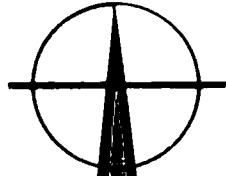


BEACON



LIGHTS

*FOR PROTESTANT
REFORMED YOUTH*



April, 1974

*The Spring
of Redemption*





BEACON LIGHTS

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I AM CONTENT

TOM DE VRIES

Picture with me for a few minutes the Apostle Paul in his prison cell in Rome. He had been in this condition for some time, years perhaps, his future in doubt. Would this continue indefinitely? Would he be allowed his just freedom? Or would he, perhaps, be subjected to one of the infamous tortures of Rome?

It is in these circumstances that Paul writes to his beloved congregation at Philippi, "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things in Christ which strengtheneth me."

For Paul these are no idle words. He has experienced the abounding heights of joy, and has been abased in the depths of sorrow and despair. He must have felt all of these keenly, just as we would have. These feelings are still with him in Rome.

Paul's thoughts went back to that greatest experience of his life, Christ calling to him on his way to Damascus. What confusion he had felt. Love those whom he had been attempting to kill? Proclaim the gospel of Him whom he had hated? It appeared that his whole life's work until this point had been more than wasted.

Imagine Paul's despair at the times of physical torture. He was looked upon with contempt by the unconverted Jews. He was thrown into prison and beaten over and again. He was stoned so badly that his body was thrown out of the city, he being taken for a dead man.

Deeply felt were his problems with brethren in the church. It was many years before Paul was accepted by earlier Christians. He was suspect because of his activities as a young man. Later on in his missionary journeys he had difficulties with his companions, so bad that they were even forced to split up.

Now in prison he heard reports of problems in the churches he had founded. Jews and Gentiles were bickering over problems involving their backgrounds. There were problems of churches following the practices of the heathen about them. False prophets had entered the church. Discipline had become lax.

Did these tribulations break him down? No. Paul writes in Romans that he rejoiced in his tribulation. In all things Paul could say, "I am content." Christ strengthened him. Being abased worked in him just the opposite way that it would have in an unbeliever.

Paul also knew how to abound and to be full. He was a very important man, the leader of his missionary journeys and the founder of many churches. He was loved and respected by thousands. His name had gone through much of the world. There were even those who wanted to become ministers themselves, like Paul, hoping to draw attention.

This would at first seem to be no problem. But it could have been. Paul did not become headstrong. Paul knew of God's warning to Israel in Deuteronomy that they be careful lest "They say in their hearts, my power and the might of mine hand hath gotten me this wealth." He gave all the glory to God. He wrote to the Ephesians (also from prison) that he "gave thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The world is never content. It must continue its pleasure-madness, always searching, never finding. Its suicides, divorces, and immorality will grow. At best the unbeliever may become complacent.

The child of God will always welcome the situation which God has placed him in. He will be patient and rejoice in tribulation. He will be thankful in abundance. He will be content.



FROM THE PASTOR'S STUDY

REV. M. KAMPS

Repent!

(2)

We must now consider this idea of "a command" to repent. A command is rooted in the authority of the one who speaks. A command is something different than a request or invitation. One is at liberty to turn down a request or invitation. People in positions of authority sometimes express their commands in the form of a "polite request"; but we know that it is in reality a command. Commands proceed out of authority. The army sergeant need only declare an order and the soldier must immediately carry out that order or command. To command is to speak with God given authority. One who commands has the right to punish those who do not obey his command. This is, above all, true of the commands of God. His demands are absolute and unconditional. When through the preaching of the gospel, God commands the sinner to repent of his sin, that command is absolute and unconditional. The command to repent is to be complied with on the threat of eternal punishment for the disobedient. Hell is the lot of the impenitent. God does not beg, plead, invite, offer, hope or wish that the sinner repent; but

He is God and God alone. The God of Scripture, our God and Father for Christ's sake, is no beggar.

Our second question with which we began our article (BEACON LIGHTS, January '74) and which still awaits an answer is: does God confront every man who ever lived with the demand to repent? I must be careful to point out that the subject under discussion is the demand of God that the sinner repent as that demand is part of the gospel of Christ. In the preaching of the gospel there is this demand that the sinner repent. It is true, of course, that even apart from the preaching of the gospel there is this demand that the sinner repent. It is true, of course, that even apart from the preaching of the gospel there is a call of God to the fallen rational moral creature that he turn from his sin, serve and glorify God (Rom. 1:20-22, Rom. 2:14-15). God maintains Himself in His Holiness over against the sinner even apart from the gospel. God does this through the things that are made and by an operation of the Spirit of God, with the result that man is without excuse. But this act of God in

the maintaining of Himself in His Holiness over against the sinner through the things that are made is not the subject under discussion here. We wish to limit ourselves to the preaching of the gospel and, in particular, its demand that the sinner repent.

Does God confront every man who ever lived with the demand of the gospel that he repent? The answer is, no! There have been many thousands and millions of reprobate persons throughout the ages who never heard the command of the gospel of God through Christ – repent! This is just the plain fact of history. Throughout the old dispensation generations of Egyptians, Philistines, Canaanites, Syrians and many nations of the east, lived in sin and corruption and died not having heard the gospel of God. Consider also the circumstance of teeming thousands of Europe and Asia before the gospel was preached among these nations. Of these nations Paul writes in Ephesians 2:12. “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *no hope, and without God* in the world.” Not an enviable circumstance. They perished in their sin.

But how is this sober fact to be explained? Does God deliberately prohibit and preclude the possibility of the preaching of the gospel of repentance in some areas of the world at various specific times? Our spiritual fathers explain it by saying that God sends the messengers of the gospel. “to whom *he* will and at what time *he* pleaseth; by whose ministry men are called to repentance and faith in Christ crucified” (Canons, I, 3). Do you doubt that what the fathers teach is scriptural? Consider the apostle Paul’s experience: “Now when they had gone throughout Phrygia and the region of Galatia, and were *forbidden* of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia: but the Spirit *suffered them not.*” Here we read that God by His Spirit prohibited Paul from preaching the gospel of repentance at a specific time and in a specific area.

God is Sovereign. He will have His Word preached when and where His people are to be gathered. Paul was led to preach the gospel in Macedonia, for there the Son of God was to gather His Church.

What a tremendous privilege then it is that we may hear the gospel of repentance preached to us week after week. Repent and believe the gospel of Christ! Remember we are Gentiles, of whom Paul had written that, historically, we were aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world. But now the gospel is preached and we are given eternal life through Christ! Do you ever give thanks to God for His mercy and grace to us in that the gospel of repentance is preached in our midst? And not only is the gospel preached in our midst, but also God by His Spirit and grace draws us irresistibly and infallibly unto Himself through the means of His Word preached. Be thankful!

We have a few more things which I would like to discuss with you about this subject of repentance. Many people claim that the demand of God that the sinner repent is unjust. Especially do they become resentful when it is stressed that the one who must repent is dead in sin and unable of himself to do any good and, therefore, incapable of repentance by himself.

Is the demand for repentance just? In our introductory remarks above we pointed out in what attitude we ask this question? Allow me to repeat: We ask this last question, of course, in faith acknowledging that God is just in all His works and righteous in all His ways. We may not in pride set ourselves up as judges of the works of God applying our standards of conduct to Him. But we ask this question re the justice of this demand in order that we may lead ourselves into the givens of Scripture on this point.

Let me state the problem briefly, Scripture teaches that man is born in sin (Ps. 51:5), that he is unable to do the good (Rom. 8:7), that the natural man is spiritually under the power of the Prince of the power of the air, Satan (Eph. 2:2), that man is by nature spiritually dead in sin and thoroughly corrupt so that there is no good in him (Rom. 12:5, Eph. 2:4, Rom. 3:10ff). Is such a man able to comply with the following demand of God? “Repent, turn from your evil way and turn unto me. Love me, serve and glorify me with the

whole of your being and in all what you think, say and do." You answer: "a man can only heed such a command if God Himself cause the dead sinner to live and then cause that living sinner to repent by the power of God's saving grace in him." Such a person is a regenerated, called, elect sinner, who walks in the way of daily repentance.

But, what if the sinner is left in the sphere of sin and death? Then the answer is, "no, he is not able of himself to repent." "Well then," the flesh asks (yours and mine), "is God just when he demands of the sinner that which he cannot perform?" Is fallen man responsible for his sin when he not only will not but is not able to repent of himself? You understand that in reality the sinner never says: "Oh, I would like to repent, I want to serve God, but I am just not able to do so." No, the sinner's experience is this, I love the way of violence, I love the world and the things of the world, my desire is to satisfy my every lust and desire; and besides, I find repulsive the way of peace, I despise the cross of Christ, I hate any conception of a righteous and sovereign God. My desire is to seek SELF. But such a sinner, when he stands before the clear testimony of the Word of God, attempts to evade the demands of God by claiming that God's demand that the dead sinner repent is unjust.

Now there are ways devised by which we can accommodate the objections of your and my flesh and the objections of unbelieving men. Maybe we, too, ought to deny the doctrine of total depravity and take rather the position that man is spiritually only sick. Oh, we then must do that very subtly by keeping the term total depravity, but give to that term a different meaning and set up a false distinction between total depravity and absolute depravity. By doing that we could deceive ourselves in time and hold to the lie that man is spiritually sick but not dead in sin by nature. Man then would be spiritually healthy enough to repent of his sin by his now strength or with a little nudge from God's resistible grace. Our flesh can appreciate that kind of "theology."

The trouble with our little scheme is that Scripture everywhere teaches that man is

born dead in sin, so dead that he cannot keep the law of God (Rom. 3:10-18), so dead in sin that *every* imagination of the thoughts of his heart *are only evil* continually (Gen. 6:5). Take note, this is the state and condition of every man by nature, of both the elect and reprobate. Repent, God says to that man as he comes under the preaching of the gospel. Is God just? Before you answer listen to Psalm 145:17, "The Lord is righteous in all his ways, and holy in all his works." Be still my soul and know that God is God alone.

But how must you and I understand God's justice in relation to his demand that the guilty sinner repent? Note! The natural man's present spiritual inability to heed the command of God does not free him from the responsibility to repent from his sin and turn in service to God. Man was created such that he was to serve God with those things God had given him, i.e., the whole of creation. God created man good and upright in true righteousness, holiness and in true knowledge of his Creator. Man was created in the image of God, and, therefore, was perfectly able to love and serve and glorify God forever. Read Lord's Day 3 of the Heidelberg Catechism and Colossians 3:10 and Ephesians 4:24. But man despised his excellent gifts given him by God. Man willfully cast himself down into the service of sin. "But being in honor, he (man) understood it not, neither knew his excellency, but willfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life, which he had received, he transgressed; and by sin separated himself from God, who was his true life, having corrupted his whole nature: whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts . . ." (Belgic Conf., article XIV).

Man died. We died in Adam. Man lost the image of God and turned to serve sin and Satan. But simply because man does not want nor is able to serve God, does that free him from his responsibility to do so? Man is certainly obligated to serve God, for that was the very purpose of his creation. God, in harmony with perfect justice, still has a claim on the depraved sinner. In the

preaching of the Word God says to the fallen in sin and, therefore, guilty sinner, "repent!" That demand is most just. It is just, whether you or I like it or not.

My old man of sin in me must learn to be still. "Now we know that what things

soever the law saith, it saith to them who are under the law: that (purpose, M.K.) every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19).

(To be continued)



CRITIQUE

Subdue the Earth

JAN HANKO*

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). This is God's commandment to Adam and Eve when they were put out of the garden. This is God's command to all men. In this passage God gave man dominion over the earth, that he might take care of it, and that he might be its king under God. But, what has man done to the perfect creation that God has made? Man, in his wicked, sinful nature, has destroyed the world which God has placed him in.

Man has completely ruined God's creation. He has littered his debris all over, he has polluted lakes, rivers, and streams. He has even polluted the air which he must breathe. In many instances man has even killed off the animals and other living things which God gave him dominion over. He has killed off part of God's creation to make more room, comfort, and enjoyment for himself. Doesn't this seem like a misuse of the power God has given him?

Even the problems that our country faces today, have been brought about because of man's sinful nature. Take a look at the

gas shortage, paper shortage, food shortage, the energy crisis, or the economic crisis which we are facing. We just can't figure out what the cause for all this is, or who is to blame. Once again man has gotten himself into all these problems. Man has misused the blessings which God has blessed him with. For the past ten to fifteen years the great majority of people have been pretty well off. The past few years have been years of plenty. Many people have had more than enough money to just live on. Why then, they ask, do we face such economic problems today?

Why? Point to yourself! Man in his greed has squandered this money. He has bought for himself bigger and better homes and cars, snowmobiles, motorcycles, boats, motor homes, trailers, etc. God has given us everything we own, he has given each of us different talents and abilities, he has blessed all of us. Many of these blessings we have shamefully wasted. God has blessed most of us with an abundance of food, but look at the large quantities of food we waste each day. Look at what we waste when we throw out non-returnable bottles, cartons, or anything that could be recycled. Are we using this time of plenty which God has given us to His name's glory and honor?

Especially us, young people, most of us have jobs and earn money. But, how much of this do we give to the church? Couldn't

*Jan joins the staff as one of the three Critique writers. She is a member of our Hope (Walker) Church.

we maybe wait with that new car, motorcycle, or outfit and give the money to the church to aid in expanding the missionary program or any other needy cause. Haven't many of us also squandered our

money to satisfy our own pride. Let us remember to use all that we own to the glory and honor of God's name. And finally let us thank God for all the blessings He has bestowed upon us.

FEATURE

THE METHODIST

GARY BOUWKAMP*

John Wesley will always be recognized as the founder of the Society of Methodist. John Wesley and his followers were first called "Methodist" because of their belief that only by living a life based on strong self-discipline could anyone find peace with God, resulting of course in peace for the soul. Even though Wesley later drifted away from this idea, the name "Methodist" became a permanent label of his followers.

John Wesley was born in 1703 and attended the University of Oxford to prepare for the ministry. It was not until Wesley was thirty-one years old that he actually experienced conversion. At this time he came to realize that salvation is only of a living faith in the Lord Jesus Christ, and not of works. It was with this idea that Wesley started the Methodist movement.

Earlier I mentioned that his movement and his followers were first referred to as a society. Wesley made it quite clear that he did not consider his movement a protest against the church to which he and his followers belonged. This fact distinguishes this movement from the other large Protestant denominations, which had their origins based on protest against existing church bodies. Although many of his teachings seemed to be open criticism of the Church of England, Wesley and his followers believed them to be the genuine doctrines.

Although Wesley started his movement as missionary work within the church itself, it soon became clear that they would not remain with the Church of England. After being banned from first one church and then another he was finally compelled to hold his meetings in open fields. This was the start of the Methodist as a separate church, or as Wesley put it "a company of people associating together, to help each other work out their own salvation."

Wesley describes a Methodist as one who believes that all Scripture is given by the inspiration of God, that the Word is the only and complete rule for Christian living, and that Christ is the eternal supreme God. As to opinions which do not strike at the roots of Christianity, whether right or wrong, they are not distinguishing marks of a Methodist.

In his later years Wesley claimed that the only requirement to enter into the Methodist society was the sincere desire to save souls. Although this is one of the main objectives of this movement it was certainly not the only rule. To act as guideline for everyday living, certain rules were drawn up and became known as the General Rules. These rulers prohibit drinking, taking God's name in vain, fighting and quarreling, unprofitable conversation, softness, needless indulgence, and laying up treasures upon earth. In general one should not use diversions that cannot be used to the glory of God.

The genius of Methodism is the fact that one does not have to hold so much to specific doctrines, but need only express a sincere desire to live a better Christian life.

*Gary is a member of our Hudsonville Church and their Sr. Young People's Society.

WATCH AND PRAY

(author not known)

It was the darkest hour ever known in the history of this world when Jesus, Himself in utter agony of soul at the anticipation of the suffering that awaited Him on the cross, addressed His disciples with the admonition, "Watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak" (Matthew 26:41).

To fall into temptation is one thing, to enter into it is quite another.

We can fall into temptation by dint of unavoidable circumstances, but we walk into it by our own volition or by failing to be on guard against it when it comes. We may find ourselves surrounded by temptations because our path of duty lies directly through the midst of them, but when we enter into them we allow ourselves to fall into their snares. To merely fall into temptation, without falling into sin, may very well be a boon to us, since we are able by grace to fight off the assaults of the devil. But when we go into temptation we are lured by the attractions of sin and drawn away by the lusts of the flesh to commit that which is evil. James tells us in his epistle (1:2, 3) to count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience, and when patience has completed her work we shall be found perfect. While Jesus warns us, on the other hand, against entering into temptation because thereby we become its victims.

Who is not beset with temptations every day? Our young men in the armed forces find themselves in an environment where sin often goes rampant and the world exposes herself as she is, with her mask of outward decency torn off. Cast on their own, away from the influence of home and Church, they face their own peculiar problems and troubles alone. And unless they put forth real effort they may even grow lax in their Scripture reading and private worship. But no less we who hold the "home front" are subject to a host of temptations in our contact with the world, with friends and associates, as well as in our own hearts. To imagine that any one of us

is an exception to this rule simply means that we are deceiving ourselves and are not even on the alert for the "air raid" signal.

When temptation comes, fight it off. To enter into it means to fall into sin!

But even that warning is not altogether sufficient.

It may very well be that we know that temptation must come. We may even be determined not to be lured into its snares when it does come. By the grace of God in our hearts we may realize full well that we are sinful creatures, prone to evil and liable to be drawn into sin. We may have learned to abhor sin and to flee from it, finding our delight in the law of God according to the inward man. And our wholehearted determination may be to never enter into temptation, so that it may be said also of us that our spirit is willing. But that does not mean that we are immune to sin.

That was also the case with the disciples. They had expressed their willingness to ward off temptations more than once before that dark night in Gethsemane. Their confession had been that He was the Christ, the Son of the living God, Who had the words of eternal life. Though all should forsake Him, they would never leave Him. Just a few hours before they had assured Him that they were determined to die with Him if that should prove necessary. And they meant every word of it, never more convinced of their sincerity than at that moment.

Yet the flesh is weak, far more than they themselves realized. And circumstances can so easily play upon the weakness of the flesh. As was the case in that night of horror. There was the unavoidable fact that it was late at night and they had grown weary by the many events that had already transpired. It is so very human to grow weary. And who knows but that their rest had been somewhat disturbed during the past week by the fact that the enemy was plotting to kill Him and might fall upon Him at any time unawares? There was the added fact that sorrow filled their hearts

particularly after their Master plainly told them that He was to die. A deeply penetrating sorrow can have that effect that it shuts in the troubled mind in the oblivion of sleep. And a fact that they hardly realized was that Satan had chosen this very moment to sift them as the wheat, lulling them into a troubled slumber while they should have been watching with their Lord Who wrestled in agonizing prayer but a stone's throw away.

Our flesh is not weak when it comes to committing sin. On the contrary, the lusts of the flesh are very strong, and drawn away by those lusts the flesh becomes a powerful instrument for wickedness. Just because of the sin that still wars in our members we become a ready prey to the temptations of the devil. Our flesh finds sin very appealing and has its excuses ready to soothe any prickings of conscience. In the hour of temptation our flesh is weak before the assault of the temptor, for it is prone to evil.

The spirit may be ever so willing, but the flesh is weak.

Watch, therefore, and pray.

Mere watching is not enough. Anyone who depends on nothing but his own will

power does not realize the weakness of his flesh. Childhood training and fear of consequences cannot prove strong enough to keep our feet from the slippery paths of the transgressor. Only God can keep our souls. Only grace can make us strong. Therefore prayer is the necessary accompaniment to all true watching. Much prayer, daily prayer, constant prayer is necessary to be able to recognize the hidden snares and pitfalls of Satan, and to ward off his every attack.

But true prayer is always accompanied by watching. To pray that we may not be led into temptation and to run headlong into it with our eyes closed is but a sham. Sheer mockery with all that is holy. Watching in prayer, always on the alert, walking in faith, we are sure to triumph. And that triumph is worth more than all the treasures of the world and all the pleasure of sin. These last but for a moment, our triumph lasts through all eternity.

By faith we are more than conquerors. For faith is the victory which overcometh the world. For him who overcometh awaits the crown of life.

Watch in prayer.

Contribution List

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CURRENT EVENTS AND COMMENTS

The Spring of Redemption

by BERTHA DEN HARTOG

The rain dropped lightly into the awaiting puddles pleading them with care and promise. Thaddeus sat quietly on her worn rocker watching with patient hope. Her worn eyes alighted with rejuvenated sparkle on the blurred outline of trees. Spring arriving. The rain was not only to be tolerated but hoped for; the earth would be thirsty upon awakening from the persistent drug of winter. The snow lay in diminishing piles behind the thighs of the hills in vain hope that its existence would be prolonged for a short while. The rain was, however, persistent; it regarded itself as the forerunner of spring and prodded the earth to awaken from its winter dreams for it was almost time! The fulness of Time . . . Spring!

Although the winter had been long, Thaddeus had observed it with the perseverance of the wise. Locked within this house the days merged into one another, recognizing the boundaries of morning and evening by varying greyness. Day wearied into evening with only the ebbing and falling of anemic whiteness and yet Thaddeus waited for a sign. A sign of redemption.

There was no present escaping from this house, dilapidated and inadequate though it was. Somehow it no longer bore the onslaught of the seasons; it seemed to allow the cold in to lie in the corners and overtake warmth. Thaddeus bore all the indignities of the house: in part because she was resigned to their necessity, but mostly because the thought of spring kept her warm, clothed her, and took the place of food. As long as she remained vigilant in her watch for spring it would come. And with an almost maternal satisfaction she watched the warm rains lay the ground work for the conversion.

For a week the rains devoted their time fully to the thawing of the earth; but once the last tenacious mound of snow had reluctantly dissolved, the clouded heavens parted in reverence for the appearance of the sun. The earth, struggling to digest

the last of the rain, turned its face gratefully to the sun to be dried and warmed. The sun went about its work with thoroughness and indiscriminately shone on old Thaddeus, causing her to blink with surprise and uncharacteristically break into laughter.

For days the sun and rain alternated their nurturing of the earth, allowing the wind to announce the spells. The earth became pliable and one day without warning a seed deep in its heart stirred and began forcing its way up, up . . . Thaddeus, knowing that the time was nearly at hand, and hardly able to conceal her anticipation, eagerly looked for the red breaking of the new day. The old house in response to the barely concealed excitement suddenly seemed more liveable and its shackles less binding.

One morning just as evening and dawn embraced and withdrew, the seed burst forth in fresh greenness. In gratitude the plant perused the constant attention of sun and rain. Thaddeus was content to remain within the house observing with joy the greening of the earth. But one morning in the midst of Spring, Thaddeus awoke to find the shackles loose; the house had fallen. She arose with new eyes, and ran barefoot among the greenness, savoring its perfection, touching the bursting flowers with reverence and laughing as never before. Joy! Peace! Eternal Spring!

The Federation Board and the Beacon Lights Staff would like to thank Ruth Maring for her work for Beacon Lights. We welcome Phyllis Bylsma to the post of out-of-town Subscription Manager as Ruth's replacement.

NEWS

from, for, and about our churches

JEANNE KARSEMEYER

From our Southwest Church:

On March 21 the Senior Young People's Society sponsored a program in the church, at which Mr. Seymour Bieboer showed movies of past Sunday School picnics and conventions. There were also special numbers given by other members of the congregation, and refreshments were served afterwards.

The membership papers of Mrs. Larry Looyenga (nee Cathy Clawson) have been sent to our First Church.

Tom Van Beek and Carla Ringnald were united in holy matrimony on Friday, January 18, in the Byron Center Second Christian Reformed Church.

The baptism papers of the following young people were received from their respective churches: Lloyd Osterink from Ridgewood Christian Reformed Church of Jenison; David Pohler from the Twelfth Avenue Christian Reformed Church of Jenison; Dan Van Dyke from First Reformed Church of Grandville; and Harry vanden Berg from the American Reformed Church of Dutton. These four young men made public confession of their faith on the evening of February 3. Also making confession of faith on that evening were: Roger Brands, Cindy Buiten, Dawn De Jong, David Kuiper, Jim Kuiper, Barbara Van Beek and Mary vanden Berg. Once again God gives evidence of His faithfulness to His Church when young people acknowledge that their trust is in Him alone.

Jim Kuiper and Barbara Van Beek were united in marriage on March 15.

Mr. and Mrs. G. Boverhof were blessed with a son.

Mr. and Mrs. Ken Kuiper rejoice in the birth of a daughter.

From our Holland Church:

Confession of faith was made by Randy Cammenga on March 10.

Miss Cheryl Van Kampen made public profession of her faith on March 31.

The membership papers of Mr. Carl D. Weener were received from the Calvary Reformed Church.

Mr. and Mrs. L. Haveman were blessed with a baby daughter.

At their request, the membership papers of Mr. and Mrs. Richard Huizenga and two baptized children have been sent to their home.

Mr. and Mrs. H. Lamer rejoice in the birth of a son on Saturday, February 23.

From our First Church:

Membership papers of Mr. and Mrs. Larry Meyer were transferred to our Faith Church.

At their request, membership papers of Candidate and Mrs. Mark Hoeksema were transferred to our Forbes, N.D. Church.

The Junior Young People's Society held a car wash and baked goods sale on Saturday, March 23, to raise money for the coming convention.

The choir and band of Covenant High School gave a combined program in First Church on Sunday evening, March 31.

The students of Adams St. School presented their annual All-School Program on March 29. The program, bearing the theme "The Suffering Servant," was given in First Church.

The students of Hope School presented their All-School Program on April 5, also in First Church. The theme which they chose was "Heirs With Christ."

From our Loveland Church:

On February 4 the congregation held a farewell gathering for Rev. and Mrs. Engelsma and their family. A program was rendered and refreshments were served afterwards.

Membership papers of Rev. and Mrs. Engelsma and six baptized children have been sent to our South Holland Church.

From our Doon Church:

The Young People's Society sponsored a Soup Supper on February 11 to raise money for the convention.

From our South Holland Church:

George De Jong completed his duty in the service and has returned home safely.

Installation services for Rev. David J. Engelsma were held on Thursday evening, Feb. 14. A short welcome program was held afterwards, and refreshments were served in the basement as the congregation had the opportunity to meet their new pastor and family.

Mr. and Mrs. Chuck Bult rejoice in the gift of a baby boy, Jonathan.

From our Hull Church:

Professor G. O'Donnell spoke for the Mr. and Mrs. Society on February 11 on the topic The A.A.C.S. Members of other congregations were also invited. A question period and social hour was held afterward.

A Soup Supper and activity night (including a basketball game) was sponsored by the Young People's Society on February 25 at the Community Building. An offering was taken for the convention.

The membership papers of Mr. and Mrs. Carl Jansma and two baptized children were sent to their home at their request.

The papers of Mrs. Jim Jansma were received from our Doon Church.

The baptism certificates of Phil Brummel and David Hoekstra were sent to their homes upon their request.

From our Faith Church:

Membership papers of Mr. and Mrs. Edward Krasemeyer were received from Hudsonville Church.

The ladies of the church held a coffee on Friday morning, March 29, in the Community Room of the Jenison Thrifty Acres. A welcome was extended to all the ladies from our area churches. Money from donations and the sale of baked goods went towards nursery expenses.

From our Hope, Walker Church:

A certificate of dismissal was sent to Mrs. Rex Dodde and baptismal certificate to Mr. Dodde upon their request.

From our Hudsonville Church:

Mr. and Mrs. Phil Dykstra were blessed with a daughter, Vicki Jane, on February 6.

Mr. and Mrs. Paul Schipper rejoice in the birth of a son, Brett Douglas, born on March 6.

A son, Chad Alan, was born to Mr. and Mrs. Don Van Overloop on March 25.

Mr. and Mrs. George Posthumus are the grateful recipients of a son, Nathan George.

Confession of faith was made by Judith Hoving and Theresa Hoving on March 10.

On March 17, public confession of faith was made by Thomas Bodbyl, Kathy Bouwkamp, Ruth Haveman, Floretta Hoekstra, Jill Holstege, Jacelyn Kamps, Peter Kamps, Daryl Kuiper, Gerald Schut, and Linda Terpstra.



Convention News

Now that spring has come, preparation for our 1974 convention is well on its way. The dates for our convention are August 12-16, 1974. The Societies of Doon, Edgerton, and Hull Protestant Reformed Churches will be hosting the convention. Registration will begin on Monday at 1:00 and continue into the evening. The conventioners will be lodged in the Dordt College dorms in Sioux Center, Iowa. A special invitation is extended for the weekend before the convention for early arrivals as well as the weekend following the convention.

Our theme will be "Serve the Lord with Gladness" based on the text Ps. 100:2; The three points under the theme are, first, Making a Joyful Noise, second, Serving the Lord, third, Coming before His Presence. Many exciting activities are also being planned. We are all looking forward to having a large turnout so that we as Protestant Reformed Young People may enjoy this opportunity of covenant fellowship. See you there!

DONNA HOEKSTRA
Sec. Hull Prot. Ref. Young People's



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