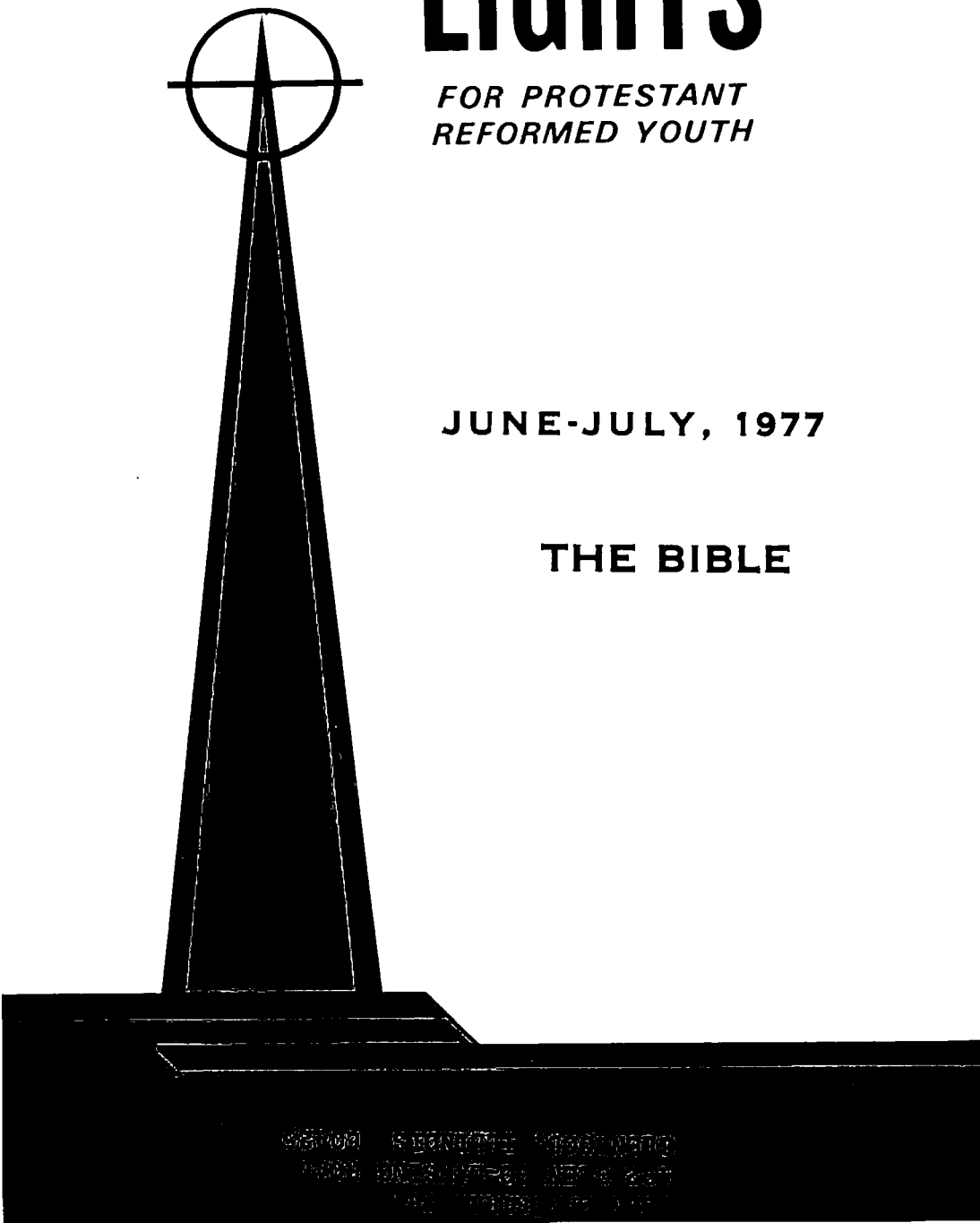
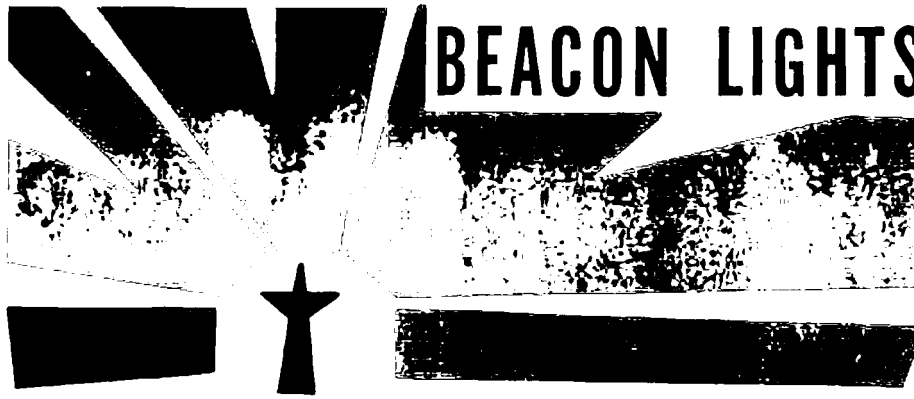
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



JUNE-JULY, 1977

THE BIBLE



VOLUME XXXVI JUNE-JULY, 1977 NUMBER 4

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

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

Contributions of general interest are very welcome.

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

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EDITORIAL COMMENTS

by Dave Moelker

In this issue there are three articles which deal with the Bible. The Editorial, dealing with our use of the Bible during the summer months; Rev. G. Lubbers in "Pastor's Study" deals with the literal-symbolical "question"; and Jessica Poortinga in "Current Events and Comments" deals with finding proof texts from memory.

The Bible is the best selling book in the country. More new, crisp Bibles are printed each year than any other book. They are to be found in nearly every home, motel room, and hospital room in the land. Men dedicate their lives to the distribution of the Bible. Societies and leagues are formed to translate it into every language on the earth.

Does such saturation of society with the Good News make you thrill just a bit? One would be inclined to. However, take a look purely from the surface.

Have you ever looked in the drawer in that motel room and found tucked away there that nice, new Bible? So new and unused, in fact, that the binding cracks and groans when you open it, and wants to close again because you are probably the first person to open it. Why?

Or how about that hospital room where the scene is often pain and suffering, or the waiting room outside the operation room. Is that Bible usually crisp and new? Why?

Have you ever noticed while visiting that grandparent or elderly saint in the church, that his Bible is quite different from the others you have noticed in motels and hospitals? Its pages are "dog-earred," its cover shows brown cracks in the leather from being bent when opened time after time. And, yes, those are pencil lines on those soiled, hand-oily pages marking those passages that mean something special to him. Why?

Have you noticed that graduation Bible of yours up there on the shelf? Is it still crisp and new? Why?

* * * * *

Also, in this issue are some "brain-teaser" questions which we hope to include regularly. Not only will they reveal interesting little facts, but they also may offer an easy and stimulating "use your Bible" exercise.

The Editor

Editorial

A SEASON-Y PISTLE TO MY GRANDCHILDREN

by John M. Faber

Dear Children:

Here it is already summer! How the seasons do fly. Of course old people notice this more; at least your old (I can remember when the church lot had not an auto in it, only buggies with horses in the stable) gramps can remember so many past seasons that they really do seem to have wings.

Seasons, a creature of God. Remember? And God said, regarding the lights He put in the firmament, "Let them be for lights, signs and seasons and for days and for years." After the flood, God promised

that as long as the earth remained, they would follow one another without interruption: spring, summer, fall and winter. Here in the U.S. the seasons are quite easily distinguished; but in Jamaica they sort of slide into the next without much noticeable change.

As I look upon my growing family of grandchildren, I seem to see a likeness to that Jamaican phenomenon. George and Ruthie are barely in their springtime—just little buds, you might say. Billy and Trudie have only emerged from the budding stage. I ask you, did you notice that transition? And when I visit the home of Dwight and Gertrude, I realize that the subtile change from spring to summer has happened. But just when? Even their parents cannot say.

But I am interested today in you who are in the summertime of your life. Am I talking to Bill, or Bret, or Sue, or Lynn? The summertime of your life should be marked by times and seasons of its own. The Preacher of Holy Writ lists many of them in Ecclesiastes 3. Have you read that list lately? Or does our seasonal summertime excuse you from your personal Bible reading as well as your catechism and society lessons? The Wise Man's sanctified advice in Proverbs 6:6 should set your goal also for your life-time summer: "Go to the ant...and consider her ways and be wise." What about that advice? This: prepare your food in the summer so you will have a good harvest in the fall; that's what. Ergo: whatever you do or read (or watch) in your summer will be reaped in your fall. First then, I would recommend for your personal Bible reading this summer the Books of Proverbs and Ecclesiastes. Many a psychiatrist has lost a potential customer because of the sanctified (Spirit breathed) psychology in the Book of Proverbs which builds and braces sagging spirits of people—yes, of young people—of grandchildren, too. Try this one out for size: "A merry heart maketh a cheerful countenance."

My neighbor complains that some of his grandchildren have "problems" which spoil their usual happy natures. I hope that none of you are so afflicted; but, if so, or if you know my neighbor's grandchildren, my advice is to read the Book of Proverbs. Many "problems" are due to the guilt feelings which follow the act of sin. Now guilt feelings are not bad. No, they are good. Solomon tells us in Proverbs 20:27, "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." So your guilt feelings are a gift of God to draw you back to Him, away from your sin, to lead you in the way of sanctification. The remedy is quite simple: "He that covereth his sins shall not prosper; but whoso **confesseth** and **forsaketh** them shall have mercy." (Prov. 28:13). Can you not see the "cheerful countenance" of the "merry heart" resulting from following such advice? When your Gramps was a little boy, he used an arithmetic book in his school which had all the answers to the lesson problems in the back of the book. So, the Spirit-filled Psychiatrist, the one and only Solomon, has put all the answers to your problems in his Book. (You can find many more answers in the Book of James and the Letter to the Corinthians.)

Do your father and mother "pick" on you? Do they "holler" at you? Do they (excuse the expression) "bitch" at you? My dear grandchildren, you are misreading their admonition. They are followers of my advice to my children (your Dad and Mom) to "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

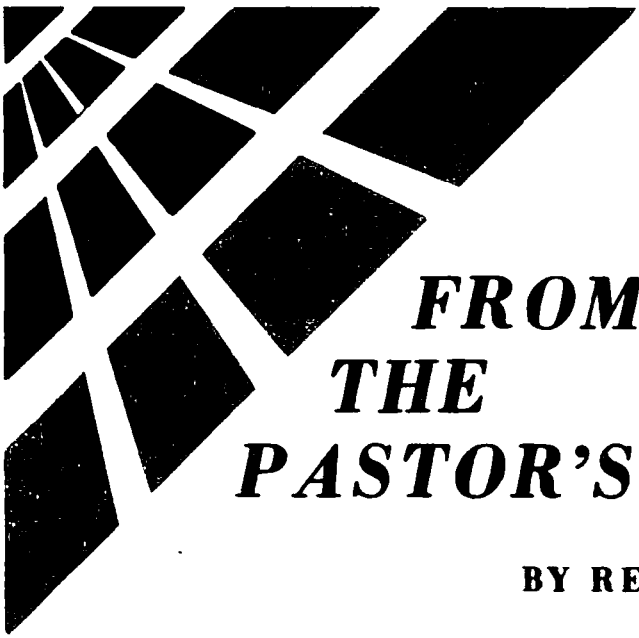
And to you who are married and raising a family of great-grandchildren for me, see how the right summertime heeding of the Word of God now brings you a bountiful harvest?

And your Gramps, wrapped up in an afghan in his easy chair is enjoying his winter landscape of the bountiful harvest of Christian grandchildren which he sees

in the field full of huge cornshocks. What a harvest! Solomon sums it all up in Ecclesiastes 12. Read it tonight, Fred, and remind your sister Amy to do so also.

And now if you have taken a speed-reading course, and have read this letter at 120 words per minute, you may have missed the pith, which was, "Read the Book of Proverbs during your summer vacation!"

Love, Gramps



FROM THE PASTOR'S STUDY

BY REV. G. LUBBERS

"And God said, Let there be light, and there was light..." Gen. 1:3

"IS THE BIBLE SYMBOLICAL OR LITERAL?"

Recently, four college students came to my door with the above captioned question: is the Bible symbolical or literal? They were sent to me by their professor in Religious Studies. These were really some nice mid-west young people, who were seeking an answer to this and other questions in their bewilderment. They were not receiving any answers to this question in college, but only more questions. And these questions are by no means innocent. They are calculated to deceive the innocent and the simple in faith.

Perhaps I should try to give an answer to this question for you, youthful reader, as I attempted to patiently give the answer to my visitors.

I will then begin by defining what I understand with the term "Bible." You know, do you not, that the various religions (such as the Zoroastrian, Hindu, Buddhist, Mohammedan) have their sacred writings, sometimes spoken of as their "Bibles." Our Bible is not at all like their "bible." We will borrow the definition of Dr. James Orr, who says that we understand by "Bible" the "collection

of Scriptures of the Old Testament and New Testament recognized and in use in the Christian Church." This does not tell us just what the Bible is, but it does distinguish our "Bible" from all other so-called "bibles."

The term "Bible" is derived from the Greek word "biblia," which means "books." The phrase occurs in the Greek translation of Daniel 9:2 where it stands for the prophetic writings, including that of the prophet Jeremiah. These books are also called "the holy books." In the 13th century these books were called, by common consent, "The Book." (Compare article by Dr. James Orr in **International Standard Bible Encyclopedia**, Vol. I, p. 400.)

When we speak of the Bible as the "Book," we include all the sixty-six books of the O.T. as well as the N.T. Scriptures, from Genesis 1 to Revelation 22. The Bible starts with "In the beginning God created the heavens and the earth...", and it ends with "Even so come, Lord Jesus." This is the **history** of the world! This is very real history, with real people from beginning to end. The Bible alone shows us the history of the world. It is the unfolding and **coming to pass** of God's counsel of His will!

Such is our Bible.

Now this is what we believe concerning our Bible because the Bible tells us so, and the Holy Spirit testifies of this in our hearts. To understand this we must remember that this faith of ours concerning the Sacred Scriptures is a **saving** faith. It is not a mere historical faith, which even the devils share, and, therefore, they tremble (James 2:19), or the faith of King Agrippa, that unbelieving Jew, who nevertheless believed the Scriptures with an historical faith. Our faith is living faith in the Son of God, by which we are ingrafted into Christ and by which faith we receive all Christ's benefits. With such a faith which drinks out of Christ as the branch does out of the vine, we believe the Scriptures. We believe with the heart and confess with the mouth (Rom. 10:9, **Belgic Confession**, Articles 1-4). When "we" approach the Bible, in distinction from unbelievers and haters of the Christ, we have a **prejudice**. Ours is the prejudice (pre-judgment) of faith in Christ, and then the unbeliever, too, has a prejudice. It is the pre-judgment of unbelief, which will not be persuaded by the Word of God. Such an unbeliever may denominate himself to be a "liberal" to the far-left, and try to tell you that you are a "conservative" to the far-right; but that is nothing but some sleight of hand hocus-pocus. It is a mere cloak of deception, the sham of the theological juggler. Either you believe in the Son and in the Scriptures which speak of Him, and you have the key of knowledge, or you do not believe in Him, and the Bible is a closed book to you!

By a **saving** faith by which you make your calling and election sure, you have the more sure prophetic Word unto which you give heed as unto a light which shines in a dark place, until the day dawns and the day-star arises in your heart.

Now some very learned man comes to you and startles you with the question: is the Bible symbolical or literal? Don't be stampeded by this question with all its pretense to solid learning. For it is really wind, a gust of wind of Satan's error, which would unsaddle you. We must not be swayed to and fro by all these "winds" of error. For really this seemingly innocent question comes from people who boldly speak of things of which they have absolutely no understanding at all! (I Tim. 1:7). In the days of Paul, there was a lot of "vain jangling" (talking) in the church world, and there still is such today. Perhaps more so even. But do not be disturbed in your soul.

This "learned?" interrogator likes to place the matter as if you must make this a matter of either-or. The Bible is either symbolical or it is literal. But this

construction is rooted in unbelieving prejudice which does not give serious and solid study of the Scriptures. It is the fashion of the modern day "interpreter" of the Bible, who has a new "Hermeneutic," a new way of interpreting the Scriptures. He has never learned to interpret Scripture by the Scriptures, but must interpret Scripture by his unbelieving reason. He is an unbelieving rationalist. He places his judgment above Scripture and not under Scripture. And that he calls his "academic freedom." Do not fall into his trap. It is not true that you must either say the Bible is "literal" or it is "symbolic."

Mark you well, my youthful reader, that question whether the Bible is "literal" or "symbolical" is by no means an innocent question. It is a coldly calculated question; it is "loaded." It manipulates by putting new meanings in old and accepted terms of the church and theology. It is the art and "science" called "semantics." The Bible **does** speak in language which must be understood in a symbolical sense. Indeed! But the Bible also uses language which must be taken according to the literal meaning of the terms. In one case, "water" is literal like the water in Jacob's well, and it is also used in a symbolical, figurative sense by Jesus to designate the salvation wrought by the Holy Spirit. Now does this call for a categorical either-or: literal or symbolical? By no means! It merely means that one must compare Scripture with Scripture, and carefully divide the Word of God.

A good example of this we have in the Book of Daniel, where the dream of Nebuchadnezzar is interpreted under the inspiration of the Spirit in God's prophet. Daniel is a holy man who is moved and carried by the Spirit (II Peter 2:20,21). The dream of this Babylonian king is full of symbolism of the Lord's prophecy: head of **gold**, breast and arms of **silver**, belly and thighs of **brass**, legs of **iron**, and feet part of **iron** and part of **clay**. But the interpretation is such that this all refers to what "shall come to pass"; literally come to pass as history in the coming of Christ in his death and resurrection and ascension at God's right hand, as depicted in the "stone cut without hands" in the king's dream. Yes, lots of symbolism, but not the Bible is either-or: literal or symbolical! Such is the false contrast drawn by those for whom the Bible is a closed book.

Take one more example, and then I will end this little study. In the Book of Revelation we have much symbolical presentation of both the kingdom of Satan and that of Christ. This is true in a great degree of what we read in the chapters 4-22. What do we have here? Real history? Of course, this is real history. John is shown by the Lord, taken up into heaven which is opened, the "things which must **come to pass** after these things" (Rev. 4:1). Here is history. Here is literal fulfillment of what is presented in symbolical form. The Bible is the Word of God, spoken now in literal form, then in symbolical.

Blessed is he that reads and they that hear the things written in it, and for whom the Bible is no closed Book.

Marriage is a fitting symbol of the relationship between Christ and the Church. The woman was not made first, but second. She was made for Adam, and not Adam for her. So also in the counsel of God, not the Church, but Christ is first. Christ does not exist for the Church, but the Church exists for the sake of Christ, to serve and to praise Him forever.

p. 16 **Marriage** by Rev. David Engelsma

Hope Christian School In Redlands

by Dennis Van Ufflen

Dennis is a member of our Hope, Redlands, Church.

On September 16, 1975, the Hope Christian School in Redlands opened its doors for its first classes. This was a moment of great joy, an answer to the prayers of many parents. Quite a few years had passed between the desolution of the first Christian School in our Protestant Reformed circles in 1953 and the re-establishment of our own school here in Redlands. We, as parents and members of the School Society, were thankful that God in His mercy had blessed our endeavors.

Prior to the actual opening of our school, many hours of decision making, planning, and labor had taken place. The Hope Christian School Society labored year after year motivated by the calling of God to instruct His children in the fear of His Name. Various efforts were made to start a school. In 1972, arrangements were being made to rent our old school building from the Seventh Day Adventists in hopes of opening school that year. These plans had to be changed when the Adventists decided to rent the building to a community group. After this disappointment, various plans were made concerning constructing our own school building. Various pieces of land were considered before finally purchasing our present school site on Brockton Ave. in Redlands.

At this time, the Hope Christian School Board projected costs for our school and proposed plans for obtaining the finances necessary to attain our goal. Approximately half of the land, including a two-story house, was sold to the Church as a probable site for a church and parsonage in later years. The congregation was canvased for loans, pledges and gifts; and was able to produce the money necessary for the construction of a school building built by all volunteer labor.

To construct a school building is one quest, but to maintain the operating costs of a school is quite another. Parents with children in school indicated they were able to come up with approximately 75 per cent of the projected year's operating costs. Individuals and supporting families pledged the remaining amount so that the School Society had sufficient funds to pay the anticipated first year operating expenses of the school with two teachers. It was a result of the School Society meeting of February 18, 1975, that the School Board was able to announce by means of a Newsletter: "We would like to take this opportunity to thank the entire congregation for its prayers and assistance, but above all we thank our Covenant God who by His grace has opened the door so that we can proceed with the opening of our School."

Work began almost immediately since there was a tight work schedule to follow in order to open the school by September. All the work, architectural plans, surveying, ground leveling, construction, electrical, plumbing and sewer, air conditioning and landscaping was done by volunteer labor of men in the congregation. Some of the building materials and use of construction equipment were also donated, and all the work was under the supervision and direction of our skilled resident Carpenter, Mr. George Joostens.

Many talents and skills showed themselves during construction, in fact, our minister at the time, Rev. Kamps, can be proud of the fact that he along with Mr. Joostens were the exclusive block layers of the building. The men of the School Society were very dedicated; almost every

Saturday, some weekday evenings and some holidays were spent laboring on the project. The women were a tremendous support and help to the men. Coffee and refreshments were faithfully served every working day. Toward the end of the construction work, the women pitched in and helped with some of the finishing work, including climbing up on the scaffolding and doing the exterior painting.

Physical labor was not the only aspect of our endeavor. Much work was done by the School Board in order to obtain teachers for our school. Mr. and Mrs. Jon Huisken left their home in Michigan; Mr. Huisken taking a leave of absence from his job at Hope College in order to help us in opening our school that first year. Much organization and planning had to be done before the first day of school, and it was evident that the Lord had been with us and richly blessed us when we were able to witness the opening of our Hope Christian School on September 10, 1975.

All the work was not finished on opening day. The School Board had to confirm past pledges and seek new support in order to insure the solvency of the school. Our Ladies Society has been working right along raising money for the school by means of various projects. Some appliances and cabinet-work have been donated to the school by members of the congregation. Landscaping is a continuing project as money permits, and in order to help save money, we have a volunteer gardening detail of the members from the School Society. We have been building all our own playground equipment and we now have a very nice assortment: swings, tether ball, basketball court, and baseball diamond. Yes, the school grounds have changed considerably since the picture was taken for Rev. Kamps' article of "Our School In Redlands" in the Standard Bearer in the early part of 1976.

Now, by God's grace, we are approaching the end of another school year and the graduation of our second class of ninth graders. The Lord has supplied us with two very capable and loved teachers, Mr. John Kalsbeek and Miss Neva Doezema, who have also been a welcome addition to our Redlands congregation. In every aspect of our labor, God has richly blessed us. We have a building of which we are extremely proud. It was a cooperative effort that united us and brought us closer together as we labored in love in order to fulfill our covenant obligations. We pray that God in His goodness will continue to bless our efforts here in Redlands.

TEACHING

by Neva Doezema

Neva is a teacher in our Protestant Reformed School in Redlands, California.

Teaching is...

—being called "Miss" for the first time in my life, and then having a first grader tell me that she doesn't believe I can be a "Miss" because I look like a girl. That was the first day. I could tell they had great confidence in me.

—being told that I was beautiful when I wore a yellow ribbon in my hair and that I ought to wear it more often.

—making angel fish out of hangars and tin foil and having most of them turn out looking like hangars covered with tin foil.

—making vases from old jars, masking tape, and shoe polish. They turned out fantastic—just like antiques.

—keeping a lizard in an aquarium and feeding it live flies caught off the

manure pile from the side of school by eager, willing young hands.

—losing the lizard for two weeks in the bookshelves and finding him (finally!) crawling up the wall to the ceiling.

—letting the lizard go because it must have been starving—his sides were caving in.

—trying to pull a first tooth and getting blood all over.

—birthday cakes shaped like footballs, sailboats, and snowmen.

—making brownies (They begin with B) and eating them while they were still warm.

—explaining why 5037-4028=1009 and not 1011. (How many times have I said 7-8=1 is wrong.)

—correcting. A good example:

"I seen this car..."

"No, I saw..."

"I did too! I seen this car..."

"I saw! Not I seen!"

"Ohh! O.K. I saw this car..."

—listening to the retelling of the Bible stories. "The good guys were fighting the bad guys and the good guys were winning." (Did I really tell it like that?)

Teaching is all this plus more.

Teaching is also...

—hearing a first grader in April beg to read the Bible after recess for noon devotions. Something which would never have been possible in September.

—listening to a fourth grader volunteer to tell tomorrow's Bible story with confidence.

—a third grader praying his own prayer before lunch using his best English.

—watching a bean plant sprout and grow and teaching God's power.

—singing Psalter numbers in the morning and listening to proud solos.

—remembering God. His name begins with G.

Teaching is above all else...

—working with God's chosen covenant children and parents in Hope Christian School of Redlands.

Current Events & Comments

CAN YOU PROVE IT?

by Jessica Poortinga

Have you ever found yourself in a situation where you must defend one of your beliefs and you find yourself at a loss for a reference text?

Many times in the course of one's life, he will find an opportunity to voice his opinion. When asked to give proof or support for his belief, often one is not able to come up with even one text, much less two or three. And how silly and ridiculous it must seem to see one who is Protestant Reformed and claims to be soundly taught in the Scriptures, floundering around looking for something to back up his belief!

For instance, say you go to a Christian Reformed or public high school and were confronted with a question concerning divorce and remarriage. Would you be able to cite a number of passages off the top of your head where divorce is expressly forbidden, save for the cause of fornication? Would you be able to prove to them that remarriage is wrong, even for the "innocent" party?

Also, suppose the subject of movie attendence came up. Would you be able to explain why it is wrong, and back it up

with Scripture? How do you respond about what you do when the same thing is on television?

There are many other areas of life where I think we know what we believe, and know that there are texts proving our position, but cannot give more than a few proofs for our position. These would include such things as labor unions, infant baptism, Lord's Supper, amillinialism, the gifts of the Holy Spirit, and many others. It is a shame that we cannot support our beliefs, especially when one considers that those holding to the erroneous views have plenty of texts committed to memory that seem to support their belief. I think that we should not only know what the Bible teaches, but where it teaches it so that we can better represent our church and our Lord.

There are ways that we can learn these important texts. Through personal Bible study, and faithful attendance at the worship services. Also, by preparing for, attending, and actively participating in Young People's society and catechism, church activities set aside especially for the study of the Bible.

HOLDING FAST OUR HERITAGE IN THE USE OF THE SUMMER MONTHS

by Rev. Rodney G. Miersma

Summer is here, school is out, vacations are beginning, and we seem to set a different pace in our daily living. For the most part, societies have recessed until the fall along with catechism classes and similar means of instruction. Many of you young people will take on summer jobs in order to pay for tuition, or do with a view to marriage and its accompanying responsibilities. But because of this recess from many meetings which are geared for our spiritual upbuilding, there is the danger that we forget that wonderful heritage that we have. It is with this in mind that the **Beacon Lights**' staff has asked me to write on our holding fast to this heritage in our use of the summer months.

As young people, we certainly have a heritage. The basic idea of the term heritage is, in the first place, that of a possession. Thus, in the Bible, the land of Canaan is the heritage or possession of God's people, Israel. In turn, God's people are the heritage of God. Also in the Word of God we find that God's people possess God's righteousness and testimonies as a heritage. In the second place, this possession takes on the characteristics of an inheritance, that which has been passed down and reserved for one. These two aspects of a heritage apply to both our earthly and spiritual life. Our present discussion will limit itself to the spiritual aspect.

That which we have as children of God for a spiritual heritage is the truth of God's Word as it is contained in the Scriptures. We can read that Word which reveals unto us the Father and His way of salvation for us in Jesus Christ through the operation of the Holy Spirit. That Word preached is God's power unto salvation for His own. By God's grace that Word is our heritage, our possession and inheritance. "Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart," Ps. 119:111.

This revelation of God has been reserved for us and passed down to us throughout the ages. Adam spoke it unto his sons who in turn passed it down through the generations until Moses wrote it down. Then both the spoken and written tradition was preserved even unto the present day. Indeed it is precious; many have given their life for it. A rich inheritance to us from God.

Moreover, we have a rich heritage in the confessions, the statements of faith of the believing church as she defends and preserves God's Word. Finally, we have our church, our school, and our parents who teach us God's Word and the confessions.

This heritage we are to hold fast. One of the Scriptural passages using this idea of holding fast is Hebrews 10:23-25: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promises;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." From this passage it is evident that we must retain faithfully that which we possess. Another use of the term is to "keep in one's memory." That Word of God which is our rich heritage we must keep in our memory, our possession. A certain direction must be kept and maintained similar to a captain holding a fixed course so that the ship may safely arrive in the harbor.

Now the writer to the Hebrews in the above passage says that we must do this "without wavering." The profession of our faith has content, our heritage. This we must hold fast, unwaveringly or unbent, never letting it droop so as to spill its contents.

The point of this article is that we must do this, hold fast our heritage. particularly in our use of the summer months. Why the emphasis upon the months of June, July, and August? Let us take a look. How many of our activities are centered around the church or the school? School is out for the summer months so we do not have that daily environment of other young people of like faith studying in a Christian school. In addition, many Young People's societies recess for the summer months, perhaps to their shame. During this vacuum it is easy to slip away from all church centered activities, including sometimes even church attendance. The point is this: during the summer months it is very easy to spill the contents of our faith, let go of our heritage.

What then can we do to positively strive for the holding fast of our heritage? In the first place, even though societies are not meeting as societies, yet there are other activities during the summer months which are sponsored by our churches or the young people of our churches. Young people like to have fun, and one way to have fun is to have a party. Here young people gather together for various reasons. I live far to the west of the center of most of our church activities and am pastor of a small church which does not have a Young People's Society, but I can imagine what kind of parties these might be. Swimming parties in someone's backyard pool or at the beach, singing parties in someone's basement or family room; the list could go on. How does this help me to hold fast my heritage, you ask? For one thing, you are having your fun with Protestant Reformed young people who confess the same faith and consequently walk according to that faith. If we do not go to these parties, we either are missing out in an opportunity to meet and enjoy one another's company, or, worse yet, are having fun with those who are not of like faith who will not help you to hold fast but let go and forget. Another benefit of these parties is that young people very often meet their future husband or wife at such gatherings. Young people are of the dating age and when we seek an

help-meet we must seek among those that believe as we believe. So, young people, even though your presence at such parties is not legally binding, yet from a spiritual point of view it is to your spiritual edification. Your presence will reveal that you desire the fellowship of God's people rather than that of the world. How much better it is to sing together the psalms of David than to go hot-rodding around in the car or to stay at home to watch that mind-deadening television that brings the entertainment of the world.

Secondly, I would like to draw your attention to the climax of all the activities which our young people partake in during the summer months, the Young People's Convention. Many of you have already attended one or more conventions, but sorry to say, many of you have not. Each young person should make an honest effort to attend. So often we simply do not care whether we go or not which reveals a spiritual weakness in us. Perhaps we are working and would rather make that extra dollar or two. Or maybe we have vacation coming, but who wants to waste it going to the convention? These are two excuses, and there are many more that are added. However, Christ instructs us to first seek the kingdom of heaven. After all, what is our real purpose for living on the earth, for our own enjoyment apart from God, or unto the praise and glorification of His name? Certainly, the answer is obvious.

The Young People's Convention gives you an opportunity to be instructed in God's Word by way of lectures and group discussions, and to confess your faith together as young people. Just to see so many young people together of the Protestant Reformed Churches strengthens and encourages us in our faith, to hold fast our heritage. There is also a side benefit in that many of our young people meet their future husband or wife at these conventions. Maybe the eastern young people do not appreciate this since they have so many young people concentrated in one small area, but I can assure you that many from the West look forward to the convention for this very reason, to meet other God-fearing young people that might be their life's partner.

Perhaps I have rambled on too long. However, we must be encouraged to hold fast our heritage in this day when apostacy is running rampant. The summer months tend to make us less spiritually minded. In that light, I encourage all of you young people to attend the parties where our young people are gathered and most important of all, attend this year's convention and enjoy yourself while holding fast to our heritage.

AMERICA — A CHRISTIAN NATION?

by Dawn DeVries

Dawn is a member of our Southwest Protestant Reformed Church, Wyoming, Michigan.

Here in the United States we live in a so-called "Christian" society. Today more people than ever before profess to be members of a church in one of the various denominations in our country. However, are the churches these people attend really Christian? In order to determine whether or not they are truly Christian churches, let us see if they possess the marks of the true church, that is—the proper preaching of the Word, the administration of the sacraments, and the exercise of Christian discipline.

The most important mark, the pure

preaching of the Word, is today in many churches, even Reformed circles, utterly twisted and perverted. It is not at all uncommon to hear from the pulpit that man and woman are equal. Some churches even permit women office bearers. Yet, we are very clearly instructed in 1 Corinthians 14:34: "Let your women keep silence in the churches." Still other ministers preach that homosexuality can be tolerated in the church. Once again, this is clearly forbidden by the gospel in Romans 1:27,28. In addition, there is the subject of divorce and remarriage. "Christian" churches seem to be blind to the fact that Scripture distinctly states, "What therefore God hath joined together, let not man put asunder" (Mark 10:9). And then there are such basic points of doctrine as election and reprobation. Election is sometimes preached, but reprobation is completely denied. They devise their own modern versions of the Bible to distort such beautiful passages as Romans 9:13 where the word "hated" in "Jacob have I loved, but Esau have I hated" is changed to "loved less." It is so clear from the rest of the chapter and all of Scripture that the word must be "hated."

Next comes the second mark of the Church, the administration of the sacraments. This too is abused. Some misinterpret the sacrament of the Lord's Supper with such views as that of consubstantiation and transubstantiation. And there are others that forbid infant baptism. Still others decide that there are seven sacraments instead of the correct number of two Christ-instituted sacraments: baptism and the Lord's Supper.

Finally, with respect to the exercise of Christian discipline, many of these "Christian" churches are very lax. They preach "Remember the Sabbath Day, to keep it holy." However, the consistory does no work in admonishing those that generally manage to attend services only once a Sunday or not at all. In addition, there is the sexual promiscuity that is recognized. The minister reads from the law: "Thou shalt not commit adultery," but yet does nothing when he knows of persons engaged in this sinful way of life.

It is clear that America is not nearly as "Christian" as people often like to think. For many, church attendance is just the social thing to do. They go to church once on Sunday and then they are free to live the life they want the rest of the week. Either the church's teachings themselves permit this, or else the lack of discipline encourages their sinful life.

Thus, we as Protestant Reformed young people must be thankful for what we do have—the **pure** and **proper** preaching of the Word, administration of the Sacraments, and exercise of Christian discipline. Our Protestant Reformed churches aren't perfect either; but as of now, we believe we have the purest manifestation of the Church of Christ on earth. Thus, as we mature and soon become the leaders in our churches, we must strive to remain this way. Our task will be a difficult one, for as we approach the end of time, our struggle will become more intense. However, we will find it much easier if we labor to do what the Lord required of Israel in Deuteronomy 10:12 and what He also requires of us, "...to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." This is being a true Christian.

MONEY

This article is a reprint from the February, 1946, issue of Beacon Lights.

Magic word! Word of power!

A word bringing both joy and sorrow—hope and despair—comfort and distress. Attributes by the score are ascribed to it, "Money talks," "Money rules," "Money burns a hole in your pocket," "Money is his god."

Interesting facts may be unearthed concerning money. Many references to it may be found in the Scriptures as well as warnings concerning our usage and attitude toward this thing which we call money.

Originally, before money came into use, a barter system prevailed; that is, goods and possessions were traded for something else. In fact, the Latin word for money, **Pecunia**, is derived from **pecus**, meaning "cattle" signifying, no doubt, that at one time cattle were used as the standard of value. Note also our English word "pecuniary" an adjective meaning "monetary." A reversion to this primitive form of bartering may be seen in school boys who, without a medium of exchange, endeavor to secure that which they desire by "swapping." Also, in those lands devastated by war, bartering became the general practice since no one knew what the medium of exchange was worth.

Money is generally classified in regard to its value as being "intrinsic" or "non-intrinsic." The meaning of the former term is that the material of which the coin is made is worth or equal to the amount stamped on the coin. For purposes of illustration only, let us say that there is ten dollars worth of gold in a ten dollar gold piece. Or, ten cents worth of silver in a dime. Non-intrinsic or extrinsic money is that which in itself is not worth the value stamped upon it. For instance, there is not "ten dollars worth" of paper in a ten dollar bill.

Let us look for a few moments at the history of money. According to our sources of information, money was first coined and issued in the eighth century, B.C., in Asia Minor the home of the Lydians and the Greeks. The Lydians are credited with being the first to issue coins. Staters, coins made of an alloy of gold with silver, were struck in Lydia in Asia Minor and silver coins at Aegina as early as 700 to 650 B.C. However, in the rest of Western Asia and in Egypt people were content to use gold and silver in bars, rings and other forms. (See Joshua 7:21 and also the word for talent—kikkar meaning "circle.") In business transactions, quantity was determined by weighing rather than placing reliance on the stamp. (Gen. 23:16; 43:21). Occasionally money was counted (II Kings 12:10) and then it was done only to form a general estimate. A shekel in the early period was not a coin but rather a weight (shekel) of silver. References to shekels or other denominations of precious metal before the time of native Jewish coinage are to uncoined metal, not to coins.

The Jews became acquainted with coins by their having been introduced into Persia by Darius Hystaspis who lived 521-486 B.C. The ordinary daric, (Ezra 2:69) called dram in the A.V., was a thick gold coin worth about $5.50. After the fall of the Persian Empire, the Greek system was used in Palestine and money was reckoned by talents and drachmas. (See Apocryphal books: I Macc. 11:28; II Macc. 4:19.)

Greek and Jewish coins continued to circulate together (somewhat comparable to the intermingling of Canadian and U.S. money) hence we find money-changers mentioned in the Scriptures. It was unlawful for Jews to offer anything but Jewish money in the temple. Several

currencies circulated in Palestine at the time of Christ. When a census was taken every Israelite, whether rich or poor, who had reached the age of twenty had to pay half a shekel into the treasury of the Lord as an offering of atonement. (Ex. 30:13-15). Money-changers were called kollybistes, since, according to the Talmud, their commission for money changing was one kollybos (12 gr. of silver, worth about three cents) for each half a shekel. On two different occasions Jesus overturned the tables of the money changers and drove the cattle dealers from the court because their presence and too often their dishonesty and avarice were incompatible with the sanctity and quiet which is necessary for worship. (John 2:14-16; Matt. 21:12-13)

The silver drachma (Luke 15:8, R.V. marginal reading and translated in our Bible simply as a piece of silver) was worth about sixteen cents. However, this must not be confused with the pieces of silver which Judas received for betraying the Christ (Matt. 26:15; Cf. Zech. 11:12). These thirty pieces of silver which Judas received were silver staters each worth about sixty-six cents. This is according to the marginal reading of Matthew 26:15.

The lepton was a small copper coin and was the smallest copper coin in circulation. In Luke 12:59 and 21:2, it is translated mite. It was a Jewish coin worth about one-eighth of one cent. It was worth half a quadran (quad-four) therefore a quadran equals one-fourth of a cent. The quadran is translated in Matthew 5:26 and Mark 12:42 as farthing.

The pound (Gr.-mirsa) as a sum of money was equivalent to one hundred drachmas (drachmas—sixteen cents) and therefore worth sixteen dollars (Luke 19:13, R.V. marg.; cf. 15:8, marg.)

The denarius was a Roman coin also found in Palestine. It was a silver coin which in Matthew 18:28 is translated penny in the A.V. and shilling in the R.V. From the time of Augustus to that of Nero its standard weight was sixteen grains, equivalent to about seventeen cents. It was the tribute money payable by the Jews to the imperial treasury (Matt. 22:19).

The **assarion**, the Greek name of the Roman **as** was a small copper coin worth one-sixteenth of a denarius or about one cent. In Matthew 10:29 and Luke 12:6 it is called according to the A.V. a farthing. The R.V. calls it a penny.

The following is a table giving the relationship and American equivalent of various Jewish coins:

1 gerah	2.73 cents
10 gerahs-1 beka	27.3 cents
2 bekas-1 shekel	54.74 cents
50 shekels-1 maneh	$27.37½
60 Manehs-1 talent	$1,642.50
1 gold shekel	$8.76
a talent of gold	$26,280.

It will be well to bear in mind that all values mentioned in this article are approximate only and even authorities are not agreed amongst themselves as to the value of the various coins. But, it at least gives us a comparison, and if we have retained the material offered in this article it makes some of our Scripture reading more understandable. For instance, "the widow's mite," "Are not two sparrows sold for a farthing?" etc.

It is also well to remember that although many of the sums, e.g., the woman who had lost a piece of silver—a drachma worth sixteen cents—seem insignificant, the real value of money must be determined by its purchasing power. Both the wages and price of goods was very much lower in Bible times than in our present day

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See you at the convention, August 22-26. Bring your Bible.

Truth vs. Error

REV. ROBERT C. HARBACH

Modern Speech Versions of the Bible

THE LIVING BIBLE

We have already examined the following speech versions: **Weymouth's New Testament, The Moffatt Bible, The** (Montgomery) **New Testament in Modern English**, the **ASV** and the **RSV**. These all leave much to be desired. Nor is the RSV, as it ought to be, such a great improvement over the ASV. In the interest of a good, sound, trustworthy modern speech version of the Bible, one is not necessarily likely to be produced simply by the head of the family taking up the Bible at the table and explaining the passages in the simple, everyday English that all in the family can understand. A father in the family devotions then could reword the Bible in a plain, conversational style appealing to his family. But that rewording would not necessarily state what the Bible really says. Take Luke 3:23f. Reword this thus—Jesus was about 30 years old when he began his public ministry. Jesus was know as the son of Joseph. Joseph's father was Heli...—and you get into a peck of trouble! Also in rewording Matthew 27:52-53, one had better be very careful, and not come up with something like—Many...came back to life again. After Jesus' resurrection, they left the cemetery and went into Jerusalem...—These modern renderings do not inform us, even give us an inkling of what the Bible really says. Could you paraphrase these texts so as to correctly state what it actually does say? Perhaps after some study and research on the text, you could. It is not easy to reword the Bible in everyday English, at the same time expressing the mind of the Spirit, the divine Author. But then with anything short of the latter, it would be unsafe to assume biblical truth is expressed.

The *Living Bible* (implying all others are dead?) was begun at the Epistle to the Romans, using the ASV as a basis. Yet it is anything but an accurate rephrasing of the ASV. As for accuracy in hewing to the line of the Old and New Testament texts, one would be far better off using the ASV (recall what we wrote about the ASV), not the LB. Take the rewording of Romans 1:32. It omits the judgment of God in favor of "death penalty." In chapter 3:24, KJV, where we read, "being justified freely by his grace through the redemption that is in Christ Jesus," is the following an

acceptable explanation of these words? "Yet now God declares us 'not guilty' of offending him if we trust in Jesus Christ, who in his kindness freely takes away our sins." Very far from it, as, I'm sure you will agree, it is an expression of rank Arminianistic conditional theology. The author admits, in a preface, "...when the Greek...is not clear (to whom?—RCH), then the theology of the translator is his guide..." But Scripture alone is "our guide," and the determinator of our theology. We had better go back to the Scripture, where it is not so clear, study it more in depth, evaluate all the authorities, let the light of plain scripture shine on the more obscure, and interpret the latter in harmony with the former, not the other way around.

Everyone is familiar with "Jacob have I loved, but Esau have I hated" (Rom. 9:13, KJV). But is the LB justified in making this, "I chose to bless Jacob, not Esau"? "Jacob have I loved" is very simply, not at all archaic, quite up to date, and is still what we call "everyday language." The LB rendering, even at this point, is not all that helpful, not expressive of the truth in modern terminology, for modern man no longer understands even such simple biblical language as "to bless."

The author of the LB formed his own publishing company, calling it Tyndale House, after William Tyndale, a father of the English Bible. In a quotation from Tyndale, placed before the preface ('71 ed.), it is recommended that "if...in any places...I have not attained the very sense of the tongue, or meaning of the Scripture, or have not given the right English word," those with "higher gifts of grace to interpret the sense of Scripture," are to "put to their hands to amend it, remembering that so is their duty to do so." This would mean that you would be setting yourself the task of amending and correcting this whole "bible," in fact, then, producing a "bible" of your own. You'd be getting into a maze and haze far from "the very sense of the meaning of Scripture." How much easier, with greater dividends, to continue being a disciple (learner) of the KJV!

Some modern language versions of the Bible may make the Bible "come alive" to vast numbers of people. But is this what makes the Bible a "living book"? Hasn't it always been a living book? Wasn't it so to the Old Testament saints, later to the New Testament saints, then also to believers in the days of the Reformation? Does more modernization of the text only then outfit the Bible with a vital, vibrant message? Isn't it a living book because it is the word of El Hay, the Living God (Ps. 84:2)? Isn't even the KJV a living text because it lives in the counsel of God, in the living church, the divinely "turned on" church? Certainly it still lives in living men's hearts (Ps. 119:11a). This has been true of me, of my grandfather and of my great-grandfather (a member of the RPDC, Reformed Protestant Dutch Church). I'm sure you can testify similarly.

Look at Genesis 2:9: the tree of the knowledge of good and evil is made "the tree of Conscience, giving knowledge of Good and Bad," which sounds like theosophy, and injects the author's own personal opinion into the text. Certainly, his rendering of Genesis 6:1-4 is theosophistical. You'll find that passage in LB interesting. "Blessed are the poor in spirit, for their's is the kingdom of heaven (Matt. 5:3) is made, "Humble men are very fortunate...for the kingdom of heaven is given to them." But more than humility is here. There is spiritual poverty, a knowledge of our spiritual destitution, our misery and need of the living God, in contrast to those who say, "I am rich! and in need of nothing!" Then, too, the word "fortunate" is unfortunate. The Moffatt Bible, adept at textual juggling and disappearing acts, does nevertheless retain the name "the Son of man." But the LB waves its paraphrastic wand and

makes Jesus' own self-designative name to disappear from the gospels. Instead, "the Messiah," or simply "I" appears. But Jesus had very good reasons for referring to himself as the Son of Man, rather than "the Messiah." We need not go into these reasons now. But where both these names appear in one passage, it is very strange to find the former omitted, and changed to "I," as in Matt. 16:13-16. Not only is John 3:13 made to say "Messiah," instead of "Son of Man," but also what none of us, I am sure, can believe it does say, viz., "For only I, the Messiah, have come to earth and will return to heaven again."

One of the catechism questions in "The Essentials." (Lesson III) is, "How do you explain Exodus 6:3?" The LB will not help you at this point. It reads, "I am Jehovah, the Almighty God, who appeared to Abraham, Isaac and Jacob—though I did not reveal my name, Jehovah, to them." How can that be the meaning when God revealed the name Jehovah to them at the same time He did the name Almighty God? (Gen. 17:1). Besides, from the beginning, God revealed the name Jehovah to the patriarchs (Gen. 4:26). At John 1:17, LB, we read, "For Moses gave us only (mind you!—RCH) the Law with its rigid demands and merciless justice, while Jesus Christ brought us loving forgiveness as well." This is not the Word of God. John sets up no such false antithesis, but a unified connection between the promise through Moses and its fulfilment through Jesus Christ. But this is even farther from what God's Word really says: "and as many as wanted eternal life believed." Acts 13:48b. Eternal life is made to depend not on the soveriegn will of God, but on the will of man. At Acts 4:27-28 the scripture is robbed of the great truth of God's sovereign and eternal counsel and ordination of whatsoever comes to pass. The text is made to simply state that the Roman powers, all the Gentiles and the Israelites "won't stop at anything you in your (God's—RCH) wise power will let them do." They do not will to stop at what God wills to let them do. What does that mean? that they can & will do what God will not let them do? Here both God's sovereignty and man's responsibility are destroyed with one blow.

The '71 ed. of the LB could be called the S.O.B. Bible as it, surprisingly, does have & thinks justifiable the crudity, "You son of a b--!" (I Sam. 20:30). Another appears in Isaiah 5:11, "you drunken bums!" The word virgin (and virginity, Lk. 2:36) is omitted from 12 verses: Mt. 25:1, 7, 11; Lk. 1:27 (only once, instead of twice); Ac. 21:9; I Cor. 7:25, 28, 34, 36, 37; II Cor. 11:2. It appears in Mt. 1:23. At Lk. 1:34 it is inserted where it does not exist. In this way the basis for the doctrine of the virgin birth is weakened. Appeal cannot be made to passages in support of a doctrine where a crucial word is omitted.

It becomes increasingly apparent that no one reading the LB can tell by doing so of what is a paraphrase. Nor does any paraphrase have the warrant, deliberately, or unintentionally, to change, conceal, lose or bury, either the original or the indispensable English text. We want to be sure we have not man's but God's Word.

(To be continued, D.V.)

The rampant godlessness of our society is indicated by the frequency and ease of divorce and remarriage. Our society makes a mockery of marriage and its vows of fidelity... The foundation of the State is the home, and the cornerstone of the home is the marriage relation of a man and his wife.

p. 9 **Marriage** by Rev. David Engelsma

NEWS FROM HULL'S YOUNG PEOPLE'S SOCIETY

Nearing the end of another society season, the Hull Young People's Society looks back at a busy but very enjoyable and profitable year. We gather at 7:15 p.m. each Sunday evening in the church basement. Each meeting is begun by singing three Psalter numbers chosen by the president. He also opens with prayer. The minutes are read by the secretary and are approved. Then we take care of the business. After the business meeting, we continue with our Bible study of Revelation. For awhile, each of the members took turns leading the discussion. But because of the difficulty of interpreting Revelation and the importance of every little fact and detail, Rev. Hoeksema now leads the discussion. At the time of this writing, we have studied each of the seven churches, the seals, and are now studying the trumpets. Knowing that the end of the time is well nigh, we all enjoy studying Revelation. As we study, we can see how the prophecies and signs of the times are coming more and more realistic. And each time we are comforted, knowing that soon we will be reigning with Christ at God's right hand. After Bible discussion, a member is appointed by the secretary to close with a Psalter number and prayer. This hour of fellowship between covenant young brothers and sisters disappears far too fast. Usually the last Sunday of each month we have a special topic discussion led by two members. Three of the topics were "Why are P.R. Schools Necessary?"; "Making Confession of Faith"; and "Mysticism." We tried something different with the fourth topic. The society broke up into a pro and con side and dealt with the topic "Christian Involvement in Politics." This went so well that we continued discussing it the next week. Topic discussions break up the regular routine a little bit, keep us up with the times, and make us think and study on our own.

We've also kept busy preparing and planning for various activities. On Sunday, October 31, our society sponsored a Reformation Singspiration, inviting the Doon and Edgerton congregations. On November 2, the members of our society sponspored a hayride. Afterwards we went to the Hull P.R. Christian School for refreshments and we also played some volleyball. We all gathered at Hull School on November 22, along with our families to watch the movie pictures taken at the 1976 convention. Refreshments were served afterwards. January 3 we had our annual Christmas party. The beginning of the evening was spent carolling to members of the congregation. Back at church we played games, had a grab-bag gift exchange, and were served a delicious lunch. Then, on April 4, we sponsored our annual Soup Supper/Family Night. The congregation enjoyed a soup, sandwich, and pie supper, and then eventually roamed upstairs to the gym to either watch or take part in the sports activities. During this time, the Mr. and Mrs. Society entertained the smaller children with games. Afterwards pie and ice cream were served. A free-will offering was taken for the 1977 convention. On March 14 we all journeyed down to the Sioux Falls Carousel Skating Rink. We went swimming at an indoor pool and went out for lunch afterwards on April 25. Hopefully, we'll have more outings together this summer as a society, even though we will have adjourned for the summer months.

At the beginning of the season, Rev.

Kortering was our president. When the Lord called him to be the undershepherd of the flock at Redlands, Mr. Russell Dykstra was our president until God sent the man of His good pleasure, Rev. M. Hoeksema, to be our pastor. Mr. Roger Buys is the vice-president, Darla Jansma is the secretary, Brian Gritters is treasurer, and Mary Van Maanen is the vice-all. Our society is made up of 22 members with many others attending regularly.

We can truly say that God has been gracious unto us as a society and ask His continued blessings as we gather for a few moments as covenant youth, living in the hope of our Lord and Savior.

TEST YOUR MEMORY

1. What day was unlike any other before or after? Joshua 10
2. What did Jonathan give David the first time they met? I Sam. 18:1-4.
3. Who was known for swiftness in running? II Samuel 2.
4. What were the real names of Daniel's three friends? Daniel 1.
5. What happened to the ten faithless spies? Numbers 14:37.
6. Paul was accused of belonging to what sect? Acts 24.
7. What saftey precaution was required by law in building houses? Deut. 22:8.
8. Who is recorded as being meek, more than all the men which were on the face of the earth? Numbers 12:3.
9. Who was the first man mentioned as having shaved? Genesis 41:14.
10. What prophet was blind in old age? I Kings 14.
11. Who was called "the evangelist"? Acts 21.
12. What high priest made only one offering for sin? Hebrews 10:10-14.
13. How long and how often did Goliath challenge Israel? I Samuel 17:16.
14. Who killed Goliath's brother? II Samuel 21:19.
15. What king sacrificed a son in the midst of a battle in hope of averting defeat? II Kings 3:26-27.

NEWS From, For, and About Our Churches

by Cindi Dykstra

BIRTHS:

Mr. & Mrs. Eugene Braaksema of Randolph were blessed with the birth of a daughter, Erin Beth, on March 20.

Mr. & Mrs. Craig Garvelink of Hudsonville Church were blessed with the birth of a daughter, Sarah Elaine, on March 24.

Mr. & Mrs. Adrian Lenting of South Holland were blessed in the birth of a son.

Mr. & Mrs. James Bruinsma and Mr. & Mrs. Gysbert VanBaren of South Holland were blessed in the births of daughters.

Mr. & Mrs. T. VanBeek of Southwest were blessed in the birth of a son on

March 31.

Mr. & Mrs. P. Bruckbauer of Faith were blessed in the birth of a daughter, Deborah Kay, on April 12.

Mr. & Mrs. G. Kaptein of Faith were blessed in the birth of a daughter, Crystal Faye, on April 12.

Mr. & Mrs. Al Fischer of Randolph were blessed in the birth of a son, Michael Jacob.

Mr. & Mrs. Gord Ondersma of Hope were blessed in the birth of a daughter, Jodie Laine, on April 16.

Mr. & Mrs. Mark Scholten of Hope were blessed in the birth of a son, Jason Mark, on April 16.

Mr. & Mrs. Marlin Westra of Hull were blessed in the birth of a daughter, Robyne Marie, on April 18.

Mr. & Mrs. Hank VanderWaal of Hope were blessed in the birth of a daughter, Melanie Kay, on May 3.

Mr. & Mrs. Steve Oosterhouse of Randolph were blessed in the birth of a daughter, Mary Beth, on May 8.

Mr. & Mrs. Ron Cammenga of Southwest were blessed in the birth of a daughter on May 13.

CHURCH MEMBERSHIP NEWS:

South Holland has received the membership papers of Mrs. James Bruinsma from First Christian Reformed Church of South Holland.

Southwest has sent dismissal papers to Mr. & Mrs. Dan VanDyke at their request.

The membership papers of Mr. & Mrs. Dan Van Dyken and Nathaniel have been transferred from Randolph to Lynden.

CONFESSIONS OF FAITH:

Doug Klooster made public confession of his faith in Hudsonville Church on April 24.

Verna Klamer and Chuck Terpstra publicly confessed their faith in Hope Church on May 15.

MARRIAGES:

William DeJong and Patricia Flikkema were joined in marriage on March 25 in South Holland.

Mark Clawson and Elaine Lubbers were joined in marriage in Hudsonville Church on April 1.

Terry Kamminga and Ellen Costen were joined in marriage on April 22 in Hudsonville Church.

On May 6, Tom Schipper and Luanne Terpstra were joined in marriage in Hudsonville Church.

YOUNG PEOPLE'S ACTIVITIES:

Hull's Young People sponsored a Soup Supper on April 4.

Randolph's Young People held an Easter Singspiration on April 10, and a Garage Sale on April 16.

South Holland's Young People had their annual dinner on May 3 at the Redwood Inn.

Faith's Young People sponsored a barbecue and hotdog supper with a film afterwards on May 11.

The Young People's Spring Banquet was held on May 20 in Hudsonville Church.

The Young People of First Church sponsored a casserole supper on May 26 in the church.

OTHER ACTIVITIES:

Adams School presented its Spring Program, "Beauty," on April 15 in First Church.

The bands of Adams, Hope, and Covenant High presented their Spring Concert on April 23 at Grandville Jr. High.

Hope Choral Society gave its Spring Program on April 24 in Hope Church.

Hope School presented its Annual All-School Program, "Rejoice, The Lamb Reigneth" on April 29 in Hudsonville Church.

Hudsonville Young People's Societies

Steering Committee

CONVENTION NOTE

ATTENTION YOUNG PEOPLE!!!

Remember the great time we had last year at the convention at Camp Geneva? Remember the volleyball games, tug-a-war, swimming in Lake Michigan, the good discussion groups, warm weather? Just the thought of over 200 P.R.Y.P. gathering together for a week at one location with many spiritual and fun-filled activities planned makes you want to come out again, doesn't it?

The convention will be held, D.V., Monday, August 22 thru Friday morning, August 26. We are putting together the final details to make this one of the best ever.

The week will start out with a preconvention singspiration in our new Hudsonville Church on Sunday night. Registration will be Monday morning at Hudsonville Church (exact time not set). Dinner will be served by a group of ladies after which we will leave on buses for Camp Geneva at 3:00 p.m. sharp! Arrangements will be made to leave your car in the church parking lot during convention week. Monday night; supper will be at 6:00 p.m. with a bonfire planned for after sunset. Tuesday, Wednesday and Thursday morning will involve discussion groups. Afternoon activities include volleyvall tournaments, tug-a-war, east-west softball games, basketball, tennis, swimming, and a little something special planned. The evening mass meetings begin at 8:00 p.m. Our speakers for these meetings are Rev. Hoeksema from Hull, Rev. Moore from Edmonton, Canada, and Rev. Woudenberg from Kalamazoo. Thursday night is banquet night. Friday morning after breakfast, we pack up and head back to Hudsonville Church.

We would like to inform everyone to bring your own bedding or sleeping bags. Pack along some warm clothes and also a reminder to take your Bibles for discussion groups.

Our lodging committee is busy making reservations for non-Michiganders who come out the weekend before and/or stay the weekend proceeding the convention.

A newsletter will soon be sent to your society secretary telling of more details.

We are working hard at out part. With your presence, the 1977 annual P.R.Y.P. convention, by the will of God, will be a success.

Yours in Christ,
Gerry Schut
Steering Committee