

# BEACON LIGHTS

*FOR PROTESTANT  
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CONTENTMENT



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All material for publication should be addressed to JIM VAN OVERLOOP  
7561 Sunset, Jenison, Mich. 49428  
News Editor: KARLA KALSBECK  
4132 Hall St., S.W., Grand Rapids, Mich. 49504  
Grand Rapids subscribers please forward subscription dues to KATHY KOOLE  
554 Kenowa Ave., Grand Rapids, Mich. 49504  
Subscribers outside of Grand Rapids please forward subscription dues to  
PHYLLIS BYLSMA  
516 Burke, N.E., Grand Rapids, Mich. 49506

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## IN THIS ISSUE

# CONTENTMENT

by Harry Langerak

Living in this world with all our expectations and wants can be a very disappointing experience. You and I are not naturally given to contentment. We can easily fall into the sin of discontent. We can become very discontented with the circumstances in which we live. When our expectations are not fulfilled we are inclined to grumble. We grumble because we did not get the raise we thought we needed. We wish we had his brains or her good looks. We are envious of those who get good grades or those who have athletic ability. This discontentment is something that comes very naturally to us. By nature we, as Adam, want a better state in life and we rebel against what God gives us.

Contentment is a lesson you and I as children of the living God must learn. It is not an easy lesson because it is not something we can do naturally. Contentment is learned through constant instruction and discipline by our Chief Teacher, God. He teaches us by the experiences we go through in this world, so we can make the confession of Paul in Phil. 4:16b: "For I have learned in whatsoever state I am therewith to be content." This learning is a life-long process and each saint is given individualized instruction. Our intelligence quotient has nothing to do with how well we learn, but our learning is dependent solely upon God's grace and is used for the perfection of His saints unto every good work.

Contentment is something deeply spiritual. At the heart of contentment lies our relationship to God. In order for us to be content, we must be at peace with God. The contented child of God sees what he is by nature and that what he receives in this life are gifts from the living God. He realizes that the outward circumstances of

his life are so controlled by the living God that they work for his spiritual well-being. God is preparing him in His classroom for the heavenly home. The reaction of the child of God to what God sends him is one of inner quiet and peace. This is the contentment of Job, who lost all his possessions, even his children and yet could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21.)

For this contentment to be ours, God must touch our hearts. God must regenerate our inner being so that this inner contentment can be ours. Contentment is not something we can gain on our own in just any way. Only God can give it by His spirit working within us. In this way we know God as He really is. We know Him as our Savior. We know Him as the Sustainer of the universe. He is the good and perfect Giver of all things. We know Him as the One who walks with us through the valley of the shadow of death and Who guides us every step of the way. We know that He sovereignly directs all things so that not a hair can fall from our heads without His will. With this knowledge we learn that God's wisdom is far superior to ours as to what is best for us.

Contentment is not an outward satisfaction you and I have when things are going our way, nor is it the "Oh well, it could be worse" syndrome when things are not. This is the superficial contentment of the world. It is possible to put on a mask of contentment without being content. This is why it is important to understand the deeply spiritual aspect of contentment.

Contentment is a fruit of faith which God gives by His grace and as such we must be content in all things. Paul tells us

in Galatians to be content whether we abound or are abased, whether full or empty. This means we are content whether in prosperous or troublesome times. In each of them we have extreme difficulty being content. In prosperous times we tend to forget God because we see a smooth road ahead. We want more and even have the audacity to ask for more. In our pride we forget God is the giver of all things, daring to say, "see what I have gotten." Contentment in prosperity is to thank God for what He gives us realizing we do not deserve anything.

In troublesome times, we are want to grumble and complain. Life is full of disappointments. Many times we do not get what we want or what we think we need. It could be God has laid His heavy hand upon us by a sickness or bereavement. Maybe He has taken our home or

job. It could be we do not know which way to turn because of loneliness. The contented child of God in adversity makes the confession, "The Lord is my shepherd; I shall not want."

Contentment is of sovereign grace alone. The child of God experiences this as he walks the way God has chosen for him. God, our Father, the superb teacher, teaches us to be content by the trials we go through along the way that He has merited for us. In these trials, whether it be prosperity or adversity, we learn to lean on our Heavenly Father. We go to God in prayer and in Him we find the only hiding place. We must heed the quieting admonition of the apostle Peter in I Peter 5:6 & 7: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you."

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## Feature

# FROM SEMINARY HILL

by Prof. H. C. Hoeksema

My task is to try to paint for you a realistic picture of life on "Seminary Hill." I am referring, of course, to the fact that our Seminary is perched atop one of the highest points in the Grand Rapids area. And this reminds me immediately of the Biblical figure of the city set on a hill-top, which cannot be hidden.

This, to me, is and ought always to be the chief feature of any picture of our Theological School. I am referring, of course, not to our building and its prominent position. That is only figurative. I am referring, rather, to the proper position of our Seminary in our churches and in the church at large. That position is, properly, a **prominent** position - such a position that our seminary cannot fail to

be noticed. Our seminary should be prominent in the church and prominent among all other seminaries by reason of its teaching and maintaining the truth of the Word of God according to our Reformed confessions. And this prominence, in turn, should become manifest in the quality of our graduates. That, I believe, is the proper sense in which our Theological School must be and is prominent, a school which forces itself upon the attention of many witnesses. And that, I hope, will always remain the outstanding feature in the picture of our school.

All the remaining features of a picture of our Seminary contribute - or ought to contribute - to portraying that

one main feature. Our school's curriculum, its scholarship, the actual teaching of the faculty and studying and learning by our students - all these stand in the service of the teaching and preaching of the truth of the Word of God as the Lord has imparted it to our Protestant Reformed Churches.

Make no mistake! At seminary we do not continually have an advanced catechism class or lengthy Bible discussion. Nor is it sufficient that a young man be filled with "zeal for the cause" and be able to mouth pious speeches. In the first place, we offer a thorough theological course. Our seminary course requires completion of some 50 subjects in three years, totalling 110 credit hours, or an average of 18 ½ hours per semester. That in itself is a large order. In the second place, our demands are high. We demand excellence on the part of our students. There is no such thing on Seminary Hill as marking on class average, nor any such thing as "grade inflation." To hear students josh about it occasionally, of course, those professors are impossible tyrants; that must be taken with a barrel of salt. Nevertheless, we do not want lazy students; nor do we want intellectual pantywaists. Nor do we want the less-than-average graduate. Any student who cannot attain a C average in the seminary department may not appear before Synod for his final examinations. Why? Because our churches need capable and hard-working ministers? Yes, but capable and hard-working ministers **in the service of the truth!**

The same is true of our pre-seminary department. Its curriculum is PRE-seminary, that is, designed to prepare the student for his eventual seminary work. That is the reason why, for example, we have a heavy emphasis on languages: our students must complete 48 hours of foreign languages. The total demands of our pre-seminary curriculum are 125 semester hours, the equivalent of a 4-year

college course. And again, the academic standards are high: a pre-seminary student must average B- in order to qualify for admission to the seminary department.

If you wonder sometimes, therefore, why some of our students need financial aid from the churches, remember this: we expect our students to be full-time, and even over-time students. They must not expect to have much time, and the faculty does not intend that they shall have much time, to spend on earning a living.

What are our goals in teaching at the seminary, and what must a student's goals be?

In the first place, of course, we purpose to pass on to the students a body of knowledge - knowledge of the Reformed truth. They must have this body of knowledge - and a thorough understanding of it - in order to impart it to their future congregations.

In the second place, we purpose to teach our students to think and to work. There are, of course, many practical courses which are designed to teach a future minister **how** to preach, **how** to catechize, **how** to exegete, **how** to labor as a pastor, etc. But even in what may be called theoretical courses, we want to teach our students to think and to study and to probe the depths. In **Dogmatics**, for example, our interest is not merely in imparting a knowledge of Herman Hoeksema's **Reformed Dogmatics**. Anyone can learn that from the book, and anyone can repeat it like a parrot. We want our students to learn to think dogmatically, that is, to grow and to develop in the ability to probe the riches of the truth and systematize them. And so it is, too, with the study of the Scriptures. A student who can only parrot what Decker, Hanko, and Hoeksema think is not a successful student; he must learn to think and develop on his own.

In the third place, part of our purpose is to teach our students to work **hard!** God

hates lazy preachers! And we aim to teach our students to bend every effort toward the work of the ministry and not to spare themselves. A parsonage is one of the easiest places to be lazy, but it is also one of the worst places to be lazy! When a student graduates, the faculty can no longer apply the whip. But if he still needs the whip at that stage, it will not be for lack of effort on the part of the faculty. We aim to train ministers who will find their joy in the labors of the ministry.

I have three concluding remarks.

In the first place, if any of you - especially young men - desire more detailed information, write us for a Seminary Catalogue. Or perhaps your minister has a spare copy on hand.

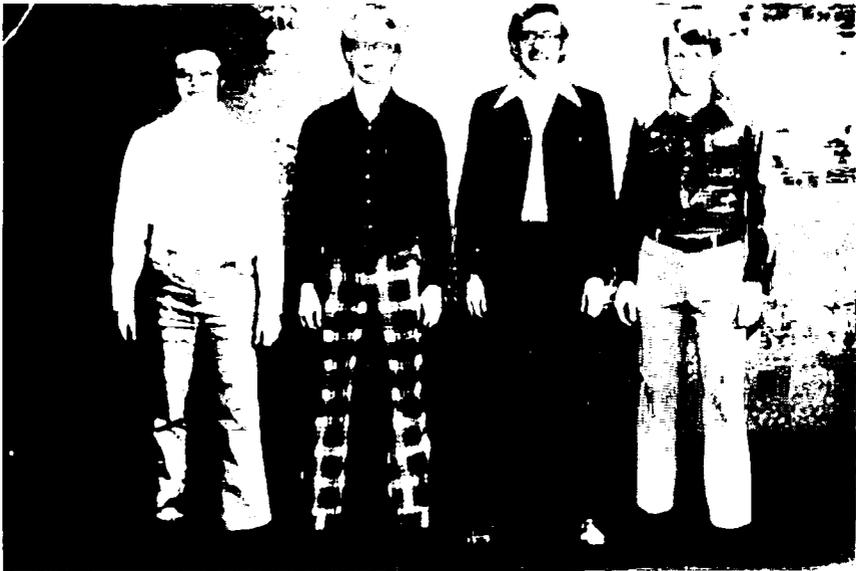
In the second place, if you ever have the opportunity, come and visit us at school. During the school year, the place is like a bee-hive from 8 to 12 o'clock every morning. And especially if any young man would like to get a firsthand taste of seminary, pay us a visit. We'll even let you drink our coffee at 10 o'clock, and Prof. Decker will let you have one of his doughnuts!

In the third place, a word to potential pre-seminary students. Please get in touch with us **before** you begin your college work; setting up a pre-sem program will be much easier, then, for you and for us.

Young people, remember your seminary in your prayers!

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## SEMINARIANS



The gentlemen pictured here are all twenty-two years old and are in their first year of Seminary education. They also have the honor of being the first class that graduated from our newly formed Pre-Seminary Department.

First of all, left to right, is Richard Peterson. Rich and his wife Betty live in Grandville, Michigan, and are both members of Hope Protestant Reformed Church.

First of all, left to right, is Richard

from Grand Haven Protestant Reformed Church, where Rich was baptized. When Grand Haven church closed down in 1962, Rich and his family became members of Hope Protestant Reformed Church.

Rich graduated from Spring Lake Public High School in Spring Lake, Michigan. He then went to Muskegon Community College for two years where he received an associates degree in Arts and Science. He has also taken other extra courses at Grand Valley State College.

Second, is Bill Bruinsma, from our South Holland, Illinois Congregation.

Bill was baptized in South Holland Church and has been a member there all his life. Bill's hometown, where he was raised with his two brothers and one sister, is Lansing, Illinois.

He went to Lansing Christian Grade-school for three years. Then the rest of his grade school education was in South Holland Protestant Reformed School. He graduated from Illiana Christian High School in Lansing, Illinois in 1971. From there he went to Trinity Christian College in Palos Heights, Illinois for one year. Then in 1972 he came to Grand Rapids and began his studying at Pre-Seminary. On the side, Bill has taken classes at Calvin and Grand Valley State Colleges in Grand Rapids, and at Thorton Junior College in Thorton, Illinois.

Third, is Richard Flikkema, also a native from our South Holland, Illinois Congregation.

Rich was born in Manhatten, Montana and was baptized in Manhatten Protestant Reformed Church with Rev. Heys as minister. After two years of Montana country, Rich's family moved to Evergreen, Illinois attending Oak Lawn Protestant Reformed Church for a couple of years. They then moved to Lansing, Illinois and became members of the South Holland, Illinois Protestant Reformed Church.

Rich also went to Lansing Christian grade school for three years and then to

the Protestant Reformed School in South Holland for the rest of his grade school education. After graduating from Illiana Christian High School in 1971, he went to Trinity Christian College in Palos Heights, Illinois for one year before moving to Grand Rapids in 1972 and entering the Pre-Seminary Department. Besides his classes in Seminary, Rich has taken courses at Calvin and Grand Valley Colleges in Grand Rapids and at Thorton Junior College.

Rich and his wife Marcia are both members of First Protestant Reformed Church in Grand Rapids and are living in this city.

Last of all, is Mike DeVries, from our Pella, Iowa Congregation.

Mike and his family were originally Protestant Reformed but in Pella the Conditional-Theology Controversy took its toll and his family remained with the vast majority of the congregation who were led to support the Rev. DeWolf. This congregation went under the name "Protestant Reformed" until early in the 1960's when it disbanded.

After that Mike was a member of the Christian Reformed Church and of the Reformed Churches of America. His family returned to Pella Protestant Reformed Church early in 1969 after attending lectures in Pella sponsored by the Mission Committee of the Protestant Reformed churches.

Mike and his wife Dawn are now members of Southwest Protestant Reformed Church and are living in Grandville, Michigan.

Mike's grade school education for grades 1-7 was in a one room country schoolhouse. Then for grades 8-12 he went to Knoxville Public School in Knoxville, Iowa. After high school graduation, he attended Central College in Pella, Iowa for one year. Then in 1972 he moved to Grand Rapids and enrolled in our Pre-Seminary Department.



# ***FROM THE PASTOR'S STUDY***

**BY REV. M. KAMPS**

## ***FAITH SPEAKS***

### **Romans 10:9-10**

Faith speaks; the believer makes a confession. Yes, that is true, but why does faith speak even when confronted with the threat of punishment and death? Faith **must** speak! It is impossible for the believer not to confess that Jesus is Lord. Jesus, the believer confesses, is Lord alone. His is an exclusive Lordship. Faith speaks; it cannot keep silent.

Why did not the saints in Rome under the weight of persecution and the threat of death just forego their proper confession, at least for a while? Why didn't John Hus, who was burned at the stake for His faith in 1415, Luther, Calvin, our Reformed father of the Netherlands, of whom thousands were executed by the Duke of Alba in the years 1560-1580; why did not these people just keep silent about what they believed? Why did they persist in their **divisive** confession?

Romans 10:9-10 reads: "That if thou shalt confess with thy mouth the Lord

Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

This is a wonderful text, which teaches us among other things that the mouth of the believer expresses a unique confession because of what lives in the heart of the believer. The heart is the fountain head of our confession.

What does the saint confess? What is the content of his confession? The answer: Jesus is Lord! To be Lord means to rule over others. The scope of Jesus' Lordship is the whole world, heaven and earth, angels and devils, believers and unbelievers. Jesus is Lord alone! He rules in God's name executing the whole counsel of God, bringing all things in heaven and on earth to the one great consummation of the new heavens and earth as the inheritance of the Church chosen in Christ

to the glory of our God. Jesus is Lord alone! All other kings and lords rule only because He, Jesus, the man of Galilee who was dead and is alive forevermore, **rules!** Jesus rules over the devils and the wicked reprobate in His power. Over the Church, believers, Jesus rules in His love and grace as their Saviour and Redeemer. Jesus is Lord now, for God hath raised Him out of death and hath set Him on His own right hand in glory. The resurrected One is Lord, of course. The very possibility of Jesus' Lordship is found in the truth of His bodily and personal resurrection.

The confession, "Jesus is Lord," is not an isolated truth. It stands inseparably joined to the other truths of Scripture. The truths of Scripture are one organic whole or unity, for God is One, His Word is One. We may not, as so many want to do today, fragmentize the truth and thereby distort it. We cannot, as thousands of "Christians" do, deny Jesus' eternal Sonship and still confess Jesus to be Lord! We cannot deny the atoning character of Jesus' blood and still confess His Lordship. And so it goes with a fully consistent confession of Jesus' Lordship. To confess that "Jesus is Lord" implies, if not necessitates, the confession of all the truths of Scripture. For example, the following doctrines are obviously implied in Jesus' Lordship: the doctrine of the Trinity, Jesus' personal and bodily resurrection, atonement for sin, double predestination, and the perseverance of the saints. We only mention a few of the inseparable truths clearly implied.

One cannot confess the atoning character of our Lord's death as a satisfaction for sin and at the same time deny His eternal Divinity; for whence then proceeds the infinite value of Jesus' death if not from the dignity of the Person who suffered and died? (Canons II, 3-4.)

One cannot consistently confess that Jesus is Lord and at the same time contend that the historic confession of the Church re double predestination is unbib-

lical, for Jesus as Lord reveals His Lordship exactly in this, that He gives to some and withholds from others His grace and Spirit according to the will of God. (Canons I, 6,15.)

One cannot consistently confess that Jesus is Lord and at the same time deny the truth of the perseverance of the saints, for shall Jesus, who is Lord, allow anyone to snatch from His hand even one of those to whom He hath given eternal life?

So it goes with the whole body of the living truth as it is in Jesus. In the one sweet truth, "Jesus is Lord," the whole of the Christian faith is involved and united, even as the root of the tree is inseparably related and joined to the littlest leaf on the highest branch.

The truth is one as God is One. The believer soon discovers this truth. Thus Creeds are born! The Church of Christ must speak whenever and wherever the one organic living truth is twisted or denied. Faith speaks. Thus the Church speaks. The speech of the Church of Christ is the marvelous Creeds. The Creeds of the Church of Christ, as it comes to expression and manifestation in the world, **are** Reformed Creeds.

"Jesus is Lord," the believer confesses. "To confess," means to say the same thing as others are saying. It is a communal concept. It implies that the individual believer in unison with other believers say together the same things about Jesus, God, themselves, and the world. Thus the Church of Christ in all ages confesses loudly and boldly that Jesus is Lord. Secondly and ultimately, "to confess" means to say the same thing God has said and revealed to us in His Word. "To confess," then, is to say the same things about Jesus that God hath declared about Him. God hath said, "Jesus is Lord." The individual believer and the Church, in harmony with God's Word, confess the same truth.

The believer's confession that "Jesus is Lord," is a bold, fearless, courageous

commitment and dedication to the truth. This manner of confession is in harmony with the very character or nature of faith. Faith is a certain, sure knowledge and a hearty confidence! Jesus is Lord. Roman emperors threatened the saints, the Romish Church threatened the saints, and the ungodly always attempt to intimidate the Church with its manifold threatenings. But the Church with her own blood wrote her precious Creeds, and believers, born of God, confessed, suffered and died!

#### **FAITH Speaks!**

The believer must speak! Faith cannot keep silent! Faith of inner essential necessity speaks. The believer does not have the liberty to keep silent when called upon to defend God's honor and, thus, the truth of Scripture.

What is the source of the confession, "Jesus is Lord?" What is the source of the Church's Creeds? Whence the Confessions? The believing **heart**, is Paul's answer? Surely "with the mouth confession is made unto righteousness." But the mouth only expresses what lives, by the wonder of God's grace, in the heart. The fountain head of our confession is the believing heart of the elect regenerated child of God.

What does that heart believe? "With the heart man believes unto righteousness." If with the heart we believe "that God raised him (Jesus) from the dead..." we believe unto righteousness. Paul is explaining in this context the truth of justification through faith in Christ. We are justified, declared righteous by God, and assured of this blessed truth through faith alone. The works of the law cannot justify a man. We are justified without works. Believing that God hath raised Jesus from the dead, we have the testimony of God in our hearts that we are righteous before Him. The resurrection is the divine seal that Jesus' blood actually atoned for our sin and guilt and that Jesus merited the righteousness of God for those for whom He died. He that believes that

God raised Jesus from the dead believes unto righteousness, therefore. The believer is thus personally assured, through faith in God's act of raising Jesus from the dead, that all his sins are paid for, that he has been redeemed, that all his sins are forgiven him on the basis of the blood of Christ Jesus. He is justified through faith alone. (Romans 5:1.)

Now I ask you, can one, who with the heart believes unto righteousness, keep silent? Must not his heart express itself in the confession that "Jesus is Lord?" The believer, the justified one, will speak out of gratitude and thankfulness to his God and Saviour. God's name and honor must be and will be upheld! We believe and therefore we speak. The heart of the believer is the fountain head of his confession. Out of thankfulness for the wondrous salvation received, faith speaks. When the truth of the personal, bodily resurrection is denied, must not faith speak? Faith must speak for the truth of the bodily and personal resurrection of Jesus. Thus, His present Sovereign Rule as Lord over all is the heart of the gospel. When men attack the atoning character of the cross of Calvary, are they not denying the justifying power of Jesus' death and resurrection? Faith speaks boldly over against all these denials.

The result, first of all, is that through our confessions we are assured that we shall be saved. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matthew 10:32." Secondly, the result of the saints communally confessing that "Jesus is Lord," is the beautiful, Reformed Confessions of the Church - confessions which teach that Jesus is Lord over all, ruling sovereignly and executing the whole counsel of God in the name of His Father, Our Covenant God. This Jesus is the exalted, impowered Christ. Confessions are the speech of faith. Confessions drip with the blood of the saints, who feared "not them which kill the body, but

are not able to kill the soul.”

Faith speaks out of a regenerated believing thankful heart. A heart throbbing with gratitude to God for the grace of justification through Jesus' death and resurrection, cannot keep silent.

Faith speaks. The Church of Christ is a creedal Church!



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## *Current Events and Comments*

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### CHIEF OF SINNERS?

by Jon Bol

**The Beacon Lights welcomes Jon Bol, the Federation Board President, to this column. May God give him the grace to write to his fellow young people.**

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There are many ways to look at the man called Paul. We could examine his pedigree, his education, and his accomplishments. Here was a man who wrote the biggest part of the New Testament and who ever stands as the church's greatest missionary. But how did this come about? Was it because of his pedigree, his line of descent? Paul obviously had the proper credentials as we read in Phil. 3:5, "...circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews..."

"Circumcised the eighth day," meant that he was born of proper parents; both his father and mother were fully conformed to all the strict requirements of Jewish law. Paul also adds, "of the stock of Israel," meaning that he came from the line of Abraham, Issac and Jacob, which was given the covenant name of Israel, because they were the elect race. (Gen. 32:28). But that isn't all. Not only was he circumcised the eighth day, not only was he of the stock of Israel, but he was of the tribe of Benjamin. Paul came from the tribe that gave Israel its first king.

(1 Sam. 9:1,2). He came from the only tribe that did not sever its allegiance to the house of Judah and David. (1 Kings 12:21). He came from the tribe that united with Judah and the Levites after the captivity to rebuild the temple. (Ezra 1:5). Of all the histories of the twelve tribes, that of Benjamin was among the most illustrious.

What more could Paul add to all these qualities? Not only was he circumcised the eighth day, of the stock of Israel, and of the tribe of Benjamin, but he was also "an Hebrew of the Hebrews." All the children of Israel were called Israelites, but not all of them were called Hebrews. Only those that retained the Hebrew language and the Hebrew customs merited this name. There were many Jews in Paul's day who took on the language and customs of the foreign countries in which they lived. But the family of Paul did not. They held fast to their traditions. They were not only Israelites, but Hebrews, still holding to all the ways and laws and the language of ancient Moses. To be "an Hebrew of the Hebrews" showed real loyalty and faithfulness.

When we review all of Paul's qualities, it seems that he has a right to boast of his lineage and his accomplishments. But why did Paul really write this in his letter to the Phillipians? Was Paul

proud of his pedigree? If we go back to Philippians 3:3-5 we read, "...and have no confidence in the flesh. Though I might also have confidence in the flesh. If any man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews..." Paul meant to say that if anyone thought highly of themselves, he surely had the right to esteem himself even more so. Paul was trying to tell the Philippians that the more you make of pedigree, the less you make of Christ.

This was important to the Philippians and it is important to us as young people of the church today. We must not rest on our laurels, so to speak, saying that we were baptized as infants and our parents and grandparents have been in the church for generations holding to custom and tradition in the Reformed faith. We must experience Paul's experience when he finally admitted he was nothing. Then, to him, Christ became everything.

Disregarding his pedigree completely, Paul says in Romans 3:22,23 that

"...there is no difference: for all have sinned and come short of the glory of God." And in I Timothy 1:15 Paul states that "...Christ Jesus came into the world to save sinners; of whom I am chief."

But Paul does not leave us without the hope of salvation, for we read in Romans 5:6, "For when we were yet without strength, in due time Christ died for the ungodly." And in the first verse of the eighth chapter he writes, "There is therefore now no condemnation to them which are in Christ Jesus."

Chapter twelve of Paul's letter to the Roman Christians deals with the life of thankfulness and service to God that Christians must live in their gratitude for salvation. Paul writes in Romans 12:1,2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

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## George M. Ophoff (5)

by Prof. H. Hanko

In the last decade of the 1800's, Grand Rapids was quite a different city from what it is now. It was of course, not nearly as large. It had none of the fruits of modern advances in technology which we take so much for granted today. Many of the roads were dirt covered - rutted and rough when wet or frozen, dusty and hot in the summer months. The economy of the city centered in furniture manufacturing which made Grand Rapids famous throughout the country as the furniture capitol of the world. Private transportation was by means of horse and carriage, for

Henry Ford had not yet made his Model T the possession of thousands. Public transportation was chiefly by streetcars which ran on tracks in the middle of brick-paved main thoroughfares. Electricity was, in most houses, a luxury for the future. Water was still pumped out of wells or collected in cisterns in many places.

But Grand Rapids was then also the center of Dutch Reformed church life. Although the population was mixed, and although many nationalities were represented in the polyglot citizenry, the Dutch

and particularly the Dutch Reformed. (for there were few Dutchmen of any other kind) occupied an important place in the affairs of the city. At that time already the Dutch had pretty much taken over the Southeast and Southwest half of the city. These were people who had followed the first immigrants from the Netherlands, pioneers who had settled the marshy wastelands which later were to become Holland, Overysel, Drenthe, Zeeland and other places which still bear the names given to them by their Dutch forebears. The Reformed church of America had a large representation in the city; but also the Christian Reformed Church had become in the 34 years of her existence, a large denomination with Grand Rapids as its center. Many congregations had been established throughout the areas where the Dutch had settled, and here also was Calvin College and Seminary, located at that time on the corner of Franklin and Madison where Central Christian High School was located until a few years ago. Grand Rapids was known throughout the United States as "Jerusalem."

In these large and growing Dutch communities there was a constant influx of Dutch immigrants. These were men and women of the **Afsheiding**. In 1834 their forebears had left the State church in Netherlands under the leadership of VanRaalte, Brummelkamp, Scholte and others. They had left their mother church because of the apostasy and corruption of the State Church and had fought valiantly to preserve the truth which was the heritage of the Reformation. They had left a State Church which had the protection of the State; and in doing so, they had incurred the hatred and the wrath of the civil authorities. Their early church struggles were filled with trouble and harassment, with overt persecutions and untold hardship. The people who had been a part of the **Afsheiding** were, for the most part, common folk of the lower classes. Their life in the Netherlands was hard and

bitter. Not only were they harassed for their faith, but their economic lot was difficult. It was almost impossible to feed their families and to gain the bare necessities of life.

These things, among others, had prompted many of them to leave their fatherland and seek refuge in the new world. The reports had come back from America that in this country they would be able to serve their God without interference and without having to brave the hostilities of a government which hated their cause. They had heard too, that it was easier in the new world to earn one's living, for America was the land of promise, and the new country beckoned many to come to the "Canaan" flowing with milk and honey.

They were a stalwart lot. They were Calvinists, and Calvinism had steeled their souls and put iron in their spines. They loved the truth of the Scriptures more than anything else. And no sacrifice was too great to live a life in which they could serve the God of their fathers. But they were also children of the **Afsheiding**. And this meant a number of things. This meant that they were a simple folk. They were not, for the most part, educated. They were not profound theologians. They were not deeply learned in the subtleties of theological distinction. But they knew what they believed, and this truth they loved. That they were part of the **Afsheiding** meant also that they were a deeply pious folk. Their faith, though simple, was profoundly spiritual. Their religion was not a Sunday and church-religion, but a way of life. They did not know how to separate their life from their faith, and in fact, they had never even given any thought to the possibility of doing this. It was natural to them. Religion was a part of living in the home, of growing potatoes in the fields, of talking with the neighbors, of buying groceries in the store, of milking their cows. Religion was their way of life. This

piety however, could even on occasion be the more mystical piety which always remained a thread running through church life in the Netherlands. And this deep-seated mysticism which characterized many of them was not always of the healthiest kind. Nevertheless, they knew whom they had believed...

But they did not leave their fatherland because they had lost their love for the Netherlands - for its lowlands torn from the cruel and clutching fingers of the seas; for its fog and damp, its rain and penetrating cold; for its language, and customs, its manner of dress and way of life; for its tulips and cows, its dikes and windmills, its close-knit society and gossipy marketplaces. And all these things they attempted to preserve care-

fully in the new land they had chosen for their home. Southeastern Grand Rapids was, in so far as that was possible, a bit of transplanted Netherlands.

But it was of sufficient importance in the city so that events in these areas were still events which made the daily newspapers, and affairs in these Dutch settlements within the city were of interest to the city as a whole.

Into this kind of an environment George M. Ophoff was born on January 25, 1891.

It is necessary to have a knowledge of this background in order for us to understand the kind of environment in which George Ophoff was born and raised, for the effects of this environment were to remain with him throughout his life.



# CRITIQUE

## THE BOOK OF COMMON PRAYER REVISED

by A. Lubbers

Since the sixteenth century when Protestantism began to develop in England, the Prayer Book or the **Book of Common Prayer** has been the central agent to control the liturgy, the usages, and the worship in the Episcopal or Anglican Church. G.K. Chesterton said concerning the **Book of Common Prayer** that it is "the masterpiece of Protestantism, the one magnet and talisman for people even outside the Anglican Church, as are the great Gothic cathedrals for people outside the Catholic Church."

Although the evaluation of Chesterton

is obviously biased and is colored by hyperbole, it remains a fact that the **Book of Common Prayer** was a unique contribution to the movement which originally led the English Church away from the usages and some of the grossest errors of the Roman Catholic Church.

The **Book of Common Prayer** was originally prepared and composed during the reign of King Edward VI in 1549; it was revised in 1552 near the end of Edward's reign, was revised again in 1559 under the influence of Queen Elizabeth, and has remained much the same until the

present century having been only slightly changed in 1662.

This prayer book of the Anglican Church was first assembled under the direction of Archbishop Thomas Cranmer, who in 1549 stated the following in the preface to the **Book of Common Prayer**.

"... by this order, the curates shall need none other books for their public service, but this book and the Bible; by the means whereof the people shall not be at so great charge for books, as in time past they have been."

The **Book of Common Prayer** was revised first in 1552 and these revisions indicated an even more decisive step toward Protestantism away from the usages and ideology of the Roman Catholic Church. Among the revisions of the 1552 edition was the so-called "black rubric." This revision, made under the influence of John Knox, explains that the practice of kneeling at communion at the time of the reception of the elements in no way implies the Roman Catholic adoration of the elements themselves.

The third set of revisions made in the **Book of Common Prayer** came after an interlude of renewed Catholicism under Bloody Mary, daughter of Henry VIII and Catherine of Aragon. A **Third Act of Uniformity** was passed in England in a space of ten years, and this act intended to make the Anglican Church an "umbrella church" or a "plurality church." Queen Elizabeth, an astute politician, wished to preserve the peace in the kingdom and some semblance of tranquillity in the church. She hoped that by the revisions she would satisfy pacifistic Royalists, radical Puritans, and outraged Roman Catholics. She and her Archbishop, Matthew Parker, supervised revisions in the prayer book which, 1) omitted prayers against the Pope; 2) omitted references concerning the attitude one takes while kneeling for communion; 3) left the question of the physical presence of Christ in the elements undetermined. (These revisions pleased neither thorough-going

Protestants (Puritans) nor Roman Catholics, although they had no other recourse but to accept them.)

During the early seventeenth century attempts made by the Puritans to obtain revisions in the prayer book were unsuccessful. In 1662, however, a few minor changes were made to conciliate the Puritans, but the prayer book continued to contain most of the features disliked by the Puritans.

As a result the **Book of Common Prayer** has remained substantially unchanged for 300 years, except for a few revisions in 1928 in the U.S. version of the book.

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The February 9, 1976, issue of **Time** magazine reports the release of the first 50,000 copies of the proposed draft for a new Prayer Book for the U.S. Episcopalians (Protestant Episcopal Church in the U.S.) by the Standing Liturgical Commission. This 1,001-page volume will be presented in September to the Church's 1976 General Convention. If this Convention authorizes the revision, it will replace a modest 1928 revision of the 1662 edition of the **Book of Common Prayer**.

**Time** reports that "the biggest change is the draft's provision for alternative versions of central rites of the church: the Holy Eucharist, Daily Morning and Evening Prayer, and the Burial of the Dead. The first version, called Rite One, remains fairly close to the 1928 Prayer Book, though in many instances the language has been simplified. Rite Two differs sharply in phrase and form from the old services. God is no longer addressed as 'Thou' or 'Thee' but familiarly as 'You.' In the Lord's Prayer, 'And lead us not into temptation' is rendered flatly as 'Save us from the time of trial.' "

**Time** also reports that "opponents of the draft - notably the conservative, Nashville-based Society for the Preservation of the **Book of Common Prayer**, which



—C—

"Christian Psychology Conflict (Part II)"	R.P.	1	3
"College Life Away From Home"	E.O.Jr.	6	3
"Compromise"	R.P.	3	10
"Conventions a Quarter Century Later"	A.L.	4	7
"Convention Reminiscing"	S.V.O.	4	10
Convention Speeches:			
"God's Covenant Faithfulness - Its Idea"	P.H.C.H.	6	4
"God's Covenant Faithfulness - The Historical Realization"	R.D.E.	6	10
"God's Covenant Faithfulness - Its Future Manifestation"	P.H.H.	6	16
"Covenant Faithfulness"	V.V.D.T.	5	17
"Covenant Faithfulness of God, The"	P.L.	10	8
"Covenant Faithfulness of God, The Time of WW II, The"	J.R.	3	3
Current Events and Comments:			
"An Integral Part of Living"	G.V.E.	3	18
"Women's Lib in the Church"	G.V.E.	2	16

—D—

"Depression"	R.C.H.	3	7
Discussion Outlines:			
"Common Grace"	P.R.D.	5	10
"Dating Practices and Marriage"	R.R.V.O.	5	12
"Personal Devotions and Proper Bible Study"	R.M.J.	5	14

—E—

"Excellency of the Christian Woman, The" (Crit.)	A.L.	4	15
"Existence" (Editorial)	G.K.	11	1
"Explanation of Emblem"	D.K.#2	1	6

—F—

"Fifty Years Later" (Editorial)	J.M.F.	3	1
"50's, The"	C.W.	4	4
"50th Anniversary" (Editorial)	J.V.O.	1	7
"Forties, The"	P.K.	3	4
"From The Pastor's Study" (PS)	R.G.L.	9	4

—G—

"Gaius" (TVE)	R.R.H.	4	12
"God's Covenant Faithfulness (50's to Today)"	E.V.E.	5	3
"God's Covenant Promise"	V.D.V.	4	2

—H—

"How Should Christians Celebrate the Bicentennial?"	G.S.	10	2
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—I—

"Is the Psalter Outdated?"	G.H.	11	5
"I've Got It Made" (TVE)	R.R.H.	9	6

—J—

"Joy Now, or Forever?" (Editorial)	G.K.	8	1
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—L—

“Land of Beulah, The” (TVE).....	R.R.H.	7	7
“Learn” (Editorial).....	J.V.O.	5	1

—M—

Map for 50th Anniversary Visitors .....		5	8
“Martyrs of Antiquity” (Crit.).....	D.A.	8	10
“Mommy’s at Work”.....	S.L.	8	4
“Morning and Evening Worship Services on Sunday” (PS)....	R.G.L.	11	8
“My Brothers Keeper” (Editorial).....	H.L.	2	1
“My Two Years as Youth Coordinator”.....	J.S.	7	9

—N—

“New Yearsy Pistle to Jack and Jill” (Editorial).....	J.M.F.	10	1
“Nothing Impossible With God” (PS).....	R.G.L.	6	22

—O—

“Open Letter to Beacon Lights”.....	C.S.	6	24
Ophoff, Rev. George Series:			
“Article One”.....	P.H.H.	8	8
“Article Two”.....	P.H.H.	9	11
“Article Three”.....	P.H.H.	10	4
“Article Four”.....	P.H.H.	11	10
“Origin of Christmas, The”.....	L.K.	9	2
“Our Always Faithful God”.....	M.G.	2	8
“Our Prayer Aloud” (Editorial).....	T.D.V.	1	1
“Our Reformation”.....	R.N.	7	3

—P—

“Parable of Solomon, A” (Editorial).....	T.D.V.	4	1
“Post Convention Review”.....	G.S.	6	21
“Post Convention Summary from a Non Young Person, A”....	J.V.O.	6	3
“Protestant Reformed Churches Today (1953-1975), The”....	R.D.E.	5	5
Protestant Reformed Young Peoples’ Societies:			
Loveland Young Peoples’ Society .....		11	19
Hull Young Peoples’ Society .....		11	21
South Holland Young Peoples’ Society .....		11	21
“Proud to Be P.R.”.....	K.K.#1	5	2

—R—

“Reality of Christmas, The” (Editorial).....	H.L.	9	1
“Reminiscing” (Crit.).....	D.A.	3	12
“Reply”.....	G.V.E.	4	19
“Reply to Mr. Hilton and Mr. Lotterman”.....	K.K.#2	1	21
“Right to Be Dependent, The”.....	R.W.B.	2	12

—S—

“Scrip. View of Helping the Poor Outside the Church, The”..	R.V.B.	1	2
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Seminarians:

“Feature One” .....	R.R.H.	10	6
“Feature Two” .....		11	18
“Sheep in the Mire” (TVE).....	R.R.H.	10	9
“Sin Awareness”.....	P.H.	11	2
“Some Have Not the Right to Believe” (PS).....	R.M.K.	1	12
“Something Good Will Happen to You Today” (PS).....	R.R.H.	11	15
“Soul Gymnasium, The”.....	P.B.	2	4
“Speech, A Manifestation of the Heart” (Editorial).....	H.L.	6	1
“Standfast” (TVE).....	R.R.H.	2	10
“Steering Committee News”.....	G.V.E.	5	16

—T—

“Teenager During the Depression Years, A”.....	D.E.	2	5
“Television and the Christian Home”.....	P.D.	7	4
“Theodidaktoi - Stones in God’s Temple of Grace” (PS).....	R.G.L.	8	6
“Time around 1924, The”.....	D.K.#1	1	8
“To the Committee of our Field Day”.....	ANON.	8	12
“Translators of the Authorized Version, The” (Crit.).....	D.A.	11	13

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“Why Not Man?”.....	D.L.	2	3
“Why Protestant Reformed?”.....	A.R.	9	9
“Why Study the History of the Church?” (Crit.).....	A.L.	1	16
“Wisdom’s Corner - Deism and Movies - Are You a Deist?”.....	ANON.	1	5
“Working Mothers”.....	E.K.#1	8	3

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“Young Peoples’ Place in the Church”.....	R.L.	8	13
“Youth, Remember thy Creator”.....	J.V.K.	9	17

AUTHOR’S KEY

Crit.	- Critique	R.C.H.	- Rev. Cornelius Hanko
PS	- From the Pastor’s Study	P.H.H.	- Professor Herman Hanko
TVE	- Truth vs. Error	J.H. #1	- Jan Hanko
ANON.	-Anonymous	P.H.	- Phil Harbach
D.A.	- Duane Alsum	R.R.H.	- Rev. Robert Harbach
R.W.B.	- Rev. Wayne Bekkering	J.H. #2	- John Hilton
B.B.	- Beth Bos	P.H.C.H.	- Professor Homer C. Hoeksema
P.B.	- Phyllis Bylsma	G.H.	- Gertrude Hoeksema
P.R.D.	- Professor Robert Decker	R.M.J.	- Rev. Meindert Joostens
T.D.V.	- Tom DeVries	E.K. #1	- Esther Kamps
V.D.V.	- Vern DeVries	R.M.K.	- Rev. Marvin Kamps
P.D.	- Phil Dykstra	V.K.	- Verna Klamer
R.D.E.	- Rev. David Engelsma	D.K. #1	- Dick Kooienga
D.E.	- Dewey Engelsma	K.K. #1	- Kathy Koole
J.M.F.	- John M. Faber	P.K.	- Pete Koole
M.G.	- M. Gaastra	E.K. #2	- Elaine Koop

D.K. #2	- Dave Kregel	P.R.	- Pat Rau
K.K. #2	- Kenneth Kuiper	J.R.	- Jake Regnerus
G.K.	- Gerald Kuiper	J.S.	- Jim Schipper
B.L.	- Bill Lafferty	G.S.	- Gerry Schut
H.L.	- Harry Langerak	C.S.	- Cari Sugg
D.L.	- Dave Looyenga	F.V.B.	- Frank Van Baren
R.L.	- Robert Looyenga	R.V.B.	- Rich Van Baren
S.L.	- Sue Looyenga	V.V.D.T.	- Vi Van Den Top
E.L.	- Ed Lotterman	J.V.K.	- Jim Vander Kolk
A.L.	- Agatha Lubbers	G.V.E.	- Gwen Van Eenenaam
R.G.L.	- Rev. George Lubbers	E.V.E.	- Ed Van Egdome
P.L.	- Pete Lubbers	J.V.O.	- Jim Van Overloop
R.N.	- Rick Noorman	R.R.V.O.	- Rev. Ronald Van Overloop
E.O.Jr.	- Ed Ophoff Jr.	S.V.O.	- Sue Van Overloop
A.R.	- Alvin Rau	C.W.	- Chuck Westra

## The Protestant Reformed Young People's Societies

### HUDSONVILLE JR. YOUNG PEOPLE'S SOCIETY

Hudsonville Jr. Young People's Society consists of 28 members. Our leader is Mr. Jerry Vander Kolk. At present we are studying from the book of Genesis. We hold our Young People's Society in Hudsonville Public High School, right after the morning service-11:15-12:15. Our president is Dave Boukamp.

December 18th the Jr. and Sr. Young People Societies held a Fruit Basket Party. We made fruit baskets and then divided into groups. We delivered the baskets and caroled at each home we visited. Afterwards we returned to school for supper and a few games which lasted the rest of the night.

Our society plans to have a few more parties but none are scheduled yet.

### SOUTHWEST SR. YOUNG PEOPLE'S SOCIETY

At present the Southwest Senior Young People's Society has fourteen

members. As the pre-confession class, held at the same time the society met, closes its sessions, those who attended this class will once more meet with us. Our Bible discussion, under the leadership of Mr. Jim Schipper, is from Romans. This is a continuation of our discussions from the past three seasons. At this writing we are involved in the middle of chapter 11. Because of the many doctrinal issues, the discussion has been very interesting and lively.

We have found, because we meet immediately after the morning service, that our time is best spent with only one discussion period. We spend our whole discussion period with either our Bible lesson or a previously announced topic, and then for the last fifteen minutes of our meeting we conduct our business.

We are now busy with the planning of next year's Young People's Convention. We have made reservations at a camp on Lake Michigan, a few miles north of Holland. We will be roughing it a little more than we have the past couple of years, sleeping in barrack-types of build-

ings (sixteen people in one room) and making middle-of-the-night trips outside to the restrooms. But despite some things which may not be as plush as last year, we believe there will be more things to do than ever before, including group singing around a campfire. Our societies are excited in the planning for this convention and it is our hope and prayer that all our young people will attend.

We are asking that our people from all our churches will remember us also as we work toward the convention. This is an expensive project and we ask that all our people will not only patronize the convention, but also sponsor projects to raise the needed funds.

We thank you for the opportunity to write this small article.

#### **HOPE JR. YOUNG PEOPLES' SOCIETY**

Every Sunday afternoon, around 2 o'clock, about 35 young people get together to study and discuss a portion of the Word of God. This fairly large group is what makes up the Hope Jr. Young Peoples' Society, of Hope Church, in Grand Rapids. But no group is complete without a leader, and despite his busy schedule, Rev. Van Overloop finds time to serve this purpose, and very well at that.

For Scripture discussion this year, we decided to study a historical book rather than a doctrinal one, as we find this makes discussion easier for us as a Junior Society. Our choice was the book of Genesis. It is a very interesting book, full of ideas for lively discussion. In fact, there is so much room for discussion, that we only have an after recess program every other week. On the weeks that we do have after recess, an article from a recent issue of the **Beacon Lights** serves as the topic for discussion. One member of the society is asked to study the chosen article, then write up a few questions which might, and usually do, help to stimulate discussion.

As of now, no special projects have

been sponsored by our society. But hopefully they will be soon, as all the members of our society look ahead to supporting an exciting, as well as beneficial convention, the Lord willing, this coming fall.

#### **DOON YOUNG PEOPLES' SOCIETY**

Our Doon Young Peoples' Society is comprised of sixteen members. Rev. Richard Moore usually leads our society, but when he can't, Mr. Henry Bleyenbug leads us. The Scripture passage we now are studying is the book of Revelation. We are about four chapters from completing the book. After-recess discussion is taken from the Church Order. When we have completed the Church Order, we plan to discuss articles chosen from the **Standard Bearer**.

At Christmas time, every year, we sponsor a project in which we make fruit baskets for the elderly and widows of our congregation, also for our president and vice president.

Presently, we are planning to have a volleyball tournament between the societies of Hull, Edgerton, and Doon. Throughout the years, the three societies have had a banquet in the spring, each society taking turns sponsoring it.

We have sponsored many singspirations for our congregation on Sunday evenings throughout the years. Also, for our congregation we have sponsored roller skating parties and basketball tournaments.

#### **SOUTHEAST YOUNG PEOPLES' SOCIETY**

The Southeast Young Peoples' Society has nineteen members, ninth grade and older. Mr. Herman Ophoff has been our leader for the past five years.

This September, the society began its discussion in the book of Exodus. Through our study, we have found this book

practical in applying it to our lives. The book of Exodus has shown how Israel, God's chosen people, have been led and continually delivered from the ungodly world about them. We see our God as Jehovah, a covenant and eternal Father of His people. This book has clearly shown to us how all things have been planned and determined by God in His counsel.

For our after-recess programs, we have had many varied topics including: Christian Witnessing, Importance of Prayer, Our Body, the Temple of the Holy Ghost, Posture in Prayer, etc. After the paper is read, some prepared questions are asked to begin discussion. The society also discussed Prof. Hoeksema's lecture on "After 50 Years", which helped us to better understand our history as churches.

Southeast Young Peoples' Society sponsors an annual spring potluck supper. The society has also helped in the mailing

of the **Standard Bearer** to other areas.

## RANDOLPH

We have very few young people so we have a combined meeting with young married couples. We meet every other Sunday night. Rev. Bekkering is our leader, and for Bible discussion everyone suggests a passage they would like to discuss. For after recess we take turns bringing up a question or reading on a subject of interest.

We try to plan an activity each month to which we invite the congregation. During the winter we enjoy roller and ice skating. We sometimes rent a gym for basketball and volleyball, and in the summer, baseball is a favorite. For money making projects we have car washes, and sponsored a Thanksgiving Day singspiration.

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Covenant Christian High School is in need of an administrator for the 1976-1977 school year. Send qualifications and application to:

Mr. Gordon Van Overloop  
3711 Hillcrest  
Hudsonville, Michigan 49426

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### *QUIET THOUGHT:*

"Most of us are a bit fearful of what men may say of our actions, but doesn't the thought trouble us more when we think of how God judges our actions? After all, man's judgment is of a passing nature, but God's judgment is perfect and final."

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## **NEWS** From, For, and About Our Churches

by Karla Kalsbeek

### **FROM OUR EDGERTON CHURCH:**

The Edgerton Young People sponsored a singspiration on December 21.

Mr. & Mrs. Arnold Bleyenbergh were blessed with the birth of a son, Eric Jon, on December 16.

The Young People's Society sponsored a sliding party to which the whole congregation was invited.

### **FROM OUR SOUTHEAST CHURCH:**

The membership papers of Mr. & Mrs. John DeVries were received from Alger Park Christian Reformed Church.

Mr. & Mrs. Harlow Kuiper rejoice in the birth of a daughter, born January 20.

Mr. & Mrs. Tim Pipe rejoice in the birth of a son, born January 26.

**FROM OUR SOUTH HOLLAND CHURCH:**

Everett Buitter made public confession of faith on January 4.

Mr. & Mrs. James Hanemaayer were blessed with a baby girl, Carolyn Joy.

A rollerskating party sponsored by the Young People was held on February 25.

**FROM OUR HULL CHURCH:**

The membership papers of Mr. & Mrs. Paul Bruckbauer and two children were sent to our Faith Church.

The public confession of faith of Mr. & Mrs. Duane Netten took place on December 28.

Mr. & Mrs. Jerry VandenTop were blessed with the birth of a son.

The membership papers of Mr. & Mrs. Alvin Bylsma were received from the Christian Reformed Church.

On February 2 the Young People sponsored a skating party.

**FROM OUR HOPE CHURCH:**

Mr. & Mrs. Calvin Kalsbeek were blessed with the birth of a son, Carl William, on December 14.

Mr. & Mrs. Harry Langerak rejoice in the birth of a daughter, Sarah Lynn, born December 18.

Mr. & Mrs. Charles Kalsbeek were blessed with the birth of a daughter, Dorothy Louise, born January 10.

On January 22 the Federation Board sponsored a spaghetti supper at Hope School.

The Hope Choral Society presented their program on January 18.

The public confession of faith of David Harbach took place February 15.

Mr. & Mrs. Alvin Kaptein and son, Thomas James, have been received from the Coopersville Christian Reformed Church.

The membership papers of Mr.

Barrett Gritters have been received from our Redlands Church.

The Young People's Society sponsored an ice skating party on February 7.

**FROM OUR SOUTHWEST CHURCH:**

The Jr. Young People's Society had a hay ride on December 18.

Public confession of faith of Doug Boone, Mark Clawson, Mike Faber, Dick Kuiper, and Arie Griffioen took place January 25.

Mr. David Kuiper and Miss Lori VanStien were united in marriage on January 10.

**FROM OUR LOVELAND CHURCH:**

Membership by baptism has been granted to Mrs. Janna Ussery, who comes from our Redlands Church.

The Ladies' Circle sponsored a singspiration on December 14.

The Young People's Society sponsored a roller skating party on February 9.

Mr. & Mrs. Marlin Westra were blessed with the birth of a son, Aaron Matthew.

**FROM OUR FAITH CHURCH:**

Miss Jan Hanko & Miss Cryss Westra made confession of faith on November 2.

The membership papers of Mr. & Mrs. G. Postmus and sons were received from our Hudsonville Church.

Mr. & Mrs. G. Postmus were blessed with the birth of a daughter, born November 17.

Mr. & Mrs. J. VanBaren rejoice in the birth of a son, Joel Wayne.

The membership papers of Mr. & Mrs. J. Schut were received from our Hudsonville Church.

The membership papers of Mr. & Mrs. E. Miedema and three children were received from our Hudsonville Church.

Mr. & Mrs. D. Korhorn were blessed with the birth of a son, Keith James.

# CONVENTION-NOTE

Greeting in Christ from the 1976 publicity committee for the 36th annual P.R.Y.P. Convention, to be sponsored, D.V. by the Young People of Southwest Protestant Reformed Church.

By now, we are all aware of the arrangements made by the host society for the 36th annual P.R.Y.P. Convention. The theme this year is "*Called as Shining Lights*", based on Matthew 14-16.

The program committee is working very hard to make this convention one of the best ever! Among the activities for your enjoyment will be basketball, volleyball, tennis, swimming (in the pool or in one of the most beautiful of the big lakes), etc. All these activities will be held right on the grounds of Camp Geneva, located on the shores of beautiful Lake Michigan near Holland, Michigan.

We need all the help we can get and would appreciate your cooperation at any fund-raising. Donations will also be greatly appreciated. All money not raised this way will be obtained through registration fees.

More information will be given in future *BEACON LIGHTS* and in newsletters to the Young Peoples' Societies.

Yours in Christ,  
The Publicity Committee  
Sandra Vander Woude, Chairman

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