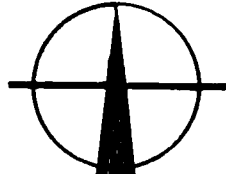


# BEACON LIGHTS

*FOR PROTESTANT  
REFORMED YOUTH*



February, 1973

*Privileged*

*The Christian  
and Smoking*



# BEACON LIGHTS

VOLUME XXXII

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**CONTRIBUTING EDITORS:**

Rev. Robert Harbach, Agatha Lubbers, Donna Van Uffelen, Jeanne Gritters, Rev. G. Lubbers, Kathy Bylsma, Rachel Lubbers, Vi Vanden Top.

All material for publication should be addressed to CALVIN REITSMA  
 3287 S. Canal, Grandville, Mich. 49418  
 News Editor: JEANNE GRITTERS  
 3530 Byron Center, S.W., Apt. No. 2  
 Grand Rapids, Mich. 49509  
 Grand Rapids subscribers please forward subscription dues to KATHY KOOLE  
 554 Kenowa Ave., Grand Rapids, Mich. 49504  
 Subscribers outside of Grand Rapids please forward subscription dues to  
 RUTH MARING  
 4129 Jenison St., Grandville, Mich. 49418

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## LESSONS IN COURAGE, LESSONS IN THANKFULNESS

Again the Grim Reaper has struck among us scything his death and destruction with unaccustomed viciousness. A family has suddenly lost another son, the Church on earth has lost another stalwart member. We cannot help but cry out why? Why another young man, the third in recent months, the sixth in just over two years? Why such a senseless death?

Again the Grim Reaper has struck and we are smaller for it. We are one less, we are enmeshed in grief, our hearts are lacerated with pain, for though it is one family's loss, it is very really a loss for us all, for we are all knit as one. The Grim Reaper has struck and we are bereft.

We are bereft, we grieve, but how we grieve and why we grieve is why we are knit as one. We have been touched, we have been hurt, but not senselessly. No nebulous Grim Reaper has mindlessly injured us. We have been touched by the hand of God, and He has not taken part of us; He has transferred part of us to glory. Part of the body of the Church is not earth-bound but heaven-freed. The Church is greater on earth because these young men were here. Though they have gone ahead to glory they have left great gifts behind, gifts which years and awareness can but heighten.

In grief the Church cannot help but think of Job. Job grieved with an unfathomable anguish. His pain was greater than mind or heart could bear. Job suffered immeasurably. He suffered — yet he survived. We too, suffer, yet we shall survive, for we suffer with courage.

As Job suffered with a courage born of knowledgeable faith, so must we. We know our loss was God's will, in His eternal plan for His Church. We know that we were touched for a worthy purpose, for God's glory, for our enrichment. God did not senselessly take unto himself lives that were at their peak, but lives whose purpose on earth was completed, whose battle was fought. God took unto Himself young men whose time was time no longer, but eternity. Our loss was God's will; therefore, we face it with courage.

We face our loss, too, with something more than courage: Thankfulness. In death we must be thankful for life. Our Christ, their Christ, died on the cruel tree of the cross, went through and conquered hell so we might have life. In Christ's death, we have life eternal, and the knowledge of this for those who have gone before must make us thankful. So we face our loss with thankfulness and courage born of faith. We weep, not as those who have no hope, but as earth-bound saints longing for the joys of those who have already the blessings of eternity.

Again God has taken from us young men in what we thought was the fulness of life. We are hurt, we are bereft. God has taken young men from us when their lives were complete, and they have left us much. Through these young men we have glimpsed glory, and along with the joyous years of their presence among us, they have left us lessons in courage, lessons in thankfulness.

C.R.

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## In Memoriam



GEORGE KAMPS  
June 14, 1950—Nov. 8, 1972

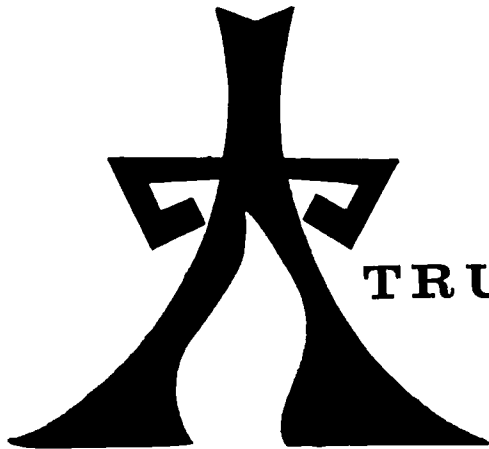


WILLIAM KAMPS, JR.  
April 24, 1954—January 13, 1973

*"Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah"*

JOB 1:21b

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## TRUTH vs. ERROR

REV. ROBT. C. HARBACH

### **Hopeful**

*We desire that each one of you may show the same diligence unto the Fulness of Hope even to the end.* Heb. 6:11. ASV

It was Hopeful who had warned Christian against Atheist with, "Cease from him, my brother, and let us believe to the saving of the soul." John Bunyan gives a large place to the history and autobiography of Hopeful, as well as to the doctrine of Hope. It is well worth a careful reading.

The section dealing with Hopeful and Christian offsets natural and practical atheism. Atheist denies the attributes of God. You cannot beat him off more thoroughly than by studying the attributes. Such a study will also help you in your walk and communion with God. You should be in the "Pink on the attributes of God." Then you will avoid that habit of men of the world, living without God and becoming more and more estranged from him. Making such a serious study will take you closer to holding the Scripture as more to be desired than gold. Only in the canonical Scripture, God's own revelation, do you find His attributes declared. Many modern prophets and prophetesses, pretending an esteem for God, if they do not hold His revelation in outright contempt, do belittle and obscure it. In all their talk of God they are not thinking of the triune Jehovah. Also to guard against the inroads of creeping, practical atheism, we must watch with great

care over our earthly pleasures. Job was highly concerned, lest, when his children were in their feastings, they should curse God in their hearts (Job 1:4). Peter, too, had the same concern when he counselled, "The end of all things is at hand; be ye therefore sober, and watch unto prayer" (I Peter 4:7). Remember Belshazzar. Dan. 5:23.

The town of Vanity Fair was Hopeful's birthplace and the scene of his early manhood. Hopeful then knew nothing better than merchandising of houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts, pleasures, whores, bawds, wives, husbands, children, masters, slaves, lives, blood, bodies, souls, silver, gold, pearls, and precious stones. Hopeful knew every market, mercantile, wharf, alley, lane, gambling den and the whole network of its underground. For the town had a section in it called Alsatia, the hypocritical name for the original establishment of the Carmelites or Whitefriars. Charles Dickens in his *Nicholas Nickelby* sees such characters in his town as the wretched Mr. Squeers, the equally wretched Mrs. Sliderskew, the Baron Van Koeldwethout of Grogzweg, Baron Von Swillenhausen, Lord Frederick Verisopht, Sir Mulberry Hawk and a Mrs. Wititterly. Sir Walter Scott in his *The*

*Fortunes of Nigel* describes this place together with some of its hoodlums, as Cheatly, Shamwell, Hackum and Scrape-all. Some of its evils are described. There "the holy state of matrimony (was) made but a May-game, by which divers family had been subverted; brothel houses much frequented, and even great persons, prostituting their bodies . . . to satisfy their lusts . . . in lascivious appetites . . . knights and gentlemen . . . many of their ladies and daughters . . . prostituting their bodies in shameful manner. Alehouses, dicing houses, taverns, and places of iniquity . . . abounding . . ."

At Vanity Fair, a real "live" show was always going on, and Hopeful, "for free," could see, and did ill-spend his time witnessing thefts, murders, adulteries, false-swearers, jugglings, cheats, games, plays, fools, apes, knaves and rogues of every kind. Hopeful continued a great while delighting in the treasures and pleasures of this once village of Shamwell. Hopeful was then known as Smaik (Scot., Smaik, rascal), and spent his time in rioting, revelling, drinking, swearing, lying, uncleanness and Sabbath-breaking, until a new show suddenly came to town, the appearance of Christian and Faithful on the stage, which threw the whole town in an uproar. Through the witness of Christian, and especially of Faithful, martyred for his faith and good living in Vanity Fair, Hopeful was converted.

When Christian escaped this Sodom and Bedlam, so did Hopeful, who then became his constant companion. When one died to be a Faithful witness to the truth, Hopeful arose out of his ashes to take his place. There is a very detailed account of his coming to true Faith and Hope. His conversion experience is the result of a deep regeneration experience. Christian asked him, in not the most accurate terminology, "Could you at any time with ease get off that guilt of sin?" which oft came upon him. Of course, Christian referred to his frequent spasms of the pain of the guilt of sin deeply felt in an uneasy conscience. For nothing will get one off the guilt of sin but the blood of the atoning sacrifice of Christ and faith in its power as our only plea for pardon. With Hopeful, conversion was not sudden, but a wonderful change which came over him by slow degrees.

He talks of the Father revealing the Son to him, not in the sense of a sensational vision, or a new and para-scriptural revelation, such as a voice from heaven informing him that his sins were forgiven. Hopeful's faith and experience were not founded on such treacherous and deceiving phenomena. He insisted, "I did not see Him with any bodily eyes, but with the eyes of my understanding." Christ came to him as revealed in the Scriptures, not appearing to his physical senses, but to his renewed understanding. Gradually, he came to see Christ in the fulness of His glorious salvation, made unto him wisdom, righteousness, sanctification and redemption. This filled him with all joy and peace in believing. He became an apostle of the joy unspeakable and full of glory. When down in the depths of the dungeon of the Giant Despair, none other than Hopeful led Christian through his gloom and depression. Then while crossing over Jordan it was Hopeful who kept his brother's head above water, and encouraged him with, "Be of good cheer, my brother; I feel the bottom; and it is good!" That meant touchdown at last over on the golden shore. With that gentle nudge from the jutting point of Emmanuel's Land, mind and heart begin to sing, Home! Christian also illustrates the truth that though faith, hope and love are in exercise, a great horror of death may momentarily take hold of the mind. No one can claim spiritual comfort as his due. Nor can he expect comfort on any other bottom than the blood and righteousness of Christ and the free mercy of God in Him. Hopeful in the River is a great mainstay for the Christian.

But to truly appreciate this dear Hopeful, we must know what hope is. In the country of Javan he was known as *Elpis*. The word is known in that heathen land. There it has somewhat of a neutral voice, denoting mere expectation, whether of good or evil portent. This makes hope a mixed emotion, a sinking fear and a rising to the off-chance of the appearance of good. Never is the word so understood in the New Testament. Always it is there used in a good sense, and as "the joyful and confident expectation of good," viz., of eternal salvation. It is not just an expectation of good, but a *joyful and confident* expectation of it. Hope is *trust!* Hope therefore

risers above to an object beyond self; it is that to which one flees for refuge. (The God of Hope.) When the word is used in its worldly and common colloquial sense to express doubt and uncertainty, as in, "We will soon be out of the woods, I hope!", then you do not have the biblical concept, not gospel hope. The gracious hope of the gospel is not a hope-so gospel in the sense that you think you are a Christian, wishing so, but not sure, or at least not sure whether you will remain one. Neither is it a mark of humility or true spirituality to insert in the salutation of a letter such an address as, "Dear friend: (I hope)," and in the complimentary close to sign off with "In Christ, I hope." Such language suggests that the writer is not sure the addressee is a friend, nor that *he* is in Christ! This is not the biblical hope, no more than when we say, "I hope it doesn't rain tomorrow." It would be better to write, "Dear friend: - (I trust!)" and "In Christ, - (I trust!)." But because biblical hope is a joyful and *confident* expectation, I would prefer to write, "Dear Brother: Amen!" and close with "In Christ. Amen." But think of it! From jugglings, apes, fools, whores, bawds, silver and gold, this man came to joyful and confident *Fulness of Hope!* Quite a difference! Is there that difference about you?

You have the hope to awake on Resurrection Morning glorified and satisfied with Christ's likeness. Does that hope cause you to daily labor in self-examination, repentance, prayer and praise? Does the hope of seeing Him and being like Him, as He is, cause you to purify yourself as He is pure? Certainly, nothing else will cause you to do this. You hope to walk with Christ and the saints in white. Then that hope will be evident in that now and all the days of your life you wash your robes and make them white in the blood of the Lamb. You hope for the crown of life, so you watch and fight that no man take your crown. You hope to drink the fruit of the vine new with Christ in the kingdom of God. That will mean that if necessary you will henceforth drink no wine while the world standeth, if it make your brother to offend. The hope that you shall enter in through the gates into the city, and have right to the tree of life, will lead you to do his commandments with loving care.

And it is Hopeful who says to you that the troubles and distresses you go through are no sign that God has forsaken you, but are sent to test you, whether you will call to mind that heretofore you have received of His goodness, and live upon Him in your distresses.

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## FEATURES

### "And Ye Shall Be Hated"

DAVE LOOYENGA

Upon entering into the world, Protestant Reformed young people must realize that they are not going to be accepted and to some extent will be despised. In the first Epistle of John 3:13, John writes, "Marvel not, my brethren, if the world hates you." Here we are being told not to be surprised if we are despised by the world. After one semester at a Junior College I have been able to experience a little of this hate and realize that because I am Protestant Reformed, I also am treated differently.

One question often asked between students is, "What high school did you attend?" Many students are surprised to hear that Covenant is not a Catholic school. They seem interested in the history, size

and a few other facts of our high school. I cannot discuss doctrine because many do not have this background. The subject turns to movies, dancing, plays, etc. . . . and my views are stated. Besides disbelief many find not only my ideas strange but me as well.

Students with a Christian Reformed background find Protestant Reformed ethics particularly strange. They know all about what we can and cannot do. They too find our stand on movie attendance very strange. To my surprise many have never heard of the split in 1924 or of common grace, and are surprised that the Protestant Reformed Church came out of the Christian Reformed Church.

Rejection has also come from the administration. Some professors seem to have something against Christian schools. Many of these professors are not only willing but proud to show their prejudices. They will point out to the class which students went to Christian high schools and personally try to degrade those students. Once when a particularly hard question was raised a professor was prompted to respond, "Mr. Looyenga you must have received a far superior education at Covenant Christian, I imagine you know the answer to that question." Again at another time, "Mr. Looyenga, if you don't know the answer to that question, your father did not get his money's worth."

When our lectures concerned the origin of life, all aspects of evolution and creation were discussed. The Age-Day theory of creation which states that the days of

creation lasted many years was taught along with the literal creation. The professor asked if there was anyone who believed in creation. Five students raised their hand. Then the professor asked if there was anyone who believed in the literal twenty-four hour six day creation. Only one hand remained extended. The professor smiled sympathetically and said, "I didn't know we had any of your kind left."

These are just a few examples of how the world can despise the Church. The Church as a whole is not hated or despised to the extent of persecution. However, there will be a time when this hatred will worsen and the whole Church will be persecuted even unto death. In conclusion, I quote Christ's words stated in Mark 13:13, "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved."

## Value of P.R. Education

DAWN DE JONG

"Books! Books! And more Books! Stupid Rules! Unreasonable teachers! Too much homework! Why in the world do I have to go here anyway? I can get this in any school." These are some typical remarks made by many of the students in our own Christian schools today. I'll admit I too used to question why I attended a Protestant Reformed school. People gave me various answers but I didn't really understand these explanations. It took a worldly school to truly give me the answer to this question. Then I was finally able to grasp the importance of my Protestant Reformed education.

My first impression of college was one in which I felt completely alone. For some reason I felt completely different from the majority of the other students. It soon became apparent that the reason for this feeling was my faith. There were but a few that believed like me. I found it so hard to understand that most of the students could actually believe such things as that man has a part in his own salvation. What a change! In our own schools I had held a common bond with the other stu-

dents. We all professed to believe the same thing. We felt a sense of unity in being Protestant Reformed.

The college teachers were also completely different. They viewed their students not as individuals, but instead as just one of the class. They cared very little if a student passed or flunked. Teaching to them was just a job. Many teachers also appeared to be very anti-Christian. Most used vulgar language and were pro-evolutionists. One admitted to be a pro-abortionist, while yet another advocated premarital sex under certain circumstances. There were many other little things which slipped into their lectures that made it apparent that they were not at all like our own covenant teachers. In our own schools, subjects were taught with a Biblical basis. Teachers cared about their students because they loved them in Christ. Sure, there were times they made mistakes, lots of mistakes, but they were trying their best to give every student the best education possible.

Thus today as I continue to attend a worldly institution of learning I am thank-



ful for the Christian education I have received in our schools. Without it I realize how easy it would be to be lead astray by various wicked and evil ideas introduced

to me by worldly students and teachers. This Protestant Reformed education enables me to withstand the wickedness and pollution in such a worldly institution today.

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# CRITIQUE

## Privileged

VI VAN DEN TOP\*

No matter what your station in life, it seems there are always a "privileged few." In grade school those privileged ones are the ones who get to help the teacher hand out papers and do those special chores. In high school the privileged ones make the team, get into choir and just get recognition in general. Upon taking your place in the working world, one finds that the "privileged ones" get the raise, the promotion and the credit.

What about the majority of people, "common Joes," who aren't so privileged? Well, they probably just sit back and feel like they have it pretty rough, they never get a break. Little by little, jealousy creeps in.

Sound familiar? A natural phenomenon? No, not for the child of God. Nobody is "privileged" compared to the elect—for we, the elect, are more privileged than we ever admit to ourselves or allow anyone else to see.

Do you feel privileged? God chose us to be His people—we with no merit in us whatsoever. He chose in his sovereign council a particular people from out among all the people of the earth. For us to choose Christ would not be such a privilege, but for the all powerful God to choose us! Indeed! What a privilege!

Do you *feel* privileged when your parents want to know where you are going? God-fearing parents are a gift from God and parents have cast upon them a great responsibility to rear their children in the fear of the Lord, and they are attempting to fulfill this duty when they ask you where you are going. God chose you to be brought into a Christian home—do not detest that privilege, then, but be glad that God gave you Christian parents who care and love God.

Do you feel privileged when someone asks your church affiliation? Are you thankful to God that you can profess to belong to a church where the Word of God reigns supreme? We are privileged to attend our place of worship twice every Sunday and we can attend catechism under the instruction of a shepherd of Christ in a church which stresses that the youth learn the Truth. Yet we never consider this a privilege. We are almost embarrassed to say we are Protestant Reformed because "it's so small." The most privileged creatures of God ashamed of their privilege! "My brethren, these things ought not so to be" (James 3:10).

Do you make the most of your privilege by attending society regularly and taking an active part? By taking a healthy interest in church affairs? By living out your privilege among your friends?

Most of us have gone to a Christian school for twelve years—for some of us that has been covenant, Protestant Re-

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\*We wish to welcome Vi to our staff as one of the regular editors of "Critique." She is presently a student at Dordt College.

formed education! Such a privilege for a child of God – to learn in an environment of other Christians – and we like to overlook it; just not mention where we go to school to save our “name.” Certainly, if we considered this a privilege, we would not be afraid to speak of it!

The “privilege” of being an elect chosen

by God the Father will count through eternity! What an unfathomable wonder to be thankful for! Live, then, as one who is “privileged” and remember: “Be ready always to give an answer to every man that asks you a reason for the hope that is in you” (1 Peter 3:15).

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## Scholarships

NONA MIERSMA

The Protestant Reformed Scholarship Committee is now going on its eighth consecutive year. We are preparing to once again receive applications for scholarships from our young people who have chosen to become a Protestant Reformed teacher or minister.

When the committee first started awarding scholarships, there were only a few applicants. Now I'm happy to announce that more interest is being shown and more are applying. In the past two years, fourteen have applied and all received scholarships.

As you probably know, applicants for scholarships are required to write an essay. Although grammar and form are important, the committee doesn't pick “winners” from great works of art, but rather uses it to give them an idea of how much sincerity and conviction you have for the topic assigned.

In the past we required a note from your physician concerning your health. From now on this will not be required since the college of your choice requires a physical examination before you are accepted as a student.

Rules which apply to Scholarships are as follows:

1. An applicant must be a prospective minister or teacher.
2. An applicant will be judged on sincerity, ability and need.
3. An applicant must be a baptized or confessing member of a Protestant Reformed Church.
4. Each applicant must fill out an application form and submit it to the committee by May 1.

5. The scholarship will apply to tuition only.

6. Applicants shall promise in writing to repay in full should they refuse to teach or preach in our Protestant Reformed Schools or Churches. (This does not apply to those who do not finish school, change their course of study, or are unable to preach or teach when they finish school.)

If you wish to apply for a scholarship, you can contact your society secretary or the committee secretary, Miss Glenda Doczema, 4419 Leonard, N. E., 49505.

The committee asks for your continued financial and spiritual support of this program. Let us remember that our churches and schools are the supporting framework of our denomination.

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## ANNOUNCEMENTS

The Federation Board would like to thank Jan Lubbers for her work as a member of the Public Relations Staff.

We also welcome a new department editor, Vi Van Den Top from our Doon Church and the new assistant secretary, Mary Lou Ophoff, to the **Beacon Lights** Staff.

The **Beacon Lights** wishes to thank Ken Koole, the president of the Federation Board for his services as Finance Manager. Taking over his duties is Tom Van Overloop of our Hudsonville church.

# **SCHOLARSHIPS**

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- **Applicable to College Tuition**

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- **Prospective P.R. Ministers  
& Teachers may apply**

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- **Apply before May 1st**

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- **Obtain blanks from your  
Y.P. Society secretary  
...or your Pastor**

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**Sponsored by the Protestant  
Reformed Scholarship Fund  
and the Federation Board**

## THE CHRISTIAN AND SMOKING

KEN KUIPER

"Do you not know that your body is a temple of the Holy Spirit within you? . . . you are not your own; you were bought with a price. So glorify God in your body."

1 Cor. 6:19 and 20

This verse which Paul wrote to the Christians at Corinth deals with fornication. But it is so loaded with truth and principle that Christian ministers and teachers have often applied it to all of the other things that have an effect on our bodies. I have heard it used in regard to everything from drunkenness to drag racing. I would like to use it in dealing with smoking.

For the problem of smoking is one area in which there has been little said in our churches. Perhaps that is because it is so common to us.

You see, smoking is a mighty popular thing. Thousands upon thousands, millions upon millions of people smoke. Not all for the same reason, to be sure, but they all do smoke. So when people in the church smoke, they feel right at home. They don't stand out; they blend right in with everyone else. That's one reason why we don't feel so guilty doing it . . . everyone else does, too. But Scripture tells us not to be like everyone else. Scripture tells us to be "transformed." That is a mighty big idea to understand. We must strive to be different. How strange, how wonderful. The non-Christian must look at us and see something different in us. He must see in us a "new creation."

"Wait a minute, back up," someone is saying. "You are assuming that smoking is wrong. That's jumping to conclusions mighty quick. I see nothing wrong with it."

Well, I guess I did draw a conclusion too soon. Perhaps we should examine smoking first, and then pass judgment on it. Let's see where its place is in the life of a Christian. For a Christian's life must be full of things working together to the honor and glory of our God. In working toward that goal, everything we do must fit into the scheme of a godly life.

What does smoking accomplish? Does it

provide our bodies with nutrition? No, I think it is obvious that it does not provide nutrition. Does it serve to ease pain, as aspirin, perhaps? No, it doesn't do that either. Does it have any medicinal use whatsoever? None. Does smoking have any constructive value to the body at all? No, I think not.

The only reason that people smoke cigarettes is that it is somehow enjoyable to them. Yet not all smokers can even agree with what it is about smoking that they enjoy. Some smokers say that it tastes good, some say that it does not. Some say that it feels good, some disagree with that. At any rate, plain enjoyment is a poor reason to smoke if it is the only reason to do so. And I am afraid that it is the only reason.

Now, on the other hand, why would I ever say that it is wrong to smoke? First of all, let me deal with the externals. To begin with, people who smoke have the stench of smoke on their bodies, hair, clothes, and breath, and to non-smokers these people stink because of it. Also, the smoke burns the eyes of the partaker and all those near him. The cigarette often burn holes in carpeting, upholstery, clothes and so on.

It is rather sad that something as small as a cigarette, with as little value as it has, and with so many unbecoming characteristics as it possesses should control the lives of so many people. And it does control their lives. That is apparent when they try to stop.

But out of all this talk about smoking come the apostle's words, "your body is a temple of the Holy Spirit." The Holy Spirit! That sheds a different light on the matter. That makes it mandatory that we are careful with our bodies. For Paul also says in Romans 12:1, ". . . Present your bodies a living sacrifice, holy, acceptable unto God." Can the smoking Christian do that as well as a non-smoking Christian? No. Why? Because of the true nature of smoking; whether cigarettes, cigars, or a pipe.

Hopelessness is anticipated defeat.  
 In youth we want to change the world,  
 in old age we want to change youth.  
 Those who live well teach well.  
 Children live what they learn,  
 Children learn what they live.  
 Just when you think tomorrow will  
 never come, it's yesterday.

I slept and dreamed  
 that life was joy,  
 I awoke and saw  
 that life was duty,  
 I acted, and beheld:  
 duty was joy.  
 Love your calling, it is the meaning  
 of your life.  
 When one has much to put in them,  
 a day has a hundred pockets.

### READ AND REMEMBER

purpose, it doesn't work toward God's glory.  
 Smoking isn't even fit for recreation. For  
 smoking destroys our bodies, while recre-  
 ation serves to give us new vigor for the  
 tasks of life.  
 There are many people who have tried  
 to stop smoking and haven't been able to.  
 They have tried pills, chewing gum, or other  
 such things to help them break the habit.  
 They may even have gone to a "Five-Day  
 Clinic to Stop Smoking." Perhaps some  
 people reading this have tried that, all  
 without success. These people would say,  
 "I agree that it is wrong but how can I  
 overcome the habit?"  
 Perhaps part of the problem is that we  
 put our trust in ourselves. It says in  
 Mark 11:22-24, "And Jesus answered them,  
 'Have faith in God, Truly I say to you,  
 whoever says to this mountain, Be taken up  
 and cast into the sea, and does not doubt  
 in his heart, but believes that what he says  
 will come to pass, it will be done for him.  
 Therefore I tell you, whatever you ask in  
 prayer, believe that you receive it, and you  
 will.' Christ meant what He said. It takes  
 faith and prayer to put what He promised  
 into use. But the Spirit has been sent and  
 it dwells in us. The power is there. And  
 if we pray in faith for the strength to over-  
 come smoking, the Spirit will give us that  
 strength. That is promised. Now take hold  
 of that promise.

For smoking, especially cigarette smok-  
 ing, is harmful to the body. The world  
 realizes this. The surgeon-general of the  
 United States has figured that out. Smok-  
 ing is directly linked to cancer, of the lungs  
 primarily, but also of the mouth and throat.  
 With every puff, the chances of cancer in-  
 crease. It is also bad for the heart. Smok-  
 ing constricts the capillaries, causing a  
 sharp rise in blood pressure.  
 The whole body is affected. Infection  
 sets in more quickly because smoking de-  
 stroy the guarding action of the cilia (small  
 hair-like projections) in the bronchial tubes  
 by paralyzing them. The dangers of smok-  
 ing are numerous.  
 The federal government, aware of this  
 truth, has forced the manufacturer to put  
 a warning right on the package that his  
 product comes in, and also in all his ad-  
 vertising. Can you imagine anyone eating  
 meat that had stamped on the wrapper the  
 word, "WARNING"? Of course not, but  
 people still smoke. And many of these  
 people are Christians.  
 To smoke just for the pleasure of it at  
 the expense of the temple of God is a  
 terrible thing. It is gluttony.  
 It is drunkenness, "present yourself a living  
 sacrifice," the apostle says. He leaves no  
 room for smoking when he says that. That  
 habit does nothing to help us in our lives  
 as Christians. It has no place in the life  
 of one dedicated to God, for it serves no

## ANTITHESIS\*

Sue Terpstra

*A pilgrim walking down Life's path  
Soon met another traveling there.  
He was a stranger, all alone.  
He said his name was Earthly Care.*

*He had a wealth of goods with him,  
And in much finery was dressed.  
The shabbily-garbed pilgrim asked  
How such a man could be distressed.*

*"Ah," sighed the man, "Look at the sky.  
Look at the rivers, oceans, lakes.  
It isn't fair this price man pays  
Just for a few careless mistakes."*

*"Sin manifests itself in ways  
So countless," said the pilgrim then.  
"Man cannot build himself a Heav'n –  
His Tower of Babel falls again."*

*"Nay," said the stranger, "give him time,  
And man will conquer – this I know.  
The wisdom that in man abides  
Will all these evils overthrow."*

*"I fear not for these smog-filled skies,  
Or for the poisoned land and sea,"  
The pilgrim sighed, "but for the souls  
Of men who love iniquity.*

*Their way is known to God above,  
And soon, in torment, they shall weep.  
Shall they make Him a liar who said,  
"That which ye sow, ye'll also reap"?"*

*The stranger gazed with sympathy.  
"Poor fool," he said, "you read too much  
The Word of God. A man should do things  
As he wants. The Bible has become your  
crutch."*

*"My crutch it is!" the pilgrim cried.  
"It is the staff on which I lean.  
Can man's words comfort me as those  
My Saviour spoke – Who washed me clean?"*

*Nay if my God, for e'en one hour  
Decreed that I alone should stand,  
I'd fall, as helpless as a babe  
That cannot grasp its Father's hand."*

*"Poor wretch," the stranger said, dismayed.  
"So filled with his own guilt and shame  
He misses out on Life's best gifts,  
The wealth, the pleasure, and the fame."*

*And so the two men parted ways,  
The one soon vexed with earth's affairs,  
And problems of a dying world,  
The other glad with Heaven's cares.*

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\*This piece originally was submitted for our last Literary Contest. "Antithesis" was given a first place award in the high school division. – ed.

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## CURRENT EVENTS AND COMMENTS

### Help or Hindrance

RACHEL LUBBERS

It is Saturday night and the city is well lit with thousands of lights. The snow has given a white clean appearance to much of what usually is dark and dirty and the black sky is almost perfect. The air is so crisp and fresh that it almost hurts when one takes in a deep breath of air. Yet behind all the whiteness and freshness lies the history of a people who cannot fit into this scene. A people whose faces show the

deep wrinkles of hardness, dark eyes that stare with hatred, a evil expression which overpowers a blessed smile, hands which spontaneously react to everything with a strong defense, and feet which tread the wide dizzy circle of confusion and disturbance which leads and ends in destruction.

As one passes through the slums and ghettos he finds many broken windows replaced with cardboard. As the residents

walk and roam the streets there is a grind and crunch from the glass under their feet. Messy homes and streets grow continually worse while one stands and looks in at this sight of such disorder and questions how these people can survive. There is also the endless screaming of children, fighting, and throwing of glass and rocks heard.

There are now some 2.5 million Americans living in public housing projects in the large cities. In 1953 26% of the 400,000 families in public housing were getting welfare. Ten years later it was 60% and today in some places it is 90%. To these people, education does not spell success and therefore jobs cannot be found. The crime rate in these areas is unbelievable and robberies, thefts, and rapes are daily occurrences. Vandalism and juvenile delinquency is incredible and has almost become a way of life to the bored teenage boy. As children grow up in this situation, the first feeling of success that is learned is how to successfully fight.

In spite of the established housing project, time has proven that the project is not very successful. Many still are unable to free themselves from poverty. The help is not extensive enough to affect the problem of developing their attitude or character. In order to reach the goal of helping the ghettos and slums, housing projects must touch the many other aspects of their life which are so sadly underdeveloped and warped. As one of the housing officials has stated, "You cannot isolate housing and try to solve it by itself." Unless the areas are reached where they are needed, they will remain a starving people.

The most common family situations found in the ghettos and slums has the mother acting as head of the home with fathers hardly, if at all, known by their children. They maintain little discipline or order and there is no teaching of any kind. Everyone runs about trying to make it for himself. What is so extremely dreadful about all this is that these people die never receiving or giving in life that which is free—and who is to blame? There is little realization of what it means to give pity or to be pitied, to be able to sit silently in tears and be able to feel concern without having to scream, throw stones, or pull a

knife. They often live without any understanding of peace within themselves or ever seeing it in another person. There are few established feelings between parent and child, brother and sister, or even between friend and friend. Rather, relationships vary from week to week, day to day, and minute to minute. They have to forever be living against each other in order to make it for themselves. As far as the beauty in sharing with each other is concerned, it is seldom understood by them. They live as a forever defeated people.

I cannot begin to understand why (though it is evident to all that housing projects have failed their purpose and that the United States is the world's wealthiest nation) more consideration is given to that which is less important than to the lives of people who make up part of the United States itself.

Perhaps many concerned Americans have given up their fight against this horrible problem of poverty and broken lives and homes. Perhaps this is why millions of dollars are now spent on such things as space programs where man can immediately see the power and success of themselves. Americans everywhere are beginning to see that mere dollars and cents cannot heal the deep wounds of broken lives, but there must be given a much greater help that leads even into the deepest, yet smallest spot in the heart of man.

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**The Beacon Lights expresses its appreciation to the following congregations and individuals for their gifts:**

Hope (Walker) .....	\$102.25
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Hudsonville .....	69.37
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# NEWS

## from, for, and about our churches

JEANNE GRITTERS

### From our Hudsonville Church:

Mr. and Mrs. Mark Mihlheim rejoice in the birth of a daughter, Christine Elaine, born Tuesday, January 2.

### From our Holland Church:

The Young Adult Society went Christmas caroling on the evening of December 19, and afterwards met together for refreshments.

Mr. and Mrs. Calvin Yonker were blessed with the birth of a daughter on Friday, January 12.

### From our South Holland Church:

Public confession of faith was made by Carl Haak on January 7.

### From our Hull Church:

At his request, dismissal papers have been sent to Mr. Peter Hoekstra at his home in California.

The Young People's Society had their Christmas party on Tuesday night, Decem-

ber 26. They went caroling first and then returned to the church for the party.

### From our Hope Church:

The baptism papers of Mr. Rex Dodde have been received from the Knapp Street Reformed Church of Grand Rapids.

### From our Southwest Church:

A baby girl was born to Mrs. Ruth Nobel on Monday, December 4.

Public confession of faith was made by Randy Boone, Kathy Clawson, and Gerald De Witt on January 21.

### From our Loveland Church:

On the morning of December 31, public confession of faith was made by Steve Ezinga, Henry Kuiper, Bill Lanting and George Lanting. Bill and George come from our church in Edgerton, Minnesota.

The Young People's Society had a progressive dinner outing on Monday night, December 18.



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#### AUTHOR'S KEY

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 K.F. - Kathy Fisher  
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M.R.R. – Mrs. R. Reitsma  
S.T. – Sue Terpstra  
G.V.S. – Gary Vander Schaaf  
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