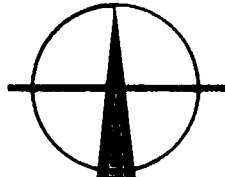


BEACON LIGHTS

*FOR PROTESTANT
REFORMED YOUTH*



October, 1974

Adorning Self with
Modest Apparel



BEACON LIGHTS

VOLUME XXXIII

OCTOBER, 1974

NUMBER 6

Published monthly (except June-July and August-September are combined) by the Federation of Protestant Reformed Young People's Societies

EXECUTIVE BOARD

Jon Bol — President; Ron Hanko — Vice-President; Lavonne Kamps — Secretary; Dawn De Jong — Assistant Secretary; Daryl Kuiper — Treasurer; Bob Looyenga — Assistant Treasurer; Pat Rau — Librarian; Jim Schipper — Youth Coordinator

BEACON LIGHTS STAFF

Jim Van Overloop — Editor-in-Chief; John M. Faber, Harry Langerak, Tom DeVries, Associate Editors; Tom Van Overloop — Finance Manager; Dawn De Jong, Kathy Koole, Sandra Lubbers, Phyllis Bylsma

If any of the material of BEACON LIGHTS is reprinted by another periodical, we will appreciate your giving the source.

The articles of BEACON LIGHTS do not necessarily indicate the viewpoint of the Editorial Staff. Every author is solely responsible for the contents of his own article.

Contributions of general interest are very welcome.

CONTRIBUTING EDITORS:

Rev. Robert Harbach, Agatha Lubbers, Jan Hanko, Jeanne Gritters, Rev. G. Lubbers, Rev. M. Kamps, Vi Vanden Top and Bertha DenHartog.

All material for publication should be addressed to JIM VAN OVERLOOP
7561 Sunset, Jenison, Mich. 49428
News Editor: MRS. EDWARD KARSEMEYER
4602 Quebec, Wyoming, Mich. 49509
Grand Rapids subscribers please forward subscription dues to KATHY KOOLE
554 Kenowa Ave., Grand Rapids, Mich. 49504
Subscribers outside of Grand Rapids please forward subscription dues to
PHYLLIS BYLSMA
516 Burke, N. E., Grand Rapids, Mich. 49506

Forms 3579 should be returned to BEACON LIGHTS
7561 Sunset, Jenison, Mich. 49428

Second Class Postage paid at
Jenison, Michigan
Subscription price \$3.00

In This Issue

EDITORIAL	
Remember Your Creator	1
FEATURES	
Following in their Footsteps—Harry Zwak	3
An Open Letter to Gramps—Mike DeVries	5
TRUTH VS. ERROR	
Reeble Mind—Rev. Robert C. Harbach	6
FEATURE	
Satanism—James Pastoor	8
FROM THE PASTOR'S STUDY	
Adorning Self With Modest Apparel—Rev. G. Lubbers	10
CONTRIBUTION	
Regeneration	12
CRITIQUE	
Glory to God—Jan Hanko	13
BOOK REVIEW—Calvin Reitsma	14

Remember Your Creator

by Harry Langerak*

Remember now thy creator in the days of thy youth. The wise man Solomon had this word for us from Holy Writ. I could not help but think of this scripture as I was pondering my editorial on the Reformation. Many times you as young people take the reformation for granted. You say you care and you can even name some of the reformers. But do you really understand the great event that happened?

Did it ever occur to you that many of the reformers and their predecessors were young men in their youth and prime of life when called upon to defend the truth? Are you aware that John Calvin was twenty-six when he first wrote his *Institutes of the Christian Religion*? And Luther at twenty-two renounced a legal career to go into a monastery and at thirty-four nailed his ninety-five thesis to the church door at Wittenburg? Has it occurred to you that the writers of our Heidelberg Catechism were very young also? Zacharias Ursinus was twenty-eight and Caspar Olevianus was twenty-six. Guido DeBres was twenty-five when he was being persecuted as a minister and forty-one when he wrote our Belgic Confession. He died at age forty-seven as a martyr for the faith he confessed. One marvels at the faith and spiritual maturity of these men so young in life. They had a heartfelt confession to make before the world. When one reads of the struggles these men went through he must stand amazed at the wonderful power of God in using them to preserve his church and our heritage. They certainly had to have remembered their creator in the days of their youth. The early days of their life had to be spent in training for the life that God appointed for them in the Reformation. The reformers from the point of view of their youthfulness have something to say to you in your youth.

Life is a whole and it cannot be separated into many individual parts each independent of the other. Instead life is made up of stages one must go through to arrive at its end. Each stage is dependent upon the preceding stage. What foundation is laid in the preceding stage is necessarily going to affect the next one. What happens in youth is going to affect later life. This was true of the reformers; this is true of you. God uses means to make you what you are and what you will be. This is why the foundation laid in youth is so important to later life. God will give you as covenant youth the instruction and experience in youth to prepare you for your place in the life of His church. This is why remembering your creator in the days of your youth is so important.

Youth is characterized by some important ingredients. This is a period in your life when you have an almost uncontrollable amount of energy and vigor. You have very little fear and your mind is keen and sharp. One might be ready to say that you are self-confident. These characteristics are very powerful tools in the hands of youth. It was these powerful tools that God used in the Reformation in the youthfulness of the reformers whose foundation was laid in their youth so they could have the keenness of mind and courage to confront the false church with the truth of God's word even in the face of almost certain death. It is because of these powerful tools that the wise man warns you young people to remember your creator in the days of your youth. You see these characteristics of youth if used in the service of Christ and his church can be a powerful tool, but if used in the service

*The Beacon Lights Staff welcomes Harry Langrak as associate editor. He is a member of Hope Church.

of self can be very devastating tools in the church. When you forget your creator and trust in yourselves you become careless and put your energy and therefore these characteristics of youth at the disposal of Satan. There is nothing Satan likes better than to have a covenant youth forget his creator. By placing yourselves in this position you are sowing seeds of later life. "Whatsoever a man soweth that also shall he reap." Youth is the time of sowing.

You are covenant youth and you are different. You bear the marks of the church of Jesus Christ through the adoption of sons in Jesus Christ. You are God's creation just as the reformers were. God gave you all that vim, vigor and vitality. You are responsible to Him. He gave those particular characteristics to you as youth to serve Him with. The highest good for you His creatures is to walk in the way of His covenant.

Remembering your creator implies that you serve Him with your all. You devote all your powers to His service. You are the friends of God because He recreated you in His image. You must prepare and equip yourselves for the work He has for you to do. This is a prayerful remembering. Prayer is a communion with God that only His people have. It is the means by which we are thankful to Him and also the means whereby we ask of Him what wilt thou have me to do. You ask Him to strengthen you to face the trials that will face you. In other words, covenant young people, you never remember your creator in your own strength, but you need the help of your creator. The reformers needed the same strength. They needed to commune with God or else they would have failed. The Reformation was not accomplished in the strength of man, but only by God's power was it successful.

Why is this important today? Because young people you live in troublesome times. You are living in a world ripe for the judgment of God. It is the easy thing to forget your creator and go along with the world. It takes no struggle at all to do what the world wants. This is why, just as at the time of the Reformation, it is

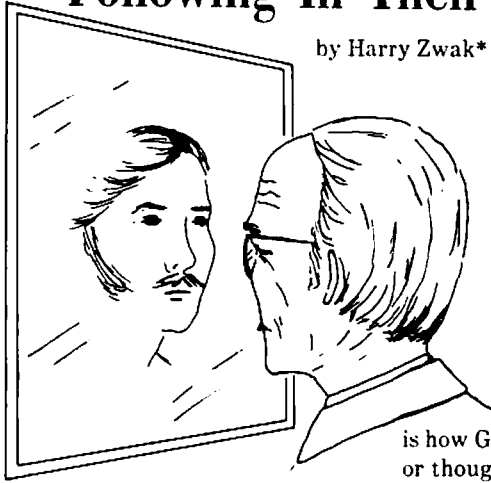
extremely important for you to struggle with remembering your creator in your youth. He is the One who will guide you and make you the victor. The reformers experienced this nearness to God in their youth. Oh, it may mean that you endure the mocking and the ridicule of the world and even the so-called church for your confession. Also your very friends may forsake you and become your enemies. But you are not alone. Your creator is at your side and will carry you through. You have a host of witnesses who have gone before you in the struggles of youth. Men who have given you by God's grace a glorious heritage to defend and develop in the same hostile world. Pray my dear young people that God will give you the grace and strength to endure and remember your creator in the days of your youth. You are the church of tomorrow who will be called upon to defend the truth. Be ready to do so. Equip yourselves in youth so you will have the knowledge and spiritual maturity to defend the faith once delivered to the saints. The reward for all this is a crown of life which is everlasting in the heaven. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. The Word of God is truth and will never fail. It will be your strength in the days of your youth.

The Federation Board would like to thank Rachel Bouwkamp for the fine job she did as the author of Current Events and Comments. The Federation Board would also like to thank Mr. Kalsbeek and Mr. Huisken for being associate editors of the Beacon Lights. Thank-you for a job well done. May God bless you in years to come.

Lavonne Kamps, Sec.

Following In Their Footsteps

by Harry Zwak*



Drawing by Lil Lubbers,
member of our
Hudsonville Church

When children seem so naughty
And all their faults I see,
I have a dim suspicion
That they're reflecting me.

With these thoughts in mind, I would like to write an article on the subject chosen by the Beacon Lights Staff, entitled—"How elderly people view Protestant Reformed Young People".

This topic would present no problem if I would ignore all the danger signs that confront the youth of today. It would be a simple matter to view them as just another generation that appeared on the horizon, grew into adulthood, and in due time will take their rightful place as confessing members of the Protestant Reformed Church. There is however much more to the picture than that superficial view. We see you, beloved youth, as a reflection of ourselves. We have walked that wearisome road on which you have started. We have transgressed His holy laws and have not walked that pathway in uprightness as we were taught to do. It reminds me of my departed friend and pastor, who asked me, how I would like to have my life reflected on the screen for all the church to see. My beloved youth, that

*Mr. Zwak is a member of our Hudsonville Church.

is how God sees you and me. Not one deed or thought is hidden from His soul searching eye. Bear with me then, if I put in print how we really see you as covenant youth and that from infancy on.

We travel back in time to the Sunday morning when your parents with joyful hearts presented you to the Lord and the church for baptism. And we view this with tears of joy in our hearts. The beautiful gospel words of Acts 2:39 are being fulfilled before our eyes. "For the promise is unto you and your children and as many as the Lord our God shall call". We see you as your parents fold your hands at the supper table and teach you the meal time prayer. And in the evening at your bedside as you pray the Lord to watch over you during the night. Is that still your prayer, young people? Remember, He who gives you sleep must also awaken you again.

How it thrills our hearts with joy when we see you as covenant youth entering the christian schools, and from kindergarten on, we watch you climb the grades receiving instruction based on the Word of God. We rejoice with you and your parents as we watch you finish high school. Now you are ready to tackle the world round about you. Oh yes, we know. We have been there. You are our reflection, believe me. The time was fast approaching when we became smarter,

and our parents knew less and less. And grandparents were to be tolerated, because they lived in the ancient past. As one young man remarked, the only thing good about the good old days was that we were young. Covenant youth, may we point you to the instruction given you in Holy Scripture where Solomon in Proverbs 1 admonishes you to "hear the instruction of thy father and forsake not the law of thy mother." Your education is not finished when you receive your diploma. It is barely started. It is the kindergarten of your life. For now we begin to view you with anxious hearts. You are like the eaglet that leaves the nest high in the tree tops. He does not know the dangers that await his landing. He soon realizes life is not what it seemed from that lofty height. It is much more comfortable to be fed, clothed, sheltered and educated, surrounded by christian parents and teachers. Yes, covenant youth, we were there also.

We continue to watch you with loving care as you are being catechized in the doctrine so precious unto us, which together with the preaching of the Word of God prepares you for the battle which lies ahead. For beloved youth, you have not even begun to fight. You are still walking in the sunshine. There is not a cloud in the sky. Everything comes up roses. So you come before the consistory, asking permission to make confession of faith. Soon you stand before the church and in the sight of God, confess publicly that you love God and the doctrine taught in this Christian Church. If ever there is joy in the hearts of the elderly people of your church and ours, this is the moment. Our eyes sparkle just a little brighter, because we see God's covenant promise being fulfilled.

But, beloved, we keep on watching, for now the battle between the church and the world has been joined by you. From here on in, you must fight and this fight is to the end of your days. You see, youth of Christ, you now have joined hands with us. You in your strength of youth and we as veterans of the battle field, together

must maintain and uphold the doctrine we both love, and take care that no enemy from within shall corrupt and destroy it. You have been taught from early youth to pray; and be assured that while prayer is always necessary, at this stage of your life and until the battle is won, your prayers must increase. The older you get, the more you need God's help. Satan takes no holidays. You will find this out, when you begin to search for your life's mate. Our eyes are much more upon you now, for we went thru this stage also and we know the temptations that lie ahead. We watch with the eyes of love as you date girls and boys of different denominations. Prayerfully we ask the Lord to keep you faithful to your confession. Remember, oh happy and joyful youth, if you are not faithful to the covenant God to whom you make the confession, how can you expect to be faithful to your life's partner. Be not discouraged. He knows how to give good gifts to His children. If you are dating, plead with her to join in worshipping in the church of your confession. And then pray for God's blessing upon you both. We, the elderly, have seen many beautiful children of God become members of our churches. Some of them, in their christian walk, have put us old timers to shame. Let there be no boasting on our part. We have received this gift of doctrine in our sinful earthen vessel. God must have all the glory, otherwise He may withdraw His favor from us, as He has done so often in the past, when the church of Christ departed from the truth.

Beloved youth, we view you as standard bearers of the truth. When our eyes grow dim and our feet grow feeble, then we know that you will continue to fight the good fight of faith. We see you then as deacons, elders and pastors watching over the flock, singing together with the saints the songs of Zion. Praying that many may come from other churches and join hands with us in praising and glorifying the God of our salvation, we view you as precious jewels, redeemed by the blood of Christ, unto eternal life.

An Open Letter to Gramps

by Mike DeVries*

Dear Gramps,

I really enjoyed your letter in the June-July issue of the **Beacon Lights**. It's easy for you young people to forget that you are sincerely concerned about us. And that's exactly the point of this letter. I was asked to write an article for the **Beacon Lights** on the topic: "How Young People View Old People." So, I hope you won't mind if I address this article to you (since you are one of my favorite oldsters).

I personally don't like the label "old people". It's such a relative distinction to make. How old is old? Some people 70 years old can seem so young. I prefer to use the comparative degree and make it "older people". Young people are surrounded by older people. First of course, there's good o'le Mom and Dad or as some young people put it "my old lady and my old man." Already we have a marked difference in the attitude of young people toward their elders.

Then there are the teachers who have such a tremendous bearing upon our lives. For 13 years or more they attempt to guide us in the ways in which we should walk. They have struggled patiently to help us grow up into (as you put it so nicely) "mature, decision-making citizens, future fathers and mothers, feet-on-the-ground politicians and statesmen, preachers, teachers, lawyers, doctors, merchants, and chiefs." Permit me to summarize, Gramps. They want us to become God-fearing older people who will just as they have, continue to hold fast to the truth of God's Word and instruct our covenant seed in that Truth.

Finally, there's you and Gram and a multitude of other older people with whom we come in contact every day of our lives—our boss, our minister, the policeman who pulls us over, the customer who gives us a hard time. Think back, Gramps. Why do we feel surrounded and restricted

at times by older people? Of course, fundamentally we must confess that it is because of our evil depraved natures. We are rebellious by nature. And somehow older people always bring to our minds the word **authority**. And rightly so. By nature we don't like authority. We don't like magistrates, employers, teachers, elders, and parents ruling over us. But there's more, right Gramps? We don't like God ruling over us. It's not really a gap between generations. It's the chasm of Sin!

Thus the conflict between young and older has developed from the time of the first oldsters, Adam and Eve. Essentially things haven't changed, have they Gramps? Admit it, you tried to pull things over on your parents too. Oh! Don't get me wrong. Things are getting worse. This world's cup of iniquity is getting fuller and fuller. Thus, children and young people are getting more and more rebellious.

What's the answer Gramps? Who could possibly put it better than the inspired writer of Proverbs 22:6? "Train up a child in the way he should go: and when he is old, he will not depart from it." Especially during the early years of our life we need training. Instruct us diligently. Punish us when we need it. But when we are "older" show us that you trust us. If you truly believe that you have instructed us in the fear of the Lord, then show that you believe in us as covenant seed. Don't get me wrong. Sometimes we young people don't deserve to be trusted. Sometimes we rebel against your wisdom and guidance. All we can ask is that you do your best. We know you're not perfect either. Even you, Gramps, make mistakes. You too are sometimes hypocritical, tell us

*Mike is a pre-seminary student and a member of our Hope, Walker Church

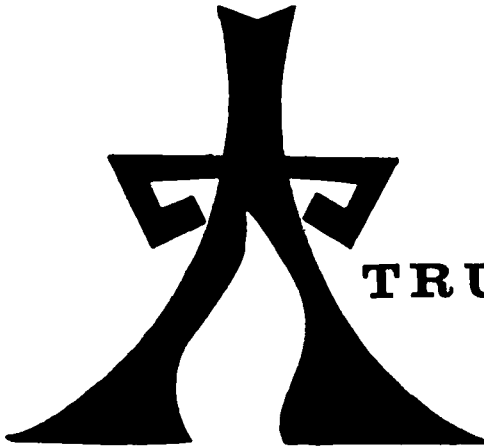
one thing and do the opposite yourself. Aren't we all so sinful? I'm sure you realize that even more vividly than I do. What a great God we have! "O the depth of the riches both of the wisdom and knowledge of God!"

I better be careful. Not only you older folks can be accused of rambling. As each year passes, more and more we are able to see things from the point of view of older people. I guess that's obvious because each year we are nearer the time when we will be called an old person ourselves. But it's true nevertheless. Life begins to look shorter. We begin to understand that our whole life here on earth is but a wisp of

smoke in comparison with the glorious life that awaits us in glory. More and more we understand that parents aren't trying to be cruel tyrants, that teachers aren't purposely mean, that older people aren't really ignorant of how things are today. More and more we are led to cry—O Lord, "Remember not the sins of my youth!"

Well, I have to sign off now. So you see Gramps, deep down we love you. Deep down we don't even think you're an old fogey, even if you did listen to KDKA, Pittsburg.

Your loving grandson,
Jack
P.S. Say hello to Gram for me.



TRUTH vs. ERROR

REV. ROBERT C. HARBACH

FEEBLE MIND

"Comfort the feeble-minded"

(I Thess. 5:14).

This man fell an easy prey to the Giant Slay-good. He was attacked on Assault Lane, and the giant began to pick his pockets with intent, next, to pick his bones. It was Great-heart who rescued him from the giant. Feeble-mind was pale and sickly. He lived in the town of Uncertainty, Retardation County. There he was always in jeopardy. Death knocked on his door once a day. At that rate he felt that he might just as well be on his way to a better place. This is how he decided on becoming a pilgrim. Who put that thinking

in his weak mind, Proverbs 16:1 will reveal. There was a great deal of his home town about this man. There was also something of Mr. Fearing about him, for he was related to that man, an uncle of his, whom he resembled, especially in his whitish complexion. He had no strength of body or mind, yet was bravely determined to the pilgrim's life, concerning which he said, "I am fixed" to run it (when he could, which was only down hill), to walk when he could not run, and to crawl when he could not walk (which for him seemed to

be most of the way). Where the Hill Difficulty proved too hard for him, he was kindly carried up by one who did not mind the added burden.

There is quite a contrast in Mr. Feeble-mind over against a contemporary of his, a Mr. Not-right. The latter was definitely not feeble-minded, yet he was the one who was not-right-in-the-head. For Mr. Feeble-mind, a true, though weak pilgrim, was right! He was right in head and heart and soul. But the other "pilgrim", a proud intellectual, and an enemy to the faith, was Not-right! He was not only "far out", but far wrong.

Scan the line of pilgrims on The Way and you find Feeble-mind, by reason of his many infirmities, plodding along in the rear. He wouldn't be a drag on anyone. Of a weak mind, he feared he would be offended and made weaker at what others could bear. He did not care much for laughing, nor for bright attire. He was offended at that which others had liberty to do. So he was not very comfortable at marriage ceremonies, wedding receptions or times of festivity with his stronger brethren. He frankly confessed himself a weak, ignorant Christian. To see and hear others rejoice in the Lord annoyed him, since he could not bring himself to do so. He was a Mr. Ready-to-slip (Job 12:5). Taking up the rear as he did, he felt more at home in the company of Mr. Ready-to-halt (1's. 38:17), who, rather than part with his feeble friend, offered him one of his crutches. This he declined, and not entirely without a sense of humor, for as he said, though he was often shaky on his feet, he was not inclined to limp before he was lame. He was faithful, if not very capable, and willing to stand guard with helpless women and children while the Giant Despair and Doubting Castle were under siege to their destruction. Celebrating this great victory, even Feeble-mind, with Ready-to-halt, could be "very jocund and merry." What is disappointing in this pilgrim is his aptness to fear and doubt of God's goodness. But in the end, no one can help but love a man whose last words are, "Hold out, Faith and Patience!"

"Comfort the feeble-minded." Such is the Lord's command, but how? With medicines? yes, if administered under trustworthy, competent authority. With drugs? yes, if warranted, although too often reliance on drugs proves both useless and detrimental. As for a psychiatrist, more likely than not the first thing ordered would be a handful of heavy drugs to weaken the senses of an already weak mind. What should be first is a recognition that the mentally weak and retarded suffer a misery which incapacitates them for clear thought and best action, disturbing their mental equilibrium and filling them with fears, anguish of spirit and exasperation. Recognize also that you cannot reason them out of their subjective fantasies or objective miseries into a better mind. Further, they who suffer this misery are to be treated with tenderness and compassion, remembering that we all are exposed to many infirmities, each having enough of his own. Therefore, harsh language will never benefit a friend with this deficiency. Sin may and should be pointed out, and dealt with uncompromisingly, but that is always a matter of speaking the truth in love. When listening to friends in this condition of mind, it will be well to show sympathy based on understanding of man's misery in general and their misery in particular. The misery of broken bones leaves one short of his usual physical powers and capabilities, so that it would be worse than useless to require the performance of usual actions. Yet there are actions, in therapy, rightly demanded to aid in quicker recovery, or in maintaining a certain level of health. What the saint of I Thess. 5:14 needs is not rigid military discipline, nor anything which requires close and intent thinking, but **comfort** which is mentally and spiritually **restive**.

Today, in many circles, it is the popular thing to blame many of these physical and mental miseries on the devil. As a result, some of these "little ones" are led to believe that what they suffer is from the devil, that they are demon-possessed, or even oppressed by a demon. It is true that

the devil has been an agent in producing some diseases (cp. Job), especially as he is able to harrass and disturb the mind to such a degree that the body is made to suffer. The devil knows, too, how to work on weak minds, hurling his fiery darts and causing terrible annoyances, to say the very least. But even the great mighty dragon is helpless before a prayerful Feeble-mind, and even he is capable of learning that the devil is bad enough as he is by nature and deed without blaming him for things of which he is not and cannot be guilty. Even he is capable of learning with a certain amount of understanding and submission that the clay has been formed the way it has been formed by the Potter because "so it seemed good in Thy sight!"

Dealing with such a person, don't be surprised at what he might say or do. Don't be surprised if he does not care much for laughing or feasting. Are you surprised at some of the things that Job said? or that the beloved David said? The former had said, "My soul is weary of my life." The latter said, "I am weary with my groaning: all the night I make my bed to swim, I water my couch with my tears." These saints were really physically and mentally sick and weak, though it be put temporarily. With Feeble-mind, it was for life—permanent. It would be a great weakness, inexcusably so, not to bear sympathetically, empathetically, understandingly with a weakened David or Job. So you will probably have to avoid merriment in their presence. But don't think it needless to talk with them. Be frank and serious, yet easy in bearing, manner and conversation.

Don't tell them frightening stories of the terrible disasters of others. But you very well may tell them of others in similar case having experienced the Lord's goodness, care and deliverances. Remember, it was David who called himself Ready-to-halt and Job who called himself Ready-to-slip. Tell them how Job and David found a sympathetic High Priest and Comforter in the sovereign Savior who sits and reigns over all at the right hand of the majesty of high.

The word for "feeble-minded" means literally "to be of little soul." The feeble-minded may be full-bodied, but they are small-souled. They just have not developed normally mentally. Spiritually, they are far in advance of and beyond the intellectual giant who, in effect, says, "Who is the Lord? I will not to know Him! I ignore Him!" But know that "the spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" (Prov. 18:14). Comfort such a spirit with, "thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). Comfort them with, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick" (Ezek. 34:16). "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, 'Be strong! fear not! behold, your God will come... He will come and save you!'" (Isa. 35:3, 4).

Feature

SATANISM

by James Pastoor*

A social worker was murdered, his body was cut into six parts, and his heart was eaten. Outward appearances would suggest that this terrible event had happened in some remote jungle of this world by savages who have had little or no contact

with civilization and christianity. But this didn't happen in some remote jungle of this world. It happened right here in our own civilized country. Who would believe

*Jim is a member of our First Church

that people living in one of the greatest nations of the world could do things like this? These things happen and they are part of a widespread cult which worships Satan, the devil. This incident depicts one of the frightening aspects of Satanism.

These bizarre and frightening rituals and ceremonies are only one part of the whole movement. Mentioned alone they would not present a clear understanding of the whole Satanic movement. The different cults of Satanism are too numerous to mention because there is no defined type of Satan worship. Each cult and group of Satanists makes up their own rituals and ceremonies by which they worship the devil. As an example we can see that many practice such rituals as cited above. In opposition to this group is a group which practices "white witchcraft." These people work for ecology. They try to help young men who have avoided the draft. Many give their aid to youths hooked on drugs. They try to help people. These groups may outwardly appear to be doing some good, but they worship Satan and outwardly confess it. Their devilish philosophy goes something

like this: "Christ said love your enemy. Christ's enemy was Satan. Love Christ and Satan."

There are others within the Satanism movement who feel no real spiritual calling to be there. Many people use Satanism as a front to fulfill their own earthly lusts. There are students within the cults who are involved in it in order to study the movement as they would a new revolutionary group.

Satanism takes on many forms wherever it is found throughout the world. That is why we must be aware of it and be on the lookout for it. Satanism could approach us in a form where we would not recognize it. Certain leaders claim that in the future Satanism will play host to the revolutionary groups of this country. Satanism does not necessarily have to approach us in that form. It may be disguised in order to lead us away. We should always be able to see the one mark that distinguishes all Satanic cults. They all worship Satan. With this as a guide, we will never be led away by any cult of Satanism.

MOVING? Please fill out form and mail to subscription manager (see inside cover for address).

(cut here)

Old Address:

name

street

city

state

zip code

New Address:

street

city

state

zip code



FROM THE PASTOR'S STUDY

Adorning Self With Modest Apparel

By Rev. G. Lubbers

(I Tim. 2:9.10)

Both Paul and Peter have something to say about how we adorn ourselves as Christians, whether we be men or women, boys or girls in God's church. The word "adornment" is not a nasty word in the Bible. The word refers to the well-arranged adornment of God Himself when he created the heavens and the earth, and which well-arranged whole is the universe, the cosmos. There is, therefore, something lofty and exalted in the term adornment. It makes one think of the church, the New Jerusalem descending from heaven, adorned as a bride to meet her husband, Christ.

Now no earthly and temporal adornment may detract from this heavenly and beautiful adornment of the city of God, either as this city of God reveals itself in the saints here on earth, or from the saints as they shall presently stand before God, arrayed in the white raiment of the

righteousness of the saints. Such saints are, indeed, clothed so that the shame of their nakedness does not show. One day we shall be perfectly clothed in the white raiment of the purity of heaven, as the virgin bride, even as the armies in heaven follow Christ upon white horses, clothed in fine linen, white and clean (Rom. 19:14).

There is, therefore, a certain adornment which is peculiar to those who profess godliness. To be sure this is something quite different from those who profess themselves to be good moralists or even rigid legalists. The moralist is a do-gooder, who believes that he can live a clean and happy life and be blessed if only he keeps himself clean from certain extravagances in life: drinking, gambling, extra-marital relationships in sex, not stealing from your neighbor, but be helpful. And he would possibly also insist on a certain modesty in dress. And the legalist is the

man who with fear and dread keeps the law externally lest he be caught and punished. But the man and woman, who professes godliness, is quite different. He has learned to love God, to fear Him, expect all good things from Him alone and in love and devotion to God, who has saved him from so great a death, will not do anything contrary to his will. He loves God and His brother, and keeps the Lord's commandments which are not grievous.

Such, who are now women in the church, mothers in Israel, be they young or old, have a certain mode of dress and adornment which is proper to them, to their confession that they are godly. Now the Bible does not say just what kind of dress you must wear, whether this shall be black or white. (preferably the former?) made of wool or of linen. The Bible allows every christian woman, confessing godliness, to work out her salvation with fear and trembling in the dress and hat which she buys and wears, or which she herself fabricates. But the Bible does have something to say about how we are to dress and adorn ourselves. And Paul and Peter have particular reference to christian women. The reason is that God made a woman such that she needs adornment of hair and dress. She does not have the dignity of a man, who does not need this dress, and who lowers himself to a dandy, a fop, if he is too much devoted to his vain appearance and dress. The woman does not have the man's head and shoulders, and the dignity of masculine strength. The glory of the young men is their strength (Prov. 20:29). This glory was not given to the woman. Men and women are both man, but they are not alike. Men must not become effeminate, least of all those professing godliness. But those women, mothers in Israel, who profess godliness must be adorned according to their profession.

Their apparel must be modest. It must be well-arranged, tasteful, whether it be their apparel or their hair-dressing. They must not look unkept and slovenly, but neat; they must be adorned and groomed well for each occasion. However, there is

one ingredient which is not so easy to define accurately and to prescribe in a legalistic rule. This is what is called **shamefastness** and **sobriety** by the apostle Paul in I Tim. 2:9. The word shamefastness in the Greek text is a very good word to study just a bit so that we may mirror ourselves and see whether we are properly adorned according to the standards of one, who professes godliness. The Greeks also spoke of this shamefastness. It referred to a certain reverence, a sense of shame. The Greeks did not have the sense of shame which the Christian has. He has a deep sense of shame because he has learned to love God, who is adorned in all His glorious virtues. God is light and there is no darkness in Him. This shamefastness or pudence, writes Trench in his **New Testament Synonyms**, "shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonor which justly attaches itself to it!" Now this is succinctly and delicately stated. **Sapienti sat**. And the same scholar continues concerning the term "sobriety" that it is the habitual inner self-government with its constant rein on all the passions and desires, which would hinder the temptation to this from arising, or at all events from arising in such strength as should overbear the checks and barriers which the "shamefastness" opposed to it.

Now this has something to say about our dress, whether this be at home, our casual attire when we go on a social call, or whether we have placed our feet in the midst of the church of the living God, the worshipping saints on Sunday. Think you that God does not look down from heaven to discern your dress and attire, whether it be that of clothing or hairdress, you who swear by the Name of the living God?!! Now I am not going to satirically depict what some of those who attend the worship services look like, whether they be men and women. I am simply handing you the mirror of this word, which is such that it makes all things naked and open before the living God, so that you may take a good and critical look at yourself

the next time you comb your hair and put on that piece of apparel. This is proper not simply for man or woman, but it is proper for anyone who professes godliness!

Laws are made for bad people. The good do not need them. The evil really know better. Is that dress too short? How high is "high", and how short is "short", someone may quip? Well, the young lady (?) sitting in the front seat in high school or in catechism, who is constantly trying to keep that dress lower, knows right well how high "high" is. One conscience is worth more than a thousand teachers. Get with it, my young christian daughter in Israel, do not be as Dina, nor should our

young mothers approach the appearance of a painted Jezebel. That does not befit those professing godliness.

We are christians in that we are kings and queens in the Lord, so that with a free and good conscience we fight against sin and the devil in this life, and that we may afterward reign with Christ over all things.

Adorn yourself as those who have been by grace adorned with a quiet spirit, doing good works as a Dorcas, and as those mothers and grandmothers, who bore children under their heart, and who were saved in faith, love, sanctification and sobriety.

Contribution

REGENERATION

by Bill Lafferty*

We are familiar with the narrative of Jesus and Nicodemus and we see the unfolding of that beautiful plan that God has for those who are His children as He sends His Almighty Spirit forth to change and renew them. We realize that by the Spirit of God we are made aware of our sins and miseries and through the same Spirit are brought to our knees in repentance. These are truths that are basic.

This total change of our lives becomes even more glorious if we examine a little deeper. We can look at what we once were and some of those horrible specific sins that we committed. At the time perhaps we didn't realize that they were so abominable. Our old man is so powerful that we had no second thoughts about our evil doings and we continued our walk contrary to the law. To some of us the music of the day was more important than the songs of Zion. We were quick to catch every new and passing fad that came along without realizing that these things were short-lived and meaningless. Oftentimes when the minister would preach he would point to certain styles in music, dress, literature and entertainments and

would show how Satan works in each category. But of course, we would say, he's not with it. He's odd and old-fashioned.

We couldn't see that we must be a separate people consecrated to the Lord. And even though we were called upon to live in this world our lives can't possibly be patterned after the children of darkness. But we didn't see these things. There were those of us who kept a friendship with people who hated the Bible and counted the Bible accounts as nonsense and above all, boring reading. And there were many times that the same people told us that the Bible is nothing more than a big contradiction. We couldn't have argued very well because we were weak in the knowledge of God's Word.

Some of us thought we would plan our lives according to our own whims. We didn't see the Master in our ideas at all. All that seemed important lay in what we could purchase and call our own. After all, we had our own strength and we could steer our own ship. What was there to worry about?

We became changed. We desired the Word and we wanted to hear the minister

*Bill is a member of our Faith Church

proclaim it. It was as if we had awakened from a deep and dulling sleep and become alive again. The things that held our interest seemed senseless now. We saw that the world and all its maddening cries for pleasure and more pleasure were passing things. This world that we enjoyed for a time doesn't want to reckon with the true and Living God and in order to flee from Him it seeks its answer in graven images and every imaginable sin.

But we became aware of our sinfulness and our sins bothered us. Before we closed our eyes in sleep the sins of the day flashed before us, and there were nights that we lie awake wondering if the Lord would ever forgive the specific sins that we committed every day. But we were comforted that thru Christ's blood and His suffering even the vilest sin was taken

away. Our hearts were moved that God could really love us so much. Our eyes were opened and we saw that we belonged to Our Faithful Lord and Saviour Jesus Christ.

What beauty there is in being born again! We have put off all the old sins and have put the new man on! We long for the day when we will be taken from this imperfect body and changed. Our desire now is to be with Him Who first loved us and gave to us His Son as Redeemer. We long to see more clearly the things which Jesus promised those who love Him and do the commandments. But while we are in the flesh we must remember that this flesh has no more hold on us since The Blood of Christ and the working of the Spirit has made us new creatures. Let us put the old ways aside and follow the new.



by Jan Hanko

GLORY TO GOD

In I Corinthians 10:31 we read "... whatsoever ye do, do all to the glory of God." This has been given to us often as a rule of life. We are told we must use our time and all of our possessions to the glory of God for they are given to us by God. In whatever we do we must glorify God. Whether we go to work, to school, to church, or on vacation we must do all to the glory of God.

But, exactly what is the "glory of God". Man most often thinks of glory in terms of his reputation. To man, glory is fame. It is glory for man if every one knows what a good man he is and what a good thing he has done, for he is then famous. Imagine if we had to make ourselves recognized before God by doing something good to

make ourselves known. How could our perfect God, except through the blood of His Son, recognize us when we can do nothing but sin.

The Bible speaks of glory in many different ways. We read of Solomon in all his glory. In this case glory seems to be wealth, riches, and splendor. The glory of God is often spoken of in connection with His appearance. This is usually a brilliant light which indicates the presence of God. We read of this in Exodus, where the glory of God went with His people out of Egypt shown in the cloud which led them by day and the pillar of fire which led them by night. In Luke 2:9 where the angel appeared to the shepherds to announce the birth of Christ the glory of

the Lord seems to be a brilliant light, "...and the glory of the Lord shone round about them: and they were sore afraid." The glory of Christ was also seen by His disciples during His transfiguration which we read of in Matt. 17:1-8 as well as in the other gospels.

Glory is often thought of as beauty when speaking of God's creation, as is evident throughout the Psalms, especially Psalm 19:1 where we read: "The heavens declare the glory of God; and the firmament sheweth his handywork." Psalm 89:17 speaks of glory in terms of strength and in I Chronicles 29:11 we read of glory with relation to the greatness and power of God.

Paul, in his first letter to the Thessalonians (chapter 2:20), speaks of God as our "glory and joy". In I Peter 1:8 we are told to rejoice in Christ with joy and full of glory. This is the type of glory with which we are to give glory to God. A glory full of joyful praise, honour, and thanksgiving to God. Creation does this by reflecting God's beauty and power, but it is man's duty to reflect God's glory in whatever he does.

In conclusion let us look at Revelation 4:11 where we read one of the most beautiful passages in all of Scripture concerning the glory of God. It is in this chapter that the four and twenty elders fall down and worship God saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." As we read on into chapter five we find that the creatures also, in both heaven and earth, worship God in the same manner. It is evident here that the purpose of all things is the glory of God. All the world, all its powers, and beauty exist for the sole purpose of reflecting the glory and majesty of God its creator. Man however glorifies God in a different way than brute creation. Brute creation gives glory to God by silently reflecting God's glory and power. Man however must stand within this creation, and knowing that it was created by God, give praise and honor to God who hath created him also. Yes, it is man's duty to glorify God by praising Him and honoring Him, praying that he also may someday be in glory before God.

BOOK REVIEW

by Calvin Reitsma

THE WORLD THAT PERISHED by John C. Whitcomb Jr. Baker Book House, paperback, 1973, 155 pages, \$1.95

Uniformitarians are yet attacking the Word of God. However, the truths of creation and the global catastrophe of the Genesis Flood are still maintained by many Christian theologians and scientists around the world. We as members of the Protestant Reformed Churches also still hold to a world-wide flood even though we are continually bombarded by the arguments of those who wish to elevate human insight, human reasoning, and human philosophy above the glorious truths of scripture.

It is therefore refreshing to read a book

such as **The World That Perished**. It is the purpose of the book to simply and concisely state the basic Biblical and scientific evidences of a great world-wide flood. The author also spends considerable time answering certain published objections which have been raised against the book **The Genesis Flood** authored by Dr. H. M. Morris and Dr. J. C. Whitcomb.

It is striking that the author always begins with scripture and uses scripture to prove his contentions. I was especially struck by a number of points which the author made. In the first place, he makes the point that even though it may be commendable to search for such archaeological data as Noah's ark, such a find

would not make the Bible any more trust-worthy than it now stands; "Would people who now reject the authority of God's Word truly acknowledge it, even if remains of the Ark were discovered?" (p. 51)

Second, the author argues that faith does not depend on archaeology: "Mature Christians, who are adequately taught in God's Word, have no fear of historical, archaeological, or scientific discoveries which appear to nullify any portion or any statement of infallible Scripture, 'For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished' (Matt. 5:18). One hundred years of archaeological research in the Bible lands—and this represents only a scratching of the surface of potential discovery—has more than vindicated those who have placed their confidence in the historical and geographical statements of Scripture. True faith in the Word of God does not **depend** upon such

confirmations, but they do provide a certain sense of intellectual satisfaction and they do help to provide background illumination for various places, persons, and events in the Bible." (p. 97)

Third, the author takes special care to provide working hypotheses consistent with scripture to explain such things as:

- a) The transporation of kangaroos from Australia to Noah's Ark.
- b) The fossilization of dinosaurs.
- c) The formation of high mountains.
- d) The formation of the Grand Canyon.
- e) The frozen remains of mammoths in Siberia and Alaska.
- f) The presence of great coal deposits.
- g) The presence of petrified logs.

The book should be read by all the young people as well as by others who are studying the Genesis Flood or are concerned with evolutionary hypotheses. The book reads easily and is not directed primarily to scientifically oriented readers.

ON WASHING

by Gertrude Hoeksema

I watched God wash the world today
With sudden shower hard and clean.
He scrubbed the sloping sandy beach,
And pelted rocks and stones with sheen.

I watched Him freshen feathered birds
And wash the dusty, woolly sheep;
He splashed the green and yellow fields,
And rinsed the rising hillside steep.

I watched Him bathe the blades of grass
And wash the pansy's pretty face;
Each leaf He laved with sparkling drop
And edged each tree with sequined lace.

I watched a cov'nant child in church
By solemn father gently held,
Baptized with sprinkled water, sign
That stains of sin were all dispelled.

I watched with eyes of faith and saw,
Through God's own Word, the reason why. —
God washed a special chosen world
In precious blood. It made Christ die.

I'll watch and wait until I'll be
Among the saints arrayed in white
Who washed their robes in the Lamb's own blood,
To dwell by living fountains bright.

MR & MRS JOHN ZANDSTRA JR.
492 GLENWOOD-LANSING RD.
GLENWOOD, ILLINOIS 60425