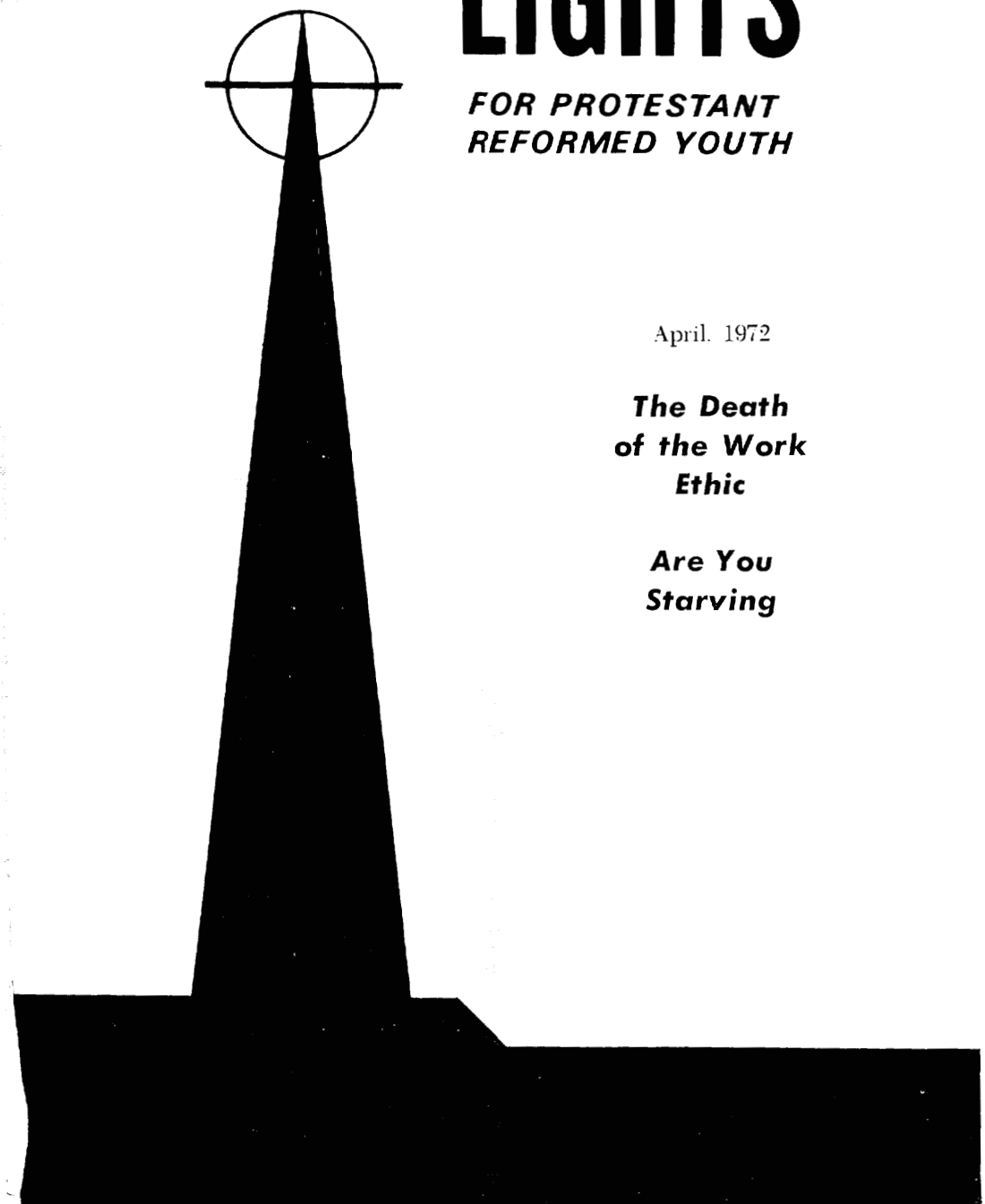
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



April, 1972

The Death of the Work Ethic

Are You Starving

BEACON LIGHTS

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In This Issue

EDITORIAL 1
The Death of the Work Ethic — Calvin Reitsma

TRUTH vs. ERROR 2
The Second Shepherd — Experience — Rev. Robt. Harbach

CRITIQUE 5
Jehovah's Witnesses — Part II — of Man — Sue Terpstra

SPRING 6
Rev. C. Hanko

FEATURES 7
The Kingship of Christ and Secular Government — Tim Pipe
Are You Starving? — Donna Kuiper

REFLECTIONS 12
Underneath are the Everlasting Arms — Ron Commenga

CURRENT EVENTS AND COMMENTS 13
Guided By the Word — Kathy Bylsma

BOOK REVIEW — Lois Hoeksema 15

NEWS FROM, FOR AND ABOUT OUR CHURCHES 16
Jeanne Gritters

Editorial

THE DEATH OF THE WORK ETHIC

Silence, the static silence of idle hands, the wretched silence of useless minds fills the land. The youth culture of today echoes the sepulchral death-knell of the work ethic. We are a mere two generations removed from the depression, and the so-called generation of prosperity that the fear of want spawned is wallowing in a despair far greater than want.

Today's child often has everything – has more than everything. This overabundance, this urge on the part of parents to give their children everything has spawned a drug-oriented generation of nihilists and radicals who feel the world owes them whatever their hearts (or rather lusts) desire. The mad race toward material success on the one hand and the confused running away from it on the other presents an apparent polarization of the generations.

The polarization is only on the surface, however. The issue, to work or not to work is a result of a basic lack of knowledge. Unregenerate man will only work for his own glory, and while that may be superficially satisfying, the high level of alcoholism in adults and drug addiction in their children is ample evidence of the barren comfort material success brings.

Unregenerate man in increasing paroxysms of evil fury builds and destroys again in an ever accelerating downward spiral. Standing in antithetical contrast is the believer. Where the evil man builds to himself, the covenant child builds to God. Where the unbeliever destroys in senseless desperation, the believer nurtures his soul.

Or the believer should nurture his soul. Sometimes in the daily bustle of our lives we forget to grow inwardly. Often we become so involved in things and the mechanics of things that we don't see why we do them. Often we loose the joy of living and loving in the confusion of doing. Each child of God should take time to just be.

This does not mean to imply, however, that we should agree with the cry of today's youth that the work ethic is dead. As Christians we function under a completely different set of rules and values. Not only is the purpose of our lives different, the method of achieving our full potential is also unique.

Each person is given his own special sets and combinations of gifts, each person has his own potential for full growth and fulfillment, and each person must set his own balance between working and growing. Between God and the individual is this balance struck.

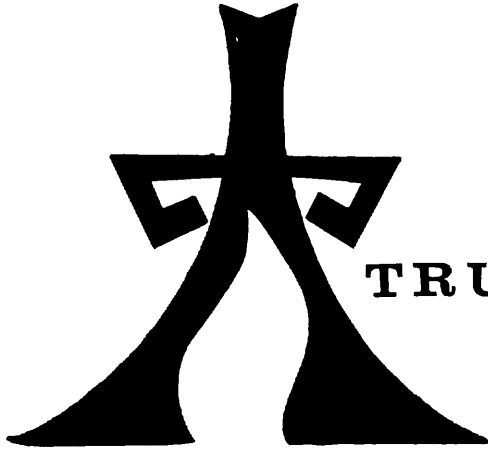
God has commanded his people to use their talents, not to bury them. He expects a return on the investment of skills He has given each of us. This means that we must work to His glory outwardly by taking and maintaining our position in the church and society He has given us. This also means that we must grow inwardly to His glory. The covenant child cannot expect to fulfill his potential outwardly unless his soul is growing inwardly. It is here that the balance must be struck.

When the child of God finds himself working without purpose, working for the sake of working, when he feels barren and stagnant inside, when he feels himself burdened with care, it is time to pause. The soul cannot grow in closeness to God unless it is nurtured, the spirit cannot be joyful if joy is forgotten. There is a soul-joy that cannot come without duty fulfilled. By the same token, there is a soul-joy that cannot come without rest, appreciation and contemplation. No one can bear fruit worthy of the uniqueness of Christianity without both kinds of soul joy.

So, how do we achieve this balance in our lives? Prayer, of course, first of all. Each covenant child has his own unique relationship to God and his own special place in God's Church. Prayer first, but the result of prayer should be increasing self-knowledge, and knowledge of the position in which God has placed us. Only by an honest assessment of our needs and abilities can we achieve a work-rest balance suitable for full growth. Every talent requires its own measure of nourishment for fruit, and each individual requires a peculiar amount of inward nourishment for outward

fruit. It is always an individual growing, a unique fulfillment.

Is the work ethic dead? As far as the world is concerned, yes. There can never be fulfillment in work for material gain alone. Is the Christian work ethic dead? Hardly, for the Christian cannot grow without a balance of inward nourishment and outward fruition. May the static silence of idle hand and empty souls never be heard in the Church! C.R.



TRUTH vs. ERROR

REV. ROBT. C. HARBACH

The Second Shepherd — Experience

After their lesson at Mt. Error, Christian and Hopeful are led by the Shepherds to the top of another hill, Mt. Caution. From here, off in the distance, they could see a cemetery where there were blind men running around aimlessly and hopelessly among the gravestones, stumbling over them, unable to get away from the gloom of the tomb. The Shepherds asked, "You see that little gate which opens into By-path Meadow?" Oh, yes, how well they remembered it all! "That path," the Shepherds continued, "leads directly to Doubting Castle, run by the Giant Despair," one akin to the Giant Grim. Those stumbling blind men you see over there were once like you are now, pilgrims, until they came to the little by-path, where they went wrong. That giant caught them, threw them into his dungeon of Dark Despair, bored out their eyes, and took them out to the graveyard where he abandoned them. It is true of them as is said of "The man that wandereth out of the way of understanding," that he (they) "shall remain in the congregation of the dead" (Prov. 21:16). Christian and Hopeful just looked at each other, unable to restrain sudden tears from their eyes. God's faithful promise alone keeps His people from a like calamity.

Now the second of these shepherds is the one called *Experience.* The word itself appears in our King James Bible three times, and is first found in the mouth of Laban. The birth of Jacob's twelve sons and one daughter all took place within a span of about seven years. Now Jacob with his family and estate well built up, requests Laban that he be released from his responsibilities to him that he may make, at long last, a return to his own country. "For you know the service which I have rendered you," Jacob reminded him. It was, indeed, honorable, faithful, conscientious and diligent service Jacob had rendered to an ungrateful master. Laban, however, now makes a rather humble approach to Jacob in the hope that he may detain him yet years longer and enslave him further to his services. Somewhat flatteringly he remarks, "For I have learned by experience that the Lord hath blessed me for thy sake." In these words you have a familiar and up-to-date expression. We often speak of learning

by experience. Some people say, "Experience is the best teacher." But that is not the idea in the mind of John Bunyan when he gives to one of his characters the name Experience. The expression does sound like a well established modern principle. The meaning of it is that formal knowledge simply is not enough to really know life or any one of its vibrant aspects. One must also have the material experience. Book knowledge, or any other sort of knowledge is not enough. Knowledge must be based on experience. Knowledge by itself does not furnish one with the maturity that experienced-based knowledge will. A single man may know much about marriage as a result of delving deeply into books, and doing research on the subject. Yet, until he is married, he lacks knowledge based on actual experience. Whatever his knowledge in this regard, while in the celibate state, it remains in comparison to that of the married, a kind of ignorance. (I hear some of the married at this point remarking, Yes, and here is where ignorance is bliss.) So runs the idea of the theorem, "Experience is the best teacher."

Next, consider whether this is true. Is experience the best teacher? You have many good teachers, for you have your parents, ministers (shepherds) and the Word of God itself. All of these teachers will tell you plainly that the way of the harlot is the way of death. Especially as you know that to be the teaching of the Word of God, you know it to be true from the first that you heard it. You know it is true because you have come to know the facts of life, not by sad experience, not by the dangerous and rebellious experimentation of sowing a few wild oats, but because you have at least a beginner's familiarity with the Book of Proverbs. With that knowledge, which is a wonderfully safe guide for you to follow, where fits in the modern worldly cliche, "Experience is the best teacher"? In such a connection, can you recognize it as true? Must Christian youth actually experience youthful lusts in order to learn by the best teacher? "*Flee* youthful lusts!" does not mean flee *into* them, but flee *from* them.

So you see, experience simply is not the best teacher, — a better is not to be had than the Holy Spirit of God speaking in His own Word. Also a better teacher we have in the law of God, which is our schoolmaster to bring us to Christ. Experience is no criterion of doctrine or conduct. Experience is really of no value in teaching us anything, unless it is based on the Word of God. Mrs. Mary Baker Paterson Glover Eddy had many experiences according to which she believed she had found the Key to Scriptures. But her experiences were delusions, and had no foundation in the Word of God. I really do learn by experience when I find that in keeping of the Lord's commandments there is great reward, or when I taste and see that the Lord is good, or when I have tasted that the Lord is gracious. Then as one of Christ's sheep let me ever eat in the pastures where that wise Shepherd, Experience, leads.

But a closer look at Laban's words is enlightening. According to the original, Laban said, "I have *divined* that the Lord hath blessed me . . . ." He really used heathen language. He assumed that he had learned by divination that Jacob's being with him all these years had brought him much earthly prosperity. This is superstitious thinking. Some people rely on astrology to inform them as to who would make good, influential friends for them, and who would not. Laban was of this mind. He had his little household gods, and by these images he deemed that he was able to divine with good omens that good fortune had been his because of Jacob. He therefore felt it time to show a spirit of magnanimity to Jacob. Stay, but appoint me thy wages, and whatever you say, I will give it! Isn't that magnanimous of him? But what Jacob hears is the word of a treacherous man speaking. Laban only makes such an offer because he knows the character of Jacob, that he is the sort of a man who always underplays his hand, rather than otherwise. So Laban feels safe in offering Jacob a blank check.

"And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience, and experience, hope." Again we meet with *Patience*. Tribulation produces and develops — to express the main idea of the

word – *perseverance*. The ASV renders it *endurance*, but the term is one with such strong masculinity about it that it goes quite beyond "patience" or "endurance" to a brave patience and to an *unflinching endurance* of such a nature that it continues to "remain under" whatever stress there may be, still pressing on and persevering to the end. Then unflinching perseverance produces and develops – to enlarge upon the word "experience"– *tried, proved* and accepted character. The word means a proving, a trial, to try out; make proof or trial of; then, to become acquainted with by personal trial; to be tried in the scales and found not wanting. It means to have been tried in the fire and to have stood the test. Then to choose, approve and accept that which stands the test. Experience, then, knows what it is to "prove what is that good, and perfect and acceptable will of God." Real advance in Christian experience comes when you "give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Peter 1:10). What things? How do you make you calling and election sure? By persevering in the Way, true and tried; by "giving all diligence, add to your faith virtue; and to virtue, knowledge, and to knowledge, self-control; and to self-control, unflinching endurance, and to unflinching endurance, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, love" (5-7).

Christian and Hopeful made good spiritual progress under the ministry of Experience. They benefitted from his preaching, prayers, teaching and fellowship. Others under the same ministry lost interest, understanding and sympathy, until they fell away completely from it. Many will follow a multitude where the loaves are multiplied, but drop away from the few where the unsearchable riches of Christ are dug into deeper and deeper. The Delectable Mountains are like Rehoboth, a broad place. Emmanuel's Land is as expansive as the New Heavens and New Earth. There is much truth to learn by experience. Truth experienced is truth possessed. This shepherd taught his people to learn the truth by experience of it. In doing so they never had to use flattery on him, and he never sought it from them. Paul was a shepherd of great experience. He could say, "I have learned in whatsover state I am therewith to be content." He knew and taught that every experience works together for good to them who love God, who are the called according to His purpose. By experience he could say, "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12), "and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). Then he would comfort the persecuted saints with the words, "no man should be moved by these afflictions: for yourselves know that we are appointed thereunto" (I Thess. 3:3). And here is experience for you: "This treasure we have in utensils of clay in order that the surpassing greatness of the power may be seen to be God's and not to come from us. We are harried, but not hemmed in; perplexed, yet not at wits' end; pursued, yet not deserted; hurled down, yet not destroyed; always carrying about in the body the dying of Jesus, so that in our bodies the life of Jesus may also be shown" (II Cor. 4:7-10). "We prove ourselves in every respect as God's servants, by great unflinching endurance, in tribulations, in necessities, in anxieties, in lashes, imprisonments, in riots, in toils, sleepless nights, and without food . . . between credit and discredit, between infamy and euphemy; considered impostors when we are true, and unknown when we are well-known; thought of as dying, when, you see, we are alive, and as chastized, but not done to death; as grieved, but always joyful; as poor, but making many wealthy; as having nothing, yet in possession of everything" (II Cor. 6:4, 5, 8-10. See II Cor. 11:23-29).

SUE TERPSTRA

JEHOVAH'S WITNESSES — PART II — OF MAN

In the first part of this series of articles on the Jehovah's Witnesses, we saw their beliefs concerning Christ. In the second part, we will look at some of their beliefs concerning man himself. The Jehovah's Witnesses have several unique, but odd beliefs concerning man, his life, and his death.

The first thing that must be taken into consideration is the Russellite view of death. According to founder C. F. Russell, death is total annihilation, and when a man dies, he is therefore non-existent. Of course, as we saw in the first article on Christ, He is also considered a man, and it follows logically then, that Christ's death on the cross followed the same pattern, ending in annihilation of His body and soul likewise.

Many Scripture passages reassure us that the ghastly death described by the leaders of this cult belongs to no man. John 5:24 illustrates comforting proof of this in the words, "Verily, verily, I say unto you, He that heareth any word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." (KJV) The story of the rich man and Lazarus gives evidence that annihilation after death is not experienced by either wicked reprobate or God's elect men. If these men had been completely destroyed, neither one could have spoken, since non-existent men are incapable of such, with no exception.

In order to continue this article, it is necessary that we look at the Russellite beliefs about men by dealing with the Believers and Unbelievers separately. Therefore we will discuss further beliefs in two parts.

Concerning Believers

Russellism teaches that there was a resurrection in the spring of 1878. In this resurrection all of the Apostles and true believers who had died before then were resurrected as spirit-beings. This means that although these men have souls, they take on no particular physical form. They have, however, been endowed with the power to "manufacture" for themselves bodies and clothing suited to their needs. Thus, they have the ability to assume different appearances and with clothing suitable to the fashion of the era in which they are existing.

The Russellites also teach that there was another resurrection which took place in 1914, for the benefit of those saints which passed away after the 1878 resurrection. Those who were resurrected experienced this in the same manner as those before them in 1878 had, and are now living upon the earth as spirit-beings also.

The two groups of believers who received life again in these first and second resurrections are known to the Jehovah's Witnesses as the Bride of Christ or as "the little flock." These have a "divine nature" and will reign with Christ during the Millennium which has begun already with the second resurrection.

Many an argument has arisen between the Jehovah's Witnesses and their doctrinal opponents on this question, not so much as to the veracity of their doctrine as to the logic of their ideas. The Russellites confess to the doctrine of the annihilation of the dead as we have seen before. The problem then arises over how annihilated beings can possibly be resurrected. The conniving leader of the Russellites has an answer to

this problem, too. His answer – they are simply recreated. Obviously any person who is capable of employing his reason can see that this is a denial of the resurrection. Resurrection, the raising of the dead, the restoration of life, cannot take place with non-existent bodies and souls. Once again, many Scripture texts support the resurrection of the dead. One reference in Scripture that can be employed is I Cor. 15:35 and 44, where we read "But some man will say, How are the dead raised up? and with what body do they come? It is sown a natural body; it is raised a spiritual body." Thus, the beliefs of Russellism are once again refuted with ease.

Concerning Unbelievers

The Russellites are proponents of many strange doctrines in contradiction with the Orthodox views which we accept as our own. Their beliefs about unbelieving men are no exception to this.

Russellism, first of all, teaches that the wicked dead have been raised in 1914, at the beginning of the Millennium, and as recreated spirit-beings, are also living upon the earth now. For these wicked men, the century from 1914 to 2014 is the "second-chance" era. Now is their opportunity to join up with the Bride of Christ as it is manifest in this world. If they do so, they will be made physically and morally perfect. Failure to do so in the appointed century will result in another annihilation, known as the Second Death.

But there is a catch for those repentant unbelievers. They will be on probation for 1,000 years. If they do not remain faithful to Christ, they, too, will experience the Second Death. If they do, however, manage to remain faithful, they will be granted everlasting life.

After the rest of the unbelievers have been eternally destroyed and only the Bride of Christ and the repentant unbelievers are left, they will receive their rewards. Those who have believed from the beginning receive immortality, which is life sustained without food. The repentant unbelievers who receive everlasting life will eat of the original Tree of Life to sustain them.

Of course, the wicked reprobate of this world find all these doctrines rather attractive, to say the least. Where else can you find a "doctrine" which advocates the position of sin? They find comfort in sin, a second chance, and at the same time in a belief which makes death look not-so-bad.

We have no need for the vicious, blasphemous Russellism as we have seen it now. We have the comfort of those who do not fear the death of this earthly tabernacle. We by God's grace say with Paul:

> "O death, where is they sting?
> O grave, where is thy victory?
> The sting of death is sin; and
> the strength of sin is the law.
> But thanks be to God,
> Who giveth us the victory
> through our Lord Jesus Christ."
> I Cor. 15:55-57.

SPRING*

by REV. C. HANKO

The boisterous wind picks up the falling raindrops and flings them clattering against the window pane. All day long heavy skies drop their moisture while icy winds spend their fury in sweeping gusts. Long, naked arms of ice-coated trees bend clumsily before the savage onslaught of the storm. Night closes in swiftly today, changing the misty gloom into murky darkness. Even the corner light looks dismally on as the wind continues to lash the disgruntled spirit of each passerby.

Creation groans.

Yet it groans in hope.

Ah, it seemed to me that it was despair.

Spring, summer, autumn, winter; each giving way before the other, and then all over again.

One moment all is warm and pleasant, fit for the tender rose and snow-white lily, full of vigor and vim. And then the hand of death deliberately wipes it away. Earth-

*Reprinted from the April 1941 issue of BEACON LIGHTS.

quakes, floods, icy winds carrying their burden of snow or rain, burning sun and blistering drought. Devastations of every kind. Ever repeated, ever intensified, all through the ages.

One moment the sun strides majestically to the zenith of the heavens, pauses a fleeting second, and then is on his way to the distant West; night stalking in his trail. Passing days and weeks and months and years. As but a shadow. And man's days on earth pass with it. All his wisdom, his inventive genius, his advancements, his treasures, his glories.

"Toiling, rejoicing, sorrowing,
Onward through life he goes.
Each morning sees his task begun,
Each evening sees its close."

And when I looked at man, I said: All is vanity.

Why does the "vicious circle" always go on revolving? Why does not creation give up in despair? Why continue groaning wearily under the curse?

Why should it, if it did not groan in hope?

* * * *

No wind now, no sign of rain, nor a single fleecy cloud in the unspotted azure bright and clear over head. A yellow glow has streaked the eastern sky. The trees stand in rapt attention before the triumphant march of day, banishing darkness before it. A daring robin bursts into song in response to the challenge of the dawn.

The trees have been aroused from their long slumber and have donned a new garment of youthful green. The fields have also come to life, adorning themselves in sparkling splendor. The seedlings in the earth awaken to the warm rays of the sun.

Spring time is the time of resurrection.

For creation groans. Even audibly.

Always groaning in hope.

Almighty God speaks to us in parables.

He who called the things that were not as if they were, and sustains them in his power, causes the heavens to declare His glory, the day to utter speech and the night to show forth wisdom.

He sustains all things on the basis of His promise, even while He subjects the unwilling creature to vanity, in hope. Therefore, the creature waits in earnest expectation for the manifestation of the sons of God (Rom. 8:19-22). It, too, will be delivered from the bondage of corruption in that day when he shall make all things new.

Hope maketh not ashamed.

This we know, for once the heavens were rent and the Son of God came into the likeness of our sinful flesh. In our human nature He entered into death and burst its portals wide open.

Death is swallowed up in victory, for GOD raised JESUS from the dead. At the brake of dawn.

The firstfruits of our resurrection.

He lives, and we, too, shall live.

Even as we have hoped in THEE.

FEATURE

The Kingship of Christ and Secular Government . . . . or A Discussion of Dissent

TIM PIPE

As Christians, we have been given a mandate to submit our natural inclinations to the will of God and to follow His commands which are revealed to us in the Word. But because we are sinners and, of ourselves, can only do that which is evil and perverse, God's will has become contradictory to the nature of the old man that is within us. Each of us knows how many times during the course of a single day we are called upon to choose between right and wrong. We also know how easy it is to choose the latter. The conflicts and decisions which we are called upon to resolve often are solved in a negative manner: this is wrong to do rather than this is what should be done. At times like these we often wonder why is it so easy to sin when we are supposed to be leading regenerated lives to the honor and glory of our God? The answer goes much deeper than just a few words but it amounts to the fact that

we will be comforted only when we realize that we are not our own masters and that it is Christ who, working through the Holy Spirit, causes us to seek that which is right. Along with this goes the fact that God has not made our conflicts as difficult and complex as we imagine them. God does not place his children in situations where they can be tempted. James 1:13, says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." God has made our lives very simple by saying that in everything we do we should serve His name's honor and glory. If through the Holy Spirit, we make this the test of our actions, then our lives will be very uncomplicated.

One of the conflicts which Christians have faced through history and more subtly in contemporary times involves the Christian's obedience to a government which seems at times to be diammetrically opposed to the Church. Today many young people are rebelling against our government because they feel that it is morally wrong in continuing the Asian conflict. They feel that there is no creditability in politics and that politicians deliberately deceive the people. But we know that according to Romans 13, God has ordained the rulers which are in high places and has given them His charge. Also, we know that we are to serve Christ as the head of the Church of God. What we have then, which presents a paradox to some people, is two realms of government, one civil and one spiritual, which both, by God's command, deserve our complete allegiance.

To begin our discussion of this subject, a quote by Calvin from the *Institutes* is quite appropriate. ". . . let us first consider that there is a twofold government in man: one aspect is spiritual, whereby the conscience is instructed in piety and in reverencing God; the second is political, whereby man is educated for the duties of humanity and citizenship that must be maintained among men. These are usually called the 'spiritual' and the 'temporal' jurisdiction by which is meant that the former sort of government pertains to the life of the soul, while the latter has to do with the concerns of the present life – not only with food and clothing but with laying down laws whereby a man may live his life among other men holily, honorably, and temperately. For the former resides in the inner mind, while the latter regulates only outward behavior. The one we may call the spiritual kingdom, the other, the political kingdom. Now these two, as we have divided them, must always be examined separately; and while one is being considered, we must call away and turn aside the mind from thinking about the other. There are in man, so to speak, two worlds, over which different kings and different laws have authority."[1]

Let us first consider the spiritual realm of government. Calvin says in this realm we are instructed in piety and in reverencing God. This instruction comes from the Church of which Christ is the spiritual head. What does it mean that Christ is the head or king of the Church? It means that God the Father in his eternal sovereignty has seen fit to make Jesus Christ the annointed head of the Church. This follows directly from the fact that all of Scripture points only to Christ's life, death, and resurrection and without Him we can not approach God in righteousness nor are we deserving of eternal life. Because of this, Christ has been logically set up as the spiritual head, the shepherd, and the guardian of the Church. We must remember that this does not infer a physical sovereign sitting upon a magnificent throne but refers to a spiritual entity who rules and instructs his flock and about whom his people gather in trusting fellowship. But lest we err in thinking that Christ was annointed only superficially and rules in the same way, we should examine Scripture. According to John 1:32 and Luke 3:22, at the time when Jesus was baptized, the Holy Spirit hovered about His head in the likeness of a dove. This was a concrete symbol of the sacred annointing. Paul in Ephesians 1:20-23 says, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath

put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all." These texts seem to point to the fact that God has indeed set His Son up as the head of the Church and as our spiritual leader.

R. B. Kuiper, in *The Glorious Body of Christ,* points out that Christ is the head of the Church in three distinct ways. First of all, as the "legal head," because even as Adam was our representative leading us into sin so Christ is our representative who by His perfect obedience merits eternal life for His people. Second, as the "organic head," which means "that the church was originated not only by Christ, but also from Him, and cannot continue to exist for even a moment apart from Him. It means that the Church in all of its members lives and operates only through Christ."[2] Third, Christ is the "ruling head" of the Church. This means that the members of the Church are responsible to Him for their actions and look to Him for guidance in all matters. In these three, very distinct ways does the kingship of Christ show forth, and although it is spiritual it is real and effective.

The authority of Christ is made manifest through the Word and the Spirit. We are called and instructed by the Word to all good works. In fact we are called to serve God in our every word, action, and thought. Our whole life is supposed to be filled with praise for our God, and when we stray from this path our consciences are pricked by the Spirit. Because we are imperfect creatures and often do stray, the "legal" aspect of Christ's kingship is made manifest. Christ has made the supreme sacrifice and thereby has freed us from the consequences of the law. So we can see that the kingship of Christ is not a superficial or shallow concept but is thoroughly interwoven in the life of every Christian.

Just as we have shown the ground for the kingship of Christ, we must also show how the "temporal" jurisdiction is exerted. God has made everything and sustains all by His eternal council. God has instituted government and has placed magistrates in authority. There is considerable scriptural basis for this claim but the most well known is Romans 13 which begins, "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Men which are placed in authority are not there by mere chance but are truly chosen of God. God has confered unto their persons every manner of honorable title and in Romans 13:4, Paul says, For he is the minister of God to thee for good."

Government and governors have been instituted "to cherish and protect the outward worship of God; to defend sound doctrine of piety and the position of the church; to adjust our life to the society of men, to form our social behavior to civil righteousness, to reconcile us with one another and to promote general peace and tranquility."[3]

The persons who are required to fulfill this mandate are chosen by God to an office which is not only holy and lawful but also is a position deserving honor. Paul tells Timothy to pray for these persons in order that we may lead a peaceful life under their authority. Our duty toward the office of the magistrate then is to give reverence to the office and along with this obedience which proceeds from this respect.

But lest this discussion become one-sided, we should acknowledge there have been some very ungodly rulers throughout history. With the multitude of armed conflicts raging on the face of the earth and with race relations the way they are, it would seem logical to say that governments today are not godly. Most attempts by leaders at giving religion any perspective, end up as mere tokens. Young people must face up to the draft, death in Vietnam and armed nuclear conflict. Their response to these confrontations has been dissent and many times in a violent nature. They no longer trust the authorities. But we must remember that as God's chosen people our answers cannot be emotional but must be based on Scripture. When Romans 13:1 commands that everyone should be subject to the higher powers; there is no discernment of good and bad powers; just a command to subjection. This may seem like a harsh command, but when we look to Scripture,

we see that God has cursed wicked kingdoms with wicked rulers and has declared that they have their authority from Him. Job 34:30 and Deuteronomy 28:29 refer to this fact. In Jeremiah 29 the prophet urges Israel to obey Nebuchadnezzar and to pray for him in order that they might live more peacefully in captivity. Samuel, in I Samuel 8, warned the Israelites that because of their sins they would be required to suffer various calamities from certain kings. Again in Proverbs 28:2 we are warned that because of the iniquity of the land there are many princes. Therefore it is clearly evident from Scripture that a bad king is a judgment of God and we must not look at the oppressiveness of the particular sovereign but we must search ourselves for our own sin.

No one should mistake this judgment as a case of God forsaking His people. God always cares for His people and in the past, when oppressive rulers have prevailed, He has raised up such persons as Moses and Othniel to deliver His people. Also there have been written into most governments a system of checks and balances whereby rulers can legally be restrained. Calvin calls it a sin for princes to ignore these checks when they can be used. But he is also as severe in condemning intervention by private individuals when he says, ". . . I include the restraint which private citizens ought to bid themselves keep in public, that they may not deliberately intrude in public affairs, or pointlessly invade the magistrate's office, or undertake anything at all politically."[4] We should always strive for obedience and remember, by faith, that God will provide for His people during the times of Hitler and Breznev as well as He did in the times of David and Solomon. One other consideration, which must be included in any discussion of this sort, involves the fact that obedience to a sovereign should never cause disobedience to our God. We would be naive to assume that we will always be allowed to worship God as freely as we do at the present time. Revelation points to the fact that during the time of the Anti-Christ, Christians will be given a mark on their foreheads and, because of their beliefs, will be subjected to much tribulation. This situation is not, nor has it been restricted to the latter days. During the captivity in Babylon, religious persecution was an affliction that the Israelites had to endure. Daniel and his three friends disobeyed a direct command of their sovereign lest they commit idolatry before God. But we must not be preoccupied with a knowledge that there will be wicked rulers and look for the opportunity to disobey under the pretense that we are serving God. Through an enduring trust in our God, we will be led by the Holy Spirit to good works in these matters.

In conclusion, we should remember, in any discussion concerning responsibility to the law, that although we have been freed from bondage to the law we still are required to live within the realm of civil, moral, and social government. In the past few years a way of thinking has emerged, primarily among young people, which flatters their basic instincts and tells them to act in the most natural way. The first criteria of action by this type of person seems not to be whether it is within the law, but whether it flows easy from a given personality. Undoubtedly, most everyone has heard the expression "do your own thing." Realizing that this could be used in different contexts, this expression usually reflects the above type of thinking. It does not mean to do what is right or legal but what a certain person feels like doing at a given moment. We must remember that what we naturally feel like doing is from the Devil and is not a product of a regenerated man. So the next time someone tells you to "be yourself," "do your own thing," or "let your hair down," be guided by the mandate that we are to serve God's will and not our own. Freed from the constraint of the law and serving God whole-heartedly, we will experience lasting spiritual joy.

FOOTNOTES

1. John Calvin, *Calvin: Institutes of the Christian Religion.* Edited by John T. McNeill, 2 vols. Philadelphia: Westminster Press, (1967) pg. 847.
2. R. B. Kuiper, *The Glorious Body of Christ.* Grand Rapids: Wm. Eerdmans Publishing Co., (from a series of articles) pg. 94.
3. Calvin, 1487.
4. Calvin, 1511.

Are You Starving?

DONNA KUIPER

"House visitation," "consistorial call" or "family visitation." It's not important what we call it, although the latter is preferred, but we must be sure it has an important function in our lives.

In our age the question, "Why?" is outstanding. Therefore I ask, "Why do we have family visitation?" It cannot be answered because it has been practiced since the early churches, as the writings of Clement of Alexandria and Cyperian prove, but it must have a purpose.

By 1215 A.D. the universal practice of the Roman Catholic Church, which was very large, was that of confessions. This left no room for spiritual guidance by the elders and ministers, since the people went to the priest when they felt they needed it. Then, starting with Luther and reaching a climax in Calvin's life, family visitation was revived. But now it is 1972 and we have to check what level it is at right now.

One basic purpose of family visitation is the preaching of the Word, but also it allows us to discuss our spiritual lives; 2) to get to know our leaders and they us; 3) to strengthen the bond of unity of the church, 4) to aid the minister in making his sermons whereby he, as an undershepherd, can feed the spiritually hungry; 5) to know the spiritual condition of the church.

Now that we know what family visitation should do, let's see if this is being done. When we are having family visitation, do we sit and worry about what questions we will be asked or do we listen to the questions asked our parents and the responses they give? Would our answers be similar? Seems like this would be an ideal time to grow . . . grow spiritually, so when the time comes, we have the roots of being Christian parents for our children. We *must* use every opportunity God sets before us.

God has given us leaders and therefore we must trust them and see them as pastors and overseers over us, the flock, whether it be for instruction or admonition. Both of these, instruction and admonition, are vital because we must ask, Lord, what wilt thou have me do? and when we do as we desire, admonition must follow. Sometimes, I think, we're much too proud. Like at family visitation how many of us can willingly mention the meetings we attend without saying or even thinking of the Young People's meetings we've skipped out on a couple of weeks ago, or even worse, the society we're not even members of because of lack of concern (outgrowing it)? This seems to be a real problem in our churches. I think it's pretty sad, but then again, maybe our Young People have such high spiritual levels that they needn't use these God given societies for food for the soul.

At family visitation we can also express our love for our church and its doctrine, yes, even young people must express our love for the truth and specifically our churches. We must also be certain of being ourselves at family visitation. No outside polishing can keep God from seeing the real me, and at family visitation it is especially important because this service is personal – just for me, just for you. Our ministers must know the needs of their flock before they can prepare a sermon to feed their souls.

When God has given us leaders like we have, "to feed the flock," there is no reason for starvation. So let's use the utensils God has given and grow spiritually.

The Beacon Lights sincerely appreciates the following gifts:

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UNDERNEATH ARE THE EVERLASTING ARMS

RON CAMMENGA*

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." Deut. 33:27

The text quoted above is part of the blessing bestowed on Israel by Moses just prior to the latter's death. Taken as a whole, the text is both a beautiful confession and a rich promise. Moses here confesses that beneath all things are the everlasting arms of God. Underneath all the events transpiring before the eyes of the children of Israel, Moses by faith sees the controlling hand of God. We have here, also, a rich and blessed promise. Moses not only vows, but assures the Israelites that the Land of Promise will surely be theirs – that the enemy shall be cast out and that Israel will possess the land of their inheritance. Truly, this text is an expression of the eternal, covenant faithfulness of our God.

We must see, however, that though these words were spoken many years ago by Moses, their application is not restricted in scope merely to the Israelites. They are as applicable to the church of today as they have ever been to the church of all ages.

Analyzing our text we see that these words were spoken by Moses just shortly before the Israelites began their march into the land of Canaan. Moses undoubtedly was aware of the seemingly insurmountable odds which the people faced. The Canaanites were the strongest of all the nations. They were fierce, cruel, devilish men, driven by their own lusts, men who cared not one wit for the cause of Christ and his people. These Canaanites had filled their cup of iniquity and now God was visiting them in just judgment. His tool for punishing these evil Canaanites was his people Israel. But how could Israel prevail against these ungodly men? As a nation she was most insignificant in comparison to her foes in Canaan. But the Lord had fitted her for his purpose and she would carry out his good counsel.

So it is, also, today. Looking about the world around us, our situation seems hopeless. On every hand we view sickness and death. Many are weighed down by the load of poverty and want. There is war and rumors of war, political unrest, and economic distress. Disease and famine abound. Social evils and racial turmoil are widespread. There is a disregard and blatant disobedience of authority such as the world has never seen. Theft, murder, beatings, rebellion, all crime and sexual perversion are increasing by such vast dimensions that even the world itself is caused to gasp. Jesus' words in Matthew 24 verses 6 through 8 are even now being fulfilled. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and earthquakes, in divers places. All these are the beginning of sorrows."

But our situation is apparently much more hopeless than this. For besides the absolutely doomed state of this world, the church today is in dire straits. Within her we see rampant apostacy and unholiness. We view the growth of heresy and false teachings. Members of that church, so-called "Christians," have no regard for the things pertaining to Christ and his kingdom, no affection for that which is righteous. Rather, we see the modern church, with both hands extended, warmly embracing the world and all its iniquity.

But, oh, fellow Christian, this is not yet the full picture. Besides the hopelessness of the world in which we live and that evidenced by the modern church, we must see and confess our *own* hopelessness! We are desperately lost sinners, wretched and miserable before the face of God. We are

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**We wish to welcome Ron as editor of a new department "Reflections." Ron is presently a senior at Covenant Christian High School.*

sinful men and our God is a consuming fire, a God who dwells in a light unto which no man can approach. We are dead!! Talk about hopeless, that's just about the farthest extent there is.

Oh yes, what seemingly insurmountable, unconquerable odds face the children of God as they journey on their pilgrimage to the heavenly Canaan. Forces innumerable and mighty constantly battle us. The world continually presses in upon us. But be of good cheer, underneath are the everlasting arms! We are the children of God, he is our God and will certainly be our guide even unto death. Though the world seek to extinguish our light, though it purpose to wipe us off from the very face of the earth, we need not be afraid! Isaiah says in his forty-first chapter, verse ten, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

And so, even as the Israelites were called to go forward against a seemingly unbeatable foe, we are also. For, underneath are the everlasting arms of our God! The world situation is indeed hopeless. The nature and condition of the modern church is also hopeless. In and of ourselves we, too, are desperately lost creatures. But our God is a covenant God, a faithful God. And he who loved us from before the very foundation of this world shall surely accomplish his will in us. Even as Israel went forward into Canaan, in faith, propelled by God, we must go forward on our life's pathway. As Israel was victorious over her enemies as God was with her, so are we, as we fight with the sword of the Lord. And God will be with us, he is forever the faithful one. Listen: "And we know that all things work together for good to them that love God." Romans 8:28. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. "His compassions fail not, they are new every morning: great is thy faithfulness!" Lamentations 3:22, 23.

Let us then go onward, through whatever may come into our lives, confident that God is leading. Knowing that if he is our leader we have nothing to fear, we shall surely inherit the eternal Land of Promise.

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Prayer: Heavenly Father, give us the faith to see, even as Moses did, thy controlling hand in all things; to view all the events transpiring before us in this world, as fulfilling thy good counsel. With grateful hearts, oh Lord, we confess, great is thy faithfulness!! Amen.

CURRENT EVENTS AND COMMENTS

Guided By the Word

KATHY BYLSMA

All around me sat young people bubbling over about the work of the Spirit in them. Every once and awhile such exclamations as "Praise the Lord" or "Thank you, Father" penetrated the air. I had never seen anything like it. Here were kids my own age filled with the praise, joy, and love of God in them. God was just their whole life. They couldn't keep this special feeling to themselves, they had to share it with everyone. One girl voiced the experiences of the whole group of some fifteen people. She said that she had been saved for as long as she could remember. She had been brought up in a Christian home and gradually became aware of her salvation when she got older. Many times she had experienced a spiritual "high point" during which her love and faith for God had really been strong. But after every high point came the low points and it seemed to her that each low had been getting lower. She reasoned that true faith should not fluctuate in this manner. It was at this time that she heard from some friends about the baptism of the Holy Spirit. She was told that after this baptism *God* becomes the center of your life. The object

of your very existence on this earth becomes praising and glorifying Him. This was what she wanted so very much. One night she prayed fervently all night that, if it would be God's will, the Spirit would fill her. That same night, she said, God answered her prayer and she was filled with the Holy Spirit. The radiant look on her face told her audience of the joy that filled her then and that continued to fill her after her baptism. She said that she spoke to God in tongues since then also. She didn't understand what she said but was given the interpretation by God through one of her friends. This showed the complete way God had not only taken over her tongue, but her mind also. Others in the room confirmed her experience and said that now that they were filled with the Spirit they always had the desire to pray and continually read and search the Bible. They had to find more about God and its message to them.

I came away from that meeting feeling dazed and confused. That girl had really made an impression on me when she had told about her "highs" and "lows." My faith experiences the very same thing. I've always wished that I could be filled with love for God *all* the time instead of having it come and go. I had understood that this was part of my sinful nature and that I would never truly feel the love of God completely all the time until that love was perfected in heaven. But the joy that filled those at the meeting was real and something I would love to have all the time, too. They cited many instances in the New Testament when the apostles and believers were filled with the Holy Spirit. They used such passages as Acts 2, the outpouring of the Holy Spirit at Pentecost, Mark 16:17, and I Corinthians 12 and 14 to justify the speaking in tongues. How was I to condemn such people, when the Bible seemed to justify everything they were doing? I was really troubled.

I began to search the Bible for the answers. I came across Acts 5:38 and 39, where we read of Gamaliel, the Pharisee, telling the Jews to ". . . refrain from these men [apostles] and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Was this meant as a warning for me to quit questioning the baptism of the Spirit and the speaking in tongues and to wait and see what became of the movement? Was I really "fighting" God? But something kept pressing me onward. I read a good book by Robert G. Gromacki called *The Modern Tongues Movement* and studied many articles written on the baptism of the Spirit and the speaking in tongues. Throughout all of this research I trusted in God to help me arrive at the right conclusion.

I learned that there are really only two groups of people in this world; Christians who have the Spirit and unbelievers who do not. There is no third group of Christians who have not received the Holy Spirit. This truth is clearly taught in Romans 8:9 where we read, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." This verse reveals the opposite of what was said at the meeting. If a person is truly saved, he already has the Spirit in him and has no need to ask to be filled with it. But then I asked myself about the beautiful joy that came along with this "baptism" of the Holy Spirit. Was it a means to end the spiritual low points that Christians experience? I don't think so. I don't believe that wonderful feeling is a lasting one. The sinful nature of man will, as usual, demolish it. I use David as an example. He had strong faith and was very close to God but he still sinned just as we do and experienced his low points of faith, also. This was revealed in many of the Psalms that he wrote. He was troubled and grieved many times because of his sins and was not always joyful and did not always praise God. What reassurance, though, that there will be "high points" that bring us even closer to God and that give us a taste of the eternal joy that we will experience in heaven!

I still had the question of private speaking in tongues unanswered. Does God still give the gift of tongues as discussed in I Corinthians 12 and 14? Robert G. Gromacki had a very good point which he made in his book. He said, "Since the New Testament was not written and since there were

few apostles and prophets around, God revealed Himself and His truth through these gifts. [Gifts of I Corinthians 12 – word of wisdom, working of miracles, speaking in tongues, etc.] Once the New Testament was completed and circulated, the need and purpose of these gifts were removed. Thus, some spiritual gifts must be regarded as temporary, limited to the apostolic era, while others are a permanent part of church life . . . . If the gift is permanent, it will be seen throughout all of church history because the church couldn't function apart from it."[1] This explanation can be used in understanding the gift of speaking in tongues. This gift was very prevalent at the time of Pentecost and a short time afterwards. God had sent this gift at this time to show that His gospel was to be spread to all nations, Jews and Gentiles alike. But the gifts of tongues was not a permanent part of church life. In the post-apostolic era, speaking in tongues ceased as a normal activity of the believers. Justin Martyr, Origen, Irenaeus, and Augustine all testified to this fact. The only occurrences at this time appeared among the Montanists, who were condemned by the church. During the Middle Ages and the Reformation period, certain Roman Catholic saints were said to have spoken in tongues. But the Catholics had a tendency to exaggerate the accomplishments of their saints, so these accounts are questionable. There is no proof that the great reformer, Martin Luther, spoke in tongues. Then after the Reformation period, a rash of tongue-speaking incidents occurred among the Quakers, Mormons, Jansenists (Roman Catholic group) and other similar groups. Our modern-day Pentecostalism has grown out of these.[2] I think, as Gromacki stated, if the gift of speaking in tongues was permanent, we would be able to find it throughout the whole history of the church. There would be no reason, that I can see, to have it used by believers now unless there is someone or something behind it beside God. Some say it is satanic, others say it is psychological or even artificially produced in some instances by the person himself. I know now that God does not give the gift of speaking in tongues anymore.

What a learning experience this whole thing has been! I'm convinced now that God sends different movements such as the tongues and Holy Spirit movement to test His people. I discovered so many things in the Bible that I never knew were there before. My faith has also been strengthened. I can tell people better, now, what my salvation means to me. Isn't it beautiful the way God teaches His children? I will leave you with this prayer from Psalm 25:4 and 5: "Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

FOOTNOTES

1. Robert G. Gromacki, *The Modern Tongues Movement* (The Presbyterian and Reformed Publishing Co., 1967), p. 118.
2. *Ibid.*, p. 28.

BOOK REVIEW

Facing the Issues

by William J. Frutza and Philip Di Cicco published by Baker Book House, 119 pages, $1.25.

Facing the Issues is the first book in the Contemporary Discussion Series. It contains thirteen interesting articles on relevant issues such as body transplants, creation of life, therapeutic abortion, and fashion and clothes. The purpose of the book is to enlighten and guide the reader concerning current issues.

Each article begins by stating facts (for the most part accurate) and supplying quotes from various religious magazines. Next, there follows a section of Bible verses related to the issues. The final section asks ten to fourteen thought-provoking questions intended to stimulate discussion and help the reader come to a conclusion.

One should not use this book as his only guide for discussion. Although for the most part accurate, it does not treat all the issues from a very Scriptural, antithetical point of view. To illustrate my point, I'll quote a few sentences from the article on ther-

apeutic abortion. "Scripture is silent on the direct question of abortion. Perhaps the closest Scripture passage related to the subject is Exodus 21:22-25, in which the writer implies that the fetus is not considered human." And a little further on, "The silence of Scripture on matters related to prenatal life forces us to speculate, draw opinions, and make inferences." In the light of Prof. Hanko's thorough and informative series on abortion in *The Standard Bearer*, this article seems to have drastically missed the point.

Although this book has its faults, it also would be very useful for discussion. The questions at the end of each article, suggest problems which, perhaps, we too often avoid with, "It doesn't personally concern me." The approach taken to some of the issues is rather different from the approaches most of us have heard and discussed in Young Peoples' Societies. Part of the reason discussion lags in some societies is because all the young people have subjected these issues to thought and discussion before, and therefore the matter is closed; there is no more to say. But if a member of a society began posing a few problems from this book, the discussion would lag no longer. All that is necessary is that the society leader or a member buys a copy of this book and uses it well. A society might soon find itself deep in discussion on a matter that was closed long ago!

LOIS HOEKSEMA

Anyone interested in writing book reviews should contact the editor for more information. The address is:

MR. C. REITSMA
3287 S. Canal
Grandville, Mich. 49418

NEWS

from, for, and about our churches

JEANNE GRITTERS

From our Hudsonville Church:

Public confession of faith was made by John M. Bodbyl on February 20.

At their request the membership papers of Mr. and Mrs. Ronald Engelsma and their three baptized children were transferred to our Hope Church.

Hudsonville Church was host for the BEACON LIGHTS Singspiration held after the evening service on March 19. Gary Bouwkamp led the singing, and the two special numbers were a reading by Carol Dykstra, and a piano-organ duet by Pam Van Overloop and Jan Lubbers.

From our Hope, Walker Church:

Mr. and Mrs. James Rau were blessed with the birth of twin girls, Carol Jean and Cheryl Lynn, on February 25.

John Kamphuis and Harry Petroelje left for service in the Navy on March 25.

Jerry Dykstra's new address is:
Pvt. Gerald L. Dykstra
385-56-6771
Co. A 2nd Bn. TUSA MED. TC
Fort Sam Houston, Texas 78234
(Bottom left hand corner of envelope: Class – 137)

From our Edgerton Church:

On February 20 the young people travelled to Hull for a combined society meeting with Doon and Hull societies.

From our South Holland Church:

Public confession of faith was made by Edward Stouwie on February 27.

The congregation welcomed into its fellowship as a member in full communion Miss Jean Evelyn Plett. Miss Plett was formerly a member of the First Christian Reformed Church of Chino, California.

Members of South Holland Church enjoyed an evening of Christian fellowship playing basketball on Friday, March 10. The purpose of this evening was to help raise money for their '72 conventioneers.

Mrs. Henry Zandstra, Jr. (nee Joanne Faye Huizenga) has been received as a member in full communion. Mrs. Zandstra comes from the Bethel Christian Reformed Church of Lansing.

A combined meeting of the Men's and Ladies' Societies was held on March 13. Topic for discussion was, "Should we have our own high school?"

From our Hull Church:

Mr. and Mrs. Loran Te Grotenhuis became the parents of a daughter, Angela Lynn, on February 15.

The membership papers of Mr. Roger Buys have been received from the First Christian Reformed Church of Denver, Colorado.

The papers of Mr. and Mrs. Henry J. Blankespoor were received from our Doon Church.

From our Holland Church:

The membership papers of Mr. and Mrs. Ben Huizenga were received.

Public confession of faith was made by Mrs. Clarence Haveman, Mr. Alan Vander Beek and Miss Marcia Windemuller on February 20.

From our Doon Church:

Miss Marshoon Van Ginkle (Doon) and Mr. Warren Boone were united in marriage on February 22.

On March 20 the Men's Society hosted a combined meeting with Edgerton and Hull's societies.

From our Kalamazoo Church:

The Kalamazoo Consistory decided to make a change in the meeting time of the evening service, changing the time from 7:00 p. m. to 6:00 p. m., beginning on March 5 for six month's trial basis.

We read some interesting things in Kalamazoo's bulletins:

"Here's pardon for transgressions past,
It matters not how black the cast.
And, O my soul, with wonder view,
For sins to come, here's pardon, too!"

And —

"If all the enjoyments of the world were to be sold together in one lot, they would not be worth even the labor of a man's opening his mouth to say, 'I will not buy them!' "

From our Loveland Church:

The Young People's Society sponsored a hymn sing on the evening of February 6 to raise money for the coming convention. Also to raise money for the convention, they sponsored a baked goods sale on February 12, for Valentine's Day.

Mr. and Mrs. John Heys were blessed with the birth of a son.

A daughter was recently born to Mr. and Mrs. Leon Griess.

God blessed Rev. and Mrs. Engelsma with the birth of a daughter.

Rev. Engelsma wrote a paper on two new versions of the New Testament, *Reach Out* and *The Greatest Is Love.* Copies of the paper were made available to members of the congregation.

From our Pella Church:

A baby daughter, Angela Kay, was born to Mr. and Mrs. Loren De Zwarte on February 17.

Rev. Kuiper has concluded a series of five speeches on the subject, The Pilgrim Life. These speeches will appear as articles in the *Standard Bearer.*

An Office Bearer's Conference was held in the Pella Church on February 29 in connection with the meeting of Classis West on March 1. Forty ministers, professors, elders and seminary students heard papers read and discussed various aspects of the minister as a counseling pastor.

REV. G. VANBAREN
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From our First Church:

Mr. and Mrs. John Van Baren were blessed with the birth of a son, Jay Alan, on March 15.

From our Redlands Church:

The Young People's Society sponsored a spaghetti supper to raise money for the convention.

The Ladies' Aid held their annual rummage sale on March 8 and 9.

From our Southwest Church:

The sacrament of baptism was administered on February 20 to the infants of Mr. and Mrs. W. Bekkering, Kathy Spaman, and Joanne Van Beek.

The new address of our
News editor is:
MISS JEANNE GRITTERS
2443 - 43rd St., S. W.
Grand Rapids, Mich. 49509
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