time when money, a good measure of work, and a minor miracle here and there will eventually solve the miseries of mankind. And, given a little time, these men of science will even cause us to worry less about that awesome prospect of death. Cancer, heart disease, hereditary and congenital defects will all be conquered one by one. So says superscience and such is the gist of a special section of the April 19, 1971 issue of Time magazine entitled “Man into Superman: The Promise and Peril of the New Genetics.”

This special section of Time deals in general with what is called the biological revolution, a revolution which was sparked by the discovery of DNA, the basic ingredient of the genes in human cells and now referred to as the “master molecule of life.” Now I do not intend to go into all of the details of how DNA was discovered (my background in science is very limited) nor do I intend to bombard you with the scientific jargon related to the topic. It is all there in the article and you can read that for yourself. And, I would urge you to do exactly that. One can hardly help but marvel as he does so. Marvel, mind you, not at the awesome power of the men of science but to stand in awe at the marvelous way in which our Creator Father actually did create us. Parenthetically, I would like to comment that such is the case in all scientific discovery. We need not fear what the men of science will uncover about this universe. We need not be afraid that somehow or other these men will sooner or later actually prove that God after all did not create and does not sustain his universe. We need not fear extraplanetary space missions and the like for fear that scientists will actually discover some other God or some other Christ. Science must not be an obstacle to faith but must rather serve to confirm it. This is the point, is it not, of Article II of the Belgic Confession where the fathers so succinctly state that

We know him (God) by two means: first, by the creation, preservation, and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate the invisible things of God, namely, his power and divinity as the apostle Paul saith, Romans 1:20. All which things are sufficient to convince men, and leave them without excuse. Secondly, he makes himself more clearly and fully known to us by his holy and divine Word, that is to say, as far as is necessary for us to know in this life, to his glory and our salvation.

The point is that the Christian must not insulate himself against such discoveries of science, but the Christian, of all people, can really understand them because they are revelational to him. Creation is revelational and even these men of science, in spite of themselves and in spite of their apparent unbelief, show this very fact to the Christian. The point is, then, that the Christian ought not fear what the scientist will divulge to us concerning the physical make-up of the universe and the human body. This is not the problem for the Christian. The problems arise, however, when the scientist discusses what his uses are for these newly-gained facts. The implications and ramifications of these findings run us smack dab into a hornet’s nest of siring ethical-moral questions. Geneticist Theodosius Dobzhansky puts the dilemma this way: “If we enable the weak and the deformed to live and to propagate their kind, we face the prospect of a genetic twilight. But if we let them die or suffer when we can save or help them, we face the certainty of a moral twilight.” And, as the author of the Time article states just a few paragraphs further: “But other advances may only increase man’s moral agony. By growing life in artificial wombs, for instance, or even rearranging enough molecules to create life itself, man will invoke comparison to
legendary Faust. He attained the power to create life — the tiny test-tube man, or homunculus — but only after he had bartered away his soul to the devil. If the new knowledge is used recklessly, Faustian man of the future may wonder if he, too, has not made a pact with dark forces.”

Needless to say, I was bothered much when I first read this article and my hope is that you, too, were bothered or will be bothered by what the article presents. I was not bothered, as I stated above, with the findings of science most notably the discovery of the DNA molecule, nor was I bothered by the fact that men of science are trying to cure cancer and heart disease. What bothers me is the attitude of the scientists themselves. They speak about the ramifications and applications of their discoveries in a very confident and, it appears to me, very cavalier fashion. They speak of life and death in a very glib way. Life and humans are to be molded and shaped as some sort of raw material. There is not much feeling for the sanctity of human life nor is there much humility exhibited here. And, as is to be expected, there is no mention of the fact that life is indeed a gift from God and there certainly is no inkling given that these men humble themselves in thanksgiving before the face of God. Evolution is presupposed and this is what they conceive of themselves to be doing: they are merely hastening man toward ever greater heights, they are pushing man in ever increasing measure to his ultimate evolutionary end. Says the author of the article: “Man’s molecular manipulations need hardly be confined to the prevention and cure of disease. His understanding of the mechanisms of life opens the door to genetic engineering and control of the very process of evolution. DNA can now be created in the laboratory. Soon, man will be able to create man — and even superman.” Scientists are not content, you see, with curing disease and alleviating the miseries of mankind; they do in reality want to be God. They still believe that old line of the devil, which in essence is the root of all sin, that given enough “apples” the kingdom will be yours. But, this article must be continued and next time I hope to discuss a bit further what the men of science are about and then to see what this all actually does mean to the Christian.

J. Huiskes

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**I Heard My God**

Rosalynn Reitsma

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

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

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

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

Yes:
I heard Him when, in glad array,
Dawn broke across the sky
I heard Him, too, at eventide
When sunshine drew away.

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

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Two

BEACON LIGHTS
"SPEAKING IN THE SPIRIT OF GOD?"

You have been "taken in charge" by the Spirit of God? You speak in the Spirit of God? You are as the prophets of old, moved by the Holy Ghost as a holy, young man or young woman? This is the purported happy lot of millions on the earth according to their testimony. The label for this enthusiasm and emotionalism, which parades as speaking in the Spirit, is Pentecostalism, the development of the "second gift of grace" of Methodism!! I hope that you have not been "taken in charge" by this evil under the sun, carried away from your steadfastness.

Now there is a sound, biblical manner of speaking "in the Spirit of God." To know whether such speaking is sound, and genuine, not the false prophecy of the father of lies, you must listen not to the phenomena of speaking, but you must listen to what is said! What do such, who speak in the Spirit, say about JESUS? What is this "Theology of the Holy Spirit" which lies behind, and must give support to this wrong and evil kind of speaking in the Spirit?

Paul, writing to the Corinthians, gives a very clear directive and sure standard and measuring-rod. Writes he, "Therefore I would have you know that no man speaking in the Spirit of God says "ANATHEMA IEEUS." 1 Cor. 12:3a. The matter boils down to what we say about Jesus. For we are either for this Jesus or we are against Him. No man is neutral. It is either-or and not neither-nor!! We either curse or bless the name of Jesus. We either confess or deny this blessed NAME, the only name given under heaven by which we must be saved.

What about this "Jesus Movement"? What do "they" say about Jesus? Do they say: He saves His people from their sins; He came and gave His life as a ransom price for many; He humbled Himself to the death of the Cross and is now highly exalted, and has a Name above every name, that every knee may bow, of things in heaven, on earth and under the earth, and that every tongue may confess that Jesus Christ is LORD to the glory of God the Father? We must listen closely and we must have our spiritual sensitivity very sharp and alert! No, we do not even need to know all about this movement. We must know what the Bible teaches us concerning the man, who truly speaks in the Spirit.
Now Paul excludes from all those who speak in the Spirit those who say “ANATHEMA IESUS.” One who anathematizes Jesus, denies that He is the Son of God. Jesus is a mere man. That was the lie of the unbelieving Jews who nailed Him to the Cross and accused Him before Pilate. These Jews anathematized Christ. They said that He was consecrated to death as an evildoer, and must be placed irreclaimable in the hands of God to be destroyed forever and cast outside of the camp of Israel. They cast out the Son, the heir out of the Vineyard. And in the days of the persecution under the Roman Caesars the questions before Jew and Gentile was “Jesus Anathema.” Perhaps there were of these “inspired prophets” in Corinth, godless anti-christs, who were saying “Jesus Accursed,” either directly, or in the warp and woof of their teaching. These “enthused” teachers claimed a higher enthusiasm whereas they were taken “in charge” by the Holy Ghost. Thus they alleged. But they were and are liars, false teachers, whose place will be with the false prophets and the Satan, the father of lies, in hell!

My young, covenant reader, the matter is very serious!

Yet, it is also very clear and lucid. We are not left groping in the dark. The words here of Paul are so strong, direct and so absolute. No man, who speaks in the Holy Ghost, says or teaches “Anathema Jesus.” For the Spirit of God does not say such things about Jesus, the Son of God. He is the Spirit of the Son. And since we are sons in Christ, due to elective love, and the redemption on the Cross, we have received the Spirit of the Son. He takes it out of Christ and gives it to us. He does not speak of Himself. He never does. He always speaks about the Son (John 16:12-14). Yes, he is the Spirit of truth, and he leads you into all truth. For he speaks not of Himself, and what He hears He shall speak, and shall announce unto you the things to come. He shall glorify Jesus for He will receive it out of Him and give it to us!

Do you speak in the Spirit? Then you speak what the Bible says. And if you do not say what the Bible says about Jesus in humble faith, you do not speak in the Spirit of God. By our fruits we are known. The fruit of the Spirit is confessing the Name of Jesus. But then we must confess that name purely, clearly and fully. We must say with Thomas concerning Jesus: my Lord and my God! For that is what Paul has in mind when he speaks of confessing “LORD JESUS.” Yes, the KJV says “That Jesus is Lord.” You must say Jesus is Lord, that is, He is God blessed forever, Amen! The historical Jesus is LORD. For in the announcement of the angel to the shepherds we hear “For unto you is born this day in the city of David, a Savior, which is Christ, the LORD.”

That is what the God-Spirited Word says about Jesus.

Yes, that is what Peter confessed in the regions of Caesarea Philippi, “Thou art the Christ. the Son of the living God.” Such is the Rock, the chief cornerstone. Now Peter could not say that of himself. Flesh and blood had not revealed this unto him. It was revealed, uncovered to him, so that he had eyes of heart to see it. The Father in heaven had “taken charge of Peter,” had opened his blind eyes, had penetrated his deaf ears, and had given faith to his unbelieving heart, so that he could see in Jesus no one else than the Son of God, the anointed Christ of whom it is written in the volume of the book!!

No man, therefore, can say “LORD JESUS” except in the Holy Ghost. Yes, many will say “LORD, LORD” in that day. But they will not say “LORD JESUS.” They will not ever say what Jesus did for them. They are forever doing things for this helpless, earthy, lovable Jesus, who needs their help and their religiosility so very much. But Jesus will say to them “I never knew you.”

You say, but by the mercies of God I am ever telling the “LORD JESUS” what He has done for me. I know three things. Yes, I know that I am a poor, helpless, dead, corrupt sinner, worthy of death and hell, a child of wrath even as the others. Temporally and eternally the wrath of God must abide on me even as on the reprobate, except for the Name of JESUS!! But JESUS died for me. He, Immanuel, God-with-us, the Mediator of God and man, was sent in the fulness of time, came from a woman, and was made under the law. He took my sins upon Him. That is the glory

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BEACON LIGHTS
of His grace which I know as a second grand fact. And that is what I mean when I confess "LORD JESUS." And thirdly, I am so thankful to God for such a deliverance. Now I am recreated after God's image in Him, so that with my entire life I may glorify and praise Him.

You are speaking in the Spirit of God.
You are prophesying in His Name. You are no longer led about blindly as those possessed, but are a free man in the Lord who now leads by the Spirit of Christ. No, young people, it is not true that we need be led astray because the word is not clear. Are you listening to the law and the prophets? If you do not listen, there is no dawn! Learn your Confessions in your Psalter well!
And speak in the Spirit of God!

TRUTH vs. ERROR

By-Ends

Supposing that gain is godliness.
Ye seek Me, not because ye saw the miracles, but because ye did eat the loaves.

Faithful died a martyr at Vanity Fair. His defence had been introduced by these lines:

Now, Faithful, play the man, speak for thy God:
Fear not the wicked's malice, nor their rod:
Speak boldly, man; the truth is on thy side;
Die for it, and to life in triumph ride.

Die for it he did, and this is his epitaph:
Brave Faithful! bravely done in word and deed!
Judge, witnesses and jury have, instead
If overcoming thee, but shown their rage:
When they are dead, thou'lt live from age to age!

Before we go on, pause to learn the lesson of Faithful. It is this: the Christian cannot leave this earth until his work is finished and God's purposes are fulfilled. The church was preserved from Saul's persecution; Peter was rescued from Herod. The Lord has ways of delivering his servants. Sometimes He intimidates their enemies, or He disheartens them with failure in their plots against the church, or He makes them quarrel among themselves, or so exposes their atrocities as to disgust the people, so that they fail to continue as intended, to extirpation; or, the Lord raises up tolerant men who check the raging torrent of persecution. Or the Lord will raise up one of His own servants to a place of authority as a protector of His people. He has many ways of frustrating the plans of the wicked.

You readily see that John Bunyan was an ingenious writer. He sets you to thinking, not only deeply and spiritually, but, before you know it, to meditating - a lost art. He also strikes a vein of irony and humor. You smile as you meditate. This is so in what he writes next of Christian, who did not proceed on his way from Vanity Fair alone, but was joined by a new-found friend, Hopeful.
As they went forth together, who did they overtake but a most interesting man whose name was By-ends! Here begins quite a story, full of sanctified amusement, yet one meant to teach us that God alone is "my chief and only good." By-ends—that doesn't ring a bell? Here you go, then: by as a prefix means concealed, private. A by-way or by-path is a private walk; a by-stroke is a sly or secret blow. So Mr. By-ends has secret, concealed ends of his own. He pretends to have the end of the Heavenly Zion before him. But he has many motives for going on pilgrimage besides marching to Zion. He, and those sympathetic to him, were not the settled inhabitants of Vanity Fair, nor from the City of Destruction. They came from Fairspeechville under the administration of Mayor Turn-about. This was a town of royal blue-bloods, really, where also lived Lord Smoothy, Lord Time-server, Mr. Facing-both-ways and Mr. Anything. They didn't seem to have a minister or pastor there, but a curate, Parson Two-tongues. These relatives made By-ends a man of high-toned quality, despite the fact that his great-grandfather was only a boatman, a ferryman, who made all his money looking one way and rowing another. In fact, By-ends got his start in life in that business.

There are many of this Talkgood race surviving in all circles. They "front" with the hare but run with the hounds. Especially they run with the hounds when the hare is only a hop ahead. They believe gain is godliness, at least ought to be, and when it isn't, godliness may be made helpful to gain. Acting on this principle, he joined the church, for there he could find a good and rich wife. (If a man is clever enough to work it, why not get a wife who is both good and rich?) Also church membership would be good for his mercantile shop business on the Mall. Active on the metropolitan church council, he became popular not only throughout his own but also in other denominations. After all, people have to buy somewhere, and if church people knew him, they very likely would come to his store, too, so that his religion would be a great asset to his business. He would not only be able to get good but sell goods to the monied class. He argued that a man might just as well have the good things of life and that these were basically five—profession of a good religion, a good wife, a good business, good customers and good gain. If all these could be had for becoming religious, that, too, was especially good. Another source of income was his teaching business law at the university. He was particularly interested in the Law and the Profits.

Ask Mr. By-ends, Suppose your religion involved missing a good wife and losing your good customers, then what? Then, he would say, most regrettable, but a man must look to his main chance. We must not go out on the deep end and become righteous overmuch. Mr. By-ends had one ear to the ground, one finger in the wind and one eye to watch which way the cat jumped. It was always his judgment to jump in with the spirit of the times. It was not for him to look at the things of God as the main chance. They were but a means to his ulterior ends. The world, especially the church-world, is full of By-ends. Look at what trade you can have if you get involved in the church-world! You can have the church trade if you are in the center of the Reformed community. Business is even better in the Baptist and Methodist communities, for there membership is in the tens of millions. By-ends is really a worshiper of the Golden Calf. In His day, Jesus took a whip and beat him out of the temple. A rush thrives in plenty of mire, so By-ends thrives where there is plenty of profit from religion. But dry up the gains, and By-ends will jump into the nearest stream with the most Gold-Fish.

What would a low-brow By-ends do? He will see how he can exploit the war on poverty, how he may hoodwink the religious welfare agencies, or perhaps with a mob of his own kind he will force his way into religious assemblies, read barbaric ultimats and rob the churches. They have the gall to talk peace when they seek from the church not peace but pence! By-ends, on occasion, is not beneath being a stick-up man. Another form of low-brow is the one who deems himself a high-brow. He pretends a zeal for religion in order to gain a seat in congress or somewhere in government. Religion is made a bird dog to "point" some goose (some lower ends) expected to lay you-know-what! Spurgeon advised, "If
You wish to be rich and opulent, go and get a (success-) ladder from anywhere except from Calvary; put not the Cross to so mean a use. If you take the wounds and blood of Jesus and the Savior’s precious name, and conjure by them, what can come upon you but an angry blast from Almighty God? How can He bear such hypocrisy?”

The hypocrite is quick to see the advantage of the respectability of religion. Mr. By-ends thinks it headstrong to be an all-weather Christian. He is a fair-weather religionist. A Christian will rush out on his duty in all weathers. By-ends is for waiting for wind and tide. Christians are for hazarding all for God at a clap. By-ends thinks him a wiser Christian who takes every advantage to secure life and estate. They, he says, are for holding the truth though all men be against them. I am for religion in what and so far as the times and my safety will bear out. They are for Religion even when in prison, rags, and barefoot. I am for Religion when he walks in golden slippers on ticker-tape parade.

Mr. By-ends’ friends, Mr. Hold-the-world, Mr. Money-love and Mr. Save-all, will go the narrow way if allowed to hold the world, love money and save all, whatever becomes of faith, holiness, righteousness and truth! Read their dialog. It is between mere men of the world, who, because they pretend to the gospel, expect to be thought believers. See how self-centered and absurd their talk is! Wise as serpents means wise and craft, and that without the harmlessness of the dove. They will imitate the bee if the honey is money! Where there is no gain in godliness, they must be excused from it. They cut their creed and mold their behavior to suit the spirit of the age. They will get what they can, can what they get, however they can, if it can be done without creating the open scandal that would ruin their main chance. Whatever they do, in their covetous hoarding, or mad expenditure, is all worldly self-indulgence, which they defend by quoting or perverting Scripture to coat with respectability their modern idolatry!

Man’s chief end is to glorify God and fully to enjoy Him forever. No room for by-ends! But don’t we have enough of them to get rid of? What would we do if to follow Christ it were penal, according to the law of the land? What would you do if it were so here, as it is elsewhere, that you had to live in continual jeopardy of life for reading the Word of God? Would you hide it, as persecuted saints did, under the floor, or between the walls, and read it in the cellar or attic, or out in the woods? Could you admit in the face of persecution to being a Christian? Can you walk with Truth even when barefoot and shot at, as well as when applauded and protected in bullet-proof car of state? Would you have grace to suffer for Jesus? Can you bear the ordinary trials of the day, the constant impact of the wicked world? Can you live now, today, in Christian patience and faithfulness to the Lord? Then you may have the hope of more grace when trials become more severe.

CURRENT EVENTS AND COMMENTS

You and Time
RACHEL LUBBERS

“Come back! Come back please, just for a small time?”

But you do know, don’t you, it is too late. You should have thought of it sooner because time is crowding you out, perhaps even sooner than you expected. The year has left and what you have lost is lost forever. What you have gained is gained for a life time and all things done incorrectly will remain incorrect.

You are now caught in a trap because you thought you had much time to do what you had to do and now you cry as you think of what you did do. So now it is a new year and you have a fresh start to become a better person. It creates excitement in you doesn’t it?! In fact, enough so that you will try, try, and try to realize your goals. You won’t become disappointed and quit trying once you start meeting your bad breaks, will you?

The beginning of a new time, a perfect
time to try making better what you already have, to discover in you what is yet undiscovered, and to put into existence what is needed. And perhaps the hardest, most difficult, and most painful task of all, is to crawl inside your own mind, break down yourself, realize your own pollution and throw it out. Accepting yourself the way you really are almost causes you to scream, shout, and throw up your hands in helplessness, doesn’t it? You can smile and fool the entire world, but you can not hide yourself from you.

This is another opportunity to see, feel and live with four seasons. A time to catch a snowflake in your hand and count it as the largest gift you’ve had all day, to watch white rain drops move on past your window against the black night, to feel the excited warm wind that makes you want to run out and hug it. A season to walk barefoot through the grass while letting the sun wash your face, to smile when you see a small child stretching his hands as far as they can go and then stumbling along while he tries to catch a butterfly. You can watch your friends’ hair blow as they sit digging a tunnel through the sand. This is a year to let nature fascinate you, fill you, and help you find yourself.

This year you can try just a little harder to give honestly and truly of yourself. You can let your happiness be the happiness of others, the tears of others, your tears. Feel the broken heart of another along with your own and struggle with his loneliness as you do with your own. Start living so entirely for other people that you center each day around God and His commandment of love, not around yourself and your desires. It is a pity to think of how much you think of yourself when there are so many people who need your thoughts much more. It is ridiculous the way you center every day around yourself when the day is given to you as a gift!

This year you must do your very best to build up your brother and live so openly with him that he may be able to build you up in return. You have to struggle such as you have never struggled before with making your heart a heart of love, truth, concern, and pity. When someone does you wrong you cannot allow thoughts of hate to burn away thoughts of forgiving. You must go on loving. You must start caring like you have never felt yourself care before.

1972, a year to be enthusiastically filled with your spiritual life, a year to be alive week by week with your Christianity. You must be true and sincere about a victory that was given to you; cling to God and treasure Him above all possible treasures. Let yourself be a real Christian so that you talk about what you have, so that you don’t just sit and wait for other Christians to move first, but show your love by your actions. Or, does the problem really lie beneath all this? Do you really love what you have? Something we all have to learn yet is that it is easier to do the right than it is to try to explain the wrong to God. We need to learn this soon! You must carry your Christ with your whole body from the tip of your fingers to the most hidden part of your heart. Live Christ outwardly, not only inwardly; live Him inwardly, not only outwardly and struggle with being a Christian every single day that God has destined you to live.

Now look back back on the year gone by and don’t you just burst with despair. You and I have ruined it.

Last night’s snow has pulled its white cover over the earth, hiding the last hours of another year of life and this morning’s sun has brightly opened to you the beginning of another year. 1972, a year to become a more beautiful person.

Soon?

The Federation Board extends a hearty Thank-You to the retiring staff members, Karen Karsten, Joanne Van Beek, and Randy Meyer. And we welcome to the staff Jeanne Griffers, Dawn DeJong and Dave Looyenga. May it be our goal to work together in Christian fellowship, diligently striving to glorify God, and in the end make our magazine one that is distinctively Christian.

Thank You.

The Federation Board
CAROL DYKSTRA, Secretary
STUDY TO BE QUIET

The third chapter of the book of Ecclesiastes in the Old Testament Scriptures says: "To every thing there is a season, and a time to every purpose under the heaven: . . . a time to weep and a time to laugh; a time to mourn, and a time to dance; . . . a time to keep silence and a time to speak." This and other passages of the word of God speak to us the same language as an old proverb that says, "there is a time when silence is golden." Thomas Carlyle puts it this way in his work, Sartor Resartus, bk. iii, ch. 3, "As the Swiss Inscription says: Sprech in ist silbern, Schweigen ist golden (Speech is silver, Silence is golden); or as I might rather express it: Speech is of Time, Silence is of Eternity."

The world is concerned with all forms of pollution. One of the most recent concerns is that of noise pollution. The world is becoming increasingly noisy, and those men who are concerned with creating the utopian heaven on earth concern themselves exclusively with this problem of cacophony and needless noise.

Quietness is indeed an important quality. We all need periods of quietness every day. We need quietness so that we can concentrate and study. We need it so that we can rest and sleep. We need it so that we can meditate and can have our quiet times in the presence of Jehovah God.

In this article I want to direct your attention for a little while to the general topic which heads this article: STUDY TO BE QUIET. This was the motto of one of my favorite English poets, George Herbert. All of his poetry was tinged with that basic quality. Out of the turmoil of all his struggles he attempted to come to rest. He desired to achieve the still point in the midst of the storm and activity of life. T. S. Eliot develops this same idea in the figure of the wheel with the still point in the exact middle of the wheel.

We read in 1 Thessalonians 4:10b-12: "... but we beseech you, brethren, that ye increase more and more; And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may lack of nothing."

This text from the Word of God appears in a book or letter which was addressed to the church of God at Thessalonica. Paul had founded this church in the city of Thessalonica during his second missionary journey about 50 A.D. In accordance with their regular practice Paul and Silas and perhaps Timothy had gone to the synagogue in Thessalonica after having left Philippi. After three successive sabbaths of preaching Paul was able to convince some of the Jews and a large number of Gentiles that Jesus was the promised Messiah. Opposition arose, however, and Paul had to leave quietly by night. The church in Thessalonica left behind by Paul was exposed to active persecution, and Paul who was concerned for his converts' welfare sent Timothy back to Thessalonica. Timothy returned to Paul in Corinth and reported that the Thessalonians had not succumbed to the persecution but were standing firm in the faith and were actually propagating the gospel on their own initiative. Paul's letter to the Thessalonians is therefore a congratulatory and encouraging kind of Epistle. The verses with which we shall be concerned appear in a section which can be called "An Exhortation to Holy Living and Brotherly Love."
A. What Does It Mean to Be Quiet?

The word “quiet” is translated from a Greek word (Hesuchazo) which has been variously translated in the King James Version of the English Bible. The Greek word translated by the English word “quiet” in the text we have chosen to study in this article has been translated in other New Testament passages as “cease,” “hold one’s peace,” and “to rest.”

In Acts 21:14, we read: “And when he would not be persuaded, we ceased, saying, The will of the Lord be done.” This text appears in a chapter in which Paul is determined to go to Jerusalem even if the consequences may be that he will be imprisoned.

In Acts 11:18, we read: “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” This text is part of a section in which Peter relates his experience in the baptizing of Cornelius, the Gentile, at Caesarea.

In Luke 14:4 the Scribes and Pharisees are halted in their dissenting with the healing of the man with dropsy on the Sabbath day. “... they held their peace.”

Luke 23:56 states: “And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.” This and all the preceding texts indicate that the Greek word (Hesuchazo) gives expression to the idea of quietness—that is cessation of speech. Ideas are not to be expressed as words which are contrary to the Word and revealed will of God.

There are times when each one of us has been told to be quiet. We know exactly what this means. We know that we are to keep our mouth shut. We may not talk back. The Greek word (Hesuchazo) expresses this idea. It does not express complete lethargy and mental inactivity, but it implies that we put our hand over our mouth so that we say nothing which God does not want us to say.

Quietness is not the same, therefore, as inactivity. Inactivity is the same as the quietness of the graveyard. The quietness that this word expresses is the quietness of contentment—the quietness of being satisfied with not having the last word—the quietness of being able to say, “Not my will but thy will be done.”

Quietness is not the same as the silence of the medieval monastery. Quietness is the gladness and confidence that all things work together for good to those who love God and are the called according to His eternal purpose. Quietness confesses that if God is for us nothing can be against us.

B. How Must One Achieve This Quietness?

I Thessalonians 4:11 says that we must “STUDY to be quiet.” The word “study” is a translation of another Greek word. It is the word which means that a person must esteem as an honor that which he studies to achieve. Other English words which translate the same Greek word are the word “labor” in II Corinthians 5:9, and the word “strive” in Romans 15:20.

II Corinthians 5:9 says: “Wherefore we labour, that whether present or absent, we may be accepted of him.”

Romans 15:20 says: “Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation.”

Passages of the word of God which speak of study and labor and striving, because that which must be achieved is to be esteemed and is honorable, suggest that the virtue for which one labors or studies to achieve does not come naturally. It involves work, labor, devotion, and dedication. We are naturally restive and not restful. Our souls are naturally troubled and tempest-tossed. By nature we are like the wicked, who are described by Isaiah as follows: “There is no peace, saith the Lord unto the wicked” (Isaiah 48:22). “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked” (Isaiah 57:20-21).

“Study to be quiet.” That implies we must labor to enter into the rest, and by means of that labor God makes possible a way of escape. We walk in the good works which God prepares for us and then it is true for us as Jehovah says in Isaiah 60:12, “I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.”
C. Why Must We Be Quiet?

Paul also tells the Thessalonian Christians and tells us in the twentieth century that we must be quiet and that we must “increase (i.e., grow in the faith) more and more.” Quietness is an indication that we are growing. We must study to be quiet so that we can do our own business and work with our own hands. We must study to be quiet so that we can walk honestly toward them that are without. We must witness to those who are not of the household of faith, to those who do not go to the Christian school, to those who do not attend Church, to those within the Christian school, to those within the Church of Jesus Christ, that we are not busybodies and meddlers in other men’s matters.

We must do this so that “we may have lack of nothing.” Another translation of this phrase, “lack of nothing,” suggests that we must witness to all men by our industry and good behavior in all the affairs of our daily life that we are good stewards and that we “have of no man anything.” The Greek puts it very positively in the negative by using a double negative — “we may have of no man nothing.” This means that we live so that we work using the talents and strengths God has given us to give to those who have need. We are not to be wards of the state nor of the church, if we are healthy and are able to work. This is Christian stewardship.

This also means that we may not join the rabble-rousing mobs of people who roam the streets and meddle in other men’s affairs. We have only one responsibility and that is to be QUIET — Study to be Quiet.

The apostle Peter says: “If ye be reproached for the name of Christ, happy are ye; . . . but let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. Yet if any suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (I Peter 4:15-16).

That’s quietness!

“Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin” (Isaiah 30:11).

The great contrast to this restiveness is also present in the same chapter from Isaiah. “For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved: in quietness and in confidence shall be your strength: and ye would not” (Isaiah 30:15).

We will not turn either and be quiet unless God daily turn us and convert us. He must impress us with the truth that our strength is in this: “Take heed, and be quiet; fear not, neither be fainthearted,” (Isaiah 7:4, a.).

QUIETNESS

“Be still and know that I am God,”
That I who made and gave thee life
Will lead thy faltering steps aright;
That I who see each sparrow’s fall
Will hear and heed thy earnest call.
I am God.

“Be still and know that I am God,”
When aching burdens crush thy heart,
Then know I formed thee for thy part
And purpose in the plan I hold.
Thou art the clay that I would mold.
Trust in God.

“Be still and know that I am God,”
Who made the atom’s tiny span
And set it moving to my plan,
That I who guide the stars above
Will guide and keep them in My Love.
Be thou still.

DORAN
FEATURE

CONCERNING THE AGE OF MAJORITY

The senior government class of Covenant Christian has recently done research in regard to "The Age of Majority." The new bill, signed by Gov. Milliken on August 4, 1971, will give the 18-20 year old all the rights and responsibilities of the adult. In order to treat all aspects of the bill, the class was divided into six committees, each discussing one of the following topics:

I. Reasons for Passage of the Bill
II. Political Aspects
III. Legal Aspects
IV. Alcohol
V. Marriage
VI. Church, Home and School

I. REASONS FOR PASSAGE OF THE BILL

The legislation concerning the eighteen year old becoming an adult was signed into effect a few months ago. This bill makes 18 year olds instant adults on January 1, 1972. This means that those people who are eighteen, nineteen, and twenty years of age will have the same rights and privileges as a twenty-one year old. This includes the right to vote, make contracts, operate businesses, drink, place bets on horse races, seek and give permission for medical treatment and hold any office from which they are not barred by a specific age stipulation. They will also be able to sue and be sued.

There are many reasons the eighteen year old legal adulthood bill was passed in Michigan and we will try to cover as many of them as possible. One reason is that the people were urged on by the passage earlier of the amendment to the United States Constitution that lowered the voting age in federal elections to eighteen. Another reason for the passage of the bill is that many people who passed it think that it will improve the economic situation of young people, in as much as getting co-signers for their credit ratings. This might not prove to be true but it was one of the reasons the bill was passed. Yet another reason would be that if young adults are to be charged with the full responsibilities of adulthood, they should be accorded the full privileges of adults. Eighteen year olds are also drafted to serve in the armed forces of our country, so they are old enough to have rights and responsibilities as men. One of the main reasons for the bill going through was that senators, representatives, etc. realized that eighteen year olds make up a large percentage of the population and have just finished high school (most of them) with a course in government. These young people would have learned about running procedures of government, where as some older people probably have forgotten already. Another reason is that at eighteen the typical young person has reached his maximum development. Also when a person reaches the age of eighteen, he is tried in a criminal court and sent to jail as an adult so he should be allowed to have rights and privileges like an adult.

All of these might be reasons why the eighteen year old adulthood bill was passed, and there may be people for or against it, but now that it is passed we ought to do our best to make good use of it.

II. THE POLITICAL ASPECTS OF THE 18-YEAR-OLD VOTE

After January 1, 1972 all citizens between the ages of 18 and 20 will able to vote. They may also hold many offices which formerly were reserved for only those who were 21 or over. With this new privilege comes also a much larger responsibility.

There are 11.4 million 18 to 20 year-olds who are eligible to vote in state and/or national elections. If only 50% of the eligible voters would vote 2-to-1 Democratic in the next national election, they could swing nine states, including California, New Jersey, and Ohio, to give the Democrats a majority of 337 electoral votes.

There are about 1.2 million students who study away from home in various colleges across the nation. These students usually aren't considered the residents of either their home town or the town of the colleges where they are studying. This, however, seems unfair if you consider that a faculty member, who maybe is in his home town only 9 months out of 4 years, is considered a resident. The student is at home the same 9 months and isn't considered a resident. This would mean that many young people
who are qualified to vote wouldn’t be allowed to.

Many young people have showed that they see the responsibility it takes to go out and vote. A good example of this is an incident which happened in the community of Woburn which is in Boston. During July, the town was racked by firebombings and clashes between youths and police. Major Edward F. Gill rejected virtually all of the demands of these youths. After an angry protest meeting in which the requests of the young people were again rejected, 50 of the youths suddenly left, went to the town hall and registered. A spokesman for the group said, “When they turned us down they taught us a political lesson: if you don’t have the vote they can ignore you.”

Some of the older politicians have scoffed that in the April congressional primary election in Maryland only 6% of the eligible 18 to 20 year olds bothered to register. Of those who registered, 2/3 voted; however, of the registered elders, only 1/3 voted. It was the same in a special senate election in Southern California in July. Of the registered 18 to 20 year olds, no less than 78% voted, while only 48% of the total registered voters voted.

III. LEGAL RIGHTS

Among the changes that will take place January 1 will be the handing over of all adult legal rights to an 18-20 year old. A few legal rights of an 18-20 year old will be the right to sign contracts and be held responsible for payment, the right to engage in civil proceedings, the right to obtain a loan or mortgage, the right to consent to medical treatment or commit themselves to mental hospitals, and the right to become a notary public.

In discussing these and other legal rights, the committee found three rights that all 18-20 year olds will not be able to handle. These three are: 1) an 18-20 year old is permitted to buy and carry a concealed weapon, 2) he is eligible to be a notary public, and 3) he is able to receive welfare. These three will be discussed in more detail.

License to purchase or carry concealed weapons... must be 21 years of age or older.

This law is amended and may cause some trouble. In the United States alone there are 90 million guns. If 1% of the U.S. population of 18-20 year olds receives a gun, there would be a increase of 100,000 guns. This increase could increase the crime rate in the United States. Statistics show that two out of three homicides are committed with guns. With this right and the fact that the United States has very weak gun control laws, crime would only increase.

Besides this is the fact that an 18 year old is not mentally capable of handling a gun. Would he conceal a weapon while he was at school only for sake of being cool? Would a sudden temper tantrum bring out a weapon and end in tragedy? These questions remain to be answered.

Appointment as notary public... must be 21 years of age or older.

As amended, all 18 year olds will be able to sign all important documents and make papers legal such as business transactions and loans. Of course not all 18 years olds will be able to become a notary public, but will have to pass a test to become one. This test is not difficult and will not filter out the bad, emotionally led 18 year olds. This test consists of a questionnaire asking age, citizenship, and time of residency, etc. This is sent and signed by the governor. Then an insurance company bonds the notary public to protect him from law suits.

The committee decided that an 18 year old as a whole is not emotionally mature to sign important documents. Some will allow their emotions of feeling sorry for one and sign out of emotion rather than by logic. Welfare... eligible to receive general relief including medical care... must be emancipated.

The welfare recipients check in many cases is based on the size of the family. An 18-20 year old can now apply and receive funds from the state. An 18 year old is able to raise a family, but lack of planning may reveal many financial incapabilities. These financial problems many times can be given to the state and increase the states burden. If only a conservative number of 18-20 year olds such as 5% receive welfare of $50.00 a month in any form, the added amount would be $300,000,000. This amount would only increase the federal debt.

Another supporting argument is that men-
tally immature 18 year olds who wish to receive something for nothing might consider welfare as a way out.

IV. THE 18-YEAR-OLD AND ALCOHOL

One problem that comes up with the newly won rights of the 18 year old is the problem of drinking. Should the 18 year old be allowed to drink or not? First let’s look at some of the reasons against drinking for the 18 year old.

First of all, the legalization for 18 year old drinking will only add to the alcoholic problem in our country. The number of alcoholics in the U.S. continues to rise daily. An article in Listen - A Journal of Better Living of Dec. 1971 states that in Chicago, convictions of drunk drivers have increased 14 percent. An article in the Grand Rapids Press stated that, “The impact and cost of alcoholism is devastating, contending that: Fifty percent of all first admissions to mental hospitals are alcoholics; 10 to 25 percent of all welfare families have an alcoholic member; 33 percent of all suicides are those with drink problems; alcoholism costs industry about $2 billion annually through absenteeism, poor production and accidents; 49 percent of police arrests are for alcohol-related offenses: and 40 percent of the problems brought before family courts can be attributed to alcoholics.” An additional group of young alcoholics would make this problem even worse.

Secondly, there is the argument that the young are not responsible enough to accept this privilege. One can see this from examining arrest rates. The pamphlet, The Nation’s Youth, states that the 18-24 year old person accounts for 32 percent or about one-third of all those arrested for acts of violence. Also it has been shown that the young person is unable to accept responsibility on the road. Young people account for a huge percent of Americans killed in automobile accidents. U. S. News and World Report of Sept. 13, 1971 states that “Youthful drivers are involved in a percentage of fatal accidents. There may be an increasing of alcohol and drugs by youths . . . the young driver has a double hazard: He is an inexperienced driver and an inexperienced drinker.”

There are also reasons for drinking. First of all, if a young person under 21 wants to drink, he can get it. Today's Health of Nov. 1970 states that “92% of high school students have at least ‘sampled’ alcohol. 23% use alcohol occasionally, 9% class themselves as drinkers, and 6% say they are frequent users.” Obviously alcohol is available to the teenager even without the consent of the law.

Secondly, the argument is used that most 18 year olds know how to use alcohol and can appreciate it. Today's Health tells us most teenagers are light consumers. Dr. George L. Maddox, chief of medical sociology, Duke University Medical Center states in this article that “not more than five percent of teenagers drink with enough regularity to increase the risk of running into serious problems that are most frequently associated with alcohol.”

In conclusion let’s look at the problem from the Christian perspective. For the Christian young person it should matter very little if the 18 year old drinks or not. The Christian 18 year old should know by this time the power that alcohol has on the body. It is his duty as a Christian to use his body to the glorification of God.

V. THE 18-YEAR-OLD AND MARRIAGE

The recent legislative ruling that the legal age of adulthood be 18, has brought on a flood of unanswered questions to the minds of all it has come in contact with. The new law is quite a controversial one, and, though, it has been passed, concerned citizens are still weighing the “pros” against the “cons” in the matter. Certainly the effects of this ruling will be the subject of intense interest in the near future.

Undoubtedly one of those effects will be an increase in marriages in the 18 year old bracket, and possibly an increase in the divorce rate.

Divorce rates are higher than they ever have been. These divorces occur mainly from the individuals involved not being able to adjust to the responsibilities of marriage. (Not just financial, but also to each other’s likes and dislikes.) Lately, more younger persons are getting married for various reasons. Some because they have to, even though they don’t even like the other person involved. They do it “for the child’s
sake.” Others get married, for money. Still others do it for physical attractions. These marriages usually end in divorce.

Since only statistics on 21 year olds could be found, I think I can say that from these statistics, the younger the marriage partners, the more divorces there are.

Along with the marriages of 18 year olds will go all the adult responsibilities any other marriage would include. The young couple will be more on their own than ever now with all the legal responsibilities falling on their shoulders — without as much help from their parents. The decisions they make will be mostly their own as will the consequences.

Another responsibility one cannot avoid, is the subject of children and family life. Whether the 18 year old can and will make a good parent is a hard and provoking question and one which would depend greatly on the individual.

I also believe that young couples, although not implying anything contrary about older ones, would think hard about the decisions they make as parents, and do what they really believe is right not just because it is habit. Deep thought would be necessary by the very fact that they are new to the job, and probably have to work harder.

Another aspect, is the 18 year old marriage and parental control. If the parents give the young person their approval on the marriage, then the parents should not have control of the young couple’s life. Rather, I feel it should be as it is with young confessing men. They should seek their parent’s guidance in how they should vote at church congregational meetings, but the father’s vote should not be imposed forcefully on the son. The final vote is that of the young man.

In the same way, the young couple should not turn away from their parents’ guidance, but the parents should not control the couple’s life either.

Still another responsibility which the 18 year old may find more difficult to carry out than an older person, is in regard to supporting his family.

It is very hard for an 18 year old to get a job that pays enough to support a family, and as we heard before, it is almost impossible to get a loan.

As a brief summary of “the 18 year old and marriage,” we can say that the 18 year old marriage is not impossible, but it depends greatly on the individuals involved, and whether they are mature enough to under-take such big responsibilities.

VI. THE EFFECT THE EIGHTEEN YEAR OLD VOTE WILL HAVE ON THE P. R. CHURCH, HOME, AND SCHOOL

A. Effect on P. R. Church

I believe that the law giving eighteen year olds the right to vote will have no major effect on the eighteen year old in the church or on the church itself, although there could possibly be a few minor results.

One possible result could be that the eighteen year old would feel he was more mature and because he felt more responsibility was being placed on his shoulders now, will want to become more involved in the church. This involvement could include holding an office in the church such as deacon.

A more likely effect of the eighteen year old’s new freedom could be a feeling that he has come to the years of discretion and is now prepared to make confession of faith and take part in the Lord’s Supper.

Some people feel that as a result of the eighteen year old’s newly found freedom the youths will want more independence from dominating parents. As a result the institution of family life may disintegrate and the eighteen year old will leave his home and his church. I believe a Christian eighteen year old knows what he believes by the age of eighteen and will be able to make responsible decisions on his relationship with the family and with the church.

B. The Home

The home, the family, is ordained by God. It must be noted at the outset that when we speak of the home, we are necessarily dealing with the “Christian” home, for a house cannot be a home unless it receives God’s blessing. It is through the home that the covenant seed are instructed in the ways of the Lord and prepared for their place in His church.

However, we will deal with the home in
its general meaning. The home is the basic, the principle, unit of authority and instruction, from which all others stem. It is in the home that we first learn the principles which will later govern our lives. A man who has no respect for the authority of his parents, will have no respect for any other authority, whether now that be school, church or civil authority.

The reduction of the age of majority to 18 is a direct attack on the family, on the home. By it, God-ordained family ties are cut asunder and the home is dealt a severe blow. The home no longer functions properly, the father as head, the mother as wife, teacher and keeper of the house, the children as those who must learn, be taught, and obey their parents. Parents’ authority over their children is at most thrown off and at least held in check. I ask you, in a day when not only our society is extremely complex and there are many social problems, but when apostacy and evil abound, is this the direction we should take?

Besides this, the new law places grave responsibilities and important decisions before the 18 year old, situations where experience and maturity beyond these years is demanded and is often lacking. Again, the 18 year old is often unwise, rash, emotional, and unable to apply his Christian principles to a given situation.

By lowering the age of majority, the Devil is attempting to accomplish two goals. The first is the break-down and final dissolution of the home. The second is the perversion of the youth. He is now able to infiltrate their lives with all his smut and filth at an age when they are often off theirguard and spiritually insensitive.

The new law shows a definite trend. That trend is toward each man doing that which is right in his own eyes, every-one doing his own thing regardless of the rightness or wrongness of it. To us as Christians, it is a sign of the fast-approaching and not-too-distant kingdom of the Antichrist. It is one step toward the world’s filling its cup of iniquity.

D. How “The 18-year-old Vote” will affect Prot. Ref. Young People

The 18-year-old vote will effect all phases of life; the home, church, and school. The phase of life that will probably be affected most is the home. This is already the weakest link in our society. The rights 18-year-olds will be given will mean that young people may leave home and start their own lives at an earlier age. Is an 18-year-old mature enough to leave the home-life and be independent? The answer to this question would depend on the individual person, his environment, etc.

Also, is a person of this age ready to leave the spiritual guidance of his parents? After graduation from high school the young person must, to some extent, leave the conservative environment that he has been brought up in. He may go to college, enter the army, or start a new job. For this reason, the young person who has been brought up in a Christian manner must be able to defend his doctrine and beliefs. This is a great responsibility! Therefore, in addition to this, it would not be a wise step for most 18-year-olds to leave home and start their own lives.

From our Christian perspective we would
ask what effect this will have on the church. These rights will not affect the church to a great extent. Young people will continue to make confession of faith and take their place in the church when they feel they are ready.

Finally, what effect will this have on high schools; both public and private? First of all, for all high schools, board policy will be the same for 18-year-olds as for the rest of the students. This includes rules concerning possession of alcoholic beverages, cigarettes, etc. Also, will a form of student government arise as exists in colleges? This would not be possible in our school because it is run by the parents. The public school could run into problems if students refused to have the school have contact with their parents concerning discipline, grades, etc. Our school boards could take action against these kinds of problems by making students sign a slip when they were enrolled that they would give up their rights as 18-year-olds while they attended the school.

In conclusion therefore, I believe that the passage of this bill will have no great effect on the Prot. Ref. Churches. It is our duty therefore, to exercise and make proper use of these rights.

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These papers and committee reports came from much study and group discussion. The committees consulted lawyers, state senators, state issued pamphlets, ministers, and the principal, Mr. Peterson. In many cases, information was not available since the law was never in effect before, and all information is speculatory. Over all, the committees and class agreed that all 18 year olds are definitely not able to handle all adult responsibilities. We realize that our opinion is not shared by all and therefore we very much desire to hear your opinions and questions.

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BEACON LIGHTS

Seventeen
NEWS

from, for, and about our churches

JEANNE GRITTERS

From our Holland Church:

The address of Mark Scholten is:
AB Mark Scholten
SSAN 378-60-1203 CMR No. 3
SQ 3710 Flight C1-152
Lackland AFB, Texas 78236

From our Hope, Walker Church:

Hope Church was host for the BEACON Lights Thanksgiving Singspiration held on November 28. It was led by Mr. Harry Langerak and the Hope Heralds gave a few numbers for the program.

Hope Choral Society, directed by Mr. Gerald Kuiper, presented “The Christ Child” for their Christmas program on December 19, commemorating the wondrous birth of our Lord.

The young people’s 1971 Christmas Mass meeting was held at Hope Church on December 26. Rev. G. Van Baren gave the speech on what peace means to us as Christian young people in our “peace-minded” world of today. John and Linda Knoper gave a piano duet for the special number.

From our Hull Church:

The membership papers of Miss Joan Regniers have been transferred to our Loveland Church.

Mr. David Bonestroo and Miss Diane Jansma were united in marriage on November 19 in our Hull Church.

The baptismal certificate of Mr. Leon Uittenbogaard was received from the First Reformed Church of Boyden. Mr. Uittenbogaard and Mr. Loran Te Grotenhuis made public confession of faith on November 28.

From our First Church:

Public confession of faith was made by Leo Meyer, Marcia Ophoff, Mary Pastoor, William Rutgers and Harry Rutgers on December 19.

From our South Holland Church:

Mr. Dennis Van Uffelen (Redlands) and Miss Elizabeth Van Baren were united in marriage on December 22 in our South Holland Church.

Miss Carol De Jong’s membership papers have been transferred to our First Church in Grand Rapids. Miss De Jong presently teaches at our Adams Street School.

The sacrament of baptism was administered to the infant son of Mr. and Mrs. Henry Lenting on November 21.

A Thanksgiving program was sponsored by the Ladies’ Auxiliary on November 21. Special numbers—readings, instrumentals, solos, quartettes—were given by many members of the church, both young and old.

From our Hudsonville Church:

Jim Lubbers was taken from our midst the day following a car accident on November 27. We commend the grieving family to the care of their Heavenly Father Who will surely comfort them with His Word and Spirit.

The Hudsonville Choral Society presented its Christmas program on December 26, under the direction of Mr. Gerald Kuiper. Bruce Lubbers played his saxophone for the special number.