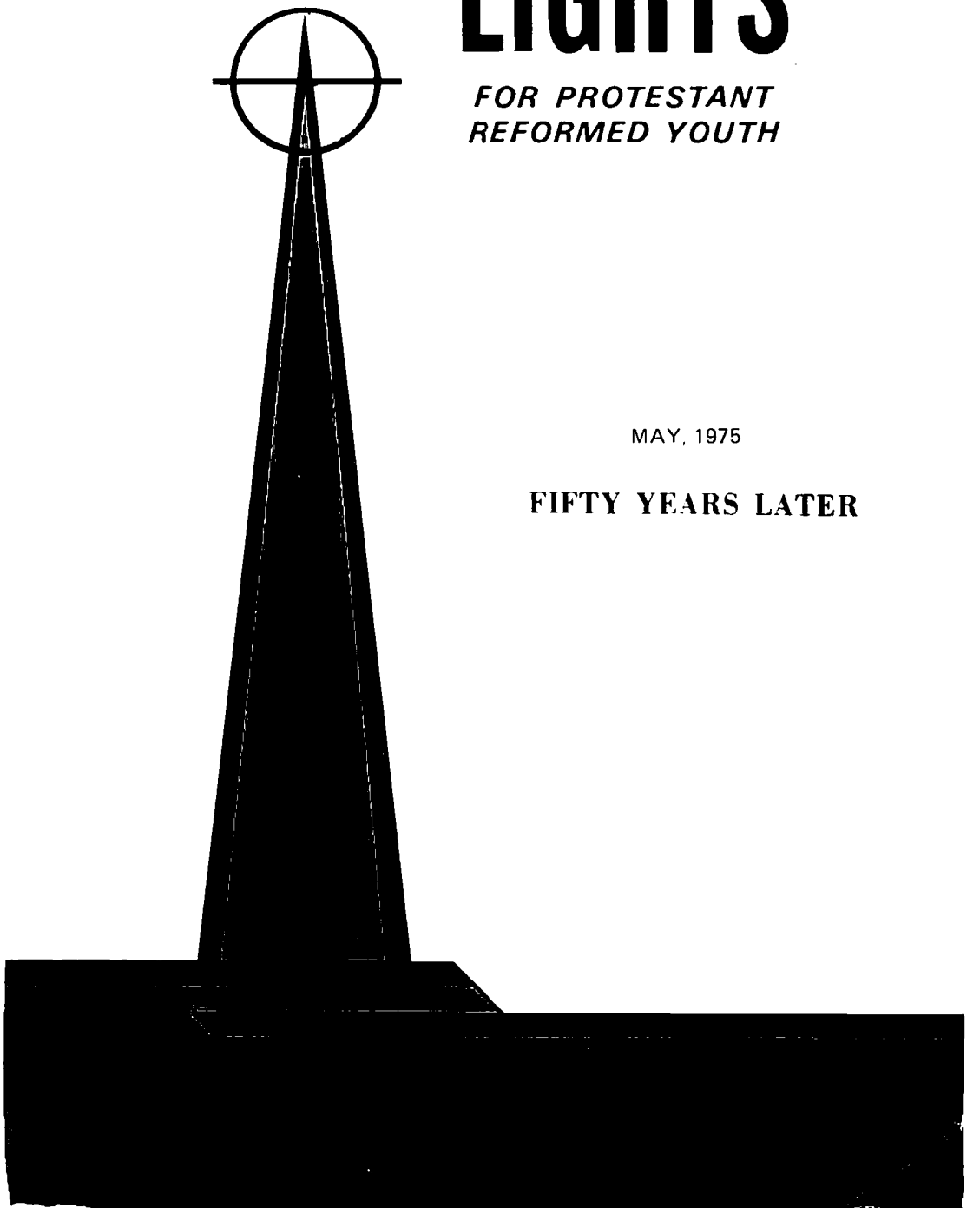
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



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IN THIS ISSUE

EDITORIAL
Fifty Years Later – John M. Faber 1
The Covenant Faithfulness of God Jake Regnerus 3
The Forties – Peter Koole 4
FEATURE
Depression – Rev C. Hanko 7
Compromise – Rich Peterson 10
CRITIQUE
Reminiscing – Duane Alsum 12
FROM THE PASTOR'S STUDY
"Are We Pelagians Too?" – Rev. M. Kamps 15
CURRENT EVENTS & COMMENTS
An Integral Part of Living – Gwen Van Eenenaam 18
Article Response – Frank Van Baren 19
News from, for, & about our Churches – Karla Kalsbeek 20

Editorial

Fifty Years Later

by John M. Faber

Dear Grandchildren, all:

Went through the attic of my old family home and found a collection of a young people's magazine, called, "Beacon Lights", and found in one of them a letter (really any pistle) written by my grandfather. Whew! That was fifty years ago. And here I am writing to my grandchildren. In those days everybody could go to the church of his choice, and in my relation that was the Protestant Reformed Church. Little did I dream that when I got to be a grandfather there would only be one church – the State Church of The A.C. Oh, I remember that our ministers used to predict such a situation, but it seemed to be in such a hazy future. Future it was, hazy it might have been; but there is nothing hazy about the present! I do not even have the assurance that this letter will get to you, but I will send it with the utmost care. For my and your safety sake I will not mention that secret way of communication we have between us. The A.C. might find out and that would be curtains for our clever mail-carrier. But trusting that this will reach you I will tell you some of the goings on in Grand Rapids.

According to that 50-year-old magazine our young people were having their annual convention, celebrating the fiftieth anniversary of our churches. So, if it were possible, we would now celebrate our Centennial Year. But where are those churches? To be sure, the buildings are still standing. That one that used to be First Church in this city is still in good shape. But it is not being used for Christian worship services, of course. The basement is full of book-stacks loaded with all kinds of propaganda for the lauding of the Beast and the A.C. Pictures of those fiends are on all the walls and on the bulletin board in front. The auditorium has been converted (that's a good word!) into a Projection Palace (movie house) with nightly showing of 4-dimensional pictures of the immoral licentious pseudo-religion of the A.C. One of my neighbors described it to me and it is literally "out of this world". Those 4-dimensional pictures are so life-like that the actors seem to be floating some feet *in front* of the screen instead of on it. One would swear that they are standing on the stage instead of images imprinted on the four-part screen.

Of course every one goes to church! They all go to the newest Civic Cultural Center which spans the Grand River downtown. Six "services" are held each First Day. And the preaching is "something else". Six women read the "sermon" one word after the other, taking turns so smoothly that it sounds like one woman speaking. Quite dramatic! The content of each sermon is the eulogy of The Beast, who (or his picture, no one can tell) comes on to praise and glorify THE NAME of the A.C. There is no congregational singing, only audience-participation of lauding The Name. My neighbor also described the Communion Service they conduct each First Day. What a blood-letting! Each time a newborn infant is slaughtered (they call it offered) and the blood thereof is . . . no, it's too horrible to mention . . . I can't say it. . . ! The infant is, of course, an illegitimate one, that is, one who was excluded from the scheduled few of the Population Planning People.

So far, this is April, 2025, all senior

citizens are exempt from the law which requires the tattoo on the forehead. That awful slimy, hissing snake emblem gives me the creeps! I will not take the chance of telling you where we are hiding the Christians. There are the symbolic 7,000 of Elisha; but in this large city there are probably seventy, all told. These are they that have kept their garments clean; these are the chosen of God, purchased by The Lamb. They have not succumb to the "lying wonders" of the A.C., and that is a wonder in itself. One can hardly believe one's eyes when one sees that six-times-in-a-year appearances of the Beast Representation of the A.C. and his miracle-working staff of six magicians. Last First-Day the Beast materialized John Calvin who was made to repudiate his doctrine of Particular Grace. The Beast asked the materialized Calvin, "Will you please tell the people what your five points of calvinism are?" And that materialization replied. "They are these: Total Tutelage, Unconditional Undulation, Luciferous Laudation, Indispensible Immunology, Perfect Personification." Then the Beast said, "There you have it, friends, right from his own two-lips the tulip heresy of mythology." And I am told that the people rolled in the aisles in ecstasy of glee. But you will agree that that materialization was a wondrous demonstration of his power! Lying Wonders!

We may be thankful to our covenant God that we have our secret Sacred Writings which have been so laboriously copied out from that one Bible that escaped the Bible Burning Brigade. Since all our ordained ministers have been martyred it is especially urgent that you commit to memory those Words of Life. That Word is our only help in these Last Days. Surely you must have noticed, when you come out for fresh air at night, that unusual meteor shower the last seven nights. That, with those terrible earthquakes and violent tornados, are so heartening to us who are looking for the Second Coming. Sure signs they are. And if one looks about one it is very evident that the "measure of iniquity" is to overflowing. I heard some people talking about the Armegeddon Warriors who are mobilizing in the Far East. All is in readiness for the Last War. I cannot imagine any other wickedness that can be perpetrated. Indeed, God sees "that the wickedness of man is great upon earth, and that every imagination of the thoughts of his heart is only evil continually." Just as it was before The Flood. Only this difference: the imagination of the twenty-first century man is much more imaginative in his wickedness. It is boundless in scope and in depravity. Fifty years ago such atrociousness was not dreamed of. We can see so plainly the prediction of the Apostle Peter in his second epistle that in our days there would be scoffers who would be willingly ignorant of the fact that God destroyed the world in the Flood; that He destroyed Sodom and Gomorrah with fire, and that this world will also be consumed by Fire. But we have faith that our Faithful Covenant God will deliver us as He did Noah and Lot. We shall be caught up with our Lord in the air before this world and the works thereof shall be burned up, and the very elements shall melt with fervent heat.

Nevertheless, dear children, we, according to His promise, look for new heavens and a new earth in which righteousness shall dwell forevermore.

"Beloved, seeing that we look for such things, be diligent that you may be found of Him in peace, without spot, and blameless."

Love, Gramps

The Covenant Faithfulness of God

The time of World War II

by Mr. Jake Regnerus*

*Mr. Regnerus is a member of our Randolph Church.

Some time ago my pastor informed me of a request to write a short article for the "Beacon Lights". The request was specifically to write on "The Covenant Faithfulness of God" as it affected me, other young people and my family during the time of WWII.

My first reaction to this request was one of suspicion. You may ask, "Why suspicion?" Just this – when you plan to have a house built you don't go to a shoemaker, but you go to a builder. After considering this request however, it has become apparent that all Christians can, will and do testify of God's Covenant Faithfulness.

I am not going to write about the War itself. About that there are many books available, and also because that is not the request.

The battle of the child of God is not a war fought with the weapons of men. The battle of the child of God is exceedingly more difficult. It is a war that is spiritual. There is no end to this war in the sense that there comes a day that we can lay down our weapons. Only when Christ calls us home is the battle over. Another distinction we must notice is that, unlike earthly wars which may terminate in either victory or defeat, the battle of the child of God can only end in victory.

Now it makes no difference whether a young man is engaged in a vicious battle in a earthly war or whether he is at home plowing his field or tending his cattle the Covenant Faithfulness of God is ever manifested. If I do not experience this faithfulness of God, as is so often the case, sin has interfered. I must go again to God in prayer begging forgiveness and ask for renewed strength and grace in abundance to renew the battle. I cannot, nor do I have a desire in my ownself to fight this battle which is spiritual.

Let us notice that the weapons which we need for this battle are not the weapons of man. The weapons with which earthly wars are fought can fail. They can become lost or broken. They can malfunction and then the fighter is defenseless. Not so in our battle. Our weapons are perfect and will not fail,

because they are given to us freely from our God.

Now there are many passages in Scripture that testify of the Covenant Faithfulness of God, about which volumes can be and have been written. It is my desire briefly to bring to you just two truths that God has given to His children and which testify of His Covenant Faithfulness. Two truths that God used to impress His Covenant Faithfulness upon me during my years in the service.

A little over 32 years ago, in February of 1943, Rev. C. Hanko was my pastor. There were three young men who were scheduled to leave for service that week. On that last Sunday Rev. Hanko had for his text Matt. 26:41 "Watch and pray, that ye enter not into temptation: the spirit indeed in willing, but the flesh is weak." God in His sovereign mercy alone kept this admonition before me. Watch and pray for the flesh *is* weak. The flesh that cannot stand and desires all that which is contrary to God's Holy Commandments.

The second truth which has manifested to me that Covenant Faithfulness of our God is found in the Heidelberg Catechism, Lord's Day 1. "What is thy only comfort in life and death?" The answer to this beautiful question you can read from the Catechism. Here we have so much to gladden the heart of the child of God. We have the blessed promise that we belong to our faithful Savior. We have the blessed promise that He has satisfied for all of our sins. We have the blessed promise that I am delivered from the power of the devil. We have the blessed promise that He preserves us. We have the blessed promise that all things will be subservient to our salvation. In short, here we have the blessed promises of God's Covenant Faithfulness.

"The Forties"

by Mr. Peter Koole*

*Mr. Koole is a member of our Hope, Walker, Church.

In keeping with the theme of our Church's 50th Anniversary year, I want you to share with me some personal reflections, convictions, and experiences concerning God's Covenant Faithfulness.

My assignment is primarily the World War II years, although some information may be just prior to or/and after.

That there is a close relationship how these years with their events affected us as individuals, as families, and as churches, no one will deny.

I recall well as a youngster my parents relating the numerous lectures and speeches given by the Rev. Herman Hoeksema that they attended during the Common Grace Controversy. Soon after organization of First Church, they became members and remained so until death.

As God has plan and purpose in each of our lives, so I believe I had a unique start on my earthly pilgrimage. I was born at home weighting a mere one pound twelve ounces. No one gave me any human possibility of living over a few hours. I firmly am convinced the prayers of my parents and of others were heard and God's Covenant Faithfulness confirmed. My daily diet consisted of barley water, loving tender care, and earnest supplications.

By the year 1940 our Churches had so prospered that our first Synod began its functions. Among other business at hand, seminarian John Heys was examined by that body and declared to become Candidate in our Churches.

War was now raging in Europe and the highly mobilized forces of the German machine suddenly and swiftly engulfed the whole of Western Europe.

I remember well on Sunday, Dec.7, 1941 the radio sermon of the late Rev. Herman Hoeksema being interrupted to bring in the news flash that the Japanese had bombed Pearl Harbor.

On Dec. 4, 1942 I left for three years of army service. The exact wording escapes my thoughts, but this scene is permanently etched upon my memory. My mother and I knelt by her bed and she prayed aloud concerning God's Faithfulness and God's ever abiding promises. I mention this for two reasons:

1. When I left home that day, it was the last time I saw her in the flesh. The Lord called her to Glory at the age of 52 years on Oct. 25, 1943 while I was in Australia.

2. That scene of prayer was to be repeated time and time again in our homes and Churches as Covenant believing and God fearing parents committed their sons to the will of God as they were being called into the armed forces. Not to exclude wives whose husbands and, in some cases fathers, being called up.

Sadness and grief was also the portion of some families and congregations in that the Lord made final separation with the reality of death during those war years.

At one time there were more than 300 men from our various Churches in the military. The "Beacon Lights" had a special department called "To our Boys in Service" and "Letters from our Boys". Volume 5 of that magazine has many snap shots of service men and also some very interesting articles and letters.

After taking basic training at Camp Wolters, Texas (near Fort Worth, Dallas area) I moved across country and overseas to Oahu, Hawaiian Islands.

In Aug. 1943 the 24th Infantry Division moved to Rockhampton, Australia, This was a staging area for a full scale combat operation to come.

As an oasis in a desert land, mail from home was a source of joy and spiritual food. Letters, packages, Church papers etc. were all part of the tie that binds.

Allow me to quote in brief parts of three letters I still have in my possession. Letter of May 5, 1943 from my mother "Our hearts are one in Christian Fellowship and love, and when I'm in Church, I always pray you might be here and have communion with the saints and hear God's Word preached once again, but let us not rebel against God's way, but take all to Him in prayer". June 5, 1943 "Ascension Day we had services as usual. Rev. Hoeksema preached from Eph. 1:19-20. The theme was the Power of His Exaltation. It has plenty of meaning for those whose hope and trust is in the Lord." Sept. 23, 1943 "Are you awful busy? Do you still get the "Standard Bearer" and "Beacon Lights"? Try to keep up with your reading of the Bible and Christian Literature. Pete, it will help you so much on your way of life".

Such is God's Covenant Faithfulness being revealed to instruct and comfort, as many service-men could like-wise testify.

On April 22, 1944 our outfit made the landing in Dutch New Guinea and seized the air strip near Hollandia. In as much as the territory was under Dutch domain and influence for many years, it just occured to me to wonder if those friendly natives could converse in the Frisian language.

On October 20, 1944 Leytes hottest beach was the scene of the landing of the 24th Division. Much could be written concerning that campaign, but let it suffice to say the Lord spared me and the only battle scar I received was a good case of jungle rot on my legs and feet. Providentially I was evacuated out of the combat area for six months and missed two hard fought campaigns North and South of Manila. When the war ended, I was back with my outfit in the Southern Philippines. After six weeks in Japan, I was shipped home and got there Dec. 22, 1945 to a joyous and thankful reunion.

One only has to take the time to reread our 25th Anniversary booklet published in 1950 to recognize and appreciate that during the 40's all Church life and activities were developing and flourishing.

First and foremost the Preaching of the Word from Sabbath to Sabbath was being expounded by Ministers dedicated to their calling. God's Covenant Faithfulness was being acknowledged and experienced.

Our Theological School at the close of the 40's had enlarged its curriculum. The student body numbered seven. The faculty numbered 5 . . . 2 full-time professors, and 3 part-time instructors. Thirty one graduates and twenty five Ministers in our Churches by 1950.

Our Missionary activities consisted of 2 men in the field laboring several months in Michigan, then an extensive stay in Washington, and then due to the Dutch immigration to Canada, a Canadian field was established.

Radio broadcasting came into focus in the 40's. On Sunday Oct. 12, 1941 Rev. Herman Hoeksema delivered the initial message on God is God over WLAV Grand Rapids. Broadcasting was being expanded to Calif., Iowa, Minn., Illinois and Indiana. Each congregation or/and congregations in those locations sponsoring and supporting radio time.

Our own Christian schools were coming into actuality and operation in Michigan and Minnesota.

Congregational life was alive in the study of the Word with its full Society meetings for all age groups. It felt the absence of the male members during the war years, but the tie that binds was evident in its correspondence and other labors of love and concern.

Chief among our publications was the "Standard bearer", ready and able to defend our Reformed truth and heritage. In 1941 the "Beacon Lights" came into existence. On Feb. 1, 1944 the first issue of the "Concordia", a bi-weekly publication came off the press. Books, pamphlets, and brochures were all part of our effort to witness for the Truth of the Scriptures.

According to the statistics quoted in 1950, our Churches numbered 25, arranged in 2 Classis, with a total membership of about 5,600 souls. Our largest Congregation numbered almost 2,000, our smallest 30 souls.

Since then many changes have taken place into every facet of our congregational and denominational life, but two Truths remain the same to this day:

1. God's Covenant Faithfulness
2. Our Calling in relationship to that Covenant.

In closing I quote from the pen of the late Rev. Hoeksema "And as we live in the midst of the world as of the party of the Living God, it is our calling as a Church and as individual believers to keep His Covenant, to live from the principle of regeneration and to stand antithetically as God's people in every department of life".

H. Hoeksema –

His name be praised and given all the Glory for He is a faithful God unto His people.

Feature

Depression

by Rev. C. Hanko

Depression is one of the most common ailments of our time. There is no one who has not suffered this affliction at some time in his life to a greater or lesser degree. Depression is not a respector of persons. It occurs at any age from puberty to senility. It affects the wealthy as well as the poor, the single as well as the married. It strikes any race or color.

Depression is defined in Webster's dictionary as "the state or feeling of being depressed in spirits, a sinking of the spirits, dejection." There are various degrees of dejection, ranging from disappointment to despondency, even to despair. Once the point of despair is reached there may be a loss of contact with reality.

The question asserts itself: What is the cause for depression? To answer this we should immediately distinguish between circumstances that may incite the depression and the cause. Physical ailments, extreme pressure from without, financial problems, worries, or other difficulties may bring about this situation in its varying degrees, but are not the real cause. In our lives, soul and body are most intimately related, so that when the body suffers, the soul suffers along with it. When we face an emotional problem, grief, loss of a dear one, anxiety of sorts, we can also expect that our spiritual life for a time will be at a low ebb. At the same time we may suffer physically to the extent that the appetite disappears, sleep becomes disturbed, accompanied by a loss of weight. These are but circumstances that must be distinguished from the real cause. If relief is to be attained we must discover the cause.

Sin, the underlying cause of all our miseries, is also the cause for all depressions. When our first parents fell into sin, already in paradise, God in His righteous judgment gave us over to our sin, so that we are conceived and born in sin. We may like to forget that, but it still remains a fact. Our cardinal sin is *pride*. It appeals to us to play god, at least, to be as God. That little idol that we cherish so much is our big I. I read at one time that a rooster is so proud, because everything appears to him to be much smaller than it really is. That makes him feel so much bigger that he dares to attack anything that comes in his way. Whether that is true or not, the point to be made is, that we regard ourselves to be much bigger than we really are, so that repeatedly we have to be put down a notch or two. Only grace can put our spiritual eye in proper focus.

Out of that sinful pride arises either a superiority complex or an inferiority complex. Conceit gives one an exaggerated opinion of himself that causes him to assert himself whenever he can, or it causes one to put on an air of sham humility, afraid to admit the abilities or talents God has entrusted to him. It all centers in the fact, that our big "I" is always foremost in our thoughts, desires, and ambitions. This is the evil that Paul calls in II Cor. 5:15, a living unto *ourselves*. Another term for this is covetousness, which Scripture describes as the root of all evil. We were created to seek after God and to covet fellowship with

the living God as our only good. Through the fall this natural inclination to covet turns in animosity against God to crave sin with all its lusts and pleasures, so that we are literally slaves, bound in the shackles of sin and death, revealing itself in sexual perversions, greed, jealousy, deceit, hatred of God and of the neighbor. Only grace can change that craving, covetous sinner into a humble child of God, who in sincere repentance says: "Whom have I, Lord, in heaven but Thee?" He actually learns to sing: "As a hart pants after waterbrooks, so pants my soul after Thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?"

The old inclination to sin is still with us, so that when we will the good, we still do the evil. So readily we become dissatisfied with our lot. We lose sight of God and of His providential care, so that the joyful spirit is silenced by self-pity. We feel so sorry for ourselves. We stare ourselves blind looking at that poor "I". Self-pity, in turn, leads to depression, even often to the point that we would just as soon die. Everything bothers us, everybody offends us, every moment adds to our troubles. We say, "That person is a pain in the neck," or, "He gives me a headache," or "He gives me a stomach ache," or, "He makes me sick." This may even be literally true, so that "my aching back" may have a deep seated origin in a depressed spirit. We cannot pray. Our prayers reach no higher than the ceiling. God seems to be far from us, or has turned against us. A certain sin looms big before our consciousness, as if God is punishing us for that particular sin. All other sins can be forgiven, but this one must be the unpardonable sin. With something like that on his conscience, how can one expect to find relief?

The question arises, why are not unbelievers in a constant state of despondency and despair? In answer to that, I would call your attention to the fact, that as you look about you, you see very few really happy faces. One may wear an artificial smile, another may wish you "a good day," still another may shout from the bumper of his car: "Keep smiling," but no one is exuberant with joy. There is actually no unmixed joy in this world, even when taken at its best. One grumbles about the weather, which is too hot or too cold, too dry or too wet. Another grumbles about his job, his family troubles, his health, or whatever may plague him at the moment. Some will even hide their real feelings behind a cloak of hilarity, sordid jokes, drunken banter, or the like. Some will engross themselves in their work or in social activities, so as to hide their faces from reality, like the proverbial ostrich who hides his face in the sand when the enemy approaches. Then there are always those who resort to drink, to drugs, and ultimately to suicide, as if that would somehow solve their problem.

You ask, but why are Christians depressed? Are they not new creatures in Christ, who walk by faith and not by sight? Are they not in possession of the "joy unspeakable and full of glory?" If anyone has the right and reason to rejoice it is the child of God who lifts his head triumphantly above all the miseries of this present time to declare by faith: "In all these things we are more than conquerors through Him Who loves us." Nevertheless, you know and I know that a believer has this treasure in the earthen vessel of a sinful body. He does not always live in confidence of faith. Too often we live not according to the dictates of the Spirit, but according to the dictates of the flesh. Sin besets us. We succumb to its power. The Holy Spirit withdraws Himself from our consciousness. God is far from all our thoughts, until we complain, "The sorrows of death compassed me about, and the pains of hell gat hold upon me: I found trouble and sorrow." (Psalm 116:3).

It is exactly this burden of sin and guilt that the Holy Spirit uses to draw us back to God and to the peace that passes

all understanding in Christ. Anyone who has had contact with a person in deep depression will know that the common complaint is that he is lost, beyond the hope of salvation. He finds himself to be the most miserable of sinners, who increases his guilt every day, as long as he remains here in the flesh, so that his situation continues to grow more hopeless.

There lies the key to the cure. It is in that state of mind that people often turn to psychologists, who, in turn, will either make light of their problems or will even warn them not to read their Bibles or be concerned about their sins. They are told that they are sick, their mind is sick, they cannot think clearly, so that their sin problem is not real. In times past psychiatrists have cruelly subjected these people to shock treatments. Today it is a more common practice to apply group therapy, along with the thoroughly modern notion that must be imprinted on their souls, "I'm O.K., you're O.K." It reminds one of the adage that every one should repeat to himself every day, "Every day in every way I'm getting better and better." Repeated often enough, this was supposed to give an entirely new outlook on life.

The real solution to the problem lies in the Scriptures. They recommend an honest and thorough self-examination. This examination consists of the three well-known parts: That I am aware of how great my sins and miseries are; that I am deeply aware of how I am delivered from these sinful miseries; and that I know how to show true gratitude to God for this deliverance.

A few remarks about each. It is important to notice that, although cases of depression are more numerous in our busy lives than ever before, this is not something that was unknown in the past. Listen to Job as he compalins:

> "Let the day perish wherein I was born, and the night in which it was said, There is a manchild conceived. Let that day be darkness, let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let the cloud dwell upon it; let the blackness of the day terrify it. As for the night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be solitary, let not joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but have none. Neither let it see the dawning of the day: Because it shut not up the doors of my mother's womb, nor hid sorrow from my eyes." (Job 3:3-10).

Consider David's cries in Psalm 42, or 77, or 116, or 130, and many more. Be ready to see your sin of pride in your own life, your greed, or lust, or covetousness. Realize once for all that you have set up a little idol in your life, have set it up before the face of God, and have let that idol of SELF stand between you and God, so that your prayers are hindered. Of course, you will ask, "Am I a greater sinner than those who are not troubled with the miseries of depression?" But before you once more pamper yourself in self-pity, leave that to God, except that you remain deeply aware that you are, along with the apostle Paul, the chief of sinners. Do not brush aside "guilt complex," but know that he who confeses and forsakes his sins finds mercy with God. The publican's prayer then becomes yours.

There are innumberable passages of Scripture that point to God's love that gave His only begotten Son to die as a ransom for the sins of His people, and to Christ as the Good Shepherd, Who laid down His life for His sheep. Isaiah 53, and John 10, and Romans 8, especially the last part, can be very helpful to draw our attention away from ourselves to the

cross of Jesus Christ, our only hope of salvation.

To be aroused by the Spirit of Christ to true thankfulness, I would refer you especially to Psalm 103, part of which we always read at the close of every communion service. An absolute must is Philippians 4. Read each verse slowly and meditatively, pausing to consider prayerfully especially verse 8, then verse 13, and finally verse 19. There are many other passages of Scripture that are profitable for "doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17.

For this very purpose God gave us the Scriptures, that in all our distresses we may flee to Him for refuge. He tells us, "Seek ye my face." What better response can we give than to say: "Thy face will I seek." (Psalm 27) Two things are requisite. One that we read the Scriptures, not as a matter of formality, nor as if we were playing with some charm, but as a personal letter sent personally to us from God, Who tells us all about Himself, all about ourselves, and all about the way of salvation that leads to initimate fellowship with Him; a joy unspeakable and full of glory. Read your Bible as faithfully as you eat your daily bread, listening with an attentive ear to what the Spirit is saying to *you.* Second, pray, pray much, pray without ceasing, not merely repeating words or phrases you have learned by rote, but making all your needs known, pouring out your soul, telling God all about your troubles, until you can sing songs, even in the night.

What if you cannot pray? What if your prayers are seemingly not heard? What if all communication is broken off between you and heaven? Then read carefully James 5, follow his advice and call your minister or an elder to pray for you. But be ready, as James tells us, at all times to confess your sin, whatever it may be, that you may be spiritually healed. The prayer of the righteous man has great power in it, for true prayer is born in our souls from the Spirit, Who works mightily to save.

Does all this sound too simple, too elementary to try? Then remember what the servants said to Naaman, the leper: "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" Make reading God's Word your daily practice. And let's never minimize the power of prayer!

Feature

Compromise

by Rich Peterson

The purpose of Thomas Aquinas' philosophy was to express Greek philosophy in Christian terms. (It must be remembered that the study of psychology was at this time contained within the field of philosophy). The result of this compromise we will look at later, but first let us examine Aquinas' theories in psychology.

If you were to ask Aquinas how do we know what we do, he would answer you by saying: sensation. That is, the body and soul working in harmony together receive stimulations from the external world. This is possible since the soul has the natural ability to take sensations, to sort them out, and to determine which sensations belong to which objects. By

this means of associations one gains a knowledge of the objects around him.

We must notice here his emphasis on sensation. Sensation can only come to a person from material objects. Thus it follows that it would seem impossible to know the spiritual.

Nevertheless, Aquinas maintains that there is within man a natural desire to know God. At this point we would think that this natural desire, which is placed within all men by God, must be in vain since man can not know God Who is Spirit. To this he would say that this is not the case at all for the following reasons. First, one can know God by means of His works in creation. These works act upon material objects which one can sense with the soul. Thus one can know God indirectly. Second, one can know that these works are of God since the very nature of man's soul is oriented towards good; notice not only the Good God, but anything which is good.

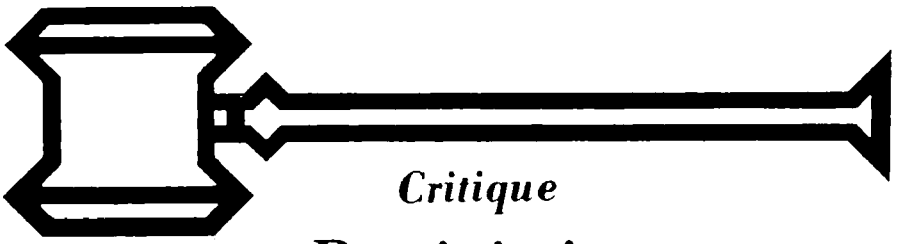
Man, who has a desire to know God, can know God in this life although that knowledge is imperfect. The corruption of the body can not affect the soul if it permits itself to be guided by reason. The means by which the soul is able to do this can only be by the work of grace. Man can not attain to the knowledge of God by his own efforts. Therefore if man permits his reason, which is enlightened by the grace of God, to be his guide, he will attain that knowledge. Only when man does this is he acting in accordance with God's will or invitation, and thus he is virtuous.

Why man strives for the attainment of the knowledge of God is because that is happiness for him. God is the source of man's goodness and happiness. To know the good means that man will do it because that results in man's happiness. However, if man willfully rejects doing the good, he sins. Man tries not to sin because it may result in punishment both from without and from within. Punishment comes from without by means of the civil authorities. And, punishment comes from within as a result of the conflict in the soul between the natural desire of goodness and sin.

Aquinas' psychology differed from the greeks' in the following points. First, although the greeks spoke of a natural desire of all men to seek a god, they did not speak of grace because they denied the total depravity of man and they were not seeking God but rather an idol. Second, they did not speak of an individual conscious life after death in which man's imperfect knowledge becomes perfect. Third, they did not speak of sin because they held to the principle of what we call today "situation ethics". Fourth, that God permits sin in that man of his free will might reason to seek the good, and thus love and serve God of his own free choice.

Aquinas' psychology was like greeks' in the following aspects. First, both held to the same composition of the soul; refer to part II "Conflict". Second, both maintained that the union of body and soul is for the good of the soul. Third, both said that the soul is immortal, in other words, not able to die. Fourth, both concluded that man's reason must and is able to guide man to goodness and happiness which he desires to seek. Fifth, both acknowledged the fact that outward conformity to civil authorities is necessary to avoid punishment.

However, Aquinas' psychology is not Scriptural. God does not give a grace which is common to all men and which enables them to desire to know God. This we all know and can clearly see when we study Scripture in Its entirety. Aquinas knew that man apart from the grace of God holds the Truth, which is made manifest to him in creation, down in unrighteousness. The result of trying to harmonize philosophy and theology, as we have seen in the case of Aquinas, is a grace freely given to all, an invitation to salvation by means of knowing God, and a god who is dependent upon the creature for the ultimate choice.



Critique

Reminiscing

By Duane Alsum*

*Beacon Lights welcomes Mr. Duane Alsum as one of our writers for "Critique". He is a member of our Loveland Church.

As one looks back upon his past, it is natural that he sees the influence of others upon himself. We as young men and women in the Protestant Reformed Church have a great heritage upon which we can set our sights. Parents, grandparents, uncles, aunts, and older friends whose lives reflect the love they have for their God. Men and women who would not waver; whose walk was pure. Our elders in their day to day living gave evidence of their love in the manner in which they spoke.

All things work for the glory of our God. In their simplest conversations our forefathers reflected a belief in this truth. Simply, and honestly they have shown us the intent of their hearts and in so doing have influenced us.

In this 50th Anniversary Year, perhaps we can capture in our own minds a few of the often heard phrases which reflect this devotion to their God and the covenant children he has given them. For as we look to the future of our church, it would be well that we also look back to the examples of our forefathers. In doing so, may God be praised.

* * * * * *

"Wonder what he'll write about? Probably go back to about 1950. Quite a way really, but I'm sure he doesn't remember much that early. Maybe he'll start from when he was five. Of course he could always fill in the first five years. You know how they do it. Say how it was really nice to be born into such a family, and he could mention the line of generations and the covenant and those things."

"Some fill in things though by watching other people. Maybe his nephews. He has a bunch you know. Some about that age too. Five years old I mean. I would think he could do it that way."

"Of course he's heard things about himself when he was that age. Like, remember the time he was so sick? Pneumonia, asthma or something like that. Didn't even know if he was going to make it. Funny how them little kids do it. They look so weak, but they catch a lot of things and snap right out of them. God sure makes them a lot stronger than they look. Seem so helpless at that age. Too small really to know what's going on. They cry a lot, but you don't always know what they need. Seems though, when they do get what they want, they're quiet."

"Hard to believe at that age about total depravity and all. They look so innocent. Never really done nothing. But it don't take long and a bit of the stinker comes out in them. You hear them crying and as soon as you walk toward the crib

they quit. Stop walking and they start all over again. Often wonder what goes on in them little heads."

"Quite a wonder really with them little ones. Fingers and toes so small. Some fit in a shoebox when they're born. Almost a miracle itself. You look at their little bodies and you can hardly believe it. Everything working together like that. Just that everything is smaller. Really a blessing, you know it? A wonder at God's hand."

"Boy they grow up in a hurry. It's not so long and they're into everything. On the farm though they always had plenty to do. Chores and field work kept them out of a lot of trouble. I don't know though, seemed like they were always into something. Weren't much taller than the dog and they were pulling its tail. Got bit too if I remember. And that B-B gun. More windows cracked then than ever. Nothing was really safe. Even practiced on each other, though dad didn't put up with that for long."

"Started school and catechism about together. Catechism first though, that's the way it should be. Wouldn't take them long and they knew all their questions. They memorize better when their younger. You get so old and it don't come so easy anymore."

"At that age they really know what they believe. A childlike faith you know. Jesus is really Jesus and he loves children, that they know for sure. Of course when they go to catechism and a Christian school they hear it plenty. Don't hear all them crazy ideas until their older. Didn't have T.V. either then."

"Had good teachers too. Them ministers must train for that. Isn't easy trying to teach all them kids. Can't sit still for a minute. They got more energy when their young. Remember that first grade teacher? She'd sit for hours with them kids. But boy they had better listen too! She wasn't much more than a kid herself. Right out of high school, don't hear of that much anymore."

"And could them kids sing. Not always the right words, but they put their hearts into it. They'd get up on the Christmas program and you could hear them for miles. It's not long and they get pretty self-conscious."

"Don't have the energy they had either. Used to wake them in the morning and they would be right up, but that sure changes in a hurry. Of course their bodies are changing too. Becoming little men and women. Happens way too fast though. One day they're your babies and the next they're going out."

"The boys are worse. They can go out anytime they want, but the girls have to wait until their asked. Doesn't seem fair really, but I guess that's the way it's supposed to be. And I guess that's the way it is after they get married too. The man the head of the house and all."

"They get in high school and things really begin to change. Start getting minds of their own. Want to try things by themselves. Start dating then. Looking for that one and only. Mostly puppy-love I think. It's good when they get girls from the church. You don't have to worry about them then, but plenty good ones come from outside."

"They say that girls grow up faster than the boys. Can't tell the boys that though. They think maybe it's true for everybody else, but not for them. Boys will be boys! And I suppose the girls will always keep thinking about them."

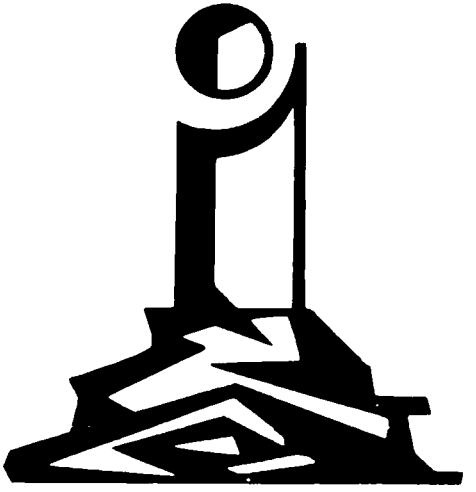
"That's not really fair though, they both did a lot around here when they were in high school. Had chores to do morning and night. Even too busy to play sports in school. Sometimes it's easier to remember the bad things they did. You kind of forget how much help they were. The minister says children can be a blessing in your old age, but really they are no matter how old you are. Sometimes they get on your nerves, but it's all worth it. A privilege really, raising them, and then too, you know you should do it for God's glory and he blesses you too."

"Look at them now. Go to church every Sunday. Raising kids of their own. Teaching the kids what we taught them. Some of them become teachers, ministers, and a lot of different things. They serve as elders and deacons in the church, give a hand when something needs to be done at the school and it seems like they always have some meeting to go to at church. Takes a lot of time. If the kids don't have to go, then the parents do. What with church and school there always seems to be something to do. That's good though."

"Gives them a chance to study the Bible and see all the other people from the church. Better than that they have friends from the world. In these times you need the strength and help that friends can give you. Things changing so fast the way they do. That way the kids can see plenty of their friends too. Not so long you know, and they will have little ones of their own. What did Hoeksema say, the third and fourth generation already? Don't seem that long."

"Fifty years already! Can you imagine! Doesn't seem so long ago that the folks took our papers out of the Christian Reformed Church. A lot of hard feelings then, you know with the relation still being there, things didn't always go so good. But they wanted the truth, nothing going to stop that. We weren't supposed to last, but now look at us."

"Our church has really been blest when you look back over the years. Things haven't always been so easy, but we have the truth. Look at the kids, it's a comfort to know that they are still where they belong. The little ones are in good schools and they can go to catechism every week. Their building new schools everywhere and it seems like everybody got a good church to go to. We got missions opening up everywhere, thats good, because we got a lot of students in the seminary. It's a wonder how God always seems to provide. He really blesses his people. Uh ya, He is good."



FROM THE PASTOR'S STUDY

by REV. M. KAMPS

"Are We Pelagians Too?"

That word "Pelagian" does not mean much to you and therefore the question is probably unintelligible. It is regrettable that this term "Pelagian" is not more meaningful to us. This term aptly describes the religious convictions of the vast majority of "churchgoers" today. Many informed people in the Reformed community of churches would not like to hear that what they believe is at bottom nothing more than Pelagianism.

Fifty years ago the Reverends Hoeksema, Danhof and Ophoff flatly told those who were allegedly followers of Augustine and Calvin that their theology, or more specifically their anthropology, was at bottom Pelagianism. That was not the thing to say if one was trying to win the love and friendship of those who sought to give expression to their convictions by officially adopting the doctrines of Common Grace. To say that one's theology is Pelagian is to place him under the anathema of the Church of Christ. The church fathers and especially the reformers, Calvin and Luther, despised the doctrines of the Pelagians. The church fathers who penned the words of our confession as expressed in the Canons of Dordrecht were considered to be faithful men of the "most flourishing period of Reformed theology" and they too despised the "proud heresy of Pelagius." (Canons, III, IV; A10,B 7,9)

You can then readily understand how the charge of "Pelagianism" by Hoeksema rankled his opponents in the controversy of '24. Deep seated bitterness gripped the hearts of the Common Grace men and that of their spiritual descendants. They were bitter and some are bitter today because Hoeksema in effect was telling these men that they were trampling underfoot the beautiful "Tulip" of Calvinism, the fragrance of which they also claimed to enjoy.

But was the position of Hoeksema and Danhof correct and was their charge of

Pelagianism valid? It indeed was. And history confirms the validity of their serious charge against the brethren of the C.R.C.; I only wish to God that believers among them may see their error and flee from it. So very many serious minded persons in the C.R.C. *bemoan* publicly the worldly-mindedness of their church; but why is it that they refuse to examine whether or not the wordly-mindedness of their church is rooted in its Pelagian anthropology. Where the C.R.C. *is at* today is where they were told they *would be* by Hoeksema fifty years ago. Doctrine and life are inseparable! And on the basis of that truth Hoeksema made his not-too-difficult prediction. But hatred blinds one to the truth which the object of your hatred is speaking.

Well, what is Pelagianism?

Its basic tenet is that man's nature was not corrupted as punishment for the sin of Adam. Man is not totally depraved and thoroughly corrupt in mind and will. Adam fell to his own hurt, but the punishment of his sin in no way affected his descendants. Man's nature, according to Pelagianism, is uncorrupted and his will is free to choose to do the good or the evil. Pelagianism denies that Adam stood as the representative head legally of the whole human race and, therefore, his punishment could not be inflicted upon his children. Pelagianism is individualism! The only harm that Adam did his children was that he set for them a bad example which could be imitated. Pelagianism holds that man becomes a sinner through imitation, i.e., by imitating the sins of others. Sin and corruption is not a matter of the heart and nature, but is in the deed. Man is not ethically corrupt; but he does sinful things. Man's nature *is* not corrupt, his mind *is* not darkened, his will *is* not perverse and in bondage to sin; rather, the man that is wholly capable of doing the good sins by doing the evil. Sin is in the deed not in the heart. This man of Pelagianism does not need the redeeming blood of Christ or the irresistable grace of God, for he is able by the proper exercise of his free will to choose the good, and through consistently and habitually choosing the good can attain unto eternal life.

This system of anthropology gets its name from the British monk who taught this heresy in the ancient Church. Morgan, or Pelagius, for that was his Greek name, taught these errant doctrines in Rome in the year 409 and he was opposed by Saint Augustine, the great church father of the West. The ancient church under the influence of Augustine condemned the views of Pelagius and his disciple Colestius.

Pelaginism is superficial in its assessment of man, it flatters natural pride, it boasts of human dignity and strength; its only need is for a Jesus who is for them a teacher and example . . . they don't need His blood. Further, Pelagianism is rationalistic and empirical in its method of establishing its concepts of anthropology.

When I say that Pelagianism is rationalistic in its method, I mean to point out that Pelagius based his doctrines about man upon the prejudices of the mind. He rejected the revelation of God's Word . . . not, of course, explicitly, but in actual fact. *He refused* to have God tell *him* who and what man is. For Pelagius, human reason would be his light upon his path, not the Word of God.

By characterizing the method of Pelagius as empirical, I want to stress the fact that Pelagius and all Pelagians teach the theory of the "natural goodness" of man because of what they *think* they *see* in the unbeliever and what they *think* their *experience* with the unregenerate is. Experience, Pelagians think, tells them that natural man is basically good. Therefore, they reject the plain teaching of the Word of God, who alone can tell us who and what man is.

Now you begin to understand why the opponents of Hoeksema and Danhof were deeply irritated by their charge that Common Grace is at bottom nothing more than Pelagianism. The term "Pelagianism"

bears tremendous amount of undesirable freight!

But Hoeksema was well aware of this fact and was careful *to qualify* his charge of Pelagianism. He pointed out that, when he said that Common Grace doctrine was at bottom nothing more than Pelagianism, he was referring only to Pelagianism's basic tenet that man is not totally depraved but basically capable of doing the good. He also maintained that the method of those who composed and defended the theory of Common Grace was rationalistic and empirical. But Hoeksema never laid all the unbiblical ideas of Pelagianism at the feet of those who adopted the theory of common grace. Rev. Hoeksema knew and acknowledged that those who believed in common grace did *not* teach, as Pelagianism does, that man does not need redemption and the irresistable grace of God in order to be saved. But he firmly maintained that the C.R.C. by adopting the theory of common grace was also adopting the position that man *is* not totally depraved.

But they would not listen to him then!

And even now, when the leaven of common grace corruption has worked through to manifest itself as worldly-mindedness in the life of the members of that church, many earnest children of God still refuse to listen to our warnings and to re-examine what was done in '24. They see on every hand worldly-mindedness in the walk of the members of their church and they witness that the church officially condones most horrible sins. They see themselves, their children and grandchildren being swallowed up by world-conformity, they witness a spiritual synthesis taking place between the church and the godless world that is able to do so much good. They know something is wrong! But they refuse to consider *if* the problem of world-conformity and worldly-mindedness is rooted in the common grace doctrine of '24. Sad, but true. And this refusal and impenitence is maintained even though they know that our God "has no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." (Ez. 33:11)

We as Protestant Reformed youth and confessing members of the church may indeed be thankful that *God* has through our former leader, the late Rev. H. Hoeksema, preserved for us the true doctrine of the total depravity of the fallen sinner who is wholly incapable of doing any good and inclined to all evil. We may be thankful that Hoeksema taught and preached the true doctrine of the antithesis and that he was staunchly opposed to all synthesis with the unbelieving world. He called us to walk as pilgrims and strangers in the world and he instructed us in the truth that there is nothing the natural man does that is ethically good; and, therefore, that we cannot give the wicked our support nor cooperation nor join in their fellowship. (Ps. 1)

We often times as individuals commit sins which can be characterized as worldly-mindedness and world-conformity, so often, in fact, that it is shameful; but *we* do not have a ready made theology by which we can justify our sin or explain it away. We stand naked in our sin and must repent. We have no cloak for our sin! Our preachers can preach and do preach the truth "that ye are not of this world," "love not the world neither the things of the world;" they can and do call us to a godly walk which expresses itself antithetically. (Ps. 139:20-24, John 17:16, I John 2:15-16)

God preserved these truths for us through the means of faithful servants, for which servants and preservation of the truth we must be thankful to our ever faithful God.

(To be continued)

An Integral Part of Living

By Gwen Van Eenenaam

Death. What kind of topic is that when spring is here? Spring is a time of life and renewal. What does death have to do with spring? But death most definitely *does* have a place in the life of every child of God. And death is an integral part of not only spring, but of every other season and time in our lives.

We prefer not to think about death unless we absolutely have to. If someone dies who we don't know personally, we tend to ignore it or shrug it off. But it's only when we come face to face with death that we are forced to think about it.

What really is death? For the children of this world it is a passage into uncertainty. It is a time of fear. Man has never really understood death. Ancient peoples buried food and weapons with their dead for their second life in the "happy hunting grounds." The children of this world, to quote the lyrics of a popular song, "swear there ain't no heaven but pray there ain't no hell." The wicked man lives in constant fear and trembling of God's wrath. This may be an unconscious fear, but it's there all the same.

We do not have to atone for our sins in purgatory, as the Roman Catholics believe. Immediately at the moment of death our souls are translated to heaven. Our earthly and infirm bodies are no longer the temples of God. The frail shells soon decompose back to that from which they were made, dust.

The most important death for children of God is celebrated, yes *celebrated,* in the spring. Without Christ's atoning death on the cross, there would be no redemption of sins for us. All we would be able to look forward to would be certain death and punishment in hell for eternity. Now we are promised eternal life and glory through Christ's death. The Bible in Proverbs 14:32 states, ". . . the righteous hath hope in his death." Death for the child of God is not an ending, but a glorious beginning.

If we could choose the time of our death, we would choose to put it off indefinitely. Even with our earthly pains and infirmities this life is all we know. Heaven is an unknown element. We don't know the extent of what awaits us. We can only describe heaven in terms of our life here on earth; and that comparison is not really a comparison at all.

The Bible also tells us we have a certain time to die. Ecclesiastes 3 tells us of a time to be born and a time to die. The Christian can take comfort in the fact that God won't take us from this life until the time is ready. Jesus told us in John that our Father prepares a place in Heaven for us. He knows better than we when it is time for our death.

When death strikes our loved ones, it is a time of sorrow. Why? Do we sorrow as the wicked do, for one who has left this "glorious" life to be buried in the cold earth and the unknown? No. We sorrow for ourselves, for those of us remaining on earth. We realize how wretched we are in comparison with the saints in glory. Perhaps this is why we prefer not to think about death. We cry for the void left in our lives even though we realize that our loved ones are much happier where they are. It would be extremely selfish on our part to wish them back.

Death for us should not be a time of sorrow, but of rejoicing. We should rejoice for one of God's saints who has

gone home. Psalm 116:15 states "Precious in the sight of the Lord is the death of his saints." We must look forward to the day when we also can be united with Christ our Lord. So when we face death here on earth, don't be afraid or sorrowful . . . rejoice, for the death of one saint is bringing us that much closer to the realization of Christ's kingdom and the fulness of time.

Article Response

by Frank Van Baren*

*Mr. Van Baren is a member of our Loveland Church.

Permit me to write a few lines in addition to what has been written in the "Beacon Lights" concerning "Some Thoughts on Using You and Your". I find the discussion most interesting.

I read in my dictionary that the form "thou," which is the personal pronoun of the second person singular in the nominative case and of which all the other forms of the British dialect are related, is archaic except in some elevated or ecclesiastical prose. Archaic language is "that which is worked by the characteristics of an earlier period, antiquated, current of an earlier time but rare in present-day usage".

With those definitions in mind, let us remember, first that we hold to the King James version of God's Word, which contains this language. Therefore, for us to more fully grasp Scripture and enjoy the blessings thereby, we must use "thou" and all the forms included therein since our prayers are essentially Scripture. Secondly, perhaps at some date the English language will become more transformed so that many words will be archaic to the point of words having unrelated or opposite meanings. Hopefully at that time, lest we bear an unburdensome yoke by not understanding Scripture due to a language barrier, the church authorities will adopt a Bible translation eliminating much of the archaic language so that we with our children may again read God's Word for a richer blessing to God's glory. I do not believe that the King James version has become so archaic to warrant this change yet, and possibly never will until the Lord returns.

Concerning those who have eliminated this degree of archaic language, we must not condemn them for becoming antichristian in conduct, but, tolerating their practice, show them that they have introduced nonuniformity for they do not speak the language of Scripture as we have it in the beloved King James version. I believe that is why so often you see the elimination of this archaic language coupled with an unfaithful translation of Scripture, for have not recent observations by our pastors in the "Standard Bearer" and "Beacon Lights" over the years pointed out this unfaithfulness?

We must spend little time concerning the degree of archaic language and considerable time concerning the depth of the archaic language unless our study becomes difficult and we turn to our ecclesiastical bodies for a clearer translation.

NEWS From. For. and About Our Churches

by Karla Kalsbeek

FROM OUR SOUTH HOLLAND CHURCH:

Mr. & Mrs. Arthur Boer were blessed with a baby boy Feb. 1.

The South Holland Young People's Society sponsored a bake goods sale on Feb. 1 and proceeds went toward the 1975 Convention.

The public confession of faith of Richard Haak took place March 2.

The membership papers of Donna Van Uffelen have been received from our Redlands Church.

The Ladies Auxiliary sponsored a Soup & Chili Supper Feb. 14.

The Young People are sponsoring a car wash and wax during the month of March.

The Choral Society planned a singspiration for Easter Sunday.

Mr. & Mrs. John R. Zandstra were blessed with the birth of a daughter.

FROM OUR HOPE, WALKER, CHURCH:

Rev. & Mrs. Van Overloop were blessed with the birth of a son, Jared Lane, Feb. 19.

Upon his request the membership papers of Mr. Richard Huizinga are being sent to his home.

All the young people were invited Friday, March 21, to an ice-skating party. This was sponsored by the Hope Young People's Sr. Society.

Mr. John Van Dyke and Miss Judy Rodenhouse were united in marriage on April 10.

Hope School presented their all-school program April 18. The theme was "God's Most Elegant Book".

Mr. & Mrs. David Tanis were blessed with the birth of a son, Darrel Wayne, on March 24.

FROM OUR HULL CHURCH:

A Hostess Supper, sponsored by the Prot. Ref. School Circle, was held Friday, Jan. 31. Rev. Moore spoke on "Helping a Child to Learn".

Miss Carol Van Maanen and Mr. Marvin Amema were united in marriage on Feb. 7 in Hull Church.

On Feb. 21, the young people sponsored a soup supper with Edgerton and Doon also invited.

Public confession of faith was made March 2 by Mr. & Mrs. Donald Ver Meer & Mr. & Mrs. Bert Brands.

On March 2, Edgerton young people sponsored an "Anniversary Singspiration".

Mr. & Mrs. Joel Kooima were blessed with a daughter, Jodi Lyn, born Feb. 23.

Mr. & Mrs. Ken Hoksbergen were blessed with a son, Edwin Wayne, born March 4.

March 30 public confession of faith was made by Eugene De Boer, Marla De Jong, Mary De Jong, Donna Hoekstra, Gracia Hoekstra, and Renae Jansma.

FROM OUR SOUTHWEST CHURCH:

Public confession of faith was made by Mrs. Ron (Ronda) Camminga, Candace Hoeksema, Susan Linder, Mr. & Mrs. Tom (Carla) Van Beek, Ray Van Til, and Gail Van Voorthuysen on Dec. 15.

Mr. Dan Van Dyke and Miss Susan Linder were married Jan. 25 in Southwest Church.

The membership papers of Mr. & Mrs. Arie Griffioen and their baptized son have been received from the Christian Reformed Church.

The Young People's Winter Banquet was held Feb. 28 at the Forest Grove Fellowship Hall.

The Easter Mass Meeting for the young people was held March 30 at Southwest.

FROM OUR HOLLAND CHURCH:

Mr. & Mrs. Robert Windemuller were blessed with the birth of twin sons.

Mr. Darle Wassink made public confession of his faith on March 2.

Mr. Dick Hengst & Miss Pauline Woltjer were united in marriage on March 15.

Mr. Harold Schipper & Mrs. E. Ensink were united in marriage on March 21.

FROM OUR FAITH CHURCH:

Mr. & Mrs. C. Tinklenberg were blessed with a son on Jan. 29.

Mr. & Mrs. Tim Orme were blessed with the birth of a son born March 21.

FROM OUR SOUTHEAST CHURCH:

The membership papers of Glenda Koops, nee Doezema, are being transferred to our church in Holland.

The membership papers of Mrs. Linda Young were received from First Church.

Miss Barbara Rietema & Mr. Bruce Boomers were united in marriage on March 14.

Mr. Gerald De Vries and Miss Mary Bos were united in marriage on March 28.

FROM OUR FIRST CHURCH:

On Jan. 30 a Casserole Supper sponsored by the Young People's Societies was held in First Church.

Adams Chr. School Mother's Club sponsored the annual Soup Supper on Feb. 13 at First Church.

"God's Covenant Faithfulness" was the theme for the first singspiration during the anniversary year of our churches. It was held March 2 at First.

Adam's Street School presented their annual Spring Program March 14. The Lenten theme was "Love".

The Easter singspiration was held March 30 at First Church.

The membership papers of Mrs. Marie Van Belkum and son, William, were transferred to our Hudsonville Church.

FROM OUR DOON CHURCH:

The membership papers of Alvern Miersma were sent to our Redlands Church upon his request.

Mr. & Mrs. Robert Blankespoor were blessed with the birth of a baby girl.

FROM OUR MISSIONARY FIELD IN HOUSTON, TEXAS:

Mr. & Mrs. H. Dunkin were blessed with the birth of a daughter, Sara Elizabeth, on March 9.

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