Concerning the Convention

Help Thou Mine Unbelief
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Jeanne Gritters
Our children like cookies, candy, and gum. Not only do they like these things but they seem to desire them above anything else. As a result of their fondness for these items we often hear “Wanna cookie Mom,” “Got some candy for us Dad?”, “Gimme some gum,” and other similar expressions. The problem comes, however, when it happens, as it frequently does, that none of these commodities are available at home. Patiently they are told that there are no more cookies left, or the candy or gum is all gone. Their immediate reply is one of unbelief “Wanna see, Mom!” They want to look in the cookie jar or in the candy bowl or on the window sill where the gum is usually kept.

At such an early age (they are only three and two) they already reveal that they are advocates of the idea “seeing is believing.” Since this is a trait typical of all human nature I fear it is one that they shall never outgrow.

It is a trait or characteristic of human nature that is as old as the world itself. God had commanded our first parents, Adam and Eve, not to eat of the Tree of Knowledge of Good and Evil on pain of death. In their carnal pride they did not believe that they would surely die as God had warned. They had to see for themselves to their own spiritual death.

The wicked world before the flood heard Noah, the preacher of righteousness, warn of the destruction of the world but they scorned his preaching and refused to believe without seeing. They were all destroyed and utterly cut off from the land of the living and the heritage of the Lord.

Mother of nations, Sarah, commended by God’s Holy Word because she called her husband “lord,” laughed within herself when the angel messengers told of the birth of Isaac, the promised seed. She was severely rebuked for her unbelief.

The wicked Jews mocked Christ as he suffered the bitter and shameful death of the cross and asserted that they would believe in him if only he would come down from the accursed tree. Christ yielded not to temptation and ignored their cruel mocking.

Think of Lot moving to Sodom and Gomorrah; of Jacob and his crafty trickery to gain for himself a promised birthright and blessing that were already his; of Moses and his desire for signs which provoked the Holy One to wrath; of Barak, Gideon, Manoah, Zacharias, Thomas and many others.

For all it was essential that they see before they believe. Now we are no different nor better than these. How often do we need to see in order to believe?

How often haven’t you as young people been told of the evil, the depravity, and the corruption of the movie theater? Constantly your parents and church leaders warn you of the wickedness that abounds here and of the immorality and filth that insidiously effects your own moral sensitivity. Constantly they admonish you to be on your guard against falling into the temptation of being drawn into these dens of iniquity. And yet, what good does it all do? Many of you frequently attend in disobedience to your parents. Perhaps you experience the Lord’s blessing as you watch the lust of the world fulfilled in its love-making on the screen. Is it necessary that you have to see the wickedness in order to believe it? If this is so save yourself the trip and look at the amusement section of your daily newspaper.

Repeatedly you have also been exposed to the dangers of alcohol and drugs. Not only your parents and church leaders warn of the danger but also consider the front pages of your newspapers and the feature articles that often appear in Readers Digest, Time, Newsweek, and other magazines that write concerning these growing problems in our country. Scripture also guides the child of God in its condemnation of drunkenness. (Confer Proverbs 20:1, 23:20-21, Is. 5:22.) And yet again many of you just for a lark, just to see for yourselves, indulge in drinking parties thinking that no harm will come of it.
In many other ways this can also be applied. In your dating and socializing together. This is proper and good but do not lead each other into temptation. In driving your automobiles and obeying the traffic laws it can also be applied. Laws are not made to be broken (a common misconception of young people) but for the welfare and safety of yourself and your neighbor. Does it have to take a ticket or a serious accident to make you believe that these laws are and ought to be enforced?

Finally, you, as young people, live at a time in history when Satan has selected from his arsenal of weapons the one called “doubt.” He has even gained the so-called Christian colleges to help him use this weapon. These colleges encourage you to question fundamental doctrines of the church of all ages. They lead you to doubt the truth of the Word of God by extolling the virtues of the corrupt pseudo-versions of the Bible. They lead you astray in the manner of prayer and personal devotions. They hold high the banner “Doubt that which cannot be seen” and prostrate themselves before their godless “Dubious.” Young people be on your guard. Many snares and pitfalls are cast in your way.

Be not mislead by the crafty wiles of the devil and his cohorts who constantly attempt to persuade you that “seeing is believing,” but rather remember the words of our Lord spoken to Thomas “blessed are they that have not seen and yet have believed.”

JOHN KALSHEEK JR.

CONCERNING THE CONVENTION

Greetings Protestant Reformed Young People.

The Protestant Reformed young people of Loveland, Colorado hope that all of you who are able will come to the mountains with us this summer. We are preparing plans for a convention which will be held in the YMCA camp near Estes Park on the 17th through the 21st of July. We are preparing plans for a convention which we hope will be as spiritually impressive as the towering mountains are physically impressive. We hope to provide an occasion during which we, as young disciples of Christ, will intensively experience the power of the Holy Spirit through study of the Word, and will be able to share and validate this experience through personal interaction with other young people. We think too, that the beauty of the mountains will be conducive to emotional and spiritual openness.

The main theme of our convention is “Come, Lord Jesus” and we hope to concentrate our thoughts around the events and experiences of the last days when Christ shall return to the earth to conquer and judge. We have divided this theme into three speech topics which deal with Jesus’ Quick Coming (by Rev. D. Kuiper), the Church’s Outlook on the Future of the Earth (by Rev. R. Moore), and the Saint’s Life of Waiting for the Lord (by Rev. R. Decker).

The discussion groups will also focus on what is involved in the last things. We hope that you will consider and study a bit of eschatology before you come this summer so that we all can share intensely in the anticipation of our Lord’s second coming. Of course some study of the book of Revelations is basic to any thought on this subject and one very thorough and practical exposition of John’s prophetic vision is Behold, He Cometh! by Rev. H. Hoekema. Also we would like to recommend Augustine’s City of God, especially the last chapters. No Exit, by Jean Paul Sartre, might provide an interesting, comparative, although godless approach to eternity. More detailed and particular information will be made available later on as to the format and suggested outlines for the discussion groups but we do hope that you will come prepared to be involved in a whole attitude of expectation and will then leave more prepared to meet the faces that you meet in death’s dream kingdom.

Most of the convention (except for Monday) will be held high in the Rocky
Mountains. The YMCA facilities near Estes Park will provide a concentrated area for our activities. Most of the usual perennial activities such as the East-West ballgame, the banquet, the mass meeting, etc. will be included in the schedule as well as, we hope, a few surprises. The camp also has dormitories where we will stay, a swimming pool, hiking trails, and facilities for horseback riding, bowling, tennis, and many other sports. A precise outline of events will succeed this letter. We hope that this impressively beautiful and convenient location will be conducive to a spirit of concentration, enjoyment, and fulfillment at least equal to that of previous conventions. We sincerely hope that the providence of the Holy Spirit will allow all of you to come with us to the mountains this summer and pray, not for the mountains to fall on us and cover us, but, with a shout of joy, come, Lord Jesus!

Yours in Christ,
Loveland PRYPS

FROM THE PASTOR'S STUDY

REV. G. LUBBERS

FEET-WASHING (Pendilavium)

Calvin writes “There is no love where there is not a willing slavery in assisting a neighbor.” This has ever been felt to be a basic teaching in the Christian church; however, it was not ever applied in the same way in the church. What was, evidently, meant to be a teaching for the whole life of the Christian was changed into a mere rite of feet-washing. What was meant to be of as broad a scope and deep spiritual motive as what Paul teaches in Gal. 5:13 was made a mere matter of imitation of a formal act. In so doing the, “but by love serve one another” was forgotten as an injunction which covers the entire table of the law; it was forgotten that this was a basic law of the Spirit which is written upon the tables of our heart.

It was the custom up to 1731 for the Lord High Almoner in England to wash the feet of the poor saints (pendilavium) on Thursday before Easter, a custom that arose in the Fourth Century, and one that is still practiced by the Pope of Rome. This is a practice which is still kept by the Primitive Baptist Church in the U.S.A.; it
is also practiced in some of the churches here in the island of Jamaica where the undersigned labors.

These churches, which practice foot-washing as a rite in the church, appeal to the words of Jesus in John 13:14, "If I then the Lord and the Teacher have washed your feet, ye ought also to wash one another's feet." This seems to be rather final and conclusive, does it not? However, we must not simply listen to one sentence and a few syllables, but we must study the entire passage in John 13:1-17. In so doing we will come to a rather considerate conclusion that Jesus does here not institute a new "rite" in the church, but that he is here teaching by way of "example"; it is really an illustration with a solemn warning to the disciples concerning the proper attitude which must be had and fostered in the church, to wit, a willing humility and low-mindedness toward our fellow-member in Christ, fulfilling the law of Christ.

But we are anticipating.

The time when Jesus spoke these words was during the Passover Supper in the upper room in Jerusalem; it was in the night in which Jesus was betrayed. And, strange and incongruous as it may seem, the disciples had a dissertation at the table; the question was one concerning protocol and prestige: who was to have the place of honor at the table, and who would be the greatest in the kingdom of heaven (Luke 22:24). The contention was very great! No doubt, Peter had been deeply involved in this heated discussion. And, having been rebuked by Jesus, he must have gone and taken the lowest seat at the table in a rather mocked humility.

And now Peter and all the disciples must learn a lesson. They must be given an example. The term in the Greek for "example" is a term which is used in these Scripture passages where there is also illustration and warning (Matthew 3:7; II Peter 2:6; Hebrews 4:11). A mere cursory reading of these passages will prove that we are dealing with examples which stand out as warnings! Peter needs a lesson in the basic a, b, c's of godliness in the church; the Lord will teach Peter and bring him from his mock humility to see what he will afterwards "know" when he is converted. And the entire group of disciples will learn this lesson, except for Judas Iscariot.

Jesus rises from supper, takes a basin of water, girds himself with a towel, and comes to Peter to wash his feet. Peter objects in the strongest staccato terms. "Lord, thou wash the feet of me?" he asks. Peter does not understand and Jesus patiently and wisely informs him. "What I do thou knowest not now, but thou shalt understand (know experientially) hereafter." Peter is not listening; he does not submit in obedience. He blurs out, "Thou shalt never wash my feet!" Then Jesus takes Peter firmly in hand, and says, "If I wash thee not, thou has no part with me." That brought Peter to his spiritual senses; now he will not only have his feet washed, but he desires also his hands and his head washed. He desires a part in Christ at all costs. Yet, Peter is still so very wrong. He does not understand. What does he not understand? He does not understand that the reality of the "part" in Christ is to be "wholly cleansed" from the guilt and the pollution of sins through the Spirit of Christ. He makes much of the foot-washing; he would expand this foot-washing—as if that were the essence of the washing—into a full bath. But Christ puts him on the proper track by stating that he, who is "cleansed" needeth not to have any member of his body washed, save his feet only. The washing is only symbolic in this case. I once met an enthusiastic Baptist and he assured me that he was a Baptist by asserting, "Yes, a Baptist and all wet." to which I rejoined that I was Reformed and "wholly clean."

Jesus assures the disciples that they are wholly clean in the cleansing power of grace; yet not all, for Judas Iscariot was the exception. But these people, who were wholly clean, needed a lesson, an example-lesson. And the example-lesson is the washing of their feet by Jesus their Lord and Teacher. They need a lesson which shows them how to reveal in their lives that they are "wholly clean." They must know that they who say, "I love the Lord" but do not love their neighbor, lie and do not the truth.

Does this mean that foot-washing is here
instituted as a rite. We believe not. Jesus does not say that he is instituting a rite in the church. Writes Calvin, “It is to be noted that Christ says that He gave an example. For it is not right to take all his actions indiscriminately as objects of imitation . . . . We read nothing of this sort. Therefore the (Lenten) imitation of it is no less wicked than if they tried to fly up into heaven. Besides, whereas they ought to have followed Christ, they were aping rather than imitating Him . . . . This ceremonial comedy is nothing but a shameful mockery of Christ. At any rate, Christ does not enjoy an annual ceremony here, but tells us to be ready all through our life to wash the feet of our brethren.”

This was a good lesson in the midst of the contention as to who would be considered the greatest. The solemn words of Jesus drives the point home to you and me. They are a vow whereby God swears by Himself in Jesus “Amen, Amen, I say unto you, a servant is not greater than his lord; neither is the one sent greater than he who sent him.”

If ye know these things, blessed are ye when you do them, keep on doing them throughout life’s course.

Do you understand this my youthful friend?

Pendilavium!

FEATURES

The Rewards of Leading Young People’s Society

by MR. VERN HUBER*

One evening last Fall, responding to a knock on the door, I was confronted by two young members of our Hudsonville church. Having recently received several committees seeking contributions, I instinctively reached for my checkbook, supposing that I was about to be asked for another contribution. As it turned out, I was asked to contribute, not money, but time as a leader of the Hudsonville Young People’s Society. To be frank, it was my first inclination to refuse, for after all I do have a busy schedule and . . . . But even while I was thinking up the stock excuses, and perhaps a few original ones of my own, I heard myself saying “Yes, I’ll be glad to.” I answered in the affirmative, I suppose because I felt it was my obligation if for no other reason than by virtue of the fact that I had been selected by the society for the job. Moreover it is my conviction that the instruction of our young people is of vital importance, not only to them, but also to the church as a whole. Also, I had previously served as a young people’s leader, and had found the experience rewarding—I hope mutually so. I expected no less here and I haven’t been disappointed in my expectations.

It is my purpose here to consider a few of the rewards of the young people’s society leader. In discussing these rewards it will be necessary to consider the various aspects of society life and the involvements of the leader.

In many respects the young people’s society is similar to other societies and Bible study groups. The young people’s society exists principally for the purpose of providing our young people with the opportunity to meet together to discuss and study the Bible. In some respects, however, the young people’s society differs from other societies. As might be expected, the young people’s societies are more active—there are numerous parties, banquets, etc. But it isn’t all fun and games—there are also the money raising activities: car washes, baked goods sales, etc. Our Hudsonville young people visit shut-ins and the rest home each Christmas, distributing fruit baskets and singing Christmas songs—no generation gap here! If there were no other rewards in leading young people’s society, being a part of an activity such as this would be reward enough.

*Mr. Huber is further involved with young people in that he presently teaches mathematics at Covenant Christian High School in Walker, Michigan.
I will briefly describe a few of my experiences as a young people's society leader and let the reader draw his own conclusions concerning the rewards.

As assistant leader in Redlands I was invited to the young people's outings at which water skiing was usually the central activity. So I owe my present finesse on the ski board to my young friends of the Redlands' society. I would like to take this opportunity to correct a mistaken impression that, I understand, certain Redlands people have of me plowing through the water, clutching on to the tow rope, with a terrified expression on my face. I will admit that my form is rather unusual; however I was not frightened. My countenance was one of sheer concentration, as I repeated to myself the first rule of water skiing (let go of the rope when the feet and skis part company), a rule which I did not heed my first time out.

I should also inform the unenlightened reader concerning the strangest of activities that I have observed during my experiences as a leader. This activity is called a hay ride. My first involvement with this affair occurred last Fall. When I arrived at the appointed meeting place to begin the hay ride the preliminaries had already begun. There were between two to three thousand young people all running around, shouting at the top of their lungs. This struck me as strange since we don't have that many young people in our churches; however, if hearing is believing, judging from the noise and commotion, there were at least that number there. Another thing that struck me as rather strange was the fact that for all of these would-be hay riders there were only three small wagons about two feet by three feet I guessed, although they may have been longer. My sense of judgment may have been somewhat impaired in all of this din and confusion. At any rate I stood back and waited for the more experienced chaperones to bring order out of this chaos so that the hay ride could begin. After some time of waiting I concluded that there were no other chaperones, or if there were they were hiding somewhere. Then as I was contemplating how to bring the meeting to order, as though by some prearranged signal, everyone converged upon these three small wagons. A surprisingly large number managed to scramble onto the wagons. Somehow or another I found myself among that number. The others ran behind as the wagons pulled by tractors started off down the road. The runners were not content with their let for long, and began to dislodge the riders. The dislodging process was usually not gentle. I'll not go into anymore details here except to say that somehow everyone finished the hayride in one piece, and that about a hundred and twenty of the original two thousand or so participants materialized at the basement of the Hudsonville Church afterward to enjoy hot chocolate and lunch. This should suffice to give the reader at least one leader's view of certain of the activities engaged in by our young people's societies.

I would also like to express a few opinions and observations concerning the weekly Bible discussion meetings, and about the involvement of the society members in these meetings. We hear so much today about becoming involved. This is good if we become involved in the right things, and in the proper way. For example we can become involved in our Sunday worship services by studying the Lord's day that will be the topic of one of the sermons. In church services we should all be involved as active listeners, rather than passive listeners. This requires concentration, but if we are to derive benefit from our worship services this kind of involvement is necessary. In society meetings we are involved in a somewhat different way. Here we have the opportunity to speak our minds on the Bible texts under consideration as well as to listen to the results of the cogitations of others. Of course to really benefit from such a discussion, it is necessary that we do our homework. That is, it is necessary to study the texts that we expect to discuss. Those who develop this habit find society meetings interesting and spiritually edifying. The problem is that many have not developed this habit, and these necessarily find society meetings uninteresting. They sit back in a rather detached manner as a spectator waiting to be entertained. Naturally they are disappointed for society meetings are not for entertainment purposes.

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Then there are the self appointed critics who mumble, among themselves, criticisms of those who are active participants. Quite frankly I have come away from society meetings, bitterly disappointed at the lack of interest and reverence displayed by some toward the Word of God.

But lest the reader receive an inaccurate impression, I hasten to add that I have experienced some of the most spiritual uplifting and rewarding moments at young people's society meetings.

I have found that the young people are less likely to be satisfied with what we might consider stock "Protestant Reformed" answers, without understanding the reasoning behind the answers. This is a very encouraging sign to me, for the person who can be programmed to give stock "Protestant Reformed" answers could also be programmed to give almost any kind of an answer under the influence of a capable programmer. You may be certain that there are some very capable programmers around, especially on the college campuses. Some of these programmers pass themselves off as conservative reformed thinkers. I have witnessed some disastrous consequences of the work of these particular programmers. Therefore it is important that our young people be thinking Christians who know why they are Protestant Reformed rather than merely knowing how to be Protestant Reformed.

The most encouraging sign to me is the concern exhibited by our young people over the enormous disparity between our walk and that which God requires of us. Such concern can only come from a regenerated heart. It is evident to this young people's leader that our Lord is working in the hearts of our young people, preparing tomorrow's church. I thank God for this, and for the privilege that I have had to be used in this work.

**Speaking Up**

DAVE LOOYENGA*

Plagued by a lack of discussion in their young people's society, the members of the program committee of First Church's Senior Society decided to give an after-recess program that would encourage more active participation in Bible discussion. On these lines, the committee distributed an outline of Bible texts and a few appropriate questions under the topic "Speaking Up." The society was then divided into several smaller groups of four and five members in an attempt to eliminate the problem of the bashful talker. The following is a brief summary, conclusion, and a few comments of my own concerning the topic of "Speaking Up."

One question of primary importance is the question of where and when we should speak up. In Paul's epistle to the Ephesians (chapter 6:9), we read, "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Here Paul exhorts the Church to be holy, and in so doing, to speak to one another in the home and in the assemblies of the saints. In Mark 5:19, Jesus suffered the healed stranger to "Go home to thy friends, and tell them how great things the Lord hath done for thee." This again is an encouragement to the Church to speak in the home and in the company of the saints.

In our churches it is customary that only the minister is to speak during the services. This was decided because the minister has a train of thought that leads him from one idea into another. If he were continuously interrupted by approving voices from his congregation, it was believed that his train of thought would be broken, thus making it difficult for him to proceed with his sermon. The question can still be raised however, "Would an occasional 'Amen' in agreement with the minister or a question asking him to stipulate more deeply what he means be wrong?" The answer to this question cannot be a definite yes or no, but Scripture does not seem to be against this and even Christ Himself was interrupted often during His preaching so that a question could be answered. The words of Ephesians 6:16 and Mark 5:19 apply particularly to societies also, as

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*Dave is presently a Senior at Covenant Christian High.*
they along with catechism and Sunday School are assemblies of the saints. One should not be bashful because he is in the company of those who should share his interests, and also because he is the member of a group of those who are one in Christ, and who share the gift of Salvation. It is the very exhortation of God and the duty of every Christian saint to speak of the great things God has done for His people.

But how should we speak up? In II Timothy 1:8, Paul tells Timothy, “Be not thou therefore ashamed of thy testimony of our Lord . . .”, or in other words, speak without shame or fear. Many members of societies use the excuse, “I’m afraid I’m not going to say the right thing,” or “They might laugh at me.” This, Paul says, should not be. Often the “quiet, bashful” type of people are the very talkative type when they are with a friend. If these people would join in the discussion, the duty would no longer rest on the few people willing to participate.

In Isaiah 62:6, Isaiah states, “Ye that make mention of the Lord, keep not silence,” or in other words, speak unceasingly. This, though it is in reality impossible, still clearly gives the idea that one should be so bursting and bubbling over with happiness for the salvation given him of God that he constantly wills to praise Him by telling others. This we in many ways fail to do in our churches, and we as members of them should ask God in our prayers for this Christian knowledge and happiness.

In conclusion, we know that we must speak in the home and in the assemblies of the saints without shame and without fear, and above all, we must speak unceasingly.

As a result of their discussion of this topic, the members of the Senior Society of First Church decided that each member would encourage himself to speak at least one time during Bible discussion and would increase the number of times that he spoke until a society meeting would be a meeting in which all the members were actively participating, and the value of the society would increase as it became a means of spiritual edification.

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**CRITIQUE**

**DISTURBING NEWS**

AGATHA LUBBERS

I subscribe to the Banner, the official weekly of the Christian Reformed Church. I have observed the changes occurring in this periodical. The contributions to “Voices,” the open forum of the Banner, are an accurate index of some of the opinions of the readers of the Banner. Some claim the previous editor, Rev. J. Vander Ploeg, “. . . knew how to tell something to ordinary people . . .,” while the current editor, Dr. Lester DeKoster, “. . . is more concerned to show his learned side to our elevated kingdom workers.” Those who appreciate the Banner say things like, “Accept my personal thanks for the responsible job you are doing as editor.”

I quite obviously am not nor ever have been a member of the Christian Reformed Church, but I am disturbed by the contributions to the Banner. Often I find myself disagreeing with an article that is written for the Banner, but I also find myself enjoying and anticipating the rubric “OF CABBAGES AND KINGS,” edited by Rev. Jacob D. Eppinga, pastor of the LaGrave Christian Reformed Church of Grand
Beacon Lights

Rapids, Michigan. He seems to understand people. He can tell something to ordinary people.

The Banner of March 10, 1972, contained an article in the rubric edited by the Rev. Mr. Eppinga which was most distressing and with which I must register my unreserved dissent. This article entitled, “3 Points of Contact,” was a reprint of the sermon which Rev. Eppinga recently delivered at a Vatican II-inspired Ecumenical Prayer Service for Christian Unity at St. Adalbert’s Roman Catholic Church, Grand Rapids, Michigan.

The main point of the sermon was to show that Roman Catholics and Protestants can, ought, and must express their Christian unity. The Rev. Eppinga writes: 

... It would be folly for me to minimize our differences. But it would be evil of me to ignore these three points of contact. May I review them once again? Sin: We’re in trouble, and sin separates people from people, and people from God. However, a realization of how great our sins and troubles are can bring us together.

Notice the rather simple solution to the problem of the schism or separation between the Roman Catholic Church and the Protestant Churches. We only have to realize how great our sins and troubles are and we can get together again.

A major area of dissent with the article, “3 Points of Contact,” must rest on the fact that Rev. Eppinga is a minister in a church which is officially committed to the defense of the faith as this is represented and established in the historically Reformed and anti-Roman Catholic theological position which has been carefully articulated in our Reformed Confessions. These Confessions have never been retracted even though they often seem to be under severe attack. With some rather smooth double-talk and with some apt mismanagement of one of the most anti-Roman Catholic confessions of the Reformed Churches, Rev. Eppinga makes what should be forever impossible, a seeming reality. Roman Catholics and Reformed Protestants are really united. There are no real barriers which prevent this unity. Reformed Protestants and Roman Catholics all have the same trouble and the same problems. A realization of this problem will bring us all back together again.

Rev. Eppinga includes in his article several humanly-satisfying illustrations. One is of the hand-holding Protestant and Roman Catholic who at first would have nothing to do with each other. They found that their religious differences kept them apart. When the plane was in danger of crashing, they suddenly forgot all their religious differences and even found that their religious differences were of little consequence. They discovered that they were holding hands when they came to the ground. The other was of the seven-foot uncle who was so big that he could put all of the cousins in his arms and squeeze them close together. Rev. Eppinga says: “Dear Friends, Jesus Christ is more than seven feet tall, and if we are His, we are more than cousins, regardless of what church affiliation we may have. In those arms, pressed together by Him who owns us, there is again—unity by His embrace.”

Rev. Eppinga reminds the listeners at St. Adalbert’s and the readers of the Banner, some of whom must have been greatly disturbed by this article, that there are theological differences. He says, “I see no prospect for our getting under one ecclesiastical umbrella,” but he seems to suggest that the problems of today’s world and today’s communities are so great that the task of the church is to minimize our difference and to talk about our seeming similarities. Aren’t these things true he says essentially?

1. We’re all sinners.

2. We are delivered from our sins and troubles through Christ.

3. We show true thankfulness by following Him who says, “Love God, and love your fellowman.”

We can’t be under the same ecclesiastical roof but we can cooperate. We can have fraternal relations.

This means that, because we’re all in the same predicament, we ought to work together for a happy, tolerant, cohesive kind of life. Let’s say to one another: “We’re all Christians; we’re all going to the same place. We’re together but separate, and
we're really not so far apart that we can't work and really be together."

God has ordained means for the salvation of His Church. The Son of God gathers, defends, and preserves his Church out of the whole human race. He does this in a definite prescribed way. He does this through the preaching of the Gospel, by means of the administration of the sacraments, and by means of Christian discipline. Our Confessions also tell us that it is the calling of every individual Christian to join himself to the Church where there are certain earmarks. Where these earmarks do not exist or where they are dim, the Christian can know that the light on the candlestick is exceedingly dim. Has Rev. Eppinga forgotten this?

The historic position of the Roman Catholic Church has not changed. The anathemas pronounced by the Roman Catholic Church through the "divines" meeting at the 19th Ecumenical Council of the Roman Catholic Church at Trent in 1563 have not been retracted. They should still be ringing in our ears. We aren't insensitive to them are we?

There is, I submit, a great gulf — a necessary gulf between Romanism and Protestantism. Romanism with all its Paganism and idolatry cannot be joined to the historic Reformed Protestantism which we are called to represent. Blood was shed — men and women died for a cause which we are willing to surrender without a fight.

Although it is true that Roman Catholicism has not denied some of the Cardinal Christological doctrines confessed by the Nicene Creed and the Apostles' Creed, they have destroyed the unity of the faith by perverting the doctrines of our salvation. Roman Catholics are still Pelagian. Gottschalk died in the defense of the faith that many today are not willing to defend.

Faith for a Roman Catholic is not the same as faith for a Reformed Protestant. Question and answer 21 of the beloved Heidelberg Catechism distinguishes true faith from faith as it is understood by the Roman Catholic Church. Faith according to the Catechism is worked in my heart by the Holy Ghost through the gospel so that I believe that "... remission of sin, everlasting righteousness, and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits..." Faith for the Roman Catholic theology expressly says that the act of faith can be meritorious. This is a denial of free sovereign grace. Aquinas in his Summa Theologica says: "Therefore every human act proceeding from free choice, if it be referred to God, can be meritorious. Now the act of believing is an act of the intellect assenting to the Divine truth at the command of the will moved by the grace of God, so that it falls under free choice in relation to God. And consequently the act of faith can be meritorious." That is Roman Catholic theology. Roman Catholic theology is the basis for Roman Catholic practice. How can there be any unity between Reformed Protestantism and Roman Catholicism and its anti-Biblical work-righteousness?

Must the Church return to the crucible of the early modern period to understand the crucible from which our Confessions were forged? May we sacrifice historic, Scriptural doctrines for "ecumenical results"? I sometimes fear we shall if God does not preserve us and cause us to persevere.

Can a Reformed man mean what he says when he promises by signing the Formula of Subscription that he will "... diligently teach and faithfully defend the aforesaid doctrine without either directly or indirectly contradicting the same by our public preaching or writing..." and write as the Rev. Mr. Eppinga has written?

I cannot believe that the battle has changed so radically.

Can Rev. Eppinga's sermon at the ecumenical prayer service stand the touchstone of the Reformed Confessions and this promise which one makes in the Formula of Subscription in the Reformed Churches?

"We declare, moreover, that we reject all errors that militate against this doctrine and particularly those which were condemned by the above mentioned Synod, but that we are disposed to refute and contradict these, and to exert ourselves in keeping the Church free from such errors."

Have we come once again to that turn in history when pastors in the Reformed community can preach and write as they please (Leervrijheid)? Has the Formula of
Subscription been changed to permit these kinds of activities?
Let us not be deceived!
I love the God and the faith of the Reformed Confessions!

Let's fight to preserve that faith!
If the foundations be destroyed what can the righteous do?

CONTRIBUTION

GRADUATION ADDRESS

I'm sure there are mixed emotions as we sit here tonight. Some of us, and probably most of us, are very happy that graduation is finally here, for it means that our thirteen years of required education are now completely in the past. But at the same time we're going to miss all the friends that we have made, the teachers who have taught us so willingly, and even everyday high school life. We've all complained more than once how tired we were of school, but as we leave the classroom we're going to realize that these past thirteen years were some of the best years of our lives. The training that we have received and the experiences we have had at our Christian school are some things that we will never quite forget.

The Bible says in Proverbs 22:6: “Train up a child in the way he should go; and when he is old, he will not depart from it.” Our parents realized the importance of this verse many years ago. It is what we learn as children that makes us the kind of person we will be. As children and young people we learn about the world in general, about morals—what is right and wrong—and how each of us as individuals fit into society. In connection with this Scripture verse, what better place is there to teach children and young people all these things than in a Christian school? For a Christian school means just that—a school that focuses on Christ in every classroom.

Especially this past year one of my teachers has made me realize more than ever that God does hold a place in every aspect of our lives. He has shown the beautiful relationship between science and religion, and has clearly demonstrated that the closer we get to scientific and technological truths, the closer we get to God. All the tremendous discoveries and advancements of science were not credited to man, but were attributed to God. Who placed these wonders in the hands of His creatures. This is only one example of how all our learning was put into the proper Christian perspectives.

Now as we stand before this night of graduation, we realize that our Christian education is our most valuable asset as we go on to higher education, or find a job and take our place in the community. Those of us who go on to college are going to meet many kids who this past year have wasted valuable time and money violently protesting against established systems, and against the government that God has placed over them. They have burned draft cards, rioted and killed, torn down buildings, and looted and destroyed property in protest of the war in Vietnam. In many universities across the nation the teachers and professors are no better than the students. There may very well be a place for protesting, and we should protest when things are wrong, but we should always do so in a decent and orderly manner, working peacefully within the framework of the law.

Those of us who don't go on to college will be looking for jobs. All across the country places of employment require that no one may be refused a job because of “race, color or creed.” But as we begin our search for a job, we're going to find that the stronger our beliefs, and the closer we cling to our creed, the more difficult it will be to get a job. Many employers do not want to hire someone who believes that the Sabbath must be kept holy. I'm sure many of us will find, too, that we will be working side by side, eight hours a day,

*As the school year again draws to a close, the BEACON LIGHTS Staff wishes to share with you the thoughts expressed by a recent high school graduate in this valedictory oration.

BEACON LIGHTS

Eleven
with people who do not believe in God. We will not be able to associate or be one with them in much of their social life, their habits, and their speech.

Things will not become better, for we live in a changing world, a world that insists more loudly every day that God is dead. It won't be easy in times like that to remember that we still have but one purpose in life. In times like those, fellow classmates, we must "dare to be a Daniel, dare to stand alone, dare to have a purpose true, dare to make it known."

And what is that purpose? Although each of us may say it in his own way, the answer is but one: to glorify God. We can do this by serving God and keeping His commandments, by sharing our joy in Christ with others, or by bringing our own children up in a home that is built on Christ. And we must all be giving consideration to the highest calling in life of someday finding ourselves back in the Christian school as teachers or in our churches as ministers of God's Word. Somewhere each one of us will fit into God's plan to glorify His name.

And that purpose will never change. The world may change, our friends may change; but our calling is always the same — wherever we take our place in life, whether it be at college, in a factory or office, or on the battlefield. If we are true to that purpose, we will soon find, as did Daniel of old, that although we may think we're standing alone, God is always near us, to guide and keep us in his love.

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**TRUTH vs. ERROR**

**The Third Shepherd — Watchful**

Be Watchful, and strengthen the things which remain, that are ready to die!

Everyone knows that in the very nature of the case every shepherd is a watchman, although not every watchman is a shepherd. If a shepherd is without understanding, then, as a watchman, he will be blind, with the result that "the righteous perisheth" (Isa. 56:10, 11; 57:1). The Lord, therefore, is careful to set in His church special and official watchmen to warn His people, to cry aloud and spare not, to preach, "Thus saith the Lord," whether men will hear or whether they will forbear. Thankfully, to God, we have such men, with every reason to believe He will increase their number. The Lord commissioned Ezekiel as a watchman and a shepherd (chaps. 33, 34), in the words, "So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the Word at My mouth, and warn them from Me" (33:7). But since the church is an armed camp, a lone island citadel besieged by all the world, in imminent danger of annihilation, then there is a sense in which every inhabitant
of Zion must turn watchman. The shepherds must keep to their flocks, with sharp eye and eternal vigilance over their wilderness pastures. Yet in these days, every one in the camp of the saints must be on guard, that the watches in the house of Israel may be kept day and night. The enemy does not sleep. We must not sleep. A watchman must always be on sentry duty, walking his post. The Lord has opened your eyes. You were born blind. But now you are a seer. You can see. You should turn watchman, watching for the good of the true church of God.

Should our country be invaded, which God graciously forbid, the regular and drafted armies alone could not handle the national defence. We would expect women, even children, to use every weapon and effort to expel the invader. Or is it more realistic to say that today, as a nation, we have no more will to fight, even to defend ourselves? For a prevailing attitude is that we have no enemies, a wide open immigration, so who might invade us? a communist power? Then we could almost welcome the intrusion, for increasingly we are being governed and controlled by communist principles and tactics, and are certainly already sunken in practical atheism. Our armed forces are infiltrated and penetrated with spies of "the Dark Lord of Mordor, the Lord of the Black Land." It is probably worse than we know or think. "The world is gnawed by nameless things," and all that once was strong now proves unsure." It fills me with great sorrow and great fear: for much shall be destroyed and all may be lost... but Black is mightier still."

"We must go down to face a peril near despair, yet that deadly peril is removed." "We have One mightier than they... they shall fear Him. We shall go where He leads." All must be watchmen against the forces of "the Great Darkness" moving in on the church. No undermining of the Word of God may be tolerated. We must take up the cause of the Lord of Light with the battle cry, "The true Light now shineth!"

The watchman has, really, one task, to warn people. He may warn with clear blast of silver trumpet, if he has talent for it, but perhaps he ought to begin with the humble, even humiliating, ram's horn, and sound the warning, though Jerichoans mock. He is no watchman, but we need to be warned against him, who entertains (hulls to sleep) with "Christian movies," or who mesmerizes the masses with the sensationalism and emotionalism of modern evangelism, together with all of its novelties and gadgetry. The watchman's task is simple: warn! That means "telling it like it is," straight from the Book. The task must be begun at home. Warn the children. Warn (admonish) each other. You can well warn those of your own age and younger. Warn (admonish) each other. You can well warn any and all who cross your path. Let the watchmen in the Christian Schools warn God's covenant children. That is loving your neighbor.

The Lord had said to Ezekiel, "I have set thee (preordained thee) a watchman." In His decree, the Lord has predetermined all His servants, and all His work. Some react to this with, if that is true, then the result will be inaction. If what will be. will be, then I need do nothing. Well, now, no one can imagine that what will be won't be, for if it were not to be, what would be the point of any effort or zeal? The point is, if we know what will be, what the Lord has appointed to be, then we have all the more reason to work with all labor and confidence for the accomplishment of it. Because we deem many things desirable, we attempt them for the sake of God's kingdom, even though we know not whether they are to be or not to be. We will it, if God wills it. When we do know His will, we work for it, knowing it shall be. That makes working for the Lord so utterly worthwhile! God's sovereign preordination of all things, properly understood, does not lead to fatalistic laxity, but to determined, even daring action. Another Christian battle-cry is, "Deus vult!" God wills it. We preach the gospel of irresistible grace and the grace of an irrepressible gospel.

To be any kind of a watchman, one must know the Word of God. The Lord said, "I have set thee a watchman, therefore thou shalt hear the Word at My mouth." Many go running off to religious seminars and "evangelistic" crusades, doing "soul winning" and giving "testimonies," who have not yet learned Christ nor His Word. They
skim through a little "personal workers" handbook to run out and pounce upon some unsuspecting soul, to lead him, inside of twenty minutes of "sharing" Scripture texts, into the kingdom of God. "Go ye into all the world and preach the gospel" is a standing commandment, which originally went to men who had the best training in theology (the doctrine of God). Or, as Matthew put it, "Having gone, disciple all the nations, baptizing them . . . teaching them . . ." (Gk). This requires that disciples first be made by baptizing them, then after baptism, that they should be taught, and that includes taught to see, as in "Walk circumspectly," i.e., act like alert watchmen and sentries at their posts. He is a poor servant of the Lord who cannot give another person one of our propaganda pamphlets. But he is being silly who goes off like a Roman candle in witness for Christ when he has yet learned from the Word of God next to nothing.

The need of the hour is for more of the same Watchful, patrolling in and around the environs of Zion. What, then, to do? Let us study the Word of God, even with painful diligence. Don't get away from Bible study. Get to the foundation of truth. Don't be satisfied with second-hand versions of it. Young men planning to enter our seminary really have the most exciting opportunity of a lifetime to get to the fountain head of Scripture and study the original languages under the best instructors. As you young men prepare to do that, you can be good watchmen by warning others against going down to muddy streams already disturbed with human blundering. We must have the pure Word of God. Why not have it while it is still to be had? Go then to a pure spring where there is no pollution of error. Get the inspired Book where it is taught as it is, the infallible Word of God. Determine to know everything it teaches. Learn where even a little error is not tolerated. Blessing is not to be had where errors hinders.

The watchman warns with the Word of Truth. As Spurgeon put it, "Thou must repeat what thou hast received from God's own mouth, as God's own Word." It is not our word, but God's which has power to make men hear, heed and flee from the wrath to come. The same man also said, "I warrant thee, if thou put God's Word down among fifty thousand words of men it shall be like a lion among a flock of sheep, tearing them to pieces, and it will prove by its own natural force whence it commenceth and whither it goeth."

Imagine now, and don't say, It can't happen here. That more nany yards are closed up, Nike sites abandoned, missile silos empty, bomb testing ceased, DEW (Distant Early Warning) Line, Mid-Canada Line and Pinetree Line forgotten, ICBM's and anti-ICBM's and jet interceptors ditched, foreign soil retaliatory bases withdrawn, retaliatory war gas sunk to sea bottom, new weapon development scuttled, strange atomic subs tolerated in American waters, spies and Reds in the UN, and the UN in the US. What is all this? Some sort of sorcery? Has some great wizard waved his wand and cast a spell over all? Have all gone mad? Have they lost their minds? To cease, or fail, to watch is worse than outrageous. It is treason. The enemy is subtle. His words "stand on their heads." Peace means death, "help means ruin, and saving means slaying." He is "an old liar with honey in his forked tongue." We will maintain a forest of watchmen against him. "The Watchwood we will call it." There was that crowd in Belshazzar's banquet hall. They were not watching. Some never watch. They don't care any more. Adam and Eve failed to be vigilant. In the Garden, they were to dress it and keep it, guard it, for they could lose it. The Garden was threatened. The Dragon had his tail wrapped all around it. One day he whipped it right out of Adam's grasp, robbed him of it and with a sulphureous hell, turned it into a bleak, black wilderness. Adam and Eve did not keep it, did not keep themselves, did not watch against "the lust of the flesh, the lust of the eye and the pride of life." The Town of Mansoul was attacked and invaded by Black Diabolus before the Land of Eden fell. "So shall ye keep the watch of the House, that it be not broken down" (2 K. 11:6). "Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them" (Neh. 4:9). "Keep the munition, watch the way . . . fortify thy power mightily" (Nah. 2:1). "If
thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev. 3:3). “Blessed is he that watcheth” (16:13). “Blessed are those servants, whom the Lord, when He cometh, shall find watching” (Lk. 12:37).

REFLECTIONS

HELP THOU MINE UNBELIEF

RON CAMMENG

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears. Lord, I believe; help thou mine unbelief.”

Mark 9:23, 24

Jesus had just descended the mount of his transfiguration. During his absence a boy possessed with an evil spirit was brought to his disciples. The disciples were unable to cast the evil spirit from the boy and were consequently put to scorn by the scribes. Jesus’ sudden appearance and pointed inquiry, “What question ye with them?” thoroughly confounded the wicked scribes. In answer to Jesus, the father of the possessed boy introduced his pressing case. Verse 19 describes the pathetic condition of his son. “And wheresoever he (i.e., the evil spirit) taketh him, he teareth him: and he foameth, and gnashteth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out; and they could not.” Jesus responded, “O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me.” Weary of their faithlessness, of their unbelief, Jesus thoroughly rebukes the disciples. They had labored with Jesus, had accompanied him on numerous preaching tours, had seen the mighty works of his hand, had beheld his perfect example for so long and yet how easily they fell into unbelief and sin. How quickly they forgot his perfect example, his words as the words of everlasting life.

The boy was brought to Jesus. Verse 20 tells us, “... and when he (i.e., the evil spirit) saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.” Confronted by the Son of God, him who has all power over every creature, this evil spirit is smitten with fear. Realizing his imminent doom, he makes one last desperate attempt to retain his power over the boy.

Asked how long ago it was that the boy was afflicted, the father replies, “Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything have compassion on us, and help us.” What a bond of love between this father and his son. The father beseeches Jesus, “Have compassion on us!” Jesus utterly ignores the man’s “if thou canst,” for it has no bearing on the case whatsoever. The issue at hand is not whether Jesus possesses the power or ability to heal the lunatick boy. But rather the question stands before the father, do you have faith, do you believe?

The father’s reply constitutes our text. “And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.”

What a rich and blessed confession! Happy is the man who can make this confession his own.

Grief-stricken by his own sinfulness and unworthiness, bowed low by the burden of his guilt, the father cries out with tears. He confesses his faith in Jesus, faith in Jesus not only as the healer of his son but as the eternal God of his salvation. But further, by this very faith he recognizes his many shortcomings, his imperfection, his utter weakness.

Every child of God must make this very

BEACON LIGHTS

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same confession. As a child of God he finds within himself the will to perform good. He sees in his life the desire to please God, to walk in accordance to his will and way. But he also finds that he is unable to perform the good. He is forced to acknowledge that even his best works are polluted with sin, that he is carnal, sold under sin. This is of utmost importance! A true and pure confession of faith is a confession which acknowledges SIN! It acknowledges the sins of our past, it acknowledges the sins which do still cleave to us. Confession of worldliness, backsliding, rebelliousness are necessary requisites to an upright confession of faith.

This is as true today as it was in the Old Testament. Our father Abraham, for example, an upright man who is listed in Hebrews as a giant in the faith, placing his confidence in God is willing to obey God's command and offer up his only son, Isaac. But this same Abraham could so easily fall into sin. On two occasions we witness him lying concerning his wife Sarah. We see him weak in faith, not trusting God to care for him.

Or again consider king David, the man who made righteous war with the heathen nations of Canaan, and had the desire to build the temple of Jehovah. But oh, how quickly this man of God could commit the basest of adultery and even murder.

This is, however, the earthly life of the man of God; always stumbling, falling. Reaching pinacles of faith but also passing through the darkest valleys of sin and unbelief. For even the holiest of God's people have but a very small beginning of the new obedience.

But have faith man of God. Look to Jesus, he will carry you through. Burdened by your sin and guilt confess all to him. He is just and ready to forgive. There is no question as to his power or ability. He is almighty, King of kings and Lord of lords. He is ruler supreme and sovereign over all. With tears of contrition and repentance seek him. He is able. Look to him in faith.

And by looking to him, by falling down at his feet grief-stricken at your sinfulness and unworthiness, I can assure you that he will grant you forgiveness. Coming with tears you can have the confidence that he will one day wipe all tears from your eyes; that a more glorious day is is yet before us when we shall dwell with our Savior in heavenly bliss forevermore.

* * *

Prayer: Our Father and our God, we come before thee with tears of repentance, confessing our faith in thee. Grant us strength to fight against the evil that still clings to us. And give us the hope of everlasting deliverance in the blood of our Savior. Amen.

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**CURRENT EVENTS AND COMMENTS**

**One Man's Story**

**RACHEL LUBBERS**

It is pretty hard to accept, but I might as well admit it. It is what I face when I wake up with the warm morning sunlight moving across my walls until I bury away my last thought in the darkness of each night. This unhappiness has deadened my once smiling blue eyes and this frustration has painted a frown upon my young face. A weariness will hang over my body like iron until the day all the memories are thrown in a box and sealed away with time. It is what I had to teach myself and what I want you to learn from me. But, people don't want to learn from me just as I didn't want to learn from others. I could so easily cry for those who have to teach themselves. You never forget. Sometimes you never forgive yourself.

The problem I have to share is that . . . that I happen to be one caught in the high percentage of unhappy marriages. Perhaps you expected my problem to be of another kind. Perhaps you have heard so much about failing marriages that it really doesn't strike you. Yet, it remains to be such a horrible tragedy. Somehow all the words in
the world would not do justice to describing the pain.

You know, marriage is not what so many seem to think it is. It is not as simple as society seems to make it. Today the young marriages contribute greatly to the increase in divorce rate. The age of many of our marriages today are in the teenage years, resulting in a rapid discovery of the inability to accept the responsibility that is involved. Unfortunately, they find in themselves a lack of knowledge and understanding of love. They disappoint themselves in realizing that the concept of love involves more than the sexual attraction. They find that they need more than sex to attract them in order for them to be satisfied. The large mistake is that people do not distinguish a difference among attraction, respect and love. Certainly love requires attraction and respect but, marital love cannot exist as one of these alone.

Another serious problem within the many marriages of today is the forced marriage. Some feel that marriage is the best possibility for the future child involved but, really it becomes nothing but a loss when he is brought up in an environment that is unhappy, fighting, and constantly tense. Others feel that pregnancy is the only way in which parents will allow their marriage, either because their parents do not feel they are old enough or because they do not like the mate their child chooses. Interestingly enough, a survey indicates that ninety percent of such marriages complete themselves in a divorce.

Marriage is also used as a means to escape. Some use it to escape from school, some from emotional problems, and some from a feeling of bitterness towards their parents. Others escape with the false belief that marriage will solve their problems. Of course, this is not necessarily true.

Another problem related with the failing marriage is the lack of understanding and forgiveness between the partners. This may go back to the length of time in which a couple goes together before they do marry. It requires time to discover the social background of each, their emotional stability, their goals, religion, beliefs, and values. It also takes time to discover their educational background and time for the honesty that is shared with each other. So many people underestimate the importance of this for a successful marriage.

A final cause of ruined marriages arise from an insufficient understanding of the responsibility involved in marriage and from false ideal concepts of marriage. Evidently enough, these false ideas can come from the kind of environment in which an individual is brought up. If the parents are not living a married life the way in which they should, how can you expect their children to walk into marriage and own a fair understanding of what kind of meaning marriage should hold. Marriage does not hold the same life that dating does. Marriage lays on every individual responsibilities of rearing children, living with sickness, and coping with setbacks. If one is not ready for such responsibilities he should be willing to wait.

Marriage should not be a state of unhappiness, but marriage should hold a vision of a more perfect happiness. Yet, percentage wise more end fooling themselves than those who succeed. Somehow fact proves that the idea of happiness in marriage has become very distorted. To me a happy marriage is the most beautiful and precious picture that one will ever see.

In no way can the happiness of watching stars puncture the night sky, or seeing the yellow sunshine brighten up the whole world, or feeling a summer rain against your face ever, ever replace the missed happiness of sharing a life.

BOOK REVIEW

Elmer Towns is professor of Christian education at Trinity Evangelical Divinity School. It is therefore understandable that the book stresses the church library as an educational center.

Cyril Barber is librarian at Trinity Evangelical Divinity School and former librarian at Winnipeg Bible College, Canada.

The authors state in the Preface "The
church library, we believe, can play a significant part in revitalizing a church to meet today's challenges.” This statement indicates a philosophy and a church function which is very different than ours. It indicates that the church should be involved in social, economic affairs of the community.

Although the philosophy is inconsistent with ours, the book could be very valuable to any church group or with modification to any organization planning a library. The book is divided into thirteen chapters each giving useful hints on such topics as “Financing the Library,” “Rules for the Library,” “Preparation of Materials,” and “Dewey Subject Guide for Easy Classification.”

C.R.

NEWS

from, for, and about our churches

JEANNE GRITTERS

From our South Holland Church:

The membership papers of Mr. and Mrs. H. Rutgers have been transferred to our church in Randolph.

The Choral Society rendered a program on Easter Sunday. A special number was given by Mericia Poortenga and a collection was taken for the organ fund.

The Ladies’ Auxiliary sponsored a Spring Salad Luncheon in the church basement on Tuesday, April 11.

Mr. Thomas Staggs was received as a member in full communion. Mr. Stagg comes from the First United Presbyterian Church of Highland, Indiana.

The newly organized Graduate’s Club met at the school on April 5. Following a short business meeting, they all went out for an evening of bowling.

From our Hudsonville Church:

A son, Kurt Gustav, was born to Mr. and Mrs. Vern Huber on April 11.

From our Hope, Walker Church:

Miss Maria Hop was received into the congregation as a communicant member.

Mr. and Mrs. R. Hoven were blessed with a baby girl, born on March 28.

A daughter was born to Mr. and Mrs. D. Moelker on March 31.

Eighteen
The Hope Heralds gave a program in our Holland Church after the evening service of April 9. This was sponsored by Holland's Young People's Society.

The address of John Kamphuis is:
S.R. John Kamphuis 377-62-5542
C.O. 103, 13th BAT 1st REG
RTC Great Lakes
Great Lakes, Illinois 60088

The address of Harry Petroje is:
S.R. Harry Allen Petroje 371-62-9359
C.O. 103, 13th BAT 1st REG
RTC Great Lakes
Great Lakes, Illinois 60088

From our First Church:

Mr. Jack Allen Feenstra has been received as a baptized member from Newhall Reformed Church.

Miscellaneous News

The Spring Program of the Adams St. Christian School was presented in First Church on Friday, April 14. The theme was "Praise to the Risen Lord."

The Eastern Ladies' League of our Protestant Reformed Churches held their spring meeting on Tuesday, April 18, at Hope Church. Rev. C. Hanko spoke on "The Trend to Use Modern English in Prayer and Bible Translation."

The Fed. Board sponsored an Easter Mass Meeting at Hudsonville Church on Easter Sunday afternoon. Seminarian Mark Hoekema spoke on "The Faith of the Resurrection." Special numbers were a saxophone solo by Bruce Lubbers and a couple songs by the Hudsonville Sr. Young People.

The Federation Board sponsored a Mass Choral program featuring the Hope Heralds, Hope Choral, Hudsonville Choral, and Southwest Choral groups. First each group performed individually, and then they sang four numbers as a mass choir to close the program.

The League meeting of the Men's Societies met at Holland Church on April 17. Rev. Decker spoke on the topic "Tongue Speaking."

The Office Bearers' Conference was held on April 4 at Hudsonville Church. Rev. Van Baren spoke on the subject "Are young people expected to attend catechism as long as they don't make confession of faith?"

The Adams St. Christian School sponsored a pancake supper on Saturday, March 11, at the school gym.

A Spring Concert was given by Covenant Christian High School Acappella Choir and Band at First Church on Friday, April 21.

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Old Address: ............................................................... ...........................................................
name

............................................................... ...........................................................
street

............................................................... ...........................................................
city state zip code

New Address: ............................................................... ...........................................................
street

............................................................... ...........................................................
city state zip code

Twenty BEACON LIGHTS