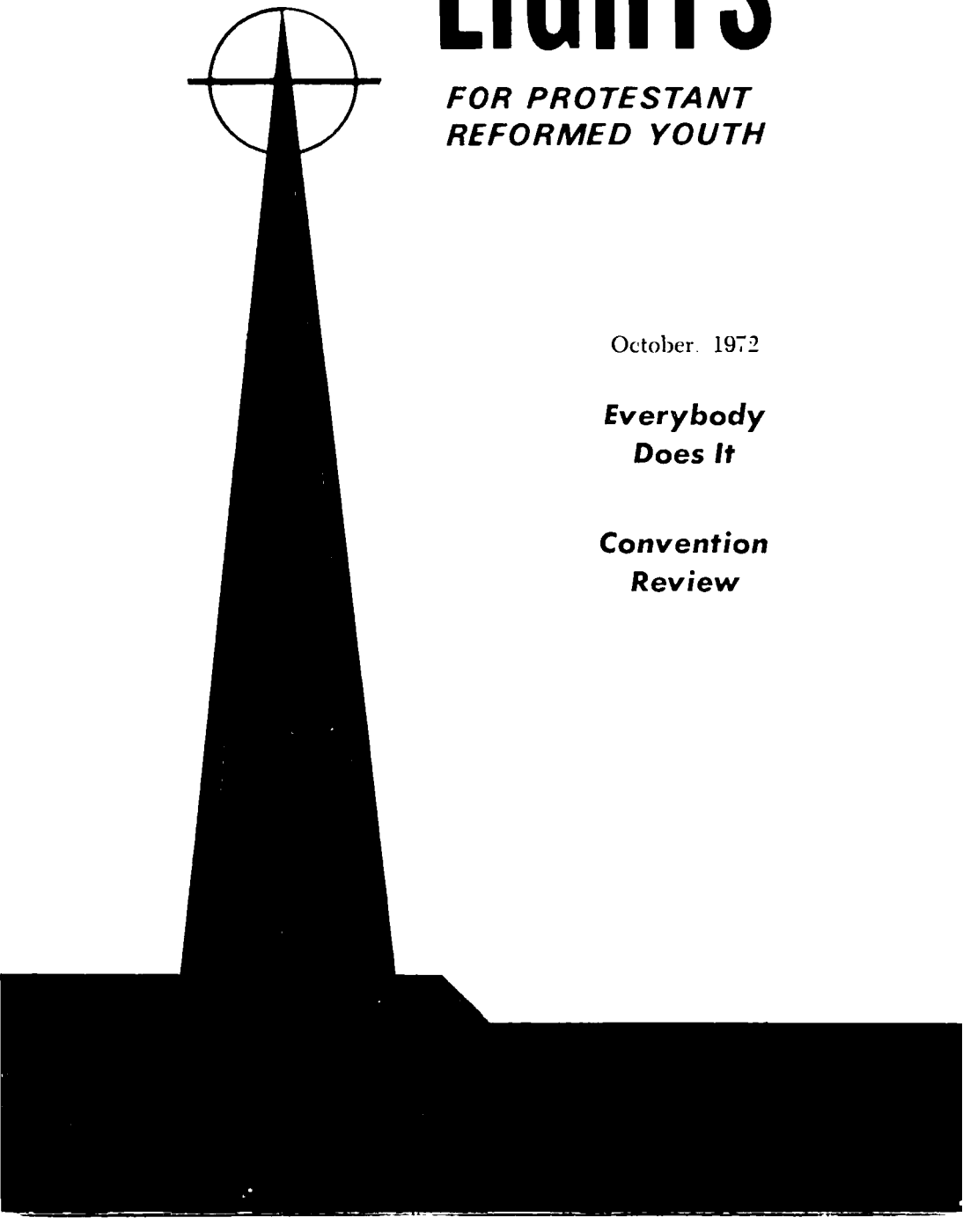
BEACON LIGHTS

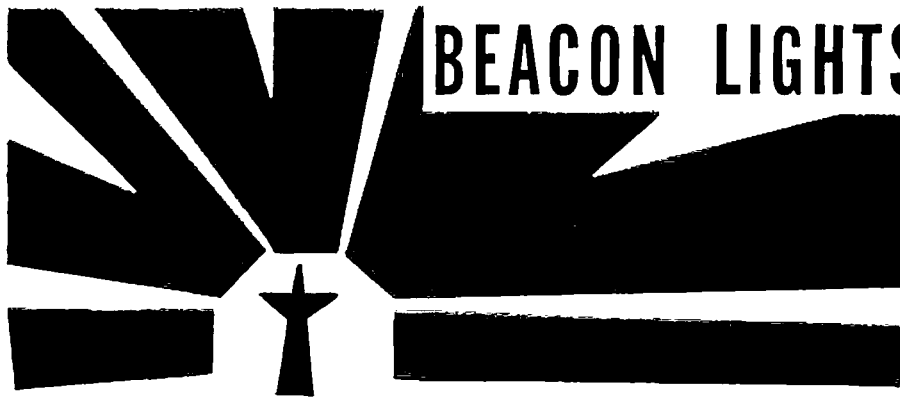
FOR PROTESTANT REFORMED YOUTH



October, 1972

Everybody Does It

Convention Review



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Editorial

EVERYBODY DOES IT

Today, as throughout all of history, the child of God faces and must face the problem of conformity. Conformity implies agreement, accord, harmony, doing in Rome as the Romans do, swimming with the stream, following the fashions. The temptation for the Christian is to conform to the standards and ideals set up by the world which are in direct opposition to the standard of God's Word. This conformity to the world reveals itself in our speech, dress, hair style, actions, and in the entertainment we seek out.

It is not the purpose of this article, however, to belabor the issue of conformity but rather to consider our method of justifying our conformity to the world. This justification is frequently expressed in the words "Everybody does it."

When did you last use this expression to justify your long hair, short skirts, going to the movies or any other such action promoted by the world? "I may do it because everybody does it." Surely you've used this expression, heard it uttered or given thought to using it. Perhaps you've used it without thinking. If so, listen to what Christ says in Matthew 13:36-37, "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Again, maybe you wish to plead ignorance but don't forget that willful ignorance is not ignorance at all in the sight of God.

Consider a moment before reading on, the question, "What is wrong with using the phrase 'Everybody does it?'" Try for a moment to come up with some specific objections.

It is true that there are a few instances where this expression may be legitimately used. It is true that everybody eats, everybody breathes, everybody sins and everybody dies. In these cases we eat, sleep and breathe because we have to live; not because everybody does it. We sin because we are by nature totally depraved and because we have fallen from the state of righteousness, not because everybody does it. We die for it is the penalty for our sins, and not because everybody does it. It is when we use this expression to justify our actions before God and man that we err.

To say my daughter may wear short skirts because everybody does it, is a case of justifying conformity to the world's standards of dress. For a girl to say "I hitchhiked to Memphis, Tennessee with my boyfriend for a couple of nights because everybody does it." is to justify actions condoned by the world. These are but two examples of many that could be cited to demonstrate the improper and even wicked use of the expression "Everybody does it." It is unthinkable that a child of God would persist in using this expression to justify worldly conformity and yet it is frequently heard even in our own circles.

There are three obvious objections that should be considered before we use this phrase.

In the first place the expression "Everybody does it" simply is not true. Everybody does not wear indecent clothing in order to attract the leering eyes of the world. Everybody does not hitch-hike with a boyfriend or girl friend to a far away town or city where they are free from home supervision. Everybody does not go to movies, or have television, or wear long hair, or paint their faces. "Everybody does it" is a lie.

In the second place, to use the expression "Everybody does it" is illogical. Following this line of reasoning to its logical conclusion it would then be true that if everybody committed murder then murder would be alright; if everybody read pornographic literature then reading pornographic literature would be the proper thing to do; if everybody condoned birth control and abortion then that too would be perfectly alright. This type of wisdom is worldly wisdom and is becoming more and more prevelant in the world today.

Finally, such reasoning is anti-Scriptural. Paul in Romans 12:2 admonishes "And be not conformed to this world, but be ye

transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." When God renews our minds through regeneration, we should no longer seek the things of this world nor try to justify our worldly conformity. But rather we must attempt to do that which is good and acceptable before God.

In conclusion, bewarned rather than justified if it seems to you that you are doing what everybody else is doing.

J. KALSBEEK

Convention Review

CAROL DYKSTRA — SUE TERPSTRA

The 32nd Annual PRYP Convention is now a thing of the past, but for those of us who were privileged to attend it, it remains a happy memory.

The 1972 Convention was held in Estes Park, Colorado from July 24-28 and was sponsored by the Loveland PRYP Society. The theme chosen for the convention was "Come, Lord Jesus," a very interesting and relevant theme for young people of this day and age, which was based on Revelation 22:20.

Monday morning, July 24, an airplane load of anxious excited young people arrived at the gigantic Stapleton Airport in Denver, Colorado – greeted by a huge sign reading "Welcome, Protestant Reformed Young People."

The bus ride from Denver to Loveland's beautiful Lakeside Park gave us but a glimpse of the splendor of the towering mountains that awaited us in Estes Park. Lunch was served when we arrived and joined those who had traveled out to Loveland by car, camper, and other ways from both West and East. After the congenial mothers of Loveland Church filled us up, we were able to reigster and find lodging for the night with members of the congregation.

Monday evening we gathered at the Loveland High School cafeteria for a delicious home cooked meal, courtesy of those busy Loveland mothers once again. Then we were encouraged to spend the rest of the evening exercising off the meal with such planned activities as volleyball, swimming, and basketball, and the opportunity to take on the state's lightweight wrestling champ, also courtesy of Loveland Society.

Tuesday morning, July 25, everyone rose bright and early to enjoy delicious pancakes, sausage, juice and coffee made by the mothers at the traditional pancake breakfast. Shortly after breakfast, piles of luggage were once more loaded into pick-ups and busses and we were finally away to the mountains.

The short trip from Loveland to the camp was one that will long be remembered. For most of the young people the trip thru the beautiful Colorado mountains was one that was long overdue . . . and was too soon ended.

Upon our arrival at the YMCA Camp of the Rockies, a registration meeting was held at the Louis B. Dick Hall, lodging assignments were received, directions were given and rules were put down concerning meal tickets, curfew, etc. Lunch was then served in the Ponderosa Hall, followed by the first business meeting.

After the delegate board finished their agenda, a bit of free time was given in which we were able to get settled in the large bunkrooms provided. Then, after devotions were led by Rev. Engelsma, supper was served.

Tuesday evening everyone gathered in the L. Dick Hall, once again, to hear a very enlightening speech concerning "Jesus' Quick Coming" made by Rev. Kuiper. We were then favored by a reading, sang the theme song and the opportunity to mingle over coffee and donuts with the members of the congregation who had "journeyed up" to the mass meeting, and with our fellow conventioneers.

Wednesday morning we woke up to another beautiful sunny day in the mountains. Some went their own separate ways to enjoy the many sports and activities made

available, while the "braver" ones ventured out to hike up a mountain and view the entire camp from it. This courageous group was led by a rather notorized climber, Rev. Engelsma.

After the hours of free time were spent, we gathered in groups about the camp to discuss our views concerning such timely topics as life after death, the new heavens and earth, and our glorified bodies. It was a discussion that was enjoyable and inspiring for all.

Following our discussions was lunch and then another meeting. This time Rev. Moore spoke. He gave a very edifying message concerning the Church's outlook on the future.

For the next few hours we had at our disposal many and varied acivities such as badminton, basketball, bowling, archery, tennis, shuffelboard, swimming, and horse-backriding, even though the scheduled arrival of rain kept most enthralled in the indoor type activities. Much to our happiness the rain did let up just long enough for us to enjoy a delicious chuck wagon supper followed by a good old fashioned campfire sing along, led by our youth coordinator, Pete Miedema.

Thursday morning, July 27, we were served breakfast and then attended another business meeting. Ballots were passed, officers for the Federation Board were elected and the last business was taken care of.

And then there were the annual East-West Games and what a great time was had. The girls alas, had only one game to play, softball. This time the West took over and emerged with a win. But it was the guys who took over the limelite with softball, basketball and football. Softball was taken by the East with little trouble, but basketball was another story. After playing two games, the guys decided that with Rev. Engelsma on the opposite team, there was little else to do but give up. Therefore Rev. Engelsma abligingly joined each side and brought each a win.

Thursday afternoon discussion groups met again. This time Bibles were opened and we enjoyed Christian fellowship while discussing portions of the Word of God dealing with Christ's return.

Thursday evening was the highlite of the convention. In spite of a flooded shower room and the rain outdoors, everyone managed to get ready on time for the banquet held in the Walnut Room. Girls in formals and guys in suits gathered for a delicious meal of roast beef, salad, apple pie, and plenty of other good things to eat.

Then after dinner Rev. Decker gave the final speech of the Convention, "The Saints' Life of Waiting for the Lord." a speech which was applicable to each one of us and our lives and left us with much to think about.

After the theme song "Our Lord Jesus" was sung, retiring Fed. Board President Gary Bauwkamp introduced the newly elected President, Ken Koole, who in turn announced the site of the 1973 Convention, D.V., in Hope Church of Grand Rapids, Michigan.

"God Be With You 'Til We Meet Again" was sung as it is traditionally to close the Convention and after prayer to God, the Convention was fittingly ended.

And surely we who were so privileged to attend the 32nd Annual Convention could say: "It was good for us to have been there."

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CONVENTION SPEECHES

We have decided to again share the convention speeches with our reading audience. We hope you will enjoy them and pray that the Lord will bless your through them.
— ed.

Jesus' Quick Coming

REV. D. KUIPER

The convention theme, "Come, Lord Jesus," is the response of the Church of Jesus Christ to His promise, "Surely, I come quickly." This is a promise that Christ spoke many times; it was woven into all His ministry on earth. Think of the many parables which He constructed to drive home this truth: the tares, the dragnet, the marriage of the king's son, the sheep and goats, the ten virgins. His angel assured the disciples on Olivet, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." His ambassadors, the apostles, wrote concerning this return from many points of view. And in the unusual book of Revelation we may discover that the theme of the revelation of John is that the Lord returns. In fact, in the last chapter of Revelation, the Lord literally states three times: "Behold, I come quickly." These words do not merely form a fitting conclusion to the Book of Revelation, but they stand at the end of the entire Bible! We may consider the Bible a letter which Christ has addressed to His Church after He ascended into heaven. In this letter, all of which is perfectly trustworthy and true, He has revealed the Father, and the Father's good pleasure in saving a people in His Son. What a beautiful conclusion to this letter to the Church! These words are not meant to frighten God's people or to cause fear, but their purpose is to comfort, to inspire, to encourage!

The question that faces us at this convention is, What is our response to this promise of Christ? Personally, how do you react to the words, "Surely, I come quickly"? Thomas Guthrie, a Scottish minister of the last century, wrote, "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any indulgence better than the hope of heaven . . . take alarm!" In other words, if our thoughts are bound up in this life, if we cherish the things of this present time, then Christ's words are a bitter disappointment to us and they leave us cold. To put it more pointedly, Why did you come to this convention with its well-publicized theme? Was it merely for a vacation? Was it to get out of the house and see part of the world, to have fun? Was the only purpose to meet and to date young men and women of our churches? Then take alarm! Because such a reaction is equivalent to saying, Lord, don't come back. We are having a good time here. Stay away! To put it most pointedly, did you take your Bibles with you? With great care you packed your clothes, your perfumes and spices, and your sporting equipment, but did you take a Bible? And is it your desire to use that Bible here?

The Church of Jesus Christ responds to her Lord's promise in a unique way. The apostle John answers for the Church with the words, "Even so, come, Lord Jesus." The Loveland society has chosen a wonderful theme for this convention. They have given the speakers fine topics. And I know I speak for Rev. Moore and Rev. Decker when I say that we are eager to speak to you on these things. May God bless His Word unto us that it may serve as the basis for the fellowship of young saints who love Christ's appearing!

I have been given the subject:

JESUS' QUICK COMING

Jesus came at Bethlehem in the fulness of time. He came to the Church in His Spirit on that glad day called Pentecost. He comes when the individual saint dies and goes to glory as far as his soul is concerned. These comings of Christ, however, are not the subject of this convention. The idea of the second advent is a future, visible, bodily appearance of the

Lord Jesus Christ in power and glory upon the clouds of heaven, which appearance shall mark the end of this present world and usher in the final and everlasting state. Several elements of this definition ought to be observed more closely. First, the subject of the return is the Son of God, the Second Person of the Trinity, still in inseparable union with the human nature. According to Acts 1, we expect the same Jesus which was taken up into heaven; our Lord will appear in His glorified resurrection body, a body which has passed beyond the power of death and has become incorruptible, glorious, and powerful . . . a spiritual body. In the second place He will be visible in such a way that all men everywhere shall see Him! (Confer Matt. 24:30.) I don't understand that. How can millions of people standing on a round earth see His coming? But it shall happen.

And therefore, in the third place, the coming of the Lord is a miracle and a wonder of God's grace. We ought not to form a natural picture of this tremendous event, as if the Lord will suddenly float before our eyes, sitting upon a fluffy cumulous cloud. The return belongs to that category of things which includes the incarnation, the death of the Son of God, the resurrection of the dead and the ascension into heaven! A category of events which we cannot understand, but which we believe nonetheless. The Son of God shall come! He shall come in His body bearing the cruel marks of the cross, and every eye shall see Him, also they which pierced Him.

This coming is not to be viewed as an isolated event, but must be seen as the culmination of God's wise redemption plan. From one point of view, we may say that God created the heavens and the earth, ordained the fall, sent His Son born of a woman, in order that Christ might come with great power and glory. The coming of Christ which marks the end of the world is the purpose of all the history of the world. The end of time means that the purpose for which time has been created has been reached. This can perhaps best be shown by the use of the Scriptural idea of fulness. The Bible teaches that Christ returns only when a certain fulness has been reached. There must be a fulness of the measure of iniquity in the world. The sin of Adam must work through the human race until finally the seed of the serpent brings forth the Antichrist. It is impossible for the world to continue another day once that pre-ordained fulness has been reached. There must be a fulness of the suffering of the Church. And there must be a fulness of the redeemed. The end of the world cannot possibly come until the last elect child of God is born and comes to repentance. God is not willing that any of His should perish. Thus there will be a full harvest! And the beauty of the wisdom of our God in this is that all these fulnesses shall be reached simultaneously! The fulness of iniquity, of suffering of the host of the redeemed, all reach their endpoint together. And then Christ comes! In fact until the moment of His coming, Christ is working and reigning to accomplish these fulnesses. As the Lord of heaven and earth He supremely governs the Church and the world, the one by His grace, Spirit, and Word, the other by His mighty power according to which even the hearts of kings are under His control.

The Church has always confessed this truth, and confessing these things the Church, and the young people within the Church, necessarily take a certain position. First of all, it is a position of faith which gives substance to things hoped for and provides the evidence for things not seen. Scoffing unbelief say, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." They are willingly ignorant of the fact that God once destroyed the world with water, and that the present world is reserved unto a fiery end. They spout forth evolution, and their implication is that all things shall continue forever and ever, without cataclysmic change. But by faith the Church of Christ sees the meaning of the flood, sees the approach of the fiery end, has the victory in Christ, overcomes the world, and says, "Even so, Come, Lord Jesus!" Secondly, her stance is the forward-looking stance of the pilgrim and stranger. All the beauty of the heavenly Jerusalem is ever before her mind. She is concerned with the glory of God. She longs to come under the radiation of that glory and to reflect

it perfectly. Thus with expectancy and longing she says, "Even so, Come, Lord Jesus!" And finally as she awaits her Lord, the Church lives anithetically in the present world. When God's statutes are despised she is overwhelmed with grief. When His name is blasphemed she is pained. She does not seek the things that are below, but she seeks the kingdom of God and His righteousness. She forms no alliances with unbelief. Gladly she suffers when it is required of her. And when she hears that Christ will come to cast His and her enemies into everlasting darkness, she says, "Even so, Come, Lord Jesus!"

Since this response to Christ's coming contains in it a note of urgency, the matter of the speediness of His return is of great import to us. This speediness, this coming quickly, must be carefully distinguished from several other aspects of the coming that the Scriptures hold before us. Otherwise it will seem that the Lord tarries and that the object of our hope is put off. And that leads to disappointment for as Solomon says, "Hope deferred makes the heart sick." The idea is not that Christ will come suddenly or unexpectedly, even though that is Biblical teaching. (Confer Matt. 24:36 and Rev. 16:15.) Nor is it the point that Christ comes soon, or that His coming is at hand. Again, the Scriptures teach this clearly, and it is a matter of great comfort that this is so. (Confer Heb. 10:37 and I Peter 4:7.) It is the last hour, and when the end of this last hour strikes, it shall strike with the sound of the archangel and the trump of God. The end is near because the end is next, the next event in the unfolding of the counsel of God. But again, this is not the point of our theme.

Positively, when Jesus says, "Surely I come quickly," He is not saying that He shall come but He says that He is coming. So that the adverb "quickly" does not tell us when He comes so much as how He is coming. Quickly means that our Lord comes with speed, with haste, without any slackening of rate. And He does this all through this present dispensation. He has been coming ever since He ascended into heaven, and He is coming at this present time. He comes with speed because He is busy causing all things that remain in God's counsel to be accomplished. All God's counsel must be executed before the end can come, and Christ is the One Who is worthy to direct and control events to that end. Specifically, that He is coming may be seen by the fact that the elect are being brought into the fold. He is coming speedily in that the world's measure of iniquity is being filled before our eyes. He is coming speedily in that Antichrist is now taking form and beginning to exercise his power. He is coming at the present time because we may see the signs of His coming as they are given us in the Scriptures. A later speaker will treat these signs in detail, but they are there, and they mean Christ is coming!

Further, the pace of events that signal our Lord's return is not a steady, plodding pace, but these events accelerate geometrically. The rate of history increases . . . there is a gain in momentum. I read a while back that the first doubling of man's knowledge took place about the year 1750. Then knowledge doubled again by 1900, again by 1950, and then again by 1960. In ten short years man doubled his knowledge, his accumulation of facts and data! Of course, man uses this knowledge to serve the Devil, and with its doubling there is a doubling of sin. But nevertheless this is fantastic! I read that if you look at the want ads of a large city newspaper, seventy-five percent of the jobs listed there were unheard of ten years ago. What an increase in technology, science, and inventions. Today when a person graduates from college he is already obsolete because of the discoveries and advances that are made daily don't get a chance to trickle down into the educational systems of our land. Everything accelerates to the end. The Lord is not slack concerning His promise, but He comes with all haste and speed! This coming of Christ throughout the ages is climaxed by His appearing. So that the second advent of our Lord is the culmination, the crowning glory of His coming throughout the ages.

When Christ appears, He shall accomplish four things. Having all power over the grave and death He shall call forth the dead out of the earth and the seas. The picture we ought to have at this point is that of every man, woman, and child who ever lived, standing with a body and a

soul that will allow them to enter into their eternal destinies. Secondly, Christ shall pass judgment on the living and the dead. The book, that is the consciences of men, shall be opened and all men shall be judged according as they have done in the body, whether it be good or evil. The idea of this judgment is that it shall be revealed for all to see that in Christ God has always been a righteous judge, daily rewarding good with good, and evil with evil. Every thought shall be revealed, every work shall be recounted, the things done in secret shall be bared for all to see. The desperate wickedness of man's heart shall be revealed and pride shall be seen in all its ugliness. When this is done, the ungodly shall call to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb!" But the Church, which is the Bride of Christ, and which is just as wicked by nature as the ungodly world, shall not fear or be perplexed. She sees and knows her sins, and she hates them. She knows they have been blotted out by the blood of the Lamb of God, and that the Lamb shall confess the names of the elect before the Father. She lifts up her head because her Judge is the same blessed Person Who offered Himself on the cross, removing the curse from her. God will see that blood! God will be pleased! God will cause the Church to possess a glory that has never entered into the heart of man to conceive. He will make our bodies like unto Christ's glorious body. He shall cause us to know and love as we are known and loved. We shall be like Christ, and we shall ever be with our Lord!

Thirdly, at His coming Christ shall make all things new so that the present creation will take on its everlasting form. This old, tired, cursed creation will be burned with a fervent heat. Even now it groans and travails until Christ returns. All the upheavals, all the signs in nature, are so many birth pains which shall bring forth the new heavens and the new earth. And that new creation shall be a fit dwelling place for Christ and His Church. It will suit their glorified bodies. It will fit their constant activity of worship. It will be a kingdom of righteousness, and peace, and joy in the Holy Spirit. There is no need of a sun or moon to shine in the new creation, for the glory of God will lighten it, and the Lamb is the light thereof. That's heaven . . . the place where God's glory, the radiation of His perfection, shall shine without interruption or imperfection. And the Church shall be bathed in that glory, shall reflect that glory, shall partake of that glory! Do you want that? The question is not whether you want to escape hell; of course you do. But do you want heaven, when heaven is understood to be the glory of God, seen, reflected, enjoyed!

Finally, there shall be the final separation of the elect and the reprobate the believers and the unbelievers. For a few centuries the Lord allowed the wicked to live on the earth with His chosen ones. They served a purpose as the chaff serves the development of the wheat. But when the day of full harvest comes, the chaff is gathered together and burned. All the wicked are cast into the lake of fire which is the second death; Christ shall cast His and our enemies into everlasting condemnation. But the wheat shall be gathered into the garner. The Church, with each saint in his place, young and old, Jew and Gentile shall be translated into heavenly joy and glory . . . there to enjoy God forever!

What a tremendous climax to history! What glories of God shall be revealed in that day, and forevermore! What praises are due to Him! The Church triumphant in glory longs for that day. She cries, "How long, Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth?" The saints in glory cry, "Come, Lord Jesus!" The Church on earth, in her preaching and praying, in her living and in her dying also says, "Come!" Do you say that, young people? If so, happy are ye! You are most blessed for your future is bright with the vision of heaven. If not, you are to be pitied. And my hope is that through all the activities of this convention you may be lead to that position of faith and hope. I thank you.

The Church's Outlook on the Earthly Future

REV. RICHARD G. MOORE

Young people, ministers, and friends: It is a pleasure to address you this afternoon. It is a special pleasure to speak to you about the coming of our Lord. We turn today to the period of time that preceeds Christ's coming and that prepares us for it. We look to the signs which speak to the church that Christ comes quickly!

This morning it was a distinct privilege to take part in the discussions about the Kingdom of heaven. I found it a pleasure. The leaders found a sincere desire to study these matters, a sincere interest displayed by you, our covenant young people, in the heavenly things. A hope was revealed in these discussion groups — a hope that Christ comes quickly. You look for that new age of glory for which every child of God looks. Now as you look with the hope of the child of God to the day of Christ's bodily return; you must do so with preparation. It is imperative that not only do we desire that day, but that also we prepare for it. I think it is probably in light of this fact that your committee has chosen for its theme of this speech: "The Churches Outlook on the Earthly Future." Our hope is for the kingdom of heaven — When does it come? What must preceed it? As we look forward to the coming of Christ we must necessarily face all that stands between us and His coming. What must we yet face? What takes place? Let us consider these questions under our theme as it is divided in the following 3-fold way:

I. The Main Signs We See
II. What Is Yet to be Faced
III. Facing It in Confidence

As we turn to our topic, we immediately are struck with the fact that there is a vast amount of material we could consider. It is my intention to emphasize the main line of the things we shall see before Christ comes in glory, and in this way limit this speech. It would help in considering this material, if you were to open your Bibles to the book of Revelation.

Which are the main signs that preceed the coming of our Lord? The main signs which the Lord gives to us? In the first place, let us consider the sign of the preaching of the gospel to all nations. This is the first sign or major earthly event, that telegraphs the swiftly approaching Christ, that I would point out. We are told in Scripture that the preaching of the gospel to all nations must preceed the coming of anti-christ. This was seen in Matthew 24 which was read to us, and also this is the teaching of the book of Revelation. Let us turn our attention to this book. In particular we shall consider the seals and more specifically the running of the white horse. I read from Revelation 6:1-2: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." Of course we haven't time in this speech to enter into all the details of these seals. So that, at this time I would like to remark that one is hard put to find better material on Eschatology than in H. Hoeksema's book: "Behold He Cometh." Study this book! You can understand it, for it is written in a form to enable you to understand. In this volume is excellent exposition of the Scriptural symbols of the book of Revelation. For many of the details of the various prophecies we consider today, I refer you to this book.

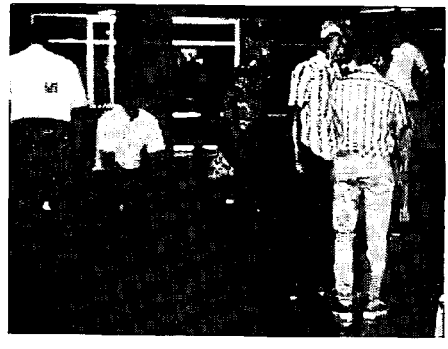
However, I will point out the more significant parts of the proper interpretation of the particular signs I choose to treat. First, then, the horses of the seals are representative of war and battle. We often

read in Scripture of the strong horses of battle. These horses are depicted as having a rider. This rider as a symbol indicates direction and control. To this direction and control our speaker last night referred. He emphasized that Jesus is coming quickly and that the pace of coming steadily increases as we approach closer to the end. And when that time comes, all things will be fulfilled! And, beloved young people, it is Christ that fills them! He directs the horsemen of Revelation. He is coming today and He is fulfilling all things today!

Christ directs the white horse. This white horse is a stallion of victory. The symbolism plainly indicates this. The color white is the color of victory, the rider carries the bow of battle, but at the same time wears the garland of victory. The picture is that of a warrior going forth conquering and to conquer. A picture of a battle that is assured of victory. Now if you have read the book before mentioned, or if you have heard your minister speak about this horseman, you have heard that the complete picture of this white horseman pictures to us the triumphal progress of the kingdom of heaven in the midst of earth in this dispensation. And it represents the ingathering of the people of God throughout this whole dispensation, until the last child of God is safely called in. It is a triumphal progress of the kingdom of God that is brought to pass by the preaching of the Word under the operation of the Spirit of Christ. By this means God gathers His Church and leads her forward until the day when His Kingdom is complete. This preaching of the gospel to all nations must be complete before anti-christ comes, and therefore before Christ comes bodily upon the clouds of glory. Thus we read in Matthew 24:14, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mark 14:10 states the same truth – the gospel must first be published to all nations.

When we consider these signs I want to emphasize that by studying the events about us we may see the nearness of the coming of Christ! We may see that we are actually in the last minutes of God's time clock. Christ is coming swiftly! Beloved young people, as you hope for that day, be aware that this day is soon upon us. We read that the preaching of the gospel must be before all nations. By the running of the white horseman, with its preaching to all nations the people of God will be gathered in; the battle will be won against the wicked one, the Kingdom will be completely realized. It is a sign! And my listeners, for all intents and purposes the preaching has spread to all nations; the white horseman has run his course. This is true at least according to its scope. The gospel in essence has been published to all nations in the world. The final work is not quite completed, the final ingathering remains. But even this final work is now being accomplished. Just think of this! And then shall the end come, says Christ! And as the seals belong together and to a certain extent are simultaneous in their revelation we must conclude that Christ's return is very near.

In continuing to discuss the major signs of our Lord's return let us turn our attention to another major sign – the sign of the great apostacy. Again I will state that I will bring a limited number of the signs in this speech. I will treat the ones that in my opinion are the major ones we must see for the purpose of this topic. In this light let us turn our attention to the great apostacy. We find this sign another significant marker of our day. In Matthew 24:11-12 we also find this sign as very closely related to Christ's return, "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." This is a definite sign. It is true that throughout the new dispensation there has been apostacy in the



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Church. And this has been manifest from time to time in greater degree. But in the last minutes of God's timepiece apostacy shall become the general rule. And a reason for this is the "iniquity shall abound." Again there has always been a good deal of iniquity in the world since the fall of Adam. But the point is that open sin and iniquity shall abound, it shall be the characteristic of those latter days.

One look around you emphasizes that our world today must be characterized with the terms unrestrained sin an iniquity abounding. It is not necessary to illustrate this with many examples, I believe. You can see this easily enough for yourselves. Perhaps a look at the Democratic Convention just completed will serve our purpose here. A world characterized by iniquity and open wickedness was clearly displayed. I refer to the fact that on the floor of a major political convention we were able to see planks offered and debated on issues of: abortion with no restraint, supporting homosexuality, or to watch or hear the news that there were people on the streets before the hall smoking or taking drugs of several types freely and openly without reprisal. This world does not want God, it does not care for His law. This sin and wickedness performed in, and accepted by the world has led the so-called church to flee from God's Word. And this leads to the great apostacy, beloved. The true preaching of the Word as you hear it, and as you see it applied by your ministers and elders and parents condemns sin. You know that! But those that would live in sin and iniquity cannot stand this preaching! So that the result is that God's Word must be cast away. It must be diluted, gotten rid of. And in its place must be put man's philosophy, man's morality.

There is a publication, a Christian paper, that calls the Good News for Modern Man the devil's masterpiece. This evaluation is very near to the truth. When man cannot stand God's Word or hold to it, he must change it or paraphrase it. In this way he takes the power out of it. These paraphrases of today do just that. Do not put them in the place of God's Word. This same principle lies behind the movement in the church world that involves extensive liturgy, emotionalism, tongue speaking or the relating of conversion experiences from the pulpit. They place all of this in the place of the preaching of God's Word.

Yea, the church world apostacy is on the increase in our day. And this apostacy preceeds the immediate coming of Christ. The church gets smaller, the love of many waxes cold. Again I say apostacy has always been in the church, but never as in our day. And today's apostacy is distinct from any that preceeded it. Today there is not the possibility that there shall be a new awakening. This is the distinguishing factor. In the time of the Reformation there was apostacy, but then a renewal, a turning back to God's Word, followed even by an advance of the gospel into more of the world. But now the Word has spread throughout the world. And there is no new place for the Word to go, and apostacy now becomes absolute. Christ is coming! And I urge you young people to see the removal of the emphasis on the preaching as apostacy. Notice this! Sometimes you may think it would be nice to have shorter sermons on the Sabbath Day or much more liturgies in our services. The point, however, is that we must not remove nor subtract from the preaching of God's Word. Rather love the Word and see apostacy as wicked, but also as a sign of Christ's return. A sign we see today!

However, the committee requested that this speech should cover more than that which is clearly revealed now. We are to look even more to the future. Doing this I would like to call attention to the book of Revelation again. This time we will turn to the revelation of the trumpets. Make yourselves familiar with this Book, with the seals, the trumpets and with the vials that bring the end of time. Let us now direct our attention to the trumpets. You may ask what happened to the rest of the seals? I would point out that it is my belief that throughout the whole new dispensation these seals have been on the foreground. But now they are being replaced by the trumpets. By this I mean that the trumpets more and more become the prevailing characteristic of the world today. The emphasis begins to fall upon the revelation in time of the trumpets. As

the day of Christ ever draws nearer the trumpets are on the foreground. And as it is my belief that the white horseman's course draws near to its close, and because the seals are to a great extent simultaneously revealed, the seals, I believe, now give way to the seventh seal – the revelation of the trumpets.

So let us draw our attention to the seventh seal and the revelation of the trumpets. You may ask what is the relationship between the seals and the trumpets? I will say to you again, it is wise to study the book, Behold He Cometh, for a more extensive study of this relationship. For now we must limit our study. The seals are the white horseman, the red horseman of war, the black horseman of conflict between economic and social classes, and the green horse of death, the prayer of the saints for Christ's quick return, and the shaking up of the physical universe. The trumpets also refer to many of these same types of acts only in a more intensified form. The seals concerned one-fourth of men. The result of their opening was that a fourth of man was affected and died, etc. It is our belief that this represents the normal rate of death and trouble in the New Dispensation. However, the revelation of the trumpets show an increased intensification of the judgments of God upon man. And this is represented by the new fraction 1/3. As the new dispensation draws nearer to the close more intensified judgment characterizes the world. I believe we move into this time period now! Therefore, I wish to look forward with you to that which shall become more fully revealed.

We read of the trumpets in Revelation 8. They are divided into two main groups. The first four concern the physical universe. The first trumpet consists of hail and fire mingled with blood cast upon earth destroying 1/3 part of the trees and grass. The second is the great burning mass as a mountain cast into the sea, turning 1/3 of the sea into blood with 1/3 of the creatures and ships destroyed. The third trumpet – a great star called worm-wood falls from heaven poisoning 1/3 of the inland waters and rivers which affects man of which many die. The fourth trumpet affects the heavenly luminaries 1/3 of which are darkened.

What do these signify? In each case we see the fraction one third. The seals were accompanied by the fraction one fourth. We find an increase in death and destruction as the trumpets are revealed. Understand the fraction only increases a small amount. However, it is enough increase to make man worry, to cause alarm in the world. And it adds enough alarm in the world to enhance universal peace and unity. Secondly, notice what is affected by these judgments: the land, the sea, the inland waters and rivers, and the air. Upon each man is dependent for food, water and life! The plagues are such that the waters are poisoned, the sky darkened and the land affected so the death is the result. These trumpets of the book of Revelation, beloved, immediately preceed the outpouring of the vials of absolute destruction. So close does Christ come!

For I believe, beloved young people, we see the era today that is characterized by this increased measure under the trumpets. I call these first four trumpets, the trumpets of ecology. I do not say that the only way we will see these trumpets revealed is in the form of the ecological crisis of today, yet I do maintain that in the ecological crisis we see the trumpets characterize the age of the world today. We have the beginning of this era now! The third part of the water, land, and air is affected and there is an increase in death. Do we not see what is here symbolized, today? Can we not see this increase of judgment? Is not this world in a state of alarm because of all the pollution? The air is so polluted that we cannot even see clearly. Especially are the delegates of Redlands, Chicago, and other areas near large cities able to attest to this fact. But also this is true elsewhere. I drove to a small city of about 90,000 population and could clearly see the haze of pollution hanging over it. And pilots tell us that this haze extends for miles and miles from the cities, to such an extent that the air is polluted to a great degree over all the lands of this world. In the ocean trash extends from shore to shore and more and more the sea is dying. The insecticides, fertilizers, and waste continue to take an ever increasing toll on the inland waters and land. And man is afraid, he is scared! They say we must do something or we shall pol-

lute ourselves to death. Hence, the world cries for peace and unity to stave off this cursed plague.

The fifth and sixth trumpets also are closely connected with this same theme. They, too, affect one third part of men. The fifth trumpet is the loosing of the locusts out of the bottomless pit, and from their description it is evident they represent a special number of evil spirits that ply upon the hearts of the wicked, reprobate man. They are given the power to disrupt and torment wicked men for a particular period of time. The sixth trumpet is composed of four angels based in the river Euphrates which are released with monsters of destruction, which kill a third part of man universally. Here, I believe, is found an intensification of what we saw represented by the plagues of the horsemen. In this instance one third of men dies.

As we look ahead to what we must yet face we shall take a closer look at these trumpets. As the fifth and sixth trumpet are fulfilled we are told of an ever increasing wanton sinfulness which characterizes the world. Under the description of the effect of the fifth trumpet we find that God gives the wicked world over to its own lusts in ever increasing measure. Thus the spirit of this world becomes that of ambitious power grabbing, worldliness, false wisdom, false philosophy unrestrained lusts, anarchy, sensuality, etc. The locusts prey upon the passions of man. And so great is the effect that man in his sin wants to die, but cannot! Can we see anything of this trumpet? A trumpet that stands extremely close to the end of time and the opening of the fatal vials. I believe we can. To a great degree we see man tormented by sinfulness to the point he would like to die, but often does not. Take for example the man on dope who fills his veins with that vile stuff. He becomes so held by the habit that he goes out and steals and even kills. He can't stand himself, yet he must have the dope. He would like to die when he comes off a trip, yet he doesn't have the courage to die. We can see the same thing with the gutter drunk. And is not this a character of our world. The world flocks to the psychiatrist and psychologist for this very reason. Man doesn't know what to do! The world can't stand to live with itself. This is a result of the unrestrained sin which surrounds us today.

We find this same idea in connection with the sixth trumpet. The world under the influence of the sixth trumpet is characterized in the following way. The people were adulterers, murderers, sorcerers, fornicators, and thieves. And so great is their sin that even after the increase of death from one-fourth to one-third they still will not repent. In Matthew 24 we read that before the end the days will become as the days of Noah. Is this not that which we already begin to witness in our day? There is no thought given to murder through abortion, a world serving false prophets, christs, and gods. And it is for this cause that the preaching is corrupted. Remember when a minister says from the pulpit that one must do something in order to be saved, he preaches a false christ! However, remember young people, we do not see the final revelation of these trumpets, but rather the beginning of their revelation as the characterization of the final age. Christ is filling up the measure of iniquity, now! And He does so in ever increasing measure.

All of these things and all the other signs I have not touched upon today lead to anti-christ. When we face the age of anti-christ, what must we be prepared for? You realize that if I were to extensively go into what Scripture says of anti-christ we would be here another hour. So briefly, I will point out some very specific ideas that we obtain from Scripture concerning anti-christ. Anti-christ is he that opposes Christ. He tries to take the place of Christ. In Revelation 13 and 17 we find the main revelation of anti-christ. Read these chapters, as well as, Daniel 7, I Thessalonians 2:3-10, II John 2. Anti-christ is the beast rising out of the sea of nations. His general appearance is pictured as that of the leopard, with the feet of a bear, the mouth of a lion with seven heads and ten horns. The over-all picture is that of a great political power who has control over all nations. A power which shall unite all together under one government and head. He will be one whom the world will admire, follow, and under whom they will unite. Why? You know that our world is presently filled with the sign of

peace. Beloved, I hope you you don't use this peace symbol. It is a peace of a wicked world which is represented. It is the peace of anti-christ. Why or how can the world attain peace coming under one power? After all, we see war, strife and strikes! Nevertheless, we see this uniting process taking place already! Rev. Kuiper mentioned we already can see the beginning of the development of anti-christ. We certainly do! Why? Because of all the signs we see about us. The world hates the true gospel — this unites. The world looks at pollution and says we must get together or die! The world looks at war and says we must stop or none shall live. And we could go on. This is happening today, young people. The world strives to get together. So that presidents journey to one another's lands, scientists combine their efforts and trade begins to flow between all nations. The world powers know they must get together or perish. And soon it shall be accomplished!

The spiritual head of anti-christ is the second beast of the book of Revelation. He arises out of the earth with horns of a lamb, but speaks like a dragon. He forms a unity with the first beast. The purpose of the second beast is to maintain the world's obedience unto the power of the first beast. He attempts to convince all to believe in the political head. And this second beast commands a tremendous power to convince all to seek anti-christ. It is the power of false prophets, philosophers, scientists, doctors and preachers. He has the power to make miracles. Miracles which will deceive man through science, medicine, etc. This beast has the most learned, proficient philosophers and orators. It is a power according to the book of Revelation which causes man to worship anti-christ and to receive the mark of the beast — the number 666. He works hand in hand with the first beast and has an almost unbelievable power.

This power with its many means will attempt to tear apart the church, you and me. It will try to lead you away from the walk of faith. Comprehend this power, beloved young people, that you may oppose it and stand against it in all of your life. To do so means we must stand absolutely antithetically! Do this or come under the influence of anti-christ. The best the world offers is in anti-christ's service. Take heed of the power of anti-christ from another point of view. We read that he has the power to create an image that can keep track of every man; an image that can tell the beast who has worshipped anti-christ and who has not. He will make an image which will cause us to worship and serve anti-christ or die! Beloved that power is already in the hands of man! It is in the world. Right now the computers of man to a large extent keep track of every one of you. Most of you know that we had twins born to us about two years ago. In less than a month after their birth we received a catalog from a company in Milwaukee, Wisc. with a letter attached. (We lived in Isabel, So. Dakota at the time.) The letter congratulated us on the birth of twins and urged us to order our baby needs from them. In less than one month this took place! Now surely if a private company can keep such good track of its customers, the government can watch us continually to see how we worship, etc. It is possible today; that is how near the time is!

This means, beloved young people, in a very real sense we face the great affliction of which we read in Matthew 24. I don't think we can fully understand this great affliction. For we read that an affliction such as this has never been seen before in the history of man. And when we think of the martyrs that have died on the burning post, or think upon other great persecutions against Christians standing in faith, and then read that this persecution shall be greater than all, we begin to see its severity. When we look to the day of anti-christ we see a day that will be terrible from the view-point of the flesh and earthly misery and death. Don't ever believe that day does not come. It comes! And we must face it! Maybe ourselves or maybe our children will live in this time. In that day will you be able to stand in faith? We read in Matthew 24:15-22 the following: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:) Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to

take his clothes. And woe unto them that are with child and give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Yea, this day comes and we must face its reality. We must be prepared for these things. Rev. Decker will speak about this tomorrow for us. Do not be mislead by pre-millennial ideas that Christ will come and take His Church away from earth before the final affliction; nor the post-millennial idea that this world progresses until heaven is found on earth. Don't be led astray! Be prepared, be watchful, be prayerful, and be ready to stand in faith even in the face of outright persecution.

Yet do so, beloved young people with confidence. God's children do not have to be afraid of those coming days. O! as we look forward to the days preceeding the coming of Christ it does not appear easy, rather very difficult. Already the anti-christian plys of temptation come upon us. And difficult it is to stand faithful. Our parents see this too, and it gives them apprehension when they see their John or Mary go away from home. Already the walk of God's children becomes more difficult and we may face the great affliction itself. But do not fear! Of course if you were to set your hopes and goals of life in this present sphere, then one would have to be afraid. For standing for the cause of Christ, we stand to lose all. But beloved I believe you are God's children and hence have nothing to fear. You may face the future with optimism, because our Lord testifies in His Word that those tried shall receive all they stand in need of. And at no time in the history of this world shall God's children live closer to their God, than under the great affliction. They that live then shall receive the richest measure of grace. Our fellowship with God then will be the most intimate possible on earth. Hence, we can look forward to that day! The more we shall be placed under the rule of anti-christ, the more we will grow in faith! By grace, beloved, face those days knowledgably, with an awareness that they bring Christ. Face them with confidence knowing they proclaim Jesus is very swiftly coming!

The Saint's Life of Waiting for the Lord

by REV. ROBERT D. DECKER

For whom are you living? There are only two possibilties. Either you are living for Christ and the Kingdom of God to be realized in the new creation when Jesus returns, or you are living for self and the Kingdom of Anti-Christ which is rapidly developing in our world today. The answer we give to this question will determine our life-style; what we do and how we do it, our vocations, marriages, family life, recreation and entertainment. The Scriptures describe in graphic terms two contrasting life-styles. Those who live for self and the Kingdom of Anti-Christ work at their jobs, marry and give in marriage, go to school, raise children, build homes, play, eat, drink, and sleep for themselves. Their goal and motive in living everyday is self-gratification. And this is what the Bible calls very bluntly LUST. In terms of Romans 13:14 these are busy "making provision for the flesh to fulfill the lusts thereof." Their lives are characterized by "chambering and wantoness, rioting and drunkenness"; and because each is concerned with self by, "strife and envying." All this is quite evident in the world in which we live.

Those who live for Christ and the Kingdom of God are radically different. They are non-conformists in a world of monotonous conformity. In self-denial and out of a total heart commitment to Christ they live for the Kingdom of Heaven. They work, study, marry and all the rest for Jesus' sake. These are the saints, the holy ones; chosen, redeemed, made alive in Jesus Christ. And, through the Spirit of Christ by the power of the Word of God they are consecrated to God and His heavenly Kingdom. Though they live in the world dominated by the developing

Kingdom of Anti-Christ, the Bible says their citizenship is in heaven whence also they look for their Saviour, The Lord Jesus Christ (Phil. 3:20). Their entire life is one of waiting for the Lord. That waiting is not to be taken in the sense of doing nothing; it's not a passive sitting down and waiting for Jesus to come. Christians often think in those terms. Being a saint who waits for the Lord does not mean that we take no interest in this life. It does not mean that this life is some kind of meaningless interim. We ought to rid ourselves of that notion and understand that waiting for the Lord is action which involves all of our everyday living.

The question to be answered then is: "What is involved in the saint's life of waiting for the Lord?" The Scriptures in answer to this question present four basic characteristics of that life. These are: watchfulness, sobriety, prayer, and love.

Watchfulness . . .

The Bible often speaks of this characteristic. Jesus stresses this point very forcefully in Matthew 24 where He speaks of the signs of His return and the end of the world. The Saviour makes a point of the fact that no man knows the day or the hour of His coming. Those days will be like the days of Noah when the ungodly were eating and drinking, marrying and giving in marriage and in a moment were swept to destruction by the flood. That's the way it will be when Jesus returns. The wicked will be revelling in their sin when all of a sudden Christ will come in judgment! "Watch therefore," Jesus admonishes in verse 42.

The Apostle Paul echoes the same in his first Letter to the Thessalonians, chapter 5:6. Paul says (paraphrasing): "I do not have to write you concerning the times and seasons; you know that the day of the Lord comes as a thief in the night. When the world shall say peace and safety, sudden destruction will come upon them and they will not escape. But you are children of the light. You are not in darkness that that day should overtake you as a thief. Therefore let us not sleep as do others; but let us watch and be sober." Though the term "watch" is not used, the idea is the same in Romans 13:11: "And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed . . . ." Paul goes on to explain in verse 12 that the night is far spent (almost over) and the day is at hand. It's time to watch. The point is the same in I Peter 4:7: "The end (goal, purpose as determined by God R.D.) of all things is at hand; be ye therefore sober, and watch unto prayer."

This then is the Word of God to the saints waiting for the Lord: Watch! You are the saints and this means you do not belong to the Kingdom of darkness, but to the Kingdom of Light. Watch then! This means be awake, alert; know the times and seasons. Be aware of the fact that the night of sin is almost over and the Day of the Lord has already dawned. Be awake so as to be prepared to meet that Day! We must be awake in order to discern the signs which point to the quickly coming Lord.

We are called to watch ourselves too. It is easy especially when we are young to dismiss the thought of the Lord's return. We tend to think of it in terms of the distant future. The result is that we live as though the return of Jesus really doesn't affect us. Watch then!

This is the life of the saint waiting for the Lord. The ungodly are sound asleep in their sins — for them the coming of the Lord means swift destruction. The saints are watching and when they see the signs of Jesus' coming they rejoice.

Sobriety . . .

Very closely related to watchfulness and in fact often mentioned in the same breath in Scripture is sobriety. Just three of the many passages are: I Thessalonians 5:6, I Peter 1:13, and 4:7. The idea is quite clear. Sobriety is the opposite of drunkenness. In the literal sense the saints waiting for the Lord avoid drunkenness. Drunkenness is a characteristic of the ungodly who are of the night of sin (I Thess. 5). And, the drunkard cannot think straight, nor can he see clearly; hence, he is unable to discern reality and react to it

properly. The Scriptures everywhere condemn this sin in the severest terms. No saint waiting for the Lord is a drunkard. The Bible states flatly that the drunkard cannot inherit the Kingdom.

All this may be applied spiritually in the sense that the saints are called to curb their passions, exercise self-control so that they are of sound mind and thus able to watch. The ungodly are drunk with the pleasures of sin. Their lives are spent in the futile attempt to satisfy their lusts – and the futility of it all is so evident! Witness the overcrowded divorce courts and mental hospitals, alcohol and drug treatment centers. Consider too the crime, the wars, and gross immorality of our day. Over it all stands the judgment of God: "Vanity of vanities, all is vanity"! Death ends it all – eternal death.

Be sober saints of God! No, that doesn't mean we have to be long-faced kill-joys. The saint's life of waiting for the Lord is not dreary, joyless existence. We of all people have reason to be happy. We are appointed of God to obtain salvation by Jesus Christ (I Thess. 5). Our life then is not an exercise in futility, a frantic search for the pleasures of the moment. Our life does not end in death for our Lord said: "He that lives and believes in me shall never die." We have a real future, a happiness that knows no end. Life with God. Be sober then so that you are able to watch.

Prayer . . .

Of course, Pray! We cannot watch and be sober apart from the grace of God and God gives His grace and Holy Spirit only to those who sincerely ask them of Him (cf. Heidelberg Catechism, L.D. 45, Q. 116). Pray then! Not just a prayer or two occasionally, but live a life of prayer, as Paul says: "Pray without ceasing" (I Thess. 5:17). And the essence of our prayers has to be the petition, "come Lord Jesus." With that prayer in our hearts we get up in the morning, go to work or school, date seeking to be married in the Lord, etc. Lord give me grace to be sober so that I may be able to watch – Come Lord Jesus.

Love . . .

The last characteristic of the saint's life of waiting for the Lord is LOVE – mentioned last only for emphasis. I Peter 4:7 teaches us to be sober and watch unto prayer and in the very next verse the Lord says: "And above all things (that means above even praying, watching and being sober) have fervent charity among yourselves." The point is watching, being sober, and praying add up to zero without the love of God in our hearts. It is the love of God that prepared the Kingdom for us before the foundations of the world. In His great love God sent His only-begotten Son into the world to suffer and die on the cross on account of our sins. The Word of God to the saints waiting for the Lord is: "love one another with a pure heart fervently"! Seek one another's salvation. As Christ laid down His life for you lay down your life for the brother. In terms of I Peter 4:8-10: we are to use hospitality one to another as ministers (servants) of one another.

That love of God is expressed in obedience to law of God (cf. Matt. 22, Romans 13, Gal. 5). Hear then the Word youthful saints waiting for Jesus! Have fervent love among yourselves, edify one another in the faith, admonish and pray for one another, put away strife and envy and every evil work. In the love of God you are obedient children who do not fashion themselves according to the former lusts; rather, you are holy as God is holy, saints who hope to the end for the grace which Christ Jesus is bringing at His appearing (I Peter 1:13ff).

Once more the question: "For whom are you living?" The saints answer: "For Christ and the Kingdom of God." These are sober, they watch and pray, and they love one another because as the beloved of God they love God! For them there are no dashed hopes, no sorrow, no death, only life and joy and peace with God – it won't be long before it's all realized. For the Saviour said: "Behold I come quickly." To that we respond with the saints everywhere: "Come Lord Jesus."

NEWS from, for, and about our churches

JEANNE GRITTERS

From our Loveland Church:

The convocation exercises of our Loveland Protestant Reformed Christian School were held on August 29 in the church. Rev. Engelsma spoke on "Reformed Principles of Education."

The Ladies' Circle sponsored a pot luck on Wednesday, August 23, at Lakeside Park.

Ivan Griess and Carol West were married on Friday, August 4.

From our Hudsonville Church:

Mark Mihlheim and Rienetta Kamps spoke their vows of marriage on September 2, in our Hope, Walker Church.

Received into the congregation as members in full communion were Mr. and Mrs. Bernard Bruining, and their two baptized children, Betty Lynn and Andrew Abraham.

Also received as members were Mr. and Mrs. David Doezema and their daughter Jodi Lynn, from our Holland congregation.

Mr. and Mrs. William Lafferty and their daughter Laura Lynn were received as members from our First Church.

From our Holland Church:

On Tuesday, July 25, Mr. Cal Yonker and Eunice Haveman were united in the bond of holy matrimony.

The Young Adult's Society sponsored a wiener roast at Collins Park on August 24. Young People's Society members, as well as all other single and married young people of the congregation, were invited to attend this evening of Christian fellowship.

The Ladies' Society picnic was held at Smallenburg Park the evening of August 15.

An inspirational meeting of all the societies in the congregation was held on September 11, with a view to the new season. Seminarian Mark Hoeksema was the special speaker.

From our Kalamazoo Church:

Rev. Harbach spoke to the Modern Church History class at Covenant Christian High on May 30, on the topic "Common Grace."

From our South Holland Church:

Mr. and Mrs. B. Zandstra rejoice in the birth of a daughter, born on September 14.

A statement of dismissal was sent to Mrs. Darlene Botma (nee Zandstra) at her request.

Confession of faith was made by Homer De Jong, Jann Poortenga, Randall Poortenga, Ryan Regnerus and Debra Van Baren on October 1.

From our Southwest Church:

The convocation of our Protestant Reformed Seminary was held at Southwest Church on September 6. Professor Hanko was the speaker and Mr. Arnold Dykstra was the special soloist. The six new students were introduced to the audience: They are — From South Holland, Wilbur Bruinsma, Richard Flikkema, and David Zandstra; from Holland, Ronald Cammenga: from Hope, Walker, Ron Hanko; and from Pella, Mike De Vries.

Dismissal papers were sent to Mr. and Mrs. Richard Kooiker at their request.

Bruce Ringnalda and Joanne Van Beek were united in marriage on August 11 in our church.

Mr. and Mrs. J. Buiter were blessed with the birth of a daughter on July 6.

From our Hull Church:

Mr. and Mrs. Don Hoksbergen were blessed with a son, Craig Dean, born on August 8.

Mr. Allen Driesen and Florence Brummel were married on August 11.

Mr. Peter E. Hoekstra and Judy Van Hofwegan were united in marriage at Ontario, California on August 18.

Mr. and Mrs. Henry Hoekstra were blessed with the birth of a daughter, Patricia Ann, on August 29.

From our First Church:

Kenneth Hoksbergen and Doris Decker were joined in matrimony on August 17, in our First Church.

From our Hope, Walker Church:

Mr. and Mrs. T. Orme were blessed with the birth of a son, Christopher Cleve, on July 26.

Mr. and Mrs. C. Potjer rejoice in the birth of a boy, Russell Jon, born August 2.

The marriage of Rex Dodde and Debra Heyboer was solemnized on August 11 in Standale Reformed Church.

Mr. and Mrs. Ronald Engelsma were blessed with the birth of a daughter, born on August 11.

The membership papers of Mr. and Mrs. Vernon Klamer and their baptized children Vicki Lynn, Verna Lou, Valerie Len, Bruce Jay, Vonda Lee, Brenda Joy, and Brent James have been received.

Hope Young People's Society sponsored a barbecue supper at the Hope school gym on August 31 to raise money for next year's convention.

Jack Huizenga left for military service on Monday, August 28.

Mr. and Mrs. Cal Kalsbeek were blessed with the birth of a boy on August 22.

Mr. and Mrs. David Hop rejoice in the birth of a daughter, born August 31.

The membership papers of Mrs. Larry Muelenberg, nee Judy Ondersma, have been received from our Southeast Church.

The membership papers of Candidate Marvin and Mrs. Kamps and their four baptized children have been transferred to our Redlands Church.

Certificates of dismissal have been sent to Mr. Robert Miedema and Mr. Robert Velthouse at their request.

ANNOUNCEMENTS

I as editor wish to express my thanks to Miss Sue Terpstra for her faithful work as one of our critique editors. We trust that she will be fully as capable in her new position as secretary of the Federation Board.

C. REITSMA

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The Federation Board extends a hearty thank you to retiring staff members Donna Knoper and Judy Holstege, and a sincere welcome to the new subscription manager Kathy Koole.

As they take up their various new tasks it is our prayer that God will continue to bless them and His cause through them.

The Federation Board
SUE TERPSTRA, Sec'y

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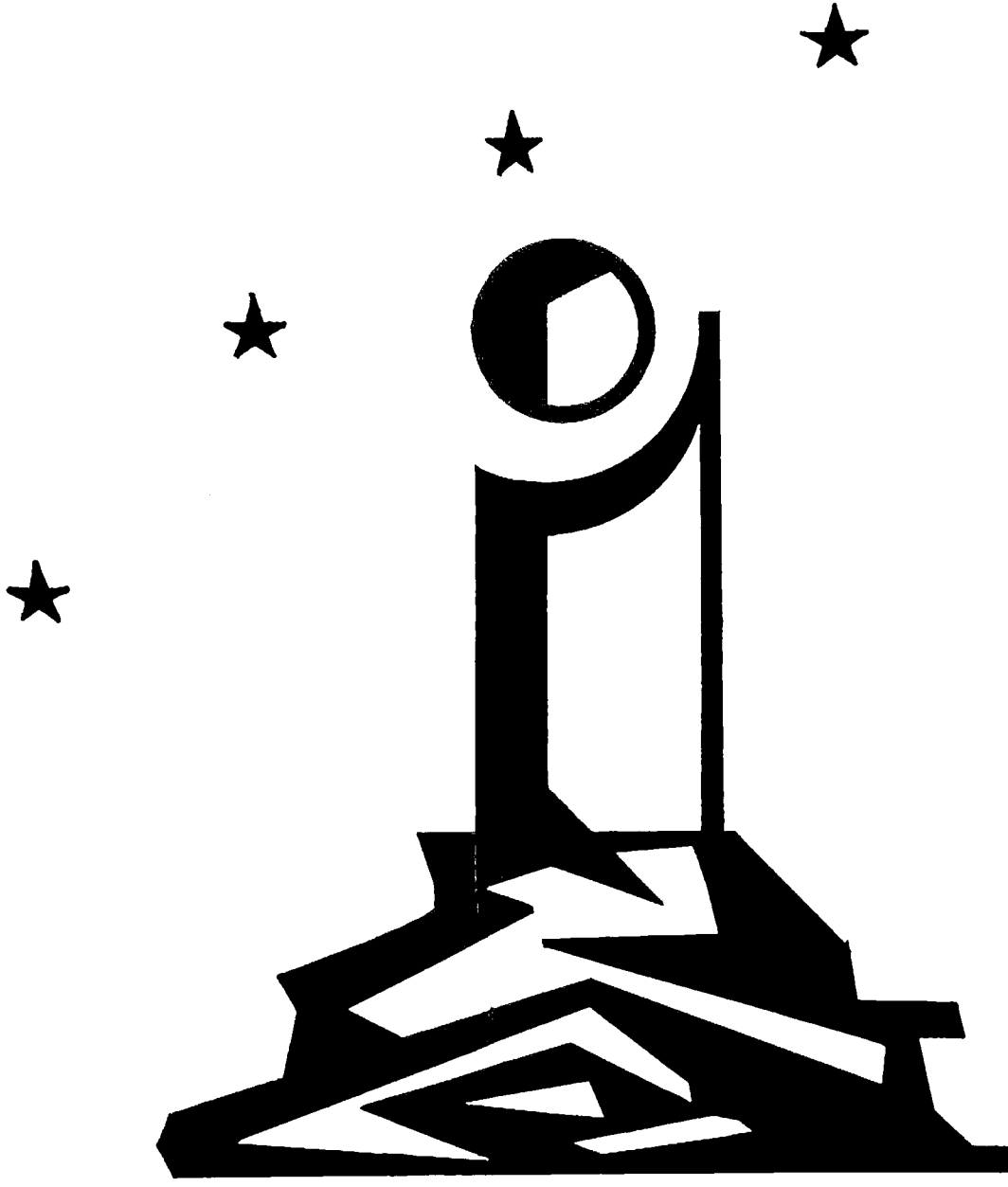
The Federation Board wishes to thank the retiring Executive Board members for their faithful and diligent labors on behalf of Protestant Reformed Young People. It is our prayer that God will bless our labors as He has most certainly blessed those which He has performed through yours.

Once again, thank you for a difficult job well done.

The Federation Board
SUE TERPSTRA, Sec'y