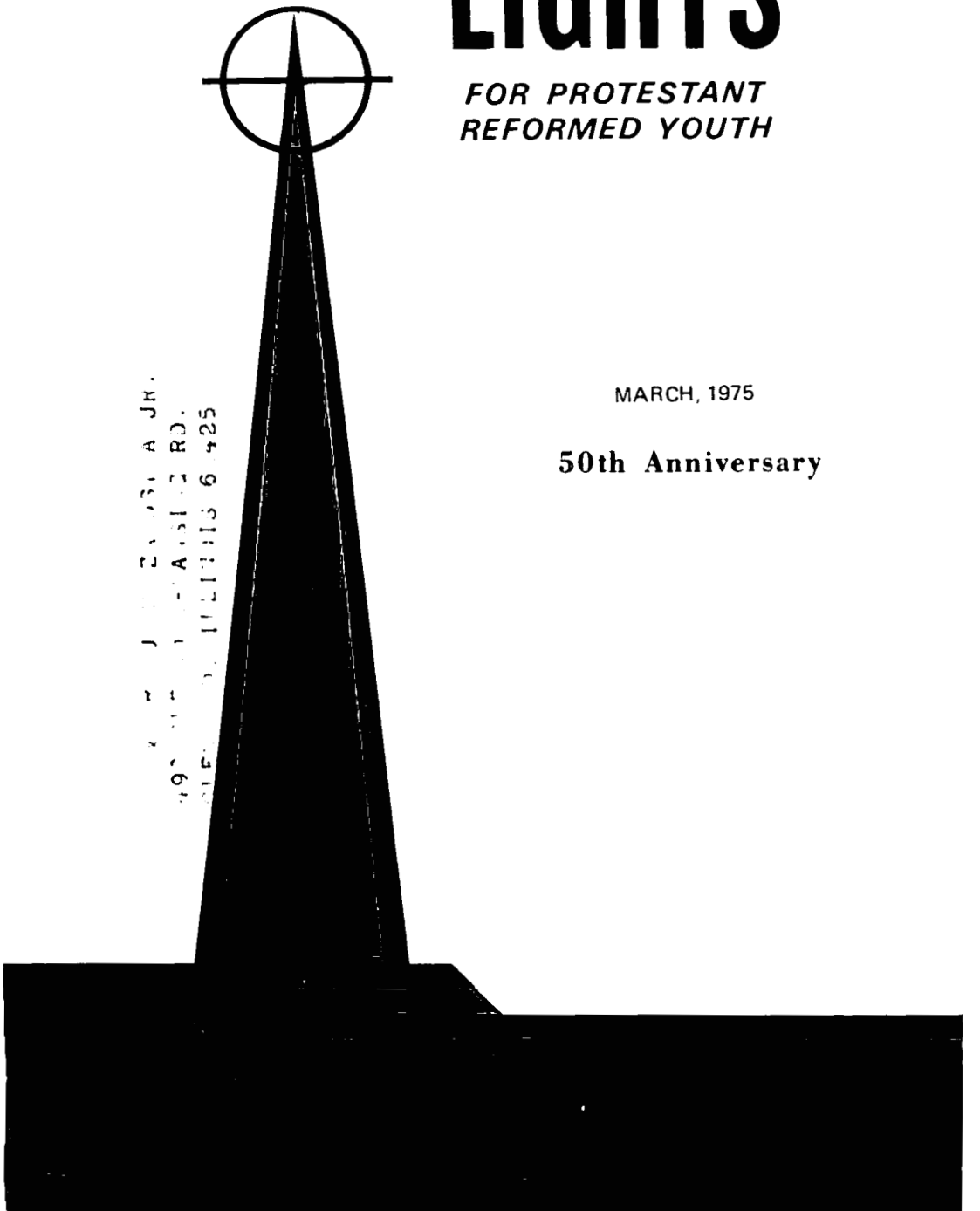
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



MARCH, 1975

50th Anniversary

VOLUME XXXIV MARCH, 1975 NUMBER 1

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

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

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

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Editorial

Our Prayer Aloud

by Tom De Vries

Many of us find difficulty in praying aloud in a group. We may be at school, a church meeting, or at the dinner table when we are called upon to give thanks. Often, an immediate reaction is one of consternation. What should I say? What will others think of me because of my prayer? Will what I say be adequate? Couldn't I just put together a few well-known phrases and have it over with?

Prayer, both silent and aloud is an integral part of our lives, and has been a part of the lives of all the saints since the beginning of time. When we call upon a person to pray we do not choose the most articulate or the person most at ease in a group. Rather, each of us takes his turn at leading others in prayer. God has given each of us his own particular needs, and also the need for others to pray with him and for him. No one needs to be ashamed of expressing his spiritual needs or weaknesses, but takes courage that others pray with him for strength.

It seems that in our modern time, the difficulties of the spoken prayer are emphasized. The world around us encourages us to be our own person, to go our own individual way, and not to be dependent upon others. This independent attitude also fits in well with our human nature, and is difficult to shake off. However, just the opposite must be expressed in our prayer. We are totally dependent upon God and are also dependent upon our fellows in the church.

It seems that there may be an alternative to praying aloud in a group. All could offer a silent prayer in unison. This way each person could express his own need to God without any consciousness of others hearing him. However, this misses an important part of prayer, that the hearts of all are united as one. The words of one person are the expression of the feelings of all involved.

Hoping that the ideas of a short article are not too elementary, let's examine a few basic concepts of prayer.

The attitude of our prayer must be one of holy reverence. The knowledge that we pray to the all-powerful Father in Heaven creates a feeling of profound respect and awe in us before we even begin our prayer. This attitude also destroys any notion of criticism on the part of any child of God who hears that prayer. Our God is a majestic God before whom all of us humble ourselves, especially in prayer.

Our God is also one who has revealed Himself to His people, and therefore has inspired in them the confidence that their prayer is heard. Without this assurance our prayer would be mere words; or at best, a hope that a wish would be fulfilled. This trust in God in our prayer means that our whole being is dominated by our words of thankfulness to Him.

Our knowledge of God guides us in selecting the content of our prayer. The Heidelberg Catechism explains that prayer "is the chief part of thankfulness which God requires of us." Our thankfulness to God is in no way a payment to Him like it might be to another person. Rather, in our thankfulness we recognize that God is the source of all good which comes to us. In this way prayer is a good work.

In our prayer we ask God for all that we need for our spiritual and material existence. We recognize that His Will is done in what He provides us with. Be-

cause of this, the unregenerate cannot pray, for they ask for only what seems good for them.

God has instilled in His people a need and a desire for prayer. Although God knows our needs, He still requires of us to verbalize them. God gives His grace to them who come to Him in prayer.

Prayer requires patience, practice, and experience, as well as thought and meditation. Our old nature constantly works to interfere with our communication with God. However, God has given His people grace and faith to pray to Him, so that they might receive His further blessing.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16

Feature

The Scriptural View of Helping the Poor Outside the Church

by Rich Van Baren*

*Rich is a member of our Southwest Church

In order to fully understand the subject, we must first of all review the office and calling of the deacon as instituted by Christ in the new testament Church. This office was established when the apostles found it impossible to both perform the ministry of the Word and distribute to those in need. Therefore they chose men full of faith and the Holy Spirit to perform the work of ministering to the needs of the widows. (Acts 6)

We find that many passages of Scripture point to our calling to care for the flock, both spiritually and temporally. Rom. 12:13 lists as a gift "of grace", distributing to the necessity of the saints and I Cor. 12:28 speaks of "helps" which refers to the office of deacon. (See ordination form) Indeed, Scripture is full of such terms as charity, love, bearing one anothers burdens, etc. It is important to note that all this should be done "with comfortable words from Scripture" and also "only on objects of mercy". (See form)

Now the criticism is often raised that the office of deacon has become, in many of our churches, only an institution to take collections, budget envelopes, and pay bills. Certainly this criticism is in many cases and in varying degrees valid. However, we must certainly realize that today we live in entirely different circumstances than that of the early church. Today we have Social Security, unemployment compensation, food stamps, A.D.C., life and accident insurance, Medicare, Medicaid, and others. It certainly is not for me to treat in this article the right or wrong of using the available help outside the church for those in need. Let this suffice, that the church is fulfilling the calling to care for Her own. This is first.

But the criticism remains that in many cases the priestly office does not manifest the mercies of Christ in actual practice because there is no one in need in the local church.

That raises the question as to the call-

ing of the Church toward those outside Her confines in respect to the mercies of Christ and again we must look to the Scriptures for the answer. First, it is of worthy note that in Luke 12:8 Jesus tells us "for the poor always ye have with you" and in Gal. 6:10 we are told "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The ordination form exhorts the Church to "show liberality unto all men, but especially to the household of faith." Surely, the Church's mandate does not end with Her membership.

Are we doing all we can outside our local church? Of course this question can only be answered by each diaconate in each local church. But this we know, that our Churches responded generously to help those in Jamaica. Again we raise the Question, are we doing all we can? The answer is that we always fall far short. We could be investigating the need locally. We could investigate aiding the distressed in many distant places as Honduras, Australia, and many others, but this would have to be done thru other church agencies and only with great disgression. We could even send our own deacons to distressed areas to distribute to the needy. But remember in all these areas, we encounter great problems which must be handled carefully. This should not stop our deacons but spur them on in Christ's work.

What is the calling of us, young people, parents, and all of God's people? "Provide the deacons with good means to assist the indigent". "Be charitable, ye rich, give liberally and contribute willingly". (Form) Did not Christ commend the widow who gave in the temple out of her need for "she of her penury hath cast in all the living that she had" Luke 21:4.

Finally, we cannot conclude that our personal calling is only giving to the poor fund but this should be an extension of our personal relationship to our fellow man especially to the brother, for Christ says in Matt. 25:40 "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". We must at all times remember that whether in riches or poverty, what we have, we have not as possessors but rather as stewards, that we may return all to Him, that His name may receive all the glory.

Feature

Christian Psychology Conflict
Part II*

by Rich Peterson

*The first article appeared in the January issue.

Christian psychology is the study of man's soul and how it stands in relationship to God. This study was the cause of heresy and conflict within the medieval churches. The dogmas developed in this field at that time had their origins basically in either greek philosophy or theology. These positions were antithetical, yet attempts to compromise were constant.

A greek philosopher such as Aristotle would define the soul as follows: It is the vital principle of all living things. That is, firstly, that the soul is life for the body. The body is merely a material shell for

the soul. The soul is the cause of every bodily act, the principle of life. Secondly, all living things possess this principle of life in one degree or another. For example, all plants possess a soul. It is a nutritive one. It is responsible for all biological processes in plants. All animals also possess a nutritive soul as plants, yet animals are more advanced because they also have a sensitive soul. It is responsible for the powers of sensations, desires, and local motions. All men possess a nutritive and a sensitive soul as animals. However, man is more advanced; he possesses a rational soul. If man were to lose his reason he would become an animal regardless of his human form. And if man were to lose his reason, sensation, desire, and local motion; which is conceivable, he would be nothing more than a vegetable.

To understand what greek philosophy meant when it talked about reason, which is that quality in man that separates him from the animal; the following illustration may prove useful. Imagine a jig-saw puzzle which is put together but is completely blank. Each piece of the puzzle represents reason for an individual man before he lives on earth. When a man comes into being, reason (a piece of the puzzle) is placed within the human form. By means of earthly experiences reason is developed (the piece of the puzzle is painted). Thus, when man dies the human form returns to the dust from whence it came, and reason returns to its origin (the piece is placed back into its proper place within the puzzle). (This process continues until all the pieces are painted and a beautiful picture results.)

This so called jig-saw puzzle they said is God; Who is reason, good, beauty, eternal, . . . Each man is in part therefore God.

Their theories of the composition of man's soul and the origin of man's reason mean this: All men are and do good. If a man does a wrong act it is done either under external compulsion, the working of the sensitive soul – that part of animal in all of us – over-against the working of reason, or it is done out of ignorance, misunderstanding the circumstances.

Good is the general opinion formed by men. It is the right thing to do according to the requirements of the situation. One starts to do good as an act of his free will, but this act of choosing later becomes established as a habit in man. Man just can not help but to do good because it is part of his nature.

For a criticism of greek philosophy in the realm of psychology I will use the position of Augustine. Although Augustine did not develop a system of psychology, he did write and develop thought from the Scriptures to fight against the views of man's goodness which were basically greek. Therefore, from these writings one may deduce properly a psychology.

First, one of the reasons why Augustine did not develop a system of psychology is that the Scriptures is not a text book on psychology. The Scriptures are the Word of Christ. The position of man is incidental, the object of God's salvation through Christ. Man has no part in his salvation, and because of this the Scriptures are not of man, but of Christ. Yet, man as the object of salvation is mentioned in Scripture, and for this reason Augustine knew and can know of man's soul and how it stands in relationship to God.

Augustine did not concern himself with the question of the composition of the soul. The soul was created by God when He breathes into man the breath of life. After man fell he lost the image of God and became totally corrupt. This original corruption and pollution was passed to all men. This was done, in Augustine's view, by the passing of the soul through conception. (One must keep in mind that Augustine adopted this view of the passing on of the soul as a means of explanation for the passing of original sin and not vice versa).

Before we look at Augustine's view of reason, a distinction of the term good must be made. Good is not doing what is right according to the circumstance, situation ethics, nor is it some intrinsic beauty within man like we have seen. Rather, this is good: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

Reason cannot and does not seek after good. It cannot because reason as a power of the soul is wholly polluted by sin. It does not because reason uses its power to "change the glory of the uncorruptable God into an image made like to corruptable man" (Romans 1:23). This is a willful act. It is not done out of ignorance. Philosophical psychologists attempt to justify their sins against God by doing this. The philosophers after Augustine knew this, and they knew the writings that testified to this, yet the battle continued. Does man have within his soul some ability to do good? Does man sin in ignorance and therefore is not responsible before God?

Wisdom's Corner

Deism and Movies — Are You a Deist?

What is a Deist?

Deism is a theory of *Man*. It says that God is outside of creation. Their God just winds up creation like a clock and lets it go all by itself. He created the world, gave it its power and laws and then left and let it run by itself.

A good theory? Of course not!!!

Why not? Because it separates God from the world.

First, it denies that God by His providence upholds and governs all things.

Secondly, it denies that God is in this creation (Acts 17:27b, 28a).

So that is Deism, but why bring it up? And besides, what does it have to do with movies?

Sometimes it seems that Christians, including young people, believe in this horrible theory of Deism. Listen once!! Do you believe in Deism when you go to the drive-in movies?

Do you believe in it when you are buying your tickets at the booth of the theatre?

Do you believe in Deism when you and your date sit in the car at the end of a dark path, with the headlights out?

Do you believe in it when the gang gets together for a couple of beers?

Also it seems you may be a Deist when you light up, knowing that the rules prohibit it.

By the way, in case you did not take the time to look up Acts 17:27b, 28a it says, "... Though He be not far from every one of us: for in Him we live, and move, and have our being."

A Deist is one who goes to the movies or parks, or has a beer party and thinks that no *One* has seen him.

Explanation of Emblem

by Dave Kregel

Design by
Rev. G. Van Baren

Drawn by
Randy Looyenga

The above emblem has been adopted by both the Steering Committee of the 1975 Young People's Convention and the *Beacon Lights*. Its purpose is to remind us of the rich heritage which is ours through Christ.

Just as the circle above has neither beginning nor end, so has the eternal and unchangeable faithfulness of God been directed towards his Church throughout the ages.

From that faithfulness God has graciously given us His Word, and in that Word we find what we sometimes call, *The Five Points of Calvinism*, or TULIP. They are as follows:

*T*otal Depravity
*U*nconditional Election
*L*imited Atonement
*I*rresistable Grace
*P*erserverance of the Saints

In this connection, notice that the tulip in the picture has five points, and that it grows from that circle of faithfulness, becoming part of it.

In this day and age, when many are departing from these truths, let us be thankful for that faithfulness which we have enjoyed over the fifty years of our existence as Protestant Reformed Churches. Let us continue to pray that God will maintain us in that faithfulness even until Christ comes again in judgment.

God's Covenant Faithfulness is the theme for the Fiftieth Anniversary celebration of the Protestant Reformed Churches, and also the theme for the 35th Annual Young People's Convention, to be held on the campus of Calvin College, the Lord willing, August 4-8, 1975.

50th Anniversary

Editor

50 years!!

50 years, why that's older than some of our parents.

50 years! What a blessing! What a multitude of blessings!

50 years! How faithful! A totally unmerited faithfulness. God has certainly been faithful to us who are entirely, totally depraved. Of ourselves, rotten to the core and yet so proud as if we deserve what we have. If we would just stop and think that just *one*, of our sins, that's right, just *one* of our sins is enough to send us to hell for an eternity. It is only when we see and understand how dead we are in sins and miseries, that we can begin to see how great a salvation we have.

But we the elect, in the line of continued generations, through God's grace are saved! What a gracious, faithful, covenant God we have! Let us indeed be grateful, continually grateful to God for His many many blessings.

Is not this enough reason to celebrate and be joyful? Add to this thankfulness 50 years. The Protestant Reformed Churches, by God's grace have been in existence for 50 years. At this milestone let us truly thank our heavenly Father for our past and pray for continued blessing in the future that we may continue to be true to His word.

On this occasion, the Beacon Lights, the Lord willing, would like to present a series of articles. These articles will deal with five different time segments in our history as Prot. Ref. Churches. The first time segment is dealt with in this issue. It concerns the time around 1924. The Beacon Lights is asking men, who were young people during their respective time segment, to write some of their thoughts on how things were then and how those things affected them, their families, and/or their church. We are asking two men to write for each time segment. The five time segments are, the time around 1924, the Depression, World War II, the split of 1953, and the Prot. Ref. Churches today. The last of the time segments we plan on having in a special July issue, along with the winners of our poetry and essay contest, and a pre-convention report.

Mr. Dick Kooienga of Hope, Walker, Church and Mr. John M. Faber, an associate editor of Beacon Lights, of First Church have consented to write for the first time segment.

Scholarship Fund Applicants

Theme: How does a Christian become sure of His Life's Calling.

Applicants apply for scholarship forms to:

Karla Kalsbeek
4132 Hall St., S.W.
Grand Rapids, Mich.
49504

Applications are due by May 1, 1975.

The Time Around 1924

by Dick Kooienga

I was requested by the *Beacon Lights* staff to express some of my impressions as a youth on the common grace controversy in the Christian Reformed Churches in the year 1924. With this request I hereby comply.

So then I must go back fifty years and in mind am again a youth.

Fifty years ago! It doesn't seem realistic and yet it is a fact. We fly along with time. By birth I am a son of the Christian Reformed Church, having been baptized, made confession of my faith, and instructed in the Christian religion therein.

Allow me to briefly relate how I as a youth, by God's Providence, became a member of the Protestant Reformed Church.

Prior to the common grace controversy there was much debating and discussion of the Covenant Of Grace. Many held to the idea that God's covenant promise of salvation is for *all* children of believing parents, conditioned by acceptance and faith. Now with this covenant conception, as taught in the church, my father had difficulty accepting this as being Reformed; until he read and studied Rev. H. Hoeksema's views, who at this time was editor of the department "Our Doctrine" in the *Banner*, and who wrote extensively against this conception. He maintained that according to Scripture and the Confessions, the covenant promise in baptism is not conditional, but particular; only for the elect and never for the reprobate.

Now when the common grace controversy arose and the Synod of the Christian Reformed Churches in 1924 formulated and adopted the famous three points of common grace it became clear that the first point was principally the same as the erronous conception of the covenant, only here it was applied to the preaching of the Gospel.

Briefly the first point teaches that in the preaching of the Gospel, God well

meaningly offers salvation to all who hear, again conditioned by acceptance and faith. Over against this Rev. Hoeksema maintained according to Scripture and Confessions that the preaching of the Gospel is not a gracious offer to all who hear but is particular i.e. for the elect only and never for the reprobate. And he also maintained that the Gospel ought to be proclaimed to all persons promiscuously and without distinction to whom God wills to send it.

During the controversy there was much confusion as is the case with all controversies, but after hearing the pros and cons and discussing the issues in the home and with friends who were of a like mind with us, we became convinced the church was in error.

We ourselves discovered we were holding to a two track theology. On the one hand the Reformed view and on the other the Arminian and Pelagian. An example of this was the songs we as young people sang in our Young People's societies and at various programs. Many of these were pure Arminian such as: "Throw Out The Life Line", "Whosoever Will", "Jesus Is Tenderly Calling" and more. We were never rebuked or admonished for this but certainly should have been.

Now in our debating and discussions on the three points of common grace with fellow Christians it became evident that Arminianism had taken deep root, and many accepted this false doctrine of free willism. We must remember there was also at this time the influence of false preachers. There was the so called evangelist Billy Sunday who traversed across the land "saving souls" by the thousands and likewise the would be street corner preachers who hawked Jesus Christ as a Saviour for all men. Many were deceived even as they are today. Also there was a spirit of apathy. People in general were disinterested. It was asked "how can the church be doctrinally in error and a few ministers be right"?

Now from the church political aspect our impression was that it was very bad. Consider how deplorable and the unscrupulous manner faithful ministers of the Gospel, concerning whom Synod of 1924 declared to be fundamentally reformed, were treated by Classis East and West, who took it upon themselves to discipline, depose, and expel faithful officebearers of Jesus Christ from the church. I cannot go into detail concerning this evil deed, but young people and anyone in fact who has not read this history, I urge you to do so. It is found in the book *The History Of The Protestant Reformed Churches.* Know the history and doctrine of your church. You will be amazed as I was in 1924 and ask, how was it possible for ministers and officebearers to perpetrate such actions.

Well, the cry was they must go, but how? A way was found, and so there was no room in the Christian Reformed Churches for those who would not subscribe to the Arminian three points of 1924. Faithful ministers and officebearers whose only purpose was to preserve truth and justice were cast out and that without a hearing or opportunity to defend themselves. A sad history indeed.

So we too could not subscribe to the three points and so left the mother church. We were saddened by the breach that was made and which has not been healed after fifty years.

Nevertheless we thank God for having given us men, ministers of the gospel who so unflinchingly and without compromise defended the Reformed faith so that even today after fifty years the truth of the Word of God can still be heard from our pulpits, on the mission field, taught in our seminary, and also be means of radio and printed page. May we by God's grace continue to be faithful to the Reformed faith.

We thank God for His covenant faithfulness shown toward us these past fifty years. To Him alone be the glory.

Any Pistle to My Grandchildren

by John M. Faber

Dear Grandchildren:

I was musing the other day, as old (I can remember when we used to spend an evening looking at stereopic views through a stereoscope made of solid walnut, with extra large lens, which sold for 60¢ at Sears) men often do about the long-ago-past. Way back when I was a teen-ager in that memorable year labeled 1924. I was, I like to believe, a normal young man who was very interested in sand-lot baseball, horseshoe-pitching, swimming and other activities that were open to us, but we enjoyed the conversation around the supper table which would eventually swing around to the newest developments of "the case against Rev. H. Hoeksema and his consistory."

That was an exciting time at my house. My father was elder in our church and with our neighbor on the north, we were keenly aware of the controversy which centered around the minister of the Eastern Ave. Chr. Ref. Church of Grand Rapids. We were celery farmers in Byron Center, and though we did not go into town very often we did get to hear the news about a controversy regarding the theory of "Common Grace", and my Dad followed it very closely. He and his neighbor managed to attend some of the Classis meetings, and even went to Kalamazoo Synod meetings in 1924 where that theory was elevated to a Confessional status.

The fact that our fathers took time out to travel to Grand Rapids and to Kalamazoo by car (thirty-five mile per hour top speed) was not too much of a hardship for our two families. We had three stalwart sons to keep out the weeds, and our neighbors had four energetic weeders. Soon the whole neighborhood was discussing the pros and cons, and very soon definite lines of demarcation were observed. One was either "for" or "against" the decision of Synod. In the eyes of some sceptics it was a "monstrous

war about small points of doctrine"; others said it was an "earthquake of emotion about a gesture or a word". True. But our family saw it as a matter of an inch, the inch which is everything when one is balancing. We agreed that the church could not swerve a hair-breadth on some things when she was to maintain an equilibrium. Dad saw clearly that a slight mistake in doctrine might cause a disastrous apostacy to develop. We were all agreed that "a sentence must be formulated properly" in the matter of a church's confession.

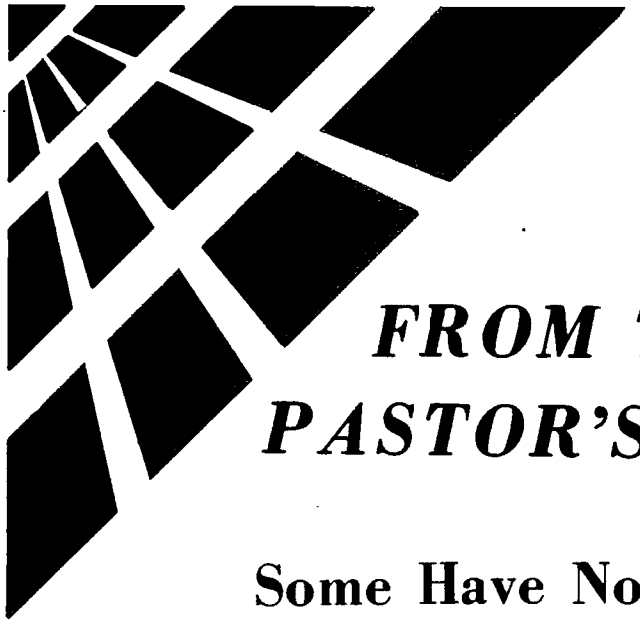
Not only was such discussions heard around the supper tables, but also in the grocery store, the feed mill, the shoe-repair shop, and on the street corners. And, as usual, the doctrinal differences were sometimes lost sight of when personalities became involved. We young people felt sorry about that, but, you see, young people didn't feel the pressure as did our parents. With their experience they envisioned the dire consequences of deviating from the straight line of the Truth of Scripture. We were but babes-in-the-woods in that realm.

So we, too, placed our allegiance in the pastor of the Eastern Ave. Church in Grand Rapids. We began attending the services in his church and packed the family in the car early every Sunday morning; attended the TWO morning services in succession with a scant half-hour recess. In the evening we young people made the trip again to attend the 7:30 evening service. In that way the folks could attend two services a day, as was their wont, and we did them one better. Probably you have already guessed it, we attended the Dutch service each morning, which was the early one. But we were able to understand our father's mother tongue for we had our first few years of catechism in that foreign language. I can well remember the first question and answer in the Beginners Book: "Wie was de eerste mensch?" translated, "Who was the first man". And the answer needs no translation: "Adam". Now you see where my musing led me-to 1910.

The upshot of the matter was that I drove to the Eastern Ave. Church every Wednesday evening to attend a pre-confession class taught by Rev. H. Hoeksema, and was in that group that made public confession the last Sunday we were to occupy that building. The same week we held Christmas services in the Franklin Community House across the street from our new church's location (then yet unknown). How vivid is my memory of one question asked by Rev. H. H., before the consistory, of one of the class: "Who teach that God wants everybody to be saved?" The answer given (which raised a hearty laugh amongst the consistory members) was, "The Christian Reformed Church". You will have to admit that (though he was making what he thought was a safe guess) the lad was prophetically correct!

But why am I writing about that old-old history? Because in your Convention you will be celebrating the 50th anniversary of our churches, which all began in 1924. That was such a memorable time in my life, and I hope that your convention celebration will be a memorable time in your life so that you will be able to write all about it to your grandchildren when they celebrate the Centennial Year, if the world lasts that long. I sincerely hope that your celebration may be upon the goodness of our Covenant God who has so lovingly led us as a denomination of churches to be able to show the Three Marks of the True Church in the midst of an ever-developing apostate church. Let me close my letter with Paul's advice to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Love, Gramps



FROM THE PASTOR'S STUDY

Some Have Not the Right to Believe

By Rev. M. Kamps

It is commonly acknowledged that some persons who come under the preaching of the word do not have the ability to believe. We confess, and I would hope that others do so too, that unless God *first* prepare one's heart to believe he cannot and will not believe in the name of Jesus; unless God *first* open one's eyes and give him the power to perceive spiritual things, he will not see the things of the Kingdom of Heaven. Without that prior work of God in a person, one is still in his sin, under the power of the Prince of the Air, still walking in spiritual oneness with the children of disobedience. Therefore, to explain why some persons do not believe, even though they have many times heard the word preached, we point to their depravity or inability to believe. That inability we describe as the "bondage of the will," and "the darkness of mind." Scripture depicts man's spiritual inability in other expressions such as; "dead in sin," "the carnal mind is enmity against God", "the imaginations of the thoughts of his heart was only evil continually", and that "none seek after God".

To give this explanation for the "foolishness" of the unbeliever's sin in the rejection of the truth of the cross of Christ is all well and good.

But it is not enough. We have only pointed to man's spiritual inability to be well pleasing unto God and to one's inability to enter the straight gate. The question still remains: Why do not all men receive from God the ability to come in faith to Christ? Our explanation is, I believe incomplete. We must say something more to explain why some persist in the foolishness of rejecting the Cross of Christ; not only inability to believe but also that these same persons have not the

right to believe.

The first proposition is then that some persons who hear the preaching of the word do not have the right to believe. The second proposition is that they who have not the right to believe do not receive, therefore, the ability. The converse of these propositions is also true: Some men do have the right to believe though they are of themselves unable to believe as all the others; and, secondly, they that have the right to believe shall also in God's time receive the ability to believe and confess Christ Jesus as their personal Savior.

You say, "incredible!" I am not all surprised that you are shocked. We have been told either explicitly or implicitly by an "evangelical" press that *everyone has a chance* to be saved. There is that world wide, ubiquitous, nearly unanimous idea that there need not be "any Christless graves". Thousands of "preachers" declare a god who wants, intends, and who has done all he could to save the individual, but that now "it is up to you" to make Jesus your lord. Salvation is available to all and everyone is able of himself to accept Jesus . . . if only he can be persuaded to do so. This doctrinal position is the constant, noisy refrain of popular hymns, Pentecostal rock, radio sermons, T.V. religious addresses, and the thoughtless comments of the ordinary churchgoer. This incessant barrage of Arminian theology has an effect upon us, it rubs off. We become accustomed to hearing it, singing it, and before long we are inclined, even tempted, to defend it as being biblical theology. Therefore, your shock and incredulity was expected, when you read from the pen of a minister of the *gospel of grace*, that some men not only do not have the ability to believe but, worse, they do not even have the right to believe.

My intent is not to shock you. Rather I desire to stimulate you to contemplate the meaning that exists between one's "justification", and his "regeneration". Think about it! Justification implies the "right" to believe and regeneration posits the "ability" to believe. To think into and spiritually appropriate the truth concerning the relationship between justification and regeneration will be well worth the effort, for then we will not be tossed to and fro by every wind of doctrine. We will be able to stand in an evil day.

First of all, then, we should discuss this matter of "right" or justification. And in the second place, we will take up the term "ability" or regeneration.

What do I mean, you ask, by the term "right"? By it is simply meant the legal prerogative, or privilege, to do something. To use an example for clarification: John, the son of Mr. A., has the right, the privilege, to go in and out of the home of Mr. A., by virtue of the fact that John is Mr. A.'s son. The multitude of other kids that live on the same street as does John, do not have the legal right, privilege to barrage in Mr. A.'s home; Mr. A. simply shuts the door in the face of all those who might presume to enter, for they have not the legal right to enter and they have not that right because they are not the sons and daughters of Mr. A.

If we apply this figure, briefly, it should be obvious that no man by nature has the legal right to enter the Father's house and enjoy His communion and fellowship. No one by nature has the right to believe. Man fell into sin, rebelled against God, and became thereby guilty according to the verdict of the Judge of all. To be guilty is to be worthy of death. The day that thou eatest thereof thou shalt die. And die we did under the judgment and condemnation of God. Death is this, that one legally is worthy of Hell, and ethically he is given over to the power of Satan, who held the power of death. (Heb. 2:14) Legally man's rightful place by nature is under the power and dominion of sin and Satan, ever worthy of everlasting damnation in Hell. Because of man's sin and guilt he had no right to

the fellowship of God or to His favor. A sad state. Man's state by nature is that he is guilty. He possesses no right to Heaven, but is only worthy of Hell. We brought all this upon ourselves by our deliberate disobedience.

How then, the question arises, can anyone obtain the right to the fellowship of God, to His grace and favor? The answer is that we can obtain this right only through Jesus Christ. Christ died, having taken upon Himself the curse which was rightfully ours to bear. By His death Christ Jesus removed all the sin and guilt of His people, the sheep, whom the Father had given to Him. Because of the merits of Jesus' obedient sacrifice, "the ones given Him by the Father", and *they alone,* are no longer guilty sinners. Not only is their guilt removed, but the righteousness of God is merited *for* them and legally given or imputed to them. The depraved sinner, elect in Christ, is declared righteous, pronounced innocent by the Judge. The Holy One justifies the ungodly! (Rom. 4:5) The declaration of the Judge, that the sheep "chosen to salvation" are justified by the atoning death of the "Faithful Shepherd", is a *public* declaration, for the resurrection of Christ *is* the declaration. The judicial opinion and declaration of the Judge, was written indelibly upon the parchment of history. The resurrection of Christ is that historical event, which constitutes the irrevocable declaration of God that all the ones elected in Christ are righteous, justified before His holy eyes. (Rom. 4:25) Therefore the elect, redeemed by Christ and justified by His death, who have the righteousness of Christ imputed to them, they alone have the right to believe. The right to enter through Christ into the conscious possession of the realities of the Kingdom of Heaven is theirs. To the sheep Christ calls efficaciously; come unto me, follow me, take up your cross, enter into the joy of the salvation prepared for you. Those persons for whom Christ died, they have the right to enter the Father's house, for they are cleansed and redeemed by the blood of the cross. To enter that house of the Father, the believer must enter at the door which is Christ. The elect have the right to believe in Christ, to press through the straight gate, to enter the sanctuary of God through the veil. That right has been freely given them out of mere grace and on the basis of the merits of Christ Jesus alone.

But what about those persons for whom Christ did not die? (Or did Christ die for all men, individually considered?) The point is that all those persons who are not the Shepherd's sheep (John 10:26), all who are the "world" of John 17:9, all they who are appointed unto stumbling (I Peter 2:8-9), all those who are not chosen in Christ from before the foundations of the world . . . they are still in their sin, guilty before God. Christ did not atone for them. They have not satisfied the justice of God re their sin and guilt. Therefore, they as guilty sinners will be justly cast into Hell. They have not the right to enter the Kingdom of Heaven. The right to believe has not been merited for them. And they cannot merit it for themselves.

The atoning death of Christ is particular or limited to the elect alone, according to the sovereign good pleasure of God. Tulip!

The fact whether one has the right to believe, or if he has not the right to believe is revealed by the imparting of the ability to believe or by the withholding of these blessings.

Why do some receive the ability to believe and others do not? Why do some repent from sin and believe the gospel of Christ? Why do others persist ethically in the love of sin, the love of the lie and immorality? Why the actual distinction, which is visible to all? Few there be that walk along the narrow path. How is it to be explained, believer, that you do not walk with the "children of disobedience?"

Some persons repent from their sin, because the gift of repentance, the ability

to repent, was given them. (Acts 11:17-18) Some believe, because the ability to believe, the gift of faith was freely given them. (Eph. 2:8) Some are given the ability to repent and believe; while others are left in their own inability or unwillingness to repent and to believe. If faith, the love of the truth, and repentance are foreign to man's sinful depraved nature, then the presence and activity of these things in any individual man must be ascribed to the sovereign, gracious, almighty work of the Giver of every good and perfect gift.

The ability to believe and repent is given in regeneration. Regeneration is the imparting of the life of Christ to the elect, in himself dead sinner. But God through the Spirit of Christ does not regenerate persons arbitrarily. God does not send forth the Spirit of His Son into the hearts of men "without rhyme or reason". God regenerates, gives the ability to repent and believe only to those for whom Christ has merited these blessings. The ability to believe is given to those only who have the right to believe according to the meritorious death of Christ. (Gal. 4:4-6)

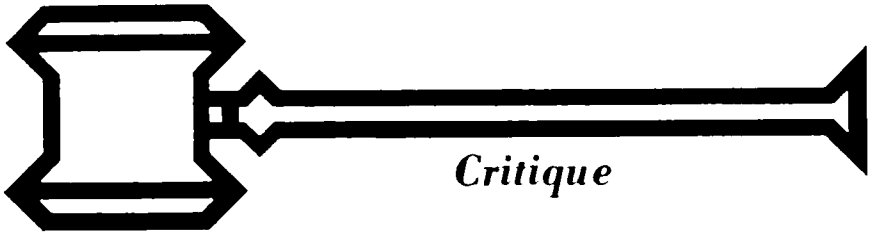
Right and ability to believe are inseparable. It is impossible to separate justification from regeneration and sanctification. To those for whom Christ has merited the right to salvation, *as righteous in Him,* the exalted Christ also graciously and infallibly imparts that salvation. Those whom Christ hath redeemed and who have been declared righteous in Christ by God, they are given the ability to come in faith through Christ unto God the Father. Why? Because Christ merited the right to these gifts of salvation for them.

The one that continues to love the way of sin, who stops up his ears to the pure preaching of the word (Acts 7:57), who is disobedient and despises the blood of the cross, is thereby revealing the depraved thoughts of his heart, his unwillingness and inability to believe. The gifts of repentance and faith have been withheld from such a person because Christ did not merit the right to them by his death for these persons. They have not the right to believe.

Some persons, the elect, have the right to believe merited for them by Christ, in whom they are justified; therefore, the ability to believe and even the act of faith is given them by the Spirit of Christ.

Others, reprobate persons, have not the right to believe and therefore are left in their depravity and ability only to sin and increase their debt before God. They receive not the ability to believe in the name of Jesus.

Every believer asks this question: Why have I been given a place in Father's house, the Church of Christ, and not the many others? The elect in Christ are distinguished by the out-pouring of the grace, mercy and love of God upon them, who has mercy on whom He will have mercy.



Why Study the History of the Church?

Agatha Lubbers

Christian instruction has a distinct and most unique contribution to make. It is intended to be one of the means whereby the people of God can instruct the seed of the covenant. In order to accomplish the task of covenant education, the seed of the Church must be thoroughly instructed in the history of the church and must know the background and origin of the doctrines which the faithful Church of the twentieth century loves and cherishes. The heritage of the Church is precious and must never be spurned by those who have been sealed with the sign of the covenant in their foreheads.

In this apostatizing age it becomes increasingly important for the children of God's covenant to be aware of the firm foundation upon which the Church is built and also to be thoroughly apprised of the facts of the history of God's Church, as God has chosen to establish and gather His Church in time through the work of His eternal Son, our Lord Jesus Christ. To appreciate and love the heritage of the Church, each individual member must know the sufferings and struggles which God has sovereignly sent upon His Church through all the centuries of its existence in the world.

There are at least five substantial and crucial reasons for studying the history of the Christian Church. Although these reasons overlap somewhat, they are nevertheless significantly unique so that they can be used as a motivation for studying Church History. They are significant enough so they can be used to satisfy those who will ask the question (which ought to be asked) concerning the need for this kind of study in the life and training of the Reformed Christian.

These five reasons are the following:

1. The Reformed Christian cannot correctly understand world history unless he understands the history of the Christian Church. We adopt the position that all history is fundamentally and centrally Church History. The Apostle Paul says to the Church at Corinth in I Corinthians 3:21 ff. as follows: ". . . let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all are yours;* And ye are Christ's and Christ is God's." And in Colossians 1:18, 19, and 20, we read as follows: ". . . that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell; And, having made peace through the blood of His cross, by him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven."

We can say therefore that because all

history is Church History and because all things happen for the sake of the Church, it is essential that the history of the world be understood and studied in terms of the history of the Church.

2. The Reformed Christian studies Church History because the history of the Church aids him in understanding the Scriptures. Although the Scriptures are perspicuous, the history of the gathering of the Church, as this is recorded in the Scriptures, can be more clearly and more fully understood when these Scriptures are read and studied by one who is thoroughly familiar with the subsequent history of the Church. All of history is integrated. All of history is one History. All of history is for the sake of Christ and His Church. The Scriptures, which record Sacred or Bible History, are also part of the record of the gathering of the Church by the eternal Son of God, who gathers His Church out of the whole human race from the beginning of the world and until the last elect saint shall be born. The Son of God, who gathers, preserves, and defends his Church by His Spirit and Word, does this through the Holy Gospel, which is recorded for the saints of all ages on the pages of the Holy Scriptures. This gospel which is God's means to gather the Church was first revealed in Paradise to Adam and Eve, later it was published by patriarchs and prophets, it was represented by the sacrifices and other ceremonies of the law, and was lastly fulfilled by his only begotten Son. (cf. *Heidelberg Catechism,* questions 19 and 54.)

We can say therefore that the Scriptures, the infallible spectacles through which we (the members of Christ's Church) understand all history, can be understood more comprehensively when historical facts and events in the later ages of the history of the Church are used to aid in the investigation of the prophetic word of the Scriptures.

3. Reformed Christians, who are citizens of the universal and Catholic Church of Jesus Christ, have an obligation to know their own history. Young people and children desire to know the history of the country in which they have their natural and earthly citizenship. This is right. Young people wish to be acquainted with their family ancestry. They never tire of hearing the tales concerning the exploits of their grandparents. Because the Reformed Christian confesses that God gathers, defends, and preserves His Church out of the whole human race by means of the instituted offices and activities of the Church (eg. the preaching of the Gospel, the administration of the sacraments, and Christian discipline), it is the calling of all Reformed Christians to know that history. It is the history of the Christian from the time of its initial institution in Paradise to this very day that the Reformed Christian studies.

4. The Reformed Christian also knows that the history of the Church cannot be separated from the history of the development of the doctrines and dogmas of the Church. So that he may understand these doctrines and dogmas, which have been developed as the Truth of the Word of God, the Reformed Christian must study the history of the times in which these doctrines were developed and correctly articulated by the Church. Believers and their seed must attempt to become involved in the history of the times when these doctrines were first stated in the form that we have them today in our Ecumenical Creeds and our Reformed Confessions. The heritage of the Truth is important.

5. The Reformed Christian has a calling, which is distinctive and is enormously important in these last days. He has a calling, which demands certain intellectual and spiritual accouterments so that he can fulfill that calling. The man of God must be thoroughly furnished to stand forth as a courageous and informed defender of the Truth of the Word of God. In these last days the enemy of the Church becomes sinister and strong. The Bible declares that even the elect would

be deceived were it not for the preserving power of God. Because the "present is the fruit of the past" and the "germ of the future", the Reformed Christian is called to fight the battle of faith in the defense of the Truth – a Truth which was once delivered to the saints. Unless the Reformed Christian knows the battles which the Church has fought in the past and through God's sovereign power has won, he cannot be strong in the present struggle. The Reformed Christian may not neglect to use the divinely ordained means for fighting the battle of faith. The Reformed Christian has to fight many of the same kinds of enemies fought by the Church of the past, and there is a certain fundamental truth in II Timothy 3:7, to which he must listen. The Reformed Christian is not to be one who is "Ever learning, and never able to come to the knowledge of the truth." Although every generation must fight against the same principalities and powers, the present generations must rely upon the Truth developed by the fathers, and future generations will rely upon the truth elaborated and articulated by means of the battles fought by the present generations. II Timothy 3:14a exhorts as follows: "But continue thou in the things which thou hast learned. . . ."

The battle never changes fundamentally. The Church can learn from the victories and failings of the past. Good generals in the armies of the world always study the great wars and strategy of former generals and armies. The enemy is always principally the same. "There is no new thing under the sun." Ecclesiastes 1:9. That means there is no totally new heresy under the sun either. The name may change, and there may be slight mutations, but the fundamental error continues to exist. The Church always fights against SIN.

The Church which does not learn nor love the heritage of the truth will lapse into error.

God grant that we may be faithful and that we may cling to the certain promise given by Christ. "I will build my church, and the gates of hell shall not prevail against it."

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Article Responses

by John E. Hilton*

*Mr. Hilton lives in Skowhegan, Maine. He attends the services of Missionary Kuiper.

In reference to Mr. Ken Kuiper's article, "Some Thoughts on Using 'You' and 'Your' ", in the January *Beacon Lights*, I wish to comment.

In the November 15, 1972 issue of *The Standard Bearer*, Rev. Dale Kuiper writes on the same subject at more length. He writes, "It is no coincidence that this over familiarity is pushed the harder in those circles where God's sovereignty is only given lip service, and where salvation is pictured as a co-operative venture of God and man."

We in Maine have seen the use of "you" and "your" to be inextricably tied to the teaching and believing of false doctrine. We have come to the Protestant Reformed Churches from just such a denomination as Rev. Kuiper describes.

Mr. Kuiper states, "But the fact that such people exist has no bearing on the rightness of using the modern forms. . ." On the contrary, I believe that we should avoid usages that have become standard in heretical denominations. We should strive to remain *distinctively* Protestant Reformed, even if people from other backgrounds find us strange.

Besides the reason of not wanting to imitate others who use "you" and "your", it seems to me that there are positive reasons to retain the forms "thee", "thou", "thy", and "thine", which God has preserved among us.

Question 121 of the Heidelberg Catechism, and its answer, reads as follows: "Q. 121. Why is it here added, 'which art in heaven'? A. Lest we should form any earthly conceptions of God's heavenly majesty, and that we may expect from His almighty power all things necessary for soul and body." Does not our using "thee" and "thou" safeguard against our forming "earthly conceptions of God's heavenly majesty"?

In Isaiah 40, verse 18, we read, "To whom then will ye liken God? or what likeness will ye compare unto him?" And verse 25 reads, "To whom then will ye liken me, or shall I be equal? saith the Holy One." When we use separate pronouns to address God, we make conscious recognition that ". . . there is none other but he:" Mark 12:32 "All my bones shall say, Lord, who is like unto thee. . . ?" Psalm 35:10.

Listen to Exodus 3:13-15, "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations."

When we use pronouns to address God, we are using substitutes for His name. I believe that those who insist on the use of "thee" and "thou" in our churches do so out of a holy desire to keep the unchangeable name of God pure, and to preserve a God-given "memorial unto all generations".

by Ed Lotterman*

*Ed is a member of our Southwest Church.

Dear Editor,

I would like to make a few observations on an article in Jan. 1975 issue of *Beacon Lights.* The article was entitled "Some Thoughts on Using 'You' and 'Your' " and was written by Ken Kuiper.

In the first place, this essay is subtile. If the author does not "personally" believe this issue to be important why does it bother him? Why does he want to share thoughts with us concerning this subject? He is bothered enough to write about this controversy, yet he claims that the issue is not "vitally important" and that we are "straining at gnats".

Furthermore, the article is subtile because the author does not state his exact position. Now from one point of view this is good, for he wished to "share some thoughts" with us. But to share thoughts is to present both sides of the issue fairly so that we may draw some conclusions. However, this essay is entirely one-sided: strong impressions are left with the reader.

In the second place, there are at least two logical fallacies. We may never make parents and ministers equal with God! Without a doubt we must respect our parents and ministers. There is no question about that. But to compare creature to Creator is something not to be tolerated! There is no point of similarity, and I should think parents and ministers would shudder at such comparison.

Also, as far as logic is concerned, twice the author mentions man condemning man. "But I *am* saying that we may never condemn the man. . ." and again "But don't condemn the brother. . ." We certainly agree with this! Man may never condemn man; God alone has power to condemn. But we may and must condemn what is wrong! We must seek the truth and condemn the lie.

In the third place, terms are not well defined. Frequently, the term "archaic" is used. Does "archaic" refer to that which was once common but is now old-fashioned? I suggest that the use of "Thee" and "Thou" in prayer and Scripture reading is very common and up to date.

Another term in need of definition is "tradition". Does the author here mean to say that we must not be concerned or influenced by a particular established custom or practice? True, progress is made through changes, but change for the sake of change is no good.

What about this idea of making prayer natural? Our nature is depraved. By nature we do not pray!

One is bewildered by other terms as well. What is meant by "good conscience"? "Sincere Christian", we hear this often, too, yet what does it mean?

To all this there is a more positive point of view. Permit me to share some thoughts on this subject also.

Think of the issue here, if you will. The issue is more fundamental than having an "attitude" toward God when we pray. "Repsect", is that all that is necessary? Let's think about this.

Who is God? He is the eternal, unchangeable, sovereign Creator of Heaven and earth. Who are we? We are creatures of the dust, fallen in Adam, totally depraved. And we should become familiar with Him? When we bow before His throne of grace we should make ourselves comfortable?

We must continue to use "Thee" and "Thou" in our prayers and Scripture reading. Why? Because it pleases God! How do we know that these pronouns "Thee" and "Thou" please God? Because our Sovereign God controls and works all things for His Glory. He it was that preserved this manner of addressing Him so that He could be distinguished from the

creature.

Let's continue this practice then, shall we? Let's do this as young people, too. This *is* vitally important!

You are afraid of what others might think? As servants of Christ, let us not be as menpleasers, but do the will of God from the heart as unto the Lord and not to men. (Eph. 6:6, 7). And if Christians from other cultures think our devotions strange, let us inform them that they, too, may be enlightened.

May we hold dear to us that which we have learned and shun these gimmicks of the world that would dull our spiritual senses.

In conclusion, I urge all to reread Rev. D. Kuiper's article on this controversy, "Addressing God in Prayer". SB Vol. 49, p. 88.

Reply to Mr. Hilton and Mr. Lotterman:

by Kenneth W. Kuiper

I want to thank both Mr. Hilton and Mr. Lotterman for their interest in the article which I wrote and especially for taking the time to write responses to it. And it certainly is good to hear from one of our brethren in Maine. I would like to deal first with Mr. Hilton's article and then with Mr. Lotterman's.

I can readily understand that by having come from a church background in which both "you" and "your" were used *and* the doctrine believed and taught by the church was false, Mr. Hilton would feel that the two are necessarily related. However, I don't feel that it is valid to say that the two are by their natures inextricably tied one to the other. I don't believe that is true, nor do I believe that Mr. Hilton proved such a contention.

Mr. Hilton says that we should not use the modern forms because we would be imitating heretical denominations. But if there is good reason to use those forms (and I think there is) then it matters little if heretical denominations use them or not. I definitely agree that we must be distinctively Protestant Reformed, but out *doctrine* and *life* must be what make us distinctive, not our word usage. There is much terminology which we share with the rankest Arminian or even with a Roman Catholic, but that in itself fails to make the *terminology* bad.

The verses quoted by Mr. Hilton (and also his reference to the Catechism) show without a doubt that much reverence is due to God's holy Name. I certainly agree with that. But I feel that it is incorrect to say that we show more respect to God's Name by using the pronouns of centuries ago. If special pronouns had been needed to show the glory of God or to emphasize the honor due His Name, then I am confident that the Holy Spirit would have seen fit to have had special pronouns used in the original. They weren't. Nor are they necessary today. One more quick thought in this regard: if the pronouns "thee" and "thou" show so much more respect than the pronoun "you", what must we think when Christ says to Satan, "Get *thee* behind me, Satan"? Does Christ here show respect to Satan? Hardly. The point is that "thee" and "thou" were used in regard to everyone and not out of respect.

Now for Mr. Lotterman's observations. First of all, my article was far from being subtle. My convictions were very openly and plainly stated. He asks if I do not feel this issue to be so important, then "why does he want to share some thoughts with us. . . ?" I think my reason was clearly stated in my article when I

wrote. "it bothers me when so many people in our churches seem to think that the *only* way to address God is with the archaic forms 'Thee' and 'Thou' ". What is subtle about that? Nor did I think it necessary to state my own preference. Which pronouns I want to use was not the point. And the fact that my thoughts, according to Mr. Lotterman, were "entirely one-sided" was simply because most of our people already have the pro-Thee and Thou viewpoint and what was needed was to show the other side of the issue.

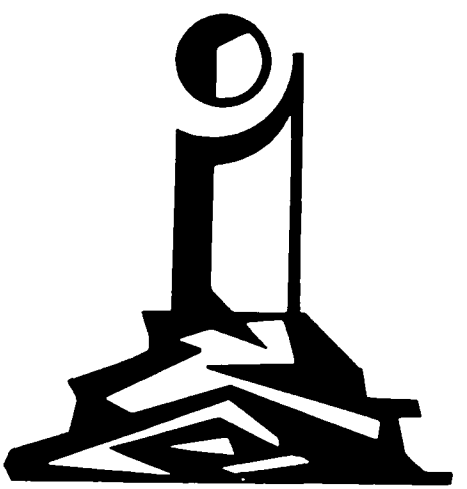
As far as the terms that were used; is it necessary to define every term used in an article? The terms I used are quite clear to most people. For example, I think that most people knew that when I referred to making prayer more natural, I didn't mean that it was more in keeping with our nature, but simply that our prayers might flow more freely from our regenerated hearts if they were unhampered by language that we no longer ordinarily use.

Further, I did not attempt to make parents and ministers equal with God, but merely used them as examples of how we show respect, just as Christ used earthy examples to show heavenly realities in His parables. I mentioned that we may not condemn the brother. There is nothing logically faulty here. Webster's has as one of the definitions of condemn: "to disapprove of strongly; censure" and that is exactly what I meant. We do more than just disapprove of an action. We disapprove of the man's performance of that action and thereby we bring the man himself into question.

If we are going to talk about logical fallacies, however, then we must notice the obvious fallacy in Mr. Lotterman's logic when he assumes that because we still use "Thee" and "Thou", therefore we can be sure that it pleases God and we must not change. He is assuming that because something is still done, God has preserved its use among us. This is begging the question. First he must prove that because we still do it, therefore it is right. Otherwise the Roman Catholic can say that because the mass has existed for centuries, therefore God has preserved it among them, and they must not change.

Finally, it is not a matter of being afraid of what others think. It is a matter of not wanting to impose our convictions in this regard on someone else. I have nothing *against* using "Thee" and "Thou". It is only natural that if a person is brought up using these forms, that person would think them to be more reverent and feel more comfortable using them. And I think that person should use them. But what I am afraid of is that we might force new Christians coming into our churches to change the way they pray because, "*we* pray *this* way here" when, if their prayer is sincere, there is no need for them to change.

I am not advocating that we all up and switch to using "You", but only that we become more tolerant of those who do. We must be careful in this regard not to offend one another, and we must also be careful that we judge not another man's heart.



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Book Review:			
"The World That Perished"	C.R.	6	14
– C –			
"Children – A Heritage of the Lord" (Editorial)	T.D.V.	7	1
"Christian and Gambling, The"	M.B.	1	3
"Christian and Patriotism, The"	K.K. No. 3	3	4
"Christian Psychology"	R.P.	9	2
"Christmas Math"	C.K.	8	3
Convention News	D.H.	2	12
Convention Progress Report	A.U.	9	9
Convention Speeches:			
"Making a Joyful Noise Unto The Lord"	R.J.H.	5	9
"Serving The Lord"	R.V.B.	5	15
"Coming Before His Presence"	P.R.D.	5	19
"Creeds–Necessary" (Crit)	V.V.D.T.	7	13
Current Events and Comments:			
"Blind to a Loss"	R.B.	1	19
"Christian Living and Giving"	G.V.E.	9	12
"Reoccuring Miracles"	R.B.	3	14
"Spring of Redemption, The"	B.D.H.	2	9
"Such a Worm as I"	B.D.H.	4	10
– D –			
"Dancing"	R.N.	5	23
"Drama and the Christian"	S.T.	5	24
– E –			
"End of thirteen years, The"	S.H.	4	3
"Evening"	A.U.	7	9
– F –			
"Famine" (Crit)	A.L.	8	12
"Feeble Mind" (TVE)	R.R.H.	6	6
"Firsty Pistle of Gramps to Jack and Jill, The" (Editorial)	J.M.F.	4	1
"Following in their Footsteps"	H.Z.	6	3
"Freemasonry and or the Church" (PS)	R.M.K.	5	2
"Freemasonry" (2) (PS)	R.M.K.	7	10

Article	Author	No.	Page
– G –			
"Glory to God" (Crit)	J.H. No. 1	6	13
"Go, Get My Son a Godfearing Wife" (PS)	R.M.K.	9	10
"God–Always There When We Need Him" (Crit)	V.V.D.T.	3	8
"God's Unspeakable Gift of Love" (PS)	R.G.L.	8	10
"Graduation"	C.S.	4	3
"Great–Heart" (TVE)	R.R.H.	7	5
– H –			
"Hyprocrites"	G.L.	4	4
– I –			
"I Am Content" (Editorial)	T.D.V.	2	1
"Impression of our Seminary"	K.K. No. 2	3	2
"Incarnation, The"	B.E.	8	4
– L –			
List of Previous Conventions		5	25
"Lord, Make me an Instrument"	K.K. No. 1	8	8
– M –			
"Methodist, The"	G.B.	2	6
"Mild Use of God's Name in Vain, The"	A.S.	7	8
"Missouri Lutheran Conflict, The" (Crit)	A.L.	1	14
"Modern Entertainment and the Christian"	P.H.	10	2
"Morning"	A.U.	7	8
"Mr. Fearing" (TVE)	R.R.H.	4	6
"Music"	D.K.	5	23
– O –			
"Old Honest of Stupidsville" (TVE)	R.R.H.	3	6
"On Washing"	G.H.	6	15
"Our Youth Coordinator Writes"	J.S.	7	3
– P –			
"Pentecostalism and Its Relation to Montanism" (Crit)	J.H. No. 1	10	6
"Post Convention Review"	T.V.O.	5	8
"Prayer"	R.H.	10	5
"Presbyterianism:"	E.K.	1	5
"Pride or Humility"	A.U.	5	5
– R –			
"Ready-to-Halt" (TVE)	R.R.H.	8	6
"Reflections of Young Peoples Society"	B.W.	10	9
"Regeneration"	B.L.	6	12
"Remember your Creator" (Editorial)	H.L.	6	1
"Repent" (PS)	R.M.K.	2	2
"Repent" (PS)	R.M.K.	3	10
"Resolutions"	N.H.	9	4

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– S –			
"Sabbath Pleasures" (Editorial)	K.V.	3	1
"Satanism"	J.P.	6	8
"Secondy Pistle of Gramps to Jack and Jill, The" (Editorial)	J.M.F.	8	1
"Shepherd's Boy, The" (TVE)	R.R.H.	1	9
"Some Thoughts on Using 'You' and 'Your' "	K.K. No. 3	9	8
"Sowing Wild Oats" (Editorial)	H.L.	9	1
"State of the Union: Ten Steps Forward for the Beast, The" (Editorial)	J.H. No. 2	1	1
"Steps"	G.H.	4	5
"Subdue the Earth" (Crit)	J.H. No. 1	2	5
"Submitting to the Chastening of a Father" (PS)	R.G.L.	1	17
– T –			
"Thanks for 1974"	D.B.	7	2
"Then Backwards Becomes Everything"	P.A.H.	1	11
"Think and Do These Things in the Lord" (PS)	R.G.L.	10	11
– V –			
"Valiant-For-Truth" (TVE)	R.R.H.	9	5
"Voice of the Lord, The" (Editorial)	T.D.V.	5	1
– W –			
"Watch and Pray"	A.U.	2	7
"Where do You Pitch your Tent" (PS)	R.G.L.	4	8

Crit – Critique
PS – From the Pastor's Study
TVE – Truth vs Error

AUTHOR'S KEY

A.U. – Author Unknown
G.B. – Gary Bouwkamp
D.B. – Donna Boven
M.B. – Marcia Bylsma
P.R.D. – Prof. Robert Decker
B.D.H. – Bertha Den Hartog
M.D.V. – Mike DeVries
T.D.V. – Tom DeVries
B.E. – Betty Ekema
J.M.F. – John M. Faber
J.H. No. 1 – Jan Hanko
N.H. – Neal Hanko
R.H. – Ron Hanko
R.R.H. – Rev. Robert Harbach
P.H. – Phil Harbach
R.J.H. – Rev. John Heys
G.H. – Gertrude Hoeksema
D.H. – Donna Hoekstra
P.A.H. – Peter A. Hoekstra
J.H. No. 2 – Jon Huisken
S.H. – Skip Hunter
C.K. – Cal Kalsbeek
E. K. – Esther Kamps
R.M.K. – Rev. Marvin Kamps
K.K. No. 1 – Karen Karsten
K.K. No. 2 – Ken Koole
D. K. – Daryl Kuiper
K.K. No. 3 – Ken Kuiper
B.L. – Bill Lafferty
H.L. – Harry Langerak
G.L. – Gary Lanning
A.L. – Agatha Lubbers
R.G.L. – Rev. George Lubbers
R. L. – Rachel Lubbers
R.N. – Rick Noorman
J.P. – Jim Pastoor
R.P. – Rich Peterson
C.R. – Calvin Reitsma
C.S. – Carol Schimmel
J.S. – Jim Schipper
A.S. – Aaron Schwarz
S.T. – Sue Terpstra
R.V.B. – Rev. Van Baren
V.V.D.T. – Vi Van Den Top
G.V.E. – Gwen Van Eenenaam
J.V.O. – Jim Van Overloop
T.V.O. – Tom Van Overloop
K.V. – Kenneth Vink
B.W. – Ben Wigger
H.Z. – Harry Zwak

NEWS From, For, and About Our Churches

by Karla Kalsbeek

FROM OUR FIRST CHURCH:

The membership of Mr. Edwin L. Alofs was received from the Christian Reformed Church.

Mr. & Mrs. Dale Reitsma rejoice with the birth of a son, Jonathan Charles, born December 1.

The membership of Miss Bertha den Hartog has been transferred to our Lynden, Wash. Church.

The membership of Rev. and Mrs. George Lubbers has been transferred to our Pella congregation.

Mr. David Looyenga & Miss Sue Terpstra were married December 20 in First Church.

FROM OUR SOUTHEAST CHURCH:

The Federation Board sponsored a pancake breakfast Saturday, Dec. 28 in Hope School Gym.

Mr. Wesley Koops & Miss Glenda Doezema were married January 11 in Southeast Church.

The membership papers of the C. Westra family has been sent to Faith Church.

FROM OUR HOPE, REDLANDS, CHURCH:

The Young People's Society sponsored a spaghetti supper November 21.

The Sunday School presented their Christmas Program, Friday, Dec. 20.

The Choral Society presented their Christmas contata entitled "The Infant Holy" after the evening service on Sunday, Dec. 22.

FROM OUR HOLLAND CHURCH:

The public confession of faith of Mr. John Bosman took place Dec. 29.

FROM OUR FORBES CHURCH:

Rev. & Mrs. Mark Hoeksema rejoice in the birth of a son, Stephen Mark, born Oct. 6.

FROM OUR MISSION FIELD IN HOUSTON, TEXAS:

Mr. & Mrs. Coleman Simpkins rejoice in the birth of a daughter, Sara Catherine, born Nov. 26.

FROM OUR HOPE, WALKER, CHURCH:

Mr. & Mrs. Gary Kaptein rejoice in the birth of a daughter, Dec. 27.

Mr. & Mrs. Louis Kamps rejoice in the birth of a son, Daniel Marinus, born Jan. 3.

At her request, the membership of Mrs. David Looyenga, nee Sue Terpstra, has been sent to our First Church.

Mr. Larry Koole & Miss Pat Alderink were united in marriage Feb. 6.

FROM OUR HULL CHURCH:

The baptism papers of Mr. Marlin Westra were sent to Loveland Church.

The membership of Mrs. Duane Netten, nee Bev Vanden Top, has been received from our Doon Church.

The membership of Mr. Donald Ver Meer was received from the Reformed Church of Boyden, Iowa.

The young people of Hull had a toboggan party Dec. 26, followed by games and lunch.

FROM OUR FAITH CHURCH:

The Sunday School of Faith gave their Christmas program on Dec. 22.

FROM OUR SOUTH HOLLAND CHURCH:

Public confession of faith was made Dec. 29 by Keith Bruinsma, John Buiter, Bill De Jong, Pat Flikkema, Kenn Poortinga, Evelyn Regnerus, Marcia Regnerus, Sharon Stouwie, Joe Van Baren, Chuck Zandstra & Cindy Zandstra.

Mr. & Mrs. Gysbert Van Baren rejoice in the birth of a boy.