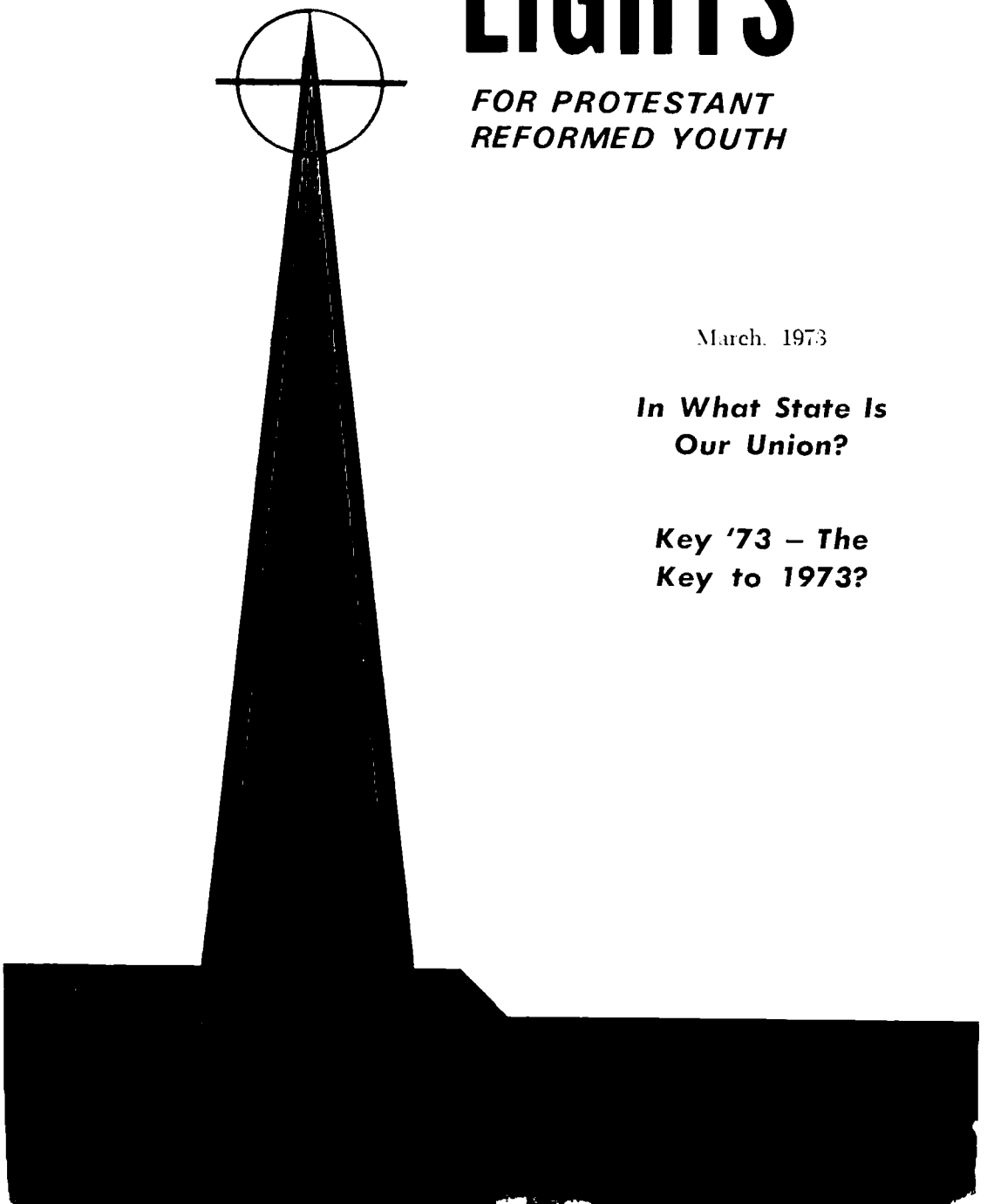
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



March, 1973

In What State Is Our Union?

Key '73 – The Key to 1973?

BEACON LIGHTS

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Editorial

SO YOU WANT TO GO TO COLLEGE

That is a good thing – wanting to go to college. Education has always had a high place in the value system of the Christian and that high place ought to be maintained. The 16th century reformers – both Luther and Calvin – speak highly of education. (Cf. Rev. D. Engelsma's excellent series of articles entitled "The Concern of the Reformation for Education," beginning in the October 1, 1970 edition of the *Standard Bearer.*) Knowledge is not a thing to be despised but a thing to be diligently sought after. The Scriptures, as far as I know and I stand to be corrected, do not speak disparagingly of knowledge or wisdom properly conceived and defined but rather condemn the wisdom of the world.

This point, that knowledge is a thing to be desired, needs emphasis in our day. There is in educational circles a gradual move toward (in reality a return to) romanticism. The romantics, you know, loved to commune with nature, they sought to become one with her; but they communed with her at the gut level, the level of the emotions and the feelings. They were a sharp contrast to the classical and neoclassical personages who preceded them. The classical emphasis was upon the intellect and reason. The romantic emphasis was upon the emotions and the feelings. The romantics relied upon intuition and were fond of mysticism.

There is, I believe, a return to this romantic view of life today and I think that we can point to the rise of pentecostalism and to the rise of youth movements such as the Jesus People as evidence of this return. The emphasis is upon love, as an emotion. The emphasis is upon human relations and one determines what is right by whether the "vibes" are right. And, in religion, the pentecostals want to have an intuitional mystical relation with God. The result of all this is that there is an insidious anti-intellectualism creeping across our country today. The scientific age, the age of "The Analyzer" fostered by the Sputnik scare, is beginning to fade and the age of "The Feeler" is taking its place.

The Christian does right, I believe, when he fights against this move toward romanticism and expresses his view that the intellect ought not be neglected but should be actively built. This does not mean, however, that he suddenly becomes an advocate of the supremacy of reason and the intellect because then he falls into the error of rationalism. The Christian views man as an organic whole. Intellect and emotion must be harmonized rather than abstracted and elevated as is the case in both romanticism and rationalism. But the point must be made, nonetheless, that in view of the present emphasis upon emotion, the Christian must be doubly careful that he is not swept along with this move toward romanticism but rather insists that the intellect may not be neglected.

I might add that I feel that there is also some feeling on the part of many of our young people that education, especially post-secondary education, has little or no value. I am not concluding now that this feeling arises from the influence of the current "return to romanticism" but this may be for other reasons. We tend to associate education with earning power and this, too, is not a correct view. I say again that education should have high value for the Christian and one ought not put earning power as the first reason for desiring it.

The intellect, then, may not be neglected for any reason and I call attention to the "return to romanticism" because it is becoming a prevalent philosophy in our day. What I hope that you will do is that you give serious consideration to whether it is being neglected in your own individual case.

We have been talking until now of education as being a good thing, that knowledge is to be desired, that the intellect should be built – not at the expense of the emotions or vice versa – but it ought to be abundantly clear that I am speaking not of education for education's sake nor knowledge for knowledge's sake but that I am speaking of Christian education and knowledge that is ultimately defined to be the knowledge of God. So the question be-

comes, then, for those that desire to go to college, "Where to? Where should I go?" This is a question, a problem, that ought not be minimized. There is not as yet a Protestant Reformed college. So, what do I do? The principle that has been followed is that you must go to an institution that is the closest in its philosophy, in its world and life view, to yours. It grieves me that this principle is not always followed. Too many Protestant Reformed young people end up in the completely secular institutions of the world, the public college or university. But, you counter, what is the difference? Is not all rotten in Denmark? I do not believe so. This is not to say that I wholeheartedly support the educational philosophies of such institutions as Calvin, Hope, Trinity and Dordt but I do believe that they are to be preferred above the public university and the reason I give is the principle stated above. But, in light of what we do know about the present Christian colleges, it makes one think does it not, that maybe the time is right for us to begin to think very seriously about Protestant Reformed higher education.

We must however, deal with the reality of our situation. And then, the point must be made that it is crucial to those who are intending to go to college that you be prepared to attend. This puts great responsibility not only upon our existing elementary schools and high school but also puts great responsibility upon you and your parents. You know pretty much what to expect. You can not expect, for example, Calvin College professors to teach Protestant Reformed theology. So, be prepared! Give close attention to what your teachers teach and what your preachers preach from the pulpit and teach in their catechism classes. Spend much time studying and reading. You must expect that you are going to be put to the test. It is completely foolhardy to enter your college career knowing what to expect but yet being unprepared.

There is one other thing that I might suggest. Our seminary with both its preseminary and seminary programs is a resource that is far too little considered by our young people as an educational institution. You need not, I am sure, intend to be a minister to take advantage of its distinctively Protestant Reformed education. Investigate its possibilities.

By all means, then, consider going to college. And, once you are there and problems arise, seek out those that can help you. Teachers, ministers, seminary professors, and elders are very willing and able to help.

JON HUISKEN

IN WHAT STATE IS OUR UNION?

KEN KOOLE

I talked with the BEACON LIGHTS staff, that is with the usual faithful 33%; I left concerned. I went to the South East Singspiration and sang with the faithful few; I left troubled. What to do? At least this: imitate the political higher-up and, instead of a "State of the Union" address, deliver a non-conventional "State of the Federation" message. Well, here it is, my first, and I hope my last. Let me begin by answering the question posed by the title.

Fellow members of the Federation of these Protestant Reformed Young People's societies in what state is our Union? Our Union is in a state of illness. Viewing its condition I would hesitate to be so hasty as to say that the "patient" is sick and going to die, but this I can say with certainty, that we are quite far from being healthy, vigorous, and enthusiastic. If anything, we are quite listless. Any and every activity which concerns and discloses our spiritual well-being calls for too much effort, as evidenced by our singspiration turn-outs. We seem quite feeble, acting as though any response were too exceedingly strenuous, as evidenced by the lack of any

observable interest we have in our magazine. It is hard enough to draft writers (especially young people) who will consent, let alone receive voluntary responses. I am well acquainted with the situation simply because all I need to do is start with myself.

For singspirations it is very simple to find excuses; I'm too busy, it is such a rush, I have been in church all day as it is, etc. Sometimes I think of things that could be done, which I would rather do. But really, what is there to do on a Sunday night that could be more important? What could be so pressing that we could not have done it on Friday or Saturday night, or are they our nights off since school demands the other nights? In answer let me put it a bit bluntly, school has its nights, you have yours, is it too much to set aside a special night every other month for God's praises? Are studies that important? Does TV beckon that strongly? I will even be so indiscreet as to ask, "If you have a date, what better activity for a Sunday night is there than attending the hour long singspiration?" Like one of my gadfly friends told me when I said – that I would not be able to attend because I had to study, "You can find time to make up for the lost hour of study anytime, right now I find this more important."

Young People, if we do not have the decency and desire to show interest in our own inspirational Federation activities, how can we expect others to show their interest by their continuous financial support? It is inevitable that people become disenchanted. If someone does not support us financially, we shrug him off as one with no concern. Well, how can we expect others to be concerned enough about us to support our fun activities if we don't show any concern ourselves? The singspiration is for us, not for others to give to our collections, though it is a benefit. It is not unlike one giving a party, making arrangements for a master of ceremonies, inviting others to come as guests with their gifts, only to have them find when they arrive that the host is not there, but that he has been so "considerate" as to leave a note telling them where to leave the gifts. It is a tribute to them that they do not leave them in their pockets. The symptom of our illness is our lack of interest, but of primary importance is the serious question of where our priorities lie.

As is the case in all illnesses, unless proper precautions and medicine are taken the condition can worsen rapidly. We become more and more susceptible to outside influences and attractions as time progresses. I ask you what better medicine is there than to participate in spiritual activities such as singing. We can shrug it off and say that young people were always like that, and no lasting effects carry over when we become older. It could be argued that such an argument is based on an attitude that is itself inexcusable, but to address myself directly to the statement I ask, "Was it always like this?" I can still remember singspirations when Hope had to bring out chairs to make room. We do not even half fill South East's auditorium now, let alone a bigger one. Well, maybe there are just too many other activities conflicting with ours, such as choral groups. Not lately though, because our publicity committee has made every effort to plan around them. And that brings up another point.

Our lack of interest carries over even into our publicity committee. It does not see itself as very important since few take interest in its planned activities, and as a result it becomes disheartened, and then complacent. Just ask the chairman how many appear at the meetings and who accomplishes what. With poor participation less and less is accomplished, which determines the amount of planning that can go into a program. And so it goes. We are in a rut, and now is the time to put it in gear to get out. It is so easy, you know, to

be satisfied with pointing out the error in misdirected enthusiasm of things like S.W.I.M., and Key '73. Although it may be misdirected, at least one can say this much, that there is a desire for involvement and voluntary participation in spiritual activities. Instead of contentedly considering ourselves as Christians because we know how to upbraid others, let us positively show how it should be directed. God can countenance lukewarmness even less than misdirected fervor. Christianity is more than guarding against falsities, it is more than apologetics, although such has its place. Christianity is an expression of faith in a positive thankful fashion. This can be done effectively through song. Is not the joy of singing worth the "sacrifice"? Certainly one must admit that once one has attended and sang praises, one experiences a feeling of joy. If not, then it may be that the sickness is such that the state of our union is critical. For your own well-being as well as an encouragement for others, show up.

Now, I also made mention of our magazine, mentioning its staff attendance problem, and its difficulty in obtaining material. A few carry the load with little encouragement, which leads them to wonder whether they are accomplishing anything. The effort seems but slightly appreciated, and they wonder if it is worthwhile, i.e., – whether people are actually deriving benefit or whether they who search for material and they who submit material are doing so just to fill space. What can be done?

This is a tougher problem in that more is involved, although the other is probably more basic. Interest is important, in fact basic; but for a magazine to survive, or maybe I should say thrive, there must be material submitted and response illicited. Admittedly, the ideal solution is quite obvious and on the surface, simple, while to realize the ideal is not that easy. The simple answer is difficult to actually bring into practice. I have been in society for about seven years and have written but one article before this one, which is not what one would call prolific writing. There are all kinds of reasons for refusal: no subject, no time, no ability, don't know anything about it, who am I to tell others what is right, I do not want to offend so and so, because he is a friend, or because he does not think too much of me as it is, and so on. But let us face it, these are excuses that arise out of misconceptions, some more or less honest, some on pretense. Time? Of course there is no time if there are books that we would rather read, TV programs we would rather watch, or sports we would rather entertain ourselves with. The point is that time can be sufficient if we decide to take it. It matters where we place our priorities. Subject? But is this legitimate? Really, when are there more possible subjects than at our age, simply because there are such a great number of questions that confront us as adolescents and young adults. We are making the difficult transition from dependency to independency, and making our first serious, mature, intelligent atempts to come to grips with various problems. Of primary importance is the desire to apply what we have accumulated in our years of education, both formal and informal, as well as a will to continue learning. It should be done with honesty and in sincerity, which it can be, even if tinged with doubt. We are at the age of decision making, highlighted in a confession of faith, and we also have our differences of opinion, as evidenced every so often in our society discussions. We want answers and we have some of our own, yet we hesitate to put them down in black and white, either because we are afraid we will not reach certain standards of content and insight, or we do not like to have our name under it, being self-conscious. Both problems are real, and all young

people experience them to a certain degree, but remember the BEACON LIGHTS was not intended to be on the same level as the *Standard Bearer*. Maybe we do not have as much ability as we would like, but I think that we tend to underestimate our education and its results too much. One is surprised what can be put down on paper clearly, if he or she takes the time. Ideas do not jump full blown into one's mind, but take some thought, of which we are all capable, if we want to be. It is there but for the attempt.

I can understand the reluctance we have to sign our John Henry under an article. We are at an age of extraordinary sensitivity to peer approval, as well as having a dislike of having our mistakes shown to others. We are wary of having critics examine our material, and then forcing us either to take a stand with proof, or to recant on certain points. We would rather observe than to participate in this revealing fashion. The trouble is, I think, that we find it difficult to accept criticism as instruction but rather tend to view it as a personal put down, as though the criticizer were attempting to shame our person before others, making us feel foolish. For the same reason we hesitate to respond for fear that the person whose article we are responding to will imagine this to be the case. This ought not to be between Christians, for we are both honestly seeking how to apply our knowledge, which is based on God's Word, to our life and its proper practice and attitude. The common bond of unity is made more secure and experienced as a reality when we learn from each other. Too often we have a response but suppress it, not wanting to criticize for fear of being labeled as one who thinks that he is superior. Other times we think, "Boy, I have a problem with this, but I know that others have said that this is right, and so, if I question it, I will be labeled some kind of radical." This can be solved, I feel, if we once again realize that our reasons for writing arise from and are motivated by an honest concern, and that the positions taken are the result of our opinion of and inquiry into the subject based on our desire to apply the Word of God properly to our lives, and a willingness to learn. It would also help matters if our editorial policy were changed somewhat, so that if a person wishes to remain anonymous in his article or response, he may do so as long as he signs his name for the editor to validate and asks to be labeled as Mr. K. or Miss C. I am not saying that this should be done in every instance, because we should learn to be willing to stand behind what we write as we become older and perhaps less sensitive. But, this should be considered a legitimate option.

Let me also add this for those who still feel at a loss for subjects; there is much potential in many of the after-recess papers we contribute to our society discussions. One may feel they are too brief, but one could expand by utilizing the discussion based on it. It would make for interesting results, both in quantity and perhaps also in quality.

In conclusion, remember that the BEACON LIGHTS is a forum for argument and debate not in the sense of attempting to prove our cleverness and ability to argue all positions with equal force, but rather in the sense of it being a forum for discussion. We are seeking illumination through but one Truth, and attempting to clarify our position and practice in life in harmony with God's Word. I believe there is enough interest in our magazine (maybe not in great quantity as numbers go or as much as there should be), but enough so it could thrive. We must start with ourselves and hope that the ostensive demonstration of interest of a few will rub off. The state of our union depends on each one of us. Speak up silent majority.

Key '73 – The Key to 1973?

KATHY BYLSMA

"Key '73" – Catching name for a religious program, isn't it? The year 1973 is to be a key, a key to be used to unlock the love of God within the church and cause it to overflow and envelope all people in North America. 1973 is to be the great and memorable year of evangelism, the sharing with all others the meaning of true forgiveness and love of God. Wouldn't it be wonderful for everyone to become so enthusiastic and "on fire" for Christ? Before you get too excited, let's examine what Key '73 really has in mind.

The theme of Key '73 is "Calling our Continent to Christ." The theme is taken from Hebrews 13:8, "Jesus Christ, the same yesterday, and today, and forever." Key '73 is promoting all congregations of all denominations to (1) work *separately* developing their own programs, (2) work *simultaneously* during 1973 for maximum impact, (3) work *cooperatively* using national television, radio, and the press. The emphasis is placed on "doing your own thing" and all doctrinal differences are quickly and eagerly over-looked. The strategy of Key '73 is to use the congregation, the link between the individual and the community, in ultimately obtaining the whole continent for Christ. But the work must first start with the "man in the pew" working at the congregational and community level. No massive movement in evangelism can be envisioned without his involvement and cooperation.[1]

Key '73's format includes six different phases, the first of which is already completed. Phase One was labelled "The calling of our continent to repentance and prayer." December 15–January 17, 1973 was dedicated to prayer for the extension of God's Kingdom by millions of people. At 12:00 noon on those days, everyone was supposed to set aside whatever they were doing and pray for Key '73. This time was supposed to be signalled by the ringing of church bells, blowing of car horns and city sirens. On January 6, a television special on witnessing was shown to millions of people all over the country. Phase Two began January 1 and is to last until Easter. This phase is to concentrate on evangelistic Bible studies. Copies of the Gospel of Luke and Acts are to be distributed to every home in North America and home and church studies are emphasized. Phase Three will be direct evangelistic confrontations on streets, in homes, and on college campuses. March 7 through Easter will be spent in training for witnessing and on Easter day there will be another T.V. special celebrating the resurrection of Jesus Christ. Phase Four, which will carry through summer, also contains more television specials and witnessing through traveling teams of skilled musicians, artists, etc. in parks, shopping centers, and resorts. Youth is emphasized in this phase. Phase Five, and the month of September in particular, is dedicated to the presentation of the gospel at every state fair and additional community contact through mass media. The final phase begins with Thanksgiving and ends with the beginning of 1974. The main emphasis will be the true meaning of Christmas, opposed to the secular celebration, and a big television special describing 1973 events and calling for continued commitment.[2]

Rev. W. Smedes, Minister of Evangelism of the Christian Reformed Church echoes the opinion of the CRC when he states that there is no danger in participating in Key '73. Key '73, according to him, is not designed or intended to create another ecclesiastical movement or to force groups into some new church union. "Evangelism Thrust," the Christian Reformed version of Key '73 is doing its part in communicating the gospel message to others through its workshops and study groups. College committees at Calvin, Dordt, and Trinity are working out ways to bring out evangelism on their campuses.[3]

Now, the question may arise – What is the Protestant Reformed denomination

contributing to the Key '73 program? If the answer is nothing, why not?

Over 130 denominations have pledged their support in the greatest evangelistic movement ever planned to sweep the country. Among these are Reformed, Lutheran, Roman Catholics, Church of Christ, and Christian Reformed, just to name a few. All of these are working hand in hand to spread the "good news." In this group we have some which scorn the divinity and atonement of Christ, and some which reject the blessed truth of salvation through grace. The main emphasis is going out and seeing how many lost souls one can save. As David E. Kucharsky stated in the October 27, 1972 issue of *Christianity Today*, "Many of us have long thought of someday trying to do something really significant for God. Well, 1973 is the year!"

Could the Protestant Reformed Churches cooperate with others with whom it is not in agreement? Could we work with those whom our Confessions so strongly warn against? Professor H. Hanko made it all clear when he gave the following example in the May 15, 1972 issue of *The Standard Bearer:*

> I may desire to raise a large amount of money for the Cancer Fund. To do this, I enlist the aid of the Mafia. I cooperate with them in this venture and say before all the world: I and the Mafia are raising money for the Cancer Fund. I explicitly disavow the philosophy of the Mafia and I disassociate myself from their "methodology." But I ask no questions. If they choose to raise such money by means of extortion, murder, robbery, that is their business and I shall not inquire into their methods. It is sufficient that we are cooperating together. Any one would immediately have serious and legitimate questions about my moral standards. Cooperation necessarily implies some measure of approval.

Even though the emphasis of Key '73 is on *cooperation*, with each denomination working separately toward the same goal and no doctrinal compromise, I fear that this is only the first step toward that final union in the establishment of the antichristian church. It is really frightening to see it even beginning now, under a seemingly pious cover. Let us pray that God gives us grace to withstand the trials, doubts, and decisions ahead and that we continue to witness to others through our walk and conversation of God's great LOVE.

FOOTNOTES

1. Tract from "Back to God Tract Committee."
2. *Ibid.*
3. "Evangelism Thrust News," Christian Reformed Board of Home Missions.

CRITIQUE

AGATHA LUBBERS

"– – – Yet So – – –"

Frederick III, the Pious, elector of the province called the Palatinate in the Germany of the 16th century established the Reformed faith and not the Lutheran or the Roman Catholic faith. In his concern for the development of the faith which had been delivered to the saints through Scriptures and by the true development of the truths of the Scriptures, he patronized and created a Reformed school, and made provisions for the writing of a Reformed confession. Frederick III attempted to make the University of Heidelberg a school where students could be piously and religiously educated. To this school Zacharius Ursinus was called to be the principal and

rector. To the city of Heidelberg Caspar Olevianus had been called to be the court preacher. In the city of Heidelberg, Germany, the Reformed faith was established and developed. In Heidelberg the truth came to early expression in the well-loved *Heidelberg Catechism,* which has become a creed, a confession, a book of instruction, and a source of comfort during the four centuries of the Reformed or Calvinistic Protestant movement.

This monumental and comforting confession, which has become one of the three forms of unity (not union), comforts and instructs the Christian pilgrim on his way through life. The *Catechism* was intended to be a confession and a book of instruction. It is used in this way in the divine worship services and in the catechism classes of the Protestant Reformed Churches of America. It was also intended to be a book of comfort. It is that for the Reformed Christian. Comfort and happiness is the keynote of the catechism. Many times during the course of the Catechism's instruction it calls the attention of the questing reader to the comfort that a particular doctrine gives to the believer. That unsurpassably beautiful first question and answer of the *Heidelberg Catechism,* which has been such an immense source of joy and comfort to the Reformed Christian, is perhaps the most notable example of this keynote of the *Catechism.* "What is your only comfort in life and death? That I, with body and soul, both in life and death, am not my own, but belong unto my faithful Savior Jesus Christ; who with his precious blood, has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation, therefore, by His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto Him."

That succinctly and accurately states the whole truth of the Word of God. That is the fundamental message of *Heidelberg Catechism.* That is the Reformed truth. That is Christian psychology. That every Reformed Christian ought to learn and that he must believe so he can live and die happily.

The Holy Spirit assures the Christian of eternal life and also makes him sincerely willing and ready to live unto Christ. Christ is the power of the Christian life. When the Christian lives, he lives out of Christ, and all things in life and even death are possible. There is nothing in this valley of the shadow of death that becomes impossible for the Christian because Christ gives the power that the Christian needs.

Reformed theology has stated, however, that man is so corrupt that he can do nothing good. This is the message of the confessions; this is the message of the Word of God. The personal approach of the *Catechism* puts the truth in the first person and says, "We are so corrupt and so incapable of doing any good and we are so inclined to all wickedness that except we are regenerated by the Spirit of God we can do no good." (Cf. question and answer 8, *Heidelberg Catechism.*) All the good that we do, therefore, comes and is produced in us and through us by the sovereign grace of God, who regenerates and converts us.

There is, nevertheless, that predominating "yet so" found in question and answer 114 of the *Heidelberg Catechism,* which prevents the catechism from becoming a tool in the hands of the antinomian. Antinomianism and perfectionism are two equally horrible evils which sinful man has invented to justify himself or exalt himself before the majestic and just God of heaven and earth.

Question and answer 114 of the *Heidelberg Catechism* answers these two pernicious errors which arise in the Churches where the Reformed Scriptural truth is faithfully preached. These two errors called by their names (antinomianism and perfectionism) describe the errors they represent. They are dealt the deathblow in one masterful stroke in this question and answer which reiterates a truth which is variously confessed throughout the *Catechism.*

But can those who are converted to God perfectly keep these commandments?" is the question. The implication of the question is that the Christian does keep the com-

mandments but he cannot keep the commandments *perfectly*. This formulation destroys the error of antinomianism, which says that because we are out of the image of God, we cannot do any good – we *cannot* keep the commandments. Good works are an impossibility in antinomian theology because they do not understand the Scriptural and Reformed teaching concerning the law that is written in our hearts.

The question includes the adverb, *perfectly*. Although we cannot keep the commandments perfectly we nevertheless keep them. That's why God will have them so strictly preached. (Cf. question and answer, 115, H.C.) ". . . that we constantly endeavor and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come."

The answer to question 114 is equally significant and beautiful. With confidence and assurance the *Catechism* says: "No: but even the holiest men, while in this life, have only a small beginning of this obedience; *yet so* (italics mine, a.l.) that with a sincere resolution they begin to live, not only according to some, but all the commandments of God." Do you observe the similarity between this answer and the answer to question one of the Catechism? In both the final emphasis falls on faith which is activated – an activity of faith which is the fruit of God's grace in the heart and life of the redeemed Christian.

The redeemed man does not nor is he called to sit and wallow in the mire of sin and say that he has nothing to do with this. This is not the spiritual psychology of the Scriptures and the Reformed Confessions. Although the Reformed Christian will not be profane and say that he can perfectly keep the commandments of God, because perfection is only possible when man and God become one in Christ, he will say with assurance and confidence, with a smile of triumph in the face of sin, which is represented by his own flesh, the devil, who never ceases to assault us, and to the world that taunts and tempts us with its pleasures, "YET SO."

The Reformed man fights Pelagianism and all Ariminianism with all his heart and mind and soul and strength because this is what the Confessions controvert and this is what the Scriptures deny. In this way the Reformed man is fighting the leaven of perfectionism. At the same time the Reformed man fights against the horror of antinomianism, which suggests that we can sin because we can't help but sin and we are saved nonetheless. The apostle Paul thundered at such unbelief in Romans 6 with a "*God forbid!* How shall we, that are dead to sin, live any longer therein?" The *Heidelberg Catechism* speaks with an equally intense, "By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness." (Cf. questions and answers 64, 87.)

Grace abounds only in the way of repentance, sorrow for sin, and faithful performance of the commandments of God. Grace abounds only in the way of the "YET SO" of question and answer 114 of the *Heidelberg Catechism*.

"Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works? Because Christ, having redeemed and delivered us by his blood, also renews us by His Holy Spirit, after his own image; that so we may testify, by the whole of our conduct, our gratitude to God for his blessings, and that he may be praised by us; also, that every one may be assured in himself of his faith, by the fruits thereof; and that, by our godly conversation, others may be gained to Christ." (Heidelberg Catechism, question and answer 87.)

Some Thoughts on the Aftermath of Peace

JACOB KUIPER, JR.

PART I

Did you have a brother, a husband, a very close friend or if you are a parent did you have a son who spent time in the service of Vietnam during the past 10 years of the United State's involvement in the conflict? Did they come back safely? Did you pray many times for them while they were in the service? Not only that God would protect them but that if it were God's will the war would end soon?

If you had a loved one involved in the war, I'm certain that you must have prayed many times for him. Did you also remember in your personal prayers those in authority in our nation, who through several peace conferences were trying to bring an end to this war? You are probably thinking: How can I pray for peace and the President? We never hear that in church!!

For many of us (myself included), the Vietnam war didn't touch our lives very much. Sure, we knew it was raging on and were concerned about men being killed, also innocent women and children, but we really couldn't do much about it. We are so involved with our own life and our problems we didn't give the war too much thought. We excuse our conscience by saying, "O, signs of the times, there shall be wars and rumors of wars," or "Well, God has willed wars." And in effect we say: God will end it when He wants to, we have no control over it.

WELL, it seems that God has willed the end, at least America's involvement is ending, even though at the time of this writing fighting continues. Did you pray for its end? I heard a minister say, "God answered our prayers; the war has ended." No, God in His providence didn't end the war because a few Christians prayed for its end. Once again, God is letting the wisdom of this world think that they are the peacemakers, in gaining peace in the world. How long it lasts we do not know. Well then, you might ask: Why must I pray for the war to end, if God ended it in spite of the prayers anyway? Now that is a good question and I cannot answer it completely, but consider this: It is the Christian's duty to pursue peace always and to pray for those in authority. Implied in that prayer is that God will direct all things to serve His purpose.

Everyone in the church in various degrees is concerned especially when sons of the church are in the Armed Forces. All are happy when their lives are spared and they return. A mere coincidence? No, Divine guidance! Are we thanking God for this? And do we add: "Father I thank you that in your wisdom our nation is at peace again." Notice, I said our nation; not the world. In fact there are war-like conflicts raging in Israel, Northern Ireland and Vietnam yet today. Our nation is no longer engaged in a war. Why not? All things work together for good, for the sake of the church of all ages, isn't that so? Then let us give God our thanks for directing this war through the hands of those in authority to its end. Speak to your friends about this.

PART II

Let's talk about peace in the world. Sue Terpstra in her excellent article: "The Christian Faces War"° makes the following remarks in her conclusions: "Thus, when the child of God prays for peace on earth, he prays for wicked men and not for the Church and himself. Praying for the peace of worldly men is against God and against His Word." Let's examine these statements for a moment.

First of all, a Christian doesn't pray strictly for the worldly men apart from himself and he doesn't pray for *their peace* exclusively. How can a distinction or separation be made between the Christian and the worldly man when a Child of God prays for peace, as if he prays for one and not himself? I agree in part, that a Christian should never make it his solemn prayer that God will send a world wide peace to all mankind, so that we can all enjoy this

life more. This would be against God and His Word. However, part of Sue's statements which I quoted above are based on a false premise, namely: *When a Child of God prays for peace he prays only for the wicked.* Her conclusion is, that this is against God. Of course it is. However, consider this thought: That praying for peace and consequently tribulation itself, is no different than praying (as we do often) that Jesus will soon return. Because preceding His return, tribulations will come. And the problem which arises, if we hold to Sue's remarks as being true is that we tend to condemn all prayer for peace from war, absolutely. This we cannot do. The real issue is that the Christian's battle is difficult in peace and in war, so he prays that the cause of Christ's kingdom may prosper during both.

You see, if one prays for peace in our churches, he would be quickly criticized. (In fact, you don't hear it.) We try to mold everyone in one opinion and this tends to discourage people, especially young people, to be open and honest in their feelings. They are afraid they might say the wrong thing or that it might not agree with the minister's dogma and as a result society discussions are stifled. Haven't we all experienced this to some degree. Be honest Young People this BEACON LIGHTS is your opportunity to do this. Read the OPEN FORUM in the January issue.

I concluded by saying that a Christian may desire peace and pray for peace from war in which his country is directly involved and especially pray for persecuted Christians which still exist in places like Russia. Peace in our nation and in the world are two different things.

Think of Biblical passages such as: "Pray for those which despitefully use you" and I Timothy 2:1 and 2, "prayers, be made for all men . . . for all that are in authority" and Phil 3:2, "to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." James 3:16-18, "For where envying and strife is, there is confusion . . . and the fruit of righteousness is sown in peace of them that make peace." Many other verses instruct the Christian how to conduct himself towards his neighbor and isn't the world a neighbor in the broad sense of the word? Why would these admonitions apply only in my relationship with my neighbor and brother in the church, but not with my fellow country men? Christians should be peacemakers more than anyone else. Why? *Not to gain world peace,* but because it is their duty to live and walk in good works this way.

We do not need a Church sponsored "Peace Celebration" which many observed and it is in reality only a show to gain the world's respect; however every Christian can himself show his thanks to God that our young men of the church can be spared at least for a time the ugly aspects of wars. Do this in your own prayers and in your Y. P. Societies.

Can we sit back and relax now, because peace is here? No, the Christian's battle is all the harder. (Read Sue's article again.) Satan is at work in this world; so arm yourself with God's Word and fight. I Peter 4:7, "The end of all things is at hand: therefore keep sane and sober for your prayers."

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[2]See January 1973 BEACON LIGHTS.

CONTRIBUTION

KINDNESS IS HARD TO COME BY

JOHN KNOPER

One of the most common failings of all of us is the inability to apologize when we have done an unkind thing, or said an unkind word. Often, we are so choked up with shame for the thing we have done or said that the easiest opportunity to apologize passes us by. As time goes on, it becomes increasingly difficult to say, "I'm sorry." Nevertheless, there is little more important than setting right a wrong, and following unkind words or deeds with their opposites.

Unfortunately, we are not born with a built-in instinct for love of our fellow man. What comes easiest for us is usually the sharp, bitter word or thoughtless act. Kindness is something we must find deep within ourselves and bring to the surface. It is said that our attitudes reflect our innermost being, and this is undoubtedly true. But! Our attitudes most often do not reflect that inner being in the exact way we would believe that it exists. In fact, if our tarnished and blemished outward attitudes are a true reflection of our inner beings, then our inner beings are not the beautiful things that we would like to believe they are.

Kindness is the polish we put on our inner selves. It is something that can shine away those scars and scratches, and put a sheen on our outer attitudes and appearances also. For what affects the soul, affects the outer man also.

Kindness is what we most often associate with love. It's the reflection of the love we hold in our hearts for those near and dear to us. But it must be extended! We cannot stop at being kind only to our friends and loved ones. Why can we not be kind to all the people with whom we come into contact?

How do we feel when someone does us a kindness? By far the majority of people appreciate it and thank, in some way, their benefactor. And perhaps, they add their benefactor, who is their friend by deed already, to their list of friends and loved ones. What an easy way to gain friends! Since a friend is someone who cares for his friends, and is kind to them, we see that in doing a kindness, we gain friends, and influence them to do kindnesses themselves.

The fight to be kind is an unending battle that is never completely won. But it is one that is well worth fighting and the rewards are great and soon coming.

FEATURE

OUR CALL TO WITNESS

RUTH MARING

The third part of our Heidelberg Catechism speaks about our gratitude to God for our great salvation. This gratitude is expressed by our good works. These serve a dual purpose: that each person may be assured of his own faith and that by our godly conversation (good works) others may be gained to Christ.

We understand that it is inevitable that a Christian do good works. We read in I John 5:10, "He that believeth, on the Son of God hath the witness in himself." Romans 6 tells us ". . . that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became servants of righteousness."

What is meant by this "godly conversation"? If we look around we see many people, especially young people, who profess to be Christians. These people are witnessing to others about their love for Jesus Christ. Frequently, our first reaction is that these people are putting us to shame. We are the seed of the church which we believe has the purest doctrine of Jesus Christ. If any Christian has witnessing to do it is us! Is this what is meant by a godly conversation?

Our catechism says good works are, "Only those which proceed from a true faith, are performed according to the law of God, and to his glory; and not such as are founded on our imaginations, or the institutions of men." Our good works are always to God's glory and according to His will. We can see then, that these good works involve every minute of our lives. Galatian 5 says: ". . . the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance . . . If we live in the Spirit, let us also *walk* in the Spirit." Does this mean that we set aside an evening and say we "are going to go witnessing"? Isn't our whole life, then, a witness?

We understand that our calling includes more than witnessing to the world around us. We must reflect God's love for us—

His church. This also includes witnessing to our brothers and sisters in Christ.

It is true that God may use our witness as a means to bring others to Christ. He may use us to tell an unbeliever about Christ or bring him to church so he may be exposed to the preaching. But then it is God who calls this person through the Word. Romans 10 says, "For whosoever call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? *and how shall they hear without a preacher?*"

The Word then has it's two-fold effect; it calls the elect and hardens the hearts of the unbelievers. But our job doesn't end here. We must continue to manifest God's love in us and the joy of our salvation. We read in I Peter 3:15-16, ". . . and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

Finally, a necessary part of our godly conversation is sorrow for our sin and daily confession to God in prayer. We understand that we fall far short of our great calling. Then we look to the cross and recall the words of our Catechism that even the holiest of believers has only a small beginning of the new obedience.

THINGS JESUS SAID: RECORDED BY LUKE*

1. "Man shall not live by bread alone but . . ."
2. "Why beholdest thou the mote that is in thy brother's eye . . . but . . ."
3. "Why call ye me Lord, Lord, and . . ."
4. "Whosoever hath to him shall be given and whosoever hath not . . ."
5. "Whosoever will save his life shall lose it: but whosoever . . ."
6. "No man having put his hand to the plow and looking back . . ."
7. "The harvest truly is great . . ."
8. "Take heed and beware of covetousness; for a man's life . . ."
9. "Consider the lilies how they grow; they toil not neither do they spin; and yet I say unto you . . ."
10. In the gospel of Luke Jesus mentions by name at least a dozen Old Testament characters. Can you name four of them?

*Taken from *The Bible Quiz Book* and used with permission of Baker Book House.

(Answers on page 18)

BOOK REVIEWS

CAROL REITSMA

The Arab Israeli Struggle
by CHARLES F. PFEIFFER

Published by Baker Book House, 112 pages, $.95

The author of this paperback book has tried to present both sides of the Arab Israeli struggle. He begins with a short history explaining, "Who are the Jews, and Who are the Arabs?" He gives a more detailed explanation in chapters on Jewish Nationalism and Arab Nationalism.

The cause of the rift is many fold. The main conflicts brought out in this book are: the Jews want to legally secure their historic homeland as a refuge for Jewish people from persecution and a center of development for Jewish culture, while the Arabs want the complete liberation of Syria, union with Palestine, and total resistance to Palestine as a national home for the Jews. The writings of many prominent Jewish and Arab Patriots are used to relate these ideas. The author believes that the ultimate answer to absolve these conflicts is a sincere effort to encourage Jew and Arab to accept one another.

This book is a systematic presentation of the issues between the two peoples. For

those who wish to study the issues, this book could be used to brush away the cobwebs. A sincere study should include other books on the topic. *The Arab Israeli Struggle* is just the beginning.

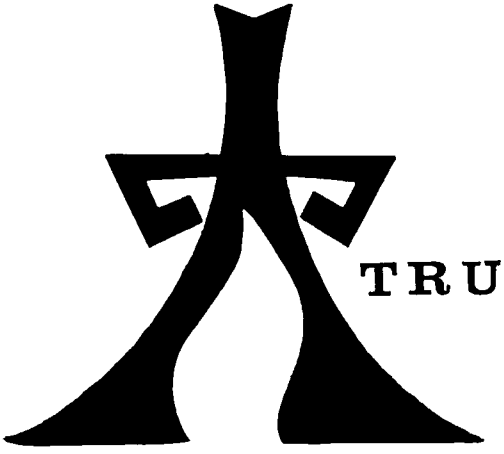
The Plain Truth About Armstrongism

by ROGER B. CHAMBERS

Published by Baker Book House, 146 pages, $1.25

I had never heard of Armstrongism until reading this book by Rev. Chambers. The foundation of Armstrongism is British-Israelism although Herbert Armstrong denies any connection with the Anglo-Saxon, "lost Israel." The movement began with Mrs. Armstrong and she shared the revelation with her husband. Herbert Armstrong is a prophet. Any objection to Armstrong's doctrine is labeled "persecution." Non Armstrong churches are considered satanic. They believe in two Gods, God the father, possessor of heaven and earth, and God the Creator. Selective morality is practised. Drugs, smoking and lust are forbidden. Alcoholic beverages and dancing are acceptable. Physicians and medications are not allowed. Salvation is a matter of keeping the law. The blood of Christ does not save a man. When joining the Worldwide Church of God both husband and wife must join or be prepared to separate. This list constitutes only a few of the doctrines and rules of the Armstrong movement. There are many more theories presented in this book.

Rev. Chambers disproves these theories using the Word of God as proof for his beliefs. He is no friend of Armstrong and is not afraid to say so. For interesting reading on this subject I recommend, *The Plain Truth About Armstrongism.*



TRUTH vs. ERROR

REV. ROBT. C. HARBACH

Temporary

Who for a while believe(s) — Luke 8:13.

In the town of Graceless, about two miles off Honesty, dwells Mr. Temporary. He lives next door to Turnback's. When Hopeful knew him ten years earlier, he was a man forward in religion. He was once resolved to become a pilgrim and be a fellow-traveler with Christian. He was somewhat pushy about it, like Pliable, who had been forward enough against Obstinate, when he answered the latter, "I intend to go along with this good man, and to cast in my lot with him." Then to Christian: "Come, good neighbor, let us be going," and, a little later, more urgently, "Come on, let us mend our pace." To this Christian had answered that he could not go as fast as he would because of the burden on his back. Pliable was of the tribe of Temporary. Neither went along any great distance with Christian. The latter sudden-

ly met one Self-save and soon became a stranger to Christian.

John Mark says that Temporary heard the Word (4:16). This is necessary. We must, as he did, hear the real gospel, and not take up with igenious rituals, philosophies and social theories, as many do today. We must, as he did, hear the Word. We must have from the Sower, not tares, but good seed. Temporary had the advantage of sitting under a sound ministry of the Word. Useless it is to listen to denials of the faith, attacks on the infallibility of the Word of God and all kinds of opinions which are really spoutings of moral, social and political lies. But of course it is not enough to be "hearers only." We must be doers of the Word as well as hearers. Temporary was a good hearer, as far as he went, and he did go farther than mere hearing. He received the Word. He did not receive it in the way in which Lazarus received new life, but as a rock receives a seed which falls into its crevice. He recognized it as the truth. He was impressed by it. Preaching on the wrath of God alarmed him, as preaching on the love of God encouraged him. Then he would go home to his house, sweep it empty of all its filthiness, but it was no better than an old whitewashed mausoleum.

Since he was a forward man, he received the Word immediately. He had no question about it. He plunged into it head first, and came up saying, "Ah! the water's fine!" and it was for a while, for he received it gladly. He became a happy man. This is often taken as a sign of true conversion. But that could be a very shaky sign. The saving effect of the Word of God on the heart is to bring joy and peace in believing. But there is a kind of peace which is of nature, not of grace, the result of being deluded and deceived. What peace is there when the White Knight merely quits the battle to return home to divorce, abortion, inflation, high prices, taxes, pollution, unemployment, the sex revolution and the crime explosion! Like Pliable, he was happy to set out for the Heavenly City, but did not count on the Slough of Despond, so that, with the first mouthful of mud was ready to turn back. Temptations, trials, selling all, giving to the poor, having treasure in heaven, following Christ to the point of cutting off right arm and plucking out right eye, yet withal having joy unspeakable and full of glory, were neither expected nor understood.

Others like this man, Temporaries, may do much which, outwardly, true saints do, and still be under the ministration of condemnation. Temporary, for example, was dreadfully convinced of his sins, and found the weight of them intolerable. The way he expressed himself was, "My punishment is greater than I can bear." Under a sense of his sins he was sorry for them and repented of them, as Judas did, who, "when he saw that He was condemned, repented himself," not of the sin, but of the consequences. He also requested the prayers of God's people for him, too, but it was as "Pharaoh called for Moses and Aaron, and said, 'I have *sinned;* entreat the Lord your God that he may take away from me (my *sins?* no!) these plagues!'" You find Temporary going so far as to rend his garment, not his heart, to don sackcloth, fast, sit in ashes, walk softly and humbly before God, but doing no more than Ahab did, who received the wages of sin. To do these things is, admittedly, doing the same things Jehu did when he fulfilled the Lord's commandments, but did them not from a right principle (faith). Had he acted from that principle the Lord would not have said, "Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu" (Hosea 1:4). Samson carried out much the same sort of commandment, but did it in faith and as a judge, as a magistrate executing the divine law of capital punishment. But as Jehu did it, the Lord had to charge him with murder.

Temporary also thought he was better than most because he heard the Word preached, did many things, and heard it gladly (Mark 6:20). That is quite a record: not only to hear, but to hear and do, and not grudgingly, but gladly. Yet in this he was no better than others, for he was no better than the murderer and enemy to Jesus, King Herod. Then there were five Temporaries, who were very clean, upright people, for they were virgins, clear from the pollutions of the world, not tainted with customs and traditions of men. They

had been received into fellowship with the saints; they had the light, they were sharers of the Spirit; they would never think of denying they were servants of Christ; yet they went lost. They succeeded in maintaining their profession, and will, until the coming of our Lord Jesus Christ with His holy angels, the saints never suspecting them, nor seeing them for what they were, until that day. But they were really strangers to Christ, and He to them. They were not "in the Lord," but outside ("without) Christ."

It is even more remarkable, in the history of this man, to learn that he, at one time, did become a preacher of the gospel of Jesus Christ. People said of him, "Is Temporary also among the prophets?" He was tall, attractive, of excellent voice, fluent, with tongue of angel, and appropriate material came from his pulpit. Yet he was nothing, for he never knew charity (I Cor. 13). Yet it could not be said that he did not preach and believe "grace," or that all is "freely by His grace." It is easy to speak of grace, yet to be not actually under the power of grace. The Jews spoke of Christ and His coming (John 7:27, 41), but knew Him not and received Him not. So he fell short of a Savior. He was no better than those false prophets, Balaam, Caiaphas and Judas.

This man believed nothing less than that he must be saved by the Savior alone. Yet he thought there was something to be done on his part to gain the good will of God, such as his prayers and repentance for sin, turning from it, joining a church-fellowship, availing himself of the means of grace, crowding himself into a Bible class or a society, and that therefore he had pretty good shelter from the wrath of the Almighty. These things he ought to have possessed and done, but not to have made a righteousness of them. For the principle is this, not to do these things to gain God's favor, but because we have His favor. It was the creator of Temporary who said, "There is never a condition in the gospel that can be fulfilled by an unbeliever; and therefore, whether there be conditions, or whether there be none, it makes no matter to thee who are without faith in Christ. For it is impossible for thee in that state to do them. . . All thy sins are forgiven thee, not for any condition that hath been, or can be done by thee, but merely for the man's sake that did hang on Mount Calvary, between two thieves, some sixteen hundred years ago and odd."

Christian then tells how this apostate and all temporaries fall away from God and good. 1. They give their thoughts to anything and everybody but to the things of God or the Word of God. Their minds never held to the principle, "Thy kingdom come!" 2. They gradually slip away from prayer, study of Scripture, attending the house of God and the means of grace. 3. They avoid the company and conversation of lively and warm Christians. 4. They begin to devilishly find fault with some of the Lord's people that under the cover of piety they may throw religion behind their backs. 5. Then they begin to secretly adhere to and sympathize with ecclesiastical compromisers. They pretend to the principle of antithesis, but hold heart and soul with the principle of synthesis. 6. They give way to modern casuistical evasions of the truth, and if they see any in places of honor holding to such things they are the more emboldened to persist in their corruptions. 7. Then they begin to dally with little sins openly. 8. Hardened, they reveal the true colors of the S(inking) S(hip) Temporary, and go down to the bottom in the Gulf of Misery. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. (For) we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

SCHOLARSHIPS

- Applicable to College Tuition
- Prospective P.R. Ministers & Teachers may apply
- Apply before May 1st
- Obtain blanks from your Y.P. Society secretary ...or your Pastor

Sponsored by the Protestant Reformed Scholarship Fund and the Federation Board

*The Seasons**

LAURIE KREGEL

SPRING

Tiny little rosebuds
Bursting into bloom;
I can see a spider
Weaving on his "loom,"
Caterpillars changing
Into butterflies;
Although a short time prior
They were in disguise.
Snow is changed to water
That trickles o'er each rill.
The woods are turning green again, –
Grass is on each hill.

SUMMER

Swimming in a bubbling brook
Near a waterfall.
The sun is hot, and God sends down
Its rays to warm us all.
Little children playing
In a quiet street; –
Resting under shade trees,
Fighting off the heat.

FALL

Green has changed to golden, –
The grass is turning brown.
The air is crisp and chilly.
The leaves are flittering down.
Animals preparing
For the winter's cold; –
Putting on their warmer
Coats of brown and gold.

WINTER

Flowers lying buried
Under ice and snow.
Standing in the forest
Are a fawn and doe.
Wading through the snowy drifts
As high as one is tall, –
Don't you think that winter is
The pleasantest of all?

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*This piece was given 2nd place in the grade school division of our contest.

Answers

THINGS JESUS SAID: RECORDED BY LUKE

1. ". . . by every word of God." Luke 4:4.
2. ". . . but perceivest not the beam that is in thine own eye." Luke 6:41.
3. ". . . do not the things that I say?" Luke 6:46.
4. ". . . from him shall be taken even that which he seemeth to have." Luke 8:18.
5. ". . . will lose his life for my sake shall find it." Luke 9:24.
6. ". . is fit for the kingdom of God." Luke 9:62.
7. ". . . but the laborers are few." Luke 10:2.
8. ". . . consisteth not in the abundance of the things which he possesseth." Luke 12:15.
9. ". . . that Solomon in all his glory was not arrayed like one of these." Luke 12:27.
10. Old Testament characters whom Jesus names are: 1. Abraham. 2. Noah. 3. Lot. 4. Isaac. 5. Jacob. 6. Moses. 7. David. 8. Solomon. 9. Elijah. 10. Elisha. 11. Naaman. 12. Jonah.

Please note a change of address (again!) for our new editor:

MRS. EDWARD KARSEMEYER
4602 Quebec
Wyoming, Mich. 49509

NEWS from, for, and about our churches

MRS. EDWARD KARSEMEYER

From our Loveland Church:

Mr. and Mrs. Peter Boer rejoice in the birth of a baby daughter.

A public lecture, sponsored by the School Board, was given in the church on February 1. Rev. Kortering of our Hull Church spoke on Christian education.

Mr. and Mrs. Max Moore were blessed with a daughter.

On February 18 Mrs. Ivan Griess became a member of the church by way of baptism and the public confession of her faith.

From our Hull Church:

Mr. David Groeneweg and Miss Aletha Kooiker were united in marriage on Friday, January 26.

Mr. and Mrs. Roger Buys rejoice in the birth of a baby girl, Jennifer Mary, born January 28.

The baptism certificate of Mr. Joel Kooima was received from the First Reformed Church of Rock Valley.

The baptism certificate of Mrs. Ronald Boote (nee Jane Van Maanen) has been sent to her home upon her request. She intends to affiliate with the First Reformed Church of Hull.

On Thursday morning, February 22, chapel exercises were held in Doon Church for the school children, their parents and interested friends. Rev. Moore was the speaker, and afterwards refreshments were served in the school.

From our Hope, Walker Church

On February 11 public confession of faith was made by Kenneth Dykstra, Ruthanne Engelsma, Daniel Huizenga, Robert Knott, Donald Kamphuis, Douglas Kooienga, Ronald Kooienga, James Peterson, Deborah Schimmel, Gary Van Dyke, and Paul Zandstra.

Mr. and Mrs. Irv Velthouse rejoice at the birth of a daughter, Kari Lynn, born January 24.

Mr. and Mrs. R. Huizinga were blessed with the birth of a son, Jeremy Scott, on February 16.

On February 4 Mrs. M. Veenstra was blessed with a son, Raymond Lee.

The membership papers of Miss Mary Kuiper have been transferred to our Edgerton Church.

Mr. Mark Scholten was received as a member in full communion from our Holland Church.

At their requests, membership papers of the following families were sent to their homes: Mr. and Mrs. A. Brummel and family, Mr. and Mrs. John Hoekstra and family, Mr. and Mrs. Bill Huber and family, Mr. and Mrs. Jacob Kuiper, Jr. and family, Mr. and Mrs. Dale Mensch and family, Mr. and Mrs. Don Offringa and family, Mr. and Mrs. Herm Schipper, Mr. and Mrs. Gerrit Vanden Top and family, and Mr. and Mrs. Irv Velthouse and family. These families presented their papers at the organizational meeting of our new congregation in the Grandville–Jenison area, held on February 22.

From our Holland Church:

Membership papers of three new families were received and accepted: Mr. and Mrs. Warren Bonzelaar and four baptized children: Gordon Dean, Cynthia Mae, Douglas Jay, and Scott Alan, from the Pine Creek Christian Reformed Church; Mrs. Bonnie Lamar and two baptized children, Julie Kay and Janie Joy, from the (Gibson) Graafschap Christian Reformed Church; also Mr. and Mrs. Joe Van Druenen from

the First Hudsonville Christian Reformed Church.

Mr. Les Haveman and Miss Joyce Zwagerman were united in the bonds of holy matrimony on Friday, March 2.

From our South Holland Church:

RoseAnn Marie, infant daughter of Mr. and Mrs. B. Zandstra, received the sacrament of baptism on January 14.

Mr. John Boersma and Miss Marcia Poortenga were united in marriage in our church on January 19.

A statement of dismissal was sent to Mrs. Grace Bruinsma upon her request.

A singspiration was held after the evening service of February 25. Special numbers were provided by the Choral Society.

From our Hudsonville Church:

Mr. and Mrs. Harvey Holstege became the grateful parents of another son, Michael, born March 7.

Ed Karsemeyer and Jeanne Gritters were united in holy matrimony on Thursday evening, February 8, in Redlands, California.

Mr. and Mrs. L. Brink were blessed with a daughter, Jill Marie, on February 8.

Ben Wigger and Judy Holstege were joined in marriage on Friday, February 23 in our church.

John Bodbyl and Jane Ann Keen were married in the Bauer Christian Reformed Church on the evening of March 23.

On March 4, public confession of faith was made by Debra Bykerk, Charles Ensink, Nancy Holstege, Randy Kamminga, Gary Lanning, Bernard Lubbers, Ruth Maring, Pamela Van Overloop and Thomas Van Overloop. On March 11 Debra Holstege made her confession of faith.

Mr. and Mrs. William Lafferty, Mr. and Mrs. Gerald Schipper, Mr. and Mrs. James Van Overloop, Mr. and Mrs. Melvin Yonkman and Mr. and Mrs. Leonard Brinks were granted their membership papers to join the new congregation organizing in the Jenison–Grandville area.

From our Southwest Church:

A son, Thomas Alan, was born to Mr. and Mrs. Marvin Mastbergen on February 19.

Upon their request, the membership papers of the Frank Block and Clarence Tinklenberg families were transferred to the new congregation in Jenison–Grandville.

The membership papers of Mrs. Joseph Bruinooge (nee Ellen Kregal) were received and accepted.

NOTE: A sizeable congregation was organized in Hope Church on February 22. The new church plans to meet temporarily in a Jenison Christian School building. The following officebearers were chosen: Elders – H. Schipper, G. VandenTop, J. Van Baren. Deacons – F. Block, D. Ondersma. They have asked the Classical Committee for classical appointments until they have their own minister. Look for further news in the future under: From our Jenison–Grandville Church!

From our First Church

On October 6, Dave Vander Kodde and Miss Dona Knoper were united in marriage in our church.

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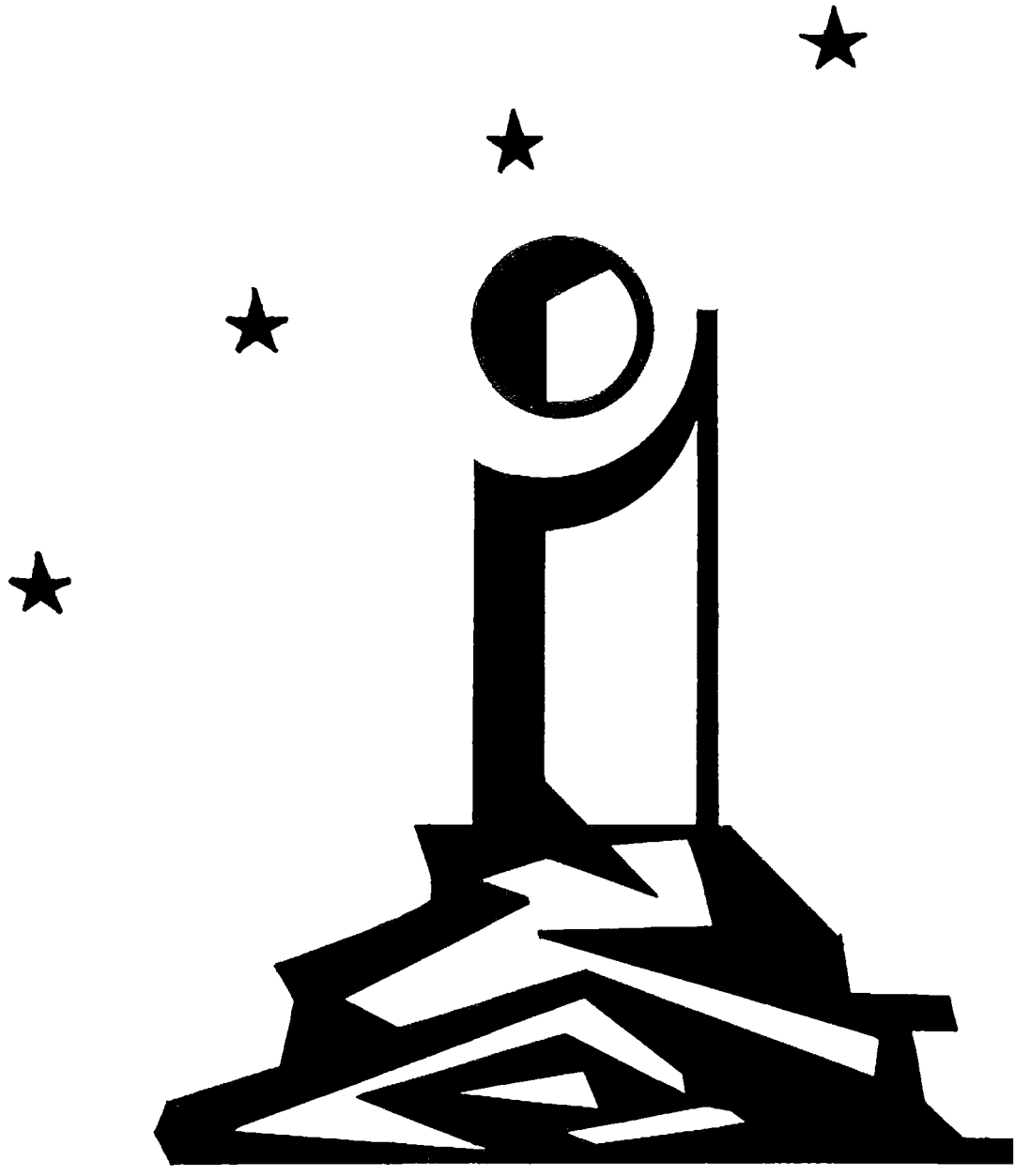
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