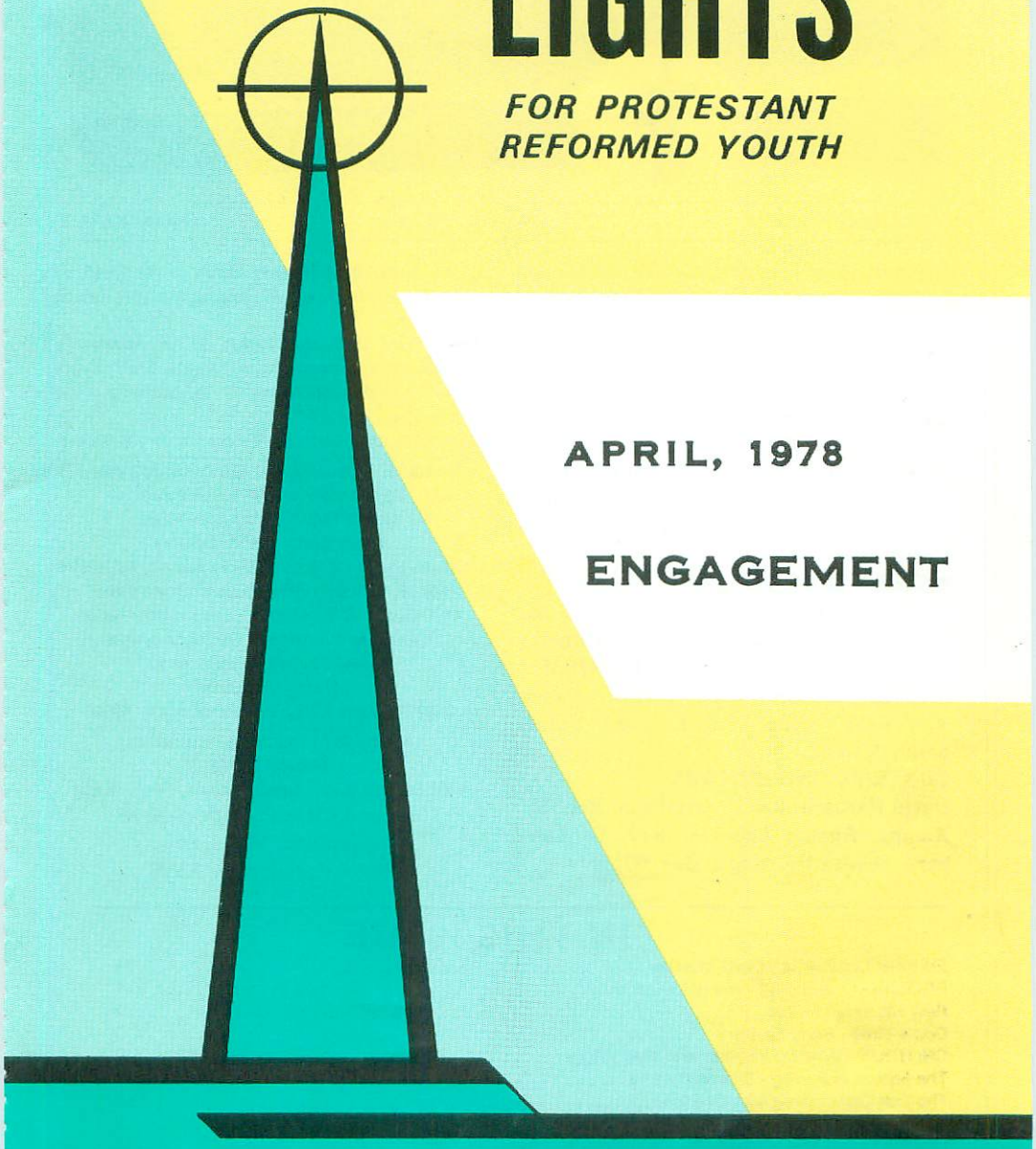
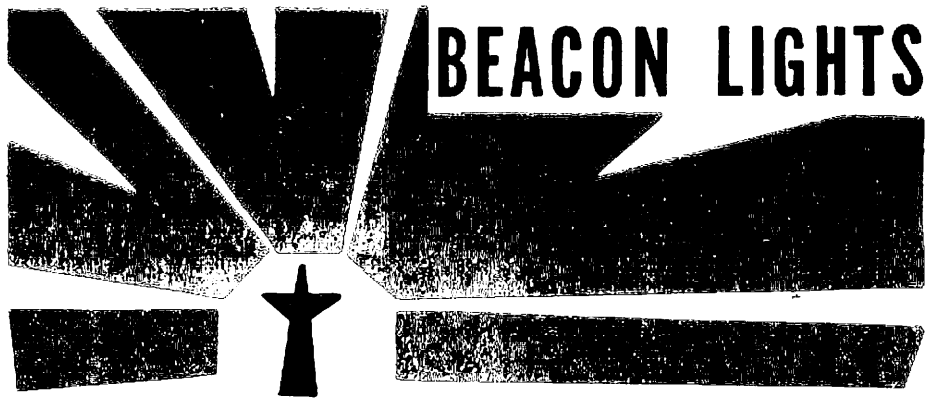
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



APRIL, 1978

ENGAGEMENT



VOLUME XXXVII APRIL, 1978 NUMBER 2

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

EXECUTIVE BOARD

Barry Gritters - President; John Van Baren - Vice-President; Deb Miedema - Secretary; Carolyn Van Baren - Assistant Secretary; Ron Koole - Treasurer; Greg Van Overloop - Assistant Treasurer; Beth Bos - Librarian; Duane Alsum - Youth Coordinator

BEACON LIGHTS STAFF

Dave Moelker - Editor-in-Chief; John M. Faber, Harry Langerak, Gerald Kuiper - Associate Editors; Gerrit Boverhof - Finance Manager; Ellen Hanko, Nancy Van Dyke, Grace Faber, Joan Schut, Sandy Kamps

CONTRIBUTING EDITORS

David Harbach, Rev. R. Harbach, Rev. M. Kamps, Agatha Lubbers, Rev. G. Lubbers, Jessica Poortinga, Ben Wiggers

If any material of **Beacon Lights** is reprinted by another periodical, we will appreciate your giving the source.

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

Contributions of general interest are very welcome.

All material for publication should be addressed to
Dave Moelker 1401 Su-Lew S.W.
Grand Rapids, Michigan 49504
News Editor: Cindi Dykstra
4625 Ju-Le-On Dr. S.W., Grand Rapids, MI 49504
Michigan subscription dues to Grace Faber
4190 Burton S.E., Grand Rapids, Mich. 49506
Subscribers outside of Michigan please
forward subscription dues to
Nancy Van Dyke
3502 Bluebird S.W., Wyoming, Mich. 49506

Forms 3579 should be returned to
Beacon Lights
1401 Su-Lew S.W., Grand Rapids, Mich. 49504
Second Class Postage paid at
Jenison, Michigan
Subscription price $3.00

IN THIS ISSUE

Editorial Comments - Dave Moelker 1
EDITORIAL - Adopted - Harry Langerak 1
Rev. Moore's Mailbox 2
God's Time - Barry Gritters 5
CRITIQUE - Who Do You Serve? - Ben Wigger 6
The Season of Spring - Sharon Bylsma 7
The Last Days - Greg Van Overloop 8
George M. Ophoff (23) - Polemicist - Prof. H. Hanko 9
Leaving Father and Mother (5) - Engagement - Rev. C. Hanko 12
FROM THE PASTOR'S STUDY - The Cross Engulfed in Darkness - Rev. M. Kamps 17
News From, For and About Our Churches - Cindi Dykstra 19
Test Your Memory 20

EDITORIAL COMMENTS

With this issue of *Beacon Lights*, we introduce a department which has not appeared since December 1954. In that issue, Rev. G. M. Ophoff was in charge of what was then called the "Question Box". This new version will be written by Rev. Richard Moore, pastor of the First Protestant Reformed Church of Edmonton, Alberta. Rev. Moore has offered to share his time and, of course, his mail with you. The success of this venture depends upon reader participation, so make use of it. Feel free to write him if you have a question having to do with society discussion, or school or wherever spiritual comment is needed. Address your letters to:

Rev. Richard Moore
12324 134th St.
Edmonton, Alberta, Canada T5L1V1

Do it today. Your letters will be gladly received and answered as soon as possible.

Editorial

ADOPTED

by Harry Langarak

Has it ever occurred to you that you are adopted? No, I am not talking just to those who are not the natural children of their earthly parents, but to all God's children. God, our Heavenly Father, had adopted us to be His children. What a blessed comfort to us who were not His natural children.

By nature, we were the children of our father, the Devil. We hated God and we were aliens to the Kingdom of Heaven. We were rebellious sons and daughters who despised the living God. How do we know this frightful fact? Because even now we still carry this old wicked nature with us. We still experience the frightful agony of the sin that we commit against our Heavenly Father. If you look carefully at your life you cannot help but see what I mean. All you have to do is remember the last off-colored joke, sware word said in anger, or word of derision that you spoke to harm the brother. You certainly remember wasting time watching T.V. when you should have been learning the catechism lesson or doing that school assignment. Maybe you remember cheating on your last test or possibly you remember the time you rebelled after you were reprimanded for disobedience. Such are we who God has taken to be His adopted sons. Certainly it was not because of what He saw or sees in us.

When God adopted us it was purely

His gracious work. It was not easy to make us legally His adopted sons because our natural father, the Devil, did not want to give us up to adoption nor did we really want this adoption. God also had the rigid requirement of His law which required sin to be punished, which punishment we could not bear. Only Christ through the terrible, dark, and terrifying way of the cross could merit adoption for us. Only Christ, "who is very man, and perfectly righteous; and yet more powerful than all creatures; that is, He who is also very God" could satisfy God's justice for our sins.

As we celebrate Good Friday, let us remember that only in the way of the cross could we be legally made sons and daughters of the living God. The cross is the culmination of the suffering our Lord took upon HImself so that by His stripes we could be healed. As Jesus hung on the cross, His cry of agony, "My God, My God, why hast Thou forsaken Me", meant that He had descended into the darkness of hell. With those words of Christ, God took us to Himself to be His sons and daughters. Christ took away our sins and guilt so that before the bar of God's justice, we are perfect.

But wait, there is more, for on Easter our Lord arose. He is victorious over sin and death. He not only suffered and died to satisfy for our sins, but He arose to show that the last enemy is conquered. Death has no more dominion over us. Alleluia! The resurrection is also the visible proof that all the legal requirements of the law have been performed. Satisfaction has been made for our sins. The empty tomb is proof that we are adopted. God was pleased with Christ's sacrifice.

What blessed privileges we have as adopted children. We now experience the fellowship with our Father in Heaven. We have the Spirit of Christ testifying with our spirit that we are children of God who daily live in fellowship and communion with Him. We experience the blessing of being in His covenantal union. He freely pours out His grace, mercy and love into our heart.

Just as when earthly parents adopt children, first they must be made legally their children, so it is with the spiritual adoption that God's children have in Christ. But the truly joyous occasion of the adopting parent and also of the children is when they can have fellowship. The child expects the care and tenderness from his father, and the father loves his son, and together they can share family life. This is also the spiritual blessedness of our fellowship with our Father in Heaven. He is always showering us with blessings more than we can count. (Psalm 103)

And so my fellow adopted brothers and sisters in Christ, when we do through weakness fall into sin, when the crushing blows of life descend on us, when the problems of life become more than we can bare; let us come boldly unto our Father in Heaven and seek His mercies. He ever loves us and will surely hear us. You doubt this? He has risen as He said, see the empty tomb! There in is our victory and our hope!

REV. MOORE'S MAILBOX

The Beacon Lights Staff asked me to write an article on death, and they included a list of questions that they would like answered in the article. Because of the importance of the questions and the length required to answer

them, I have chose to answer them in a question and answer format. The first of these follow:

Question: Do we realize we are dead when we die?

Answer: The Lord in His words to the repentant thief, teaches us that upon death one passes immediately to the state of conscious glory as His children. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." This of course, means that we know that we have died and have entered the glorious presence and into the blessed fellowship of our covenant God. And to so know we have died (upon our death) is a matter of unspeakable joy for God's child-for death has no sting! "Death is swallowed up in victory. O death where is thy sting?" I Corinthians 15:54-55. This question in this text requires the answer of the child of God, "There is none."

Further the Lord teaches us in the parable of the rich man and Lazarus found in Luke 16:19-31, that the elect upon death are received consciously in glory, as well as the wicked upon death enter a state of conscious anguish and torment in hell. Verse 24, "And he cried and said, Father Abraham, have mercy on me, and send Lazurus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

So indeed man consciously realizes his death!

Question: Do we then know that our loved ones are sorrowing over our death?

Answer: A teaching of the parable quoted above is that there is a conscious activity of the dead in knowing what still takes place in the history of God's creation. Further we read, that the saints in heaven await with prayer the day of judgment and final deliverance of the body of Christ in its fulness, Revelation 6:10, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth?" And upon seeing God unfold His merciful salvation of the church and the judgment of Satan at the cross and in the resurrection and ascension of Christ, the saints cry out in heaven: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethern is cast down, which accused them before our God day and night." Revelation 12:10.

However, the saints in heaven never observe that which takes place on earth in any way that brings to them tears or sadness, etc. Their sorrowing is over! "For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:17. This is perfect in glory. Thus the suffering of the saints on earth does not cause the saints in heaven to weep for they know fully the victory in Christ.

Still further, we must remember that our earthly house of this tabernacle is dissolved, that we might be clothed upon with that house not made with hands reserved in heaven for the saints in Christ. cf. II Corinthians 5:1ff. This results not only in the wonder that the old man of sin is put away, but also that our earthly ties and bonds are dissolved, and that we enter in and continue in that perfected and everlasting fellowship of our spiritual covenant bond with God in Christ. And we rejoice in the salvation of the saints and the church. Our joy is there in God's just judgment of the wicked and the salvation of the body of Christ.

Understand the saints in heaven know too that the loved ones in Christ also are given to understand death and glory through death. Thus they are not left in sorrow, but by grace continue to walk the pilgrims journey-til God be pleased to bring them also to heaven. Our consolation is in Christ crucified and raised!

Question: Two types of death-is there such a thing as a true death-that is dying and

then having a doctor or someone revive your life-bring you back into this world? Answer: At the outset, we must answer that there has been such a happening. We are reminded immediately of the miracles recorded in Scripture of this happening. For example the son of the widow of Zarephath died and was restored to life by God through the means of Elijah. This is recorded in I Kings 17:17ff. Also we are all aware of the raising of Lazarus by Jesus after Lazarus had been dead four days. cf. John 11. In connection with these recorded instances in Scripture, we must remember these were miracles which drew attention to the miracle of miracles-God come in the flesh to deliver His people from the bondage and death of sin. These occasions were Divine dispensations of God to reveal His wonderous and gracious salvation in Christ. They were then Divine exceptions to the usual working of God in His creation.

However, your question has to do with the present day and is really the question: do such things take place today? We are aware that there have been instances when some of the vital life signs (medically speaking) have stopped, and then through the means of a doctor, etc. and by using various techniques, a person once again gained these vital life signs and continued to live. Technically by some medical signs, the person was "dead"; however, life had not departed in actual fact, and in truth the life still continued. We never read of raising someone from the dead after he was in the grave four days, nor even hours after one was pronounced dead!

But in this connection, even the very fact that man is "able to bring one back from the brink of death," (that man is able to restore these life signs through modern technology) is quite a thing. One may even say, it is a wonder. But remember, that even this possibility is given by God. And often is given today for the hardening of the wicked. It is like the Scriptural example of the magicians who were able to duplicate the first three wonders of God brought to pass through the means of the rod of Moses and Aaron in Egypt. But they were limited by God and could go no further, and through it all Pharoah's heart was hardened so that he would not let Israel go. This unto his damnation and destruction and unto the glory of God when He passed just judgment upon Pharoah and Egypt.

Further we know our Lord instructs: so shall it be in the last days before His coming again. Man is given a limited power to do wonders that God's purpose of readying this wicked world for final judgment be accomplished. These wonders are those of science and medicine, etc. for the large part. And Satan uses them to deceive the church, if it were possible to destroy her. But God who governs all things, uses them for the hardening of a world that ripens in sin for judgment. Hence, in God's Word, we read, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall decieve the very elect." Matthew 24:22-24.

It is for this reason, too, that it is good that we study the Scriptures concerning such a topic as death, which you have brought up in this series of questions. They make us consider God's purpose with all things, and that, that we might be watchful in these last days. We have three more questions related to death. These will be considered next month the Lord willing. In the meantime, if you have any further questions concerning these matters, please write.

GOD'S TIME

by Barry Gritters

In the beginning, God created that creature called time. God is a God that is eternal, but in order that His creatures might have an orderly life, God created time. As David wrote: time, like an ever rolling stream, bears all it's sons away. That stream is the stream of life which begins at conception and carries us to death. Through life, God gives us many privileges-privileges to walk in those good works which He has prepared for us. The means God uses to bring these privileges it time.

Ephesians 5:15 and 16: "See then that you walk circumspectly, not as fools, but as wise, Redeeming the time because the days are evil." Our calling as children of God, therefore, is very clear. We may not waste that time as a spiritual fool does, whose life is filled with eating and drinking and merriment; but we should grasp every minute of our life and fill it with the things of God's kingdom.

Often times we, too, behave as spiritual fools because by nature that's what we are. We are faced with alternatives in our life as to what to do with our time. Our human nature tells us to read that magazine we picked up yesterday, but our soul tells us to read the **Standard Bearer**. What shall I do tonight, watch T.V. or finish my homework. Our walk in life is more than just a couple of questions like these. Our walk is a whole outlook. We must constantly make God the center of our life, desiring this with our whole heart, mind, and soul, and confirm it with our speech and actions. It is an occasion for humility and repentance to God when we find our pleasures outside of the sphere of the church of Christ.

There is only one way to find the strength to do this and that is through prayer-prayer to God for the strength to fight that old man of sin and to keep us from falling into the hands of sin. Only through the grace of God can we be sorry for these weaknesses; and God uses this as a means also to strengthen our faith. That is our only comfort as children of God. His only Son died for us that we might have that eternal life and when we are faced with these evils we can only turn to the cross and pray "Father, forgive me." Then we are truly blessed by being able to say: My only comfort in life and death is that I am not my own, but belong unto my faithful Savior, Jesus Christ: who, with His precious blood, hath fully satisfied for all my sins.

Our life here on earth is a preparation for our life in eternity. That is why we must serve God and use those God-given privileges. "So teach us to number our days, that we may apply our hearts unto wisdom." Psalm 90:12. We must put on the armor of God and walk circumspectly, not as a fool, but as a regenerated child of God. We must desire and seek the communion and fellowship of one another especially as we are one in public confession. The truth of God's Word lives in our hearts, so we desire one another's fellowship. We go to society so that we may study the Scriptures and enjoy Christian fellowship. We read the **Beacon Lights** and the **Standard Bearer** so that we may be edified. We attend church because we are thirsty and hungry and need to be fed.

Our time is not our own. It is God's time and when we forget this, we can only pray "Father, forgive," and the rich blessing of God is to know that that prayer

has certainly been heard and answered.

Let us, children of God, prepare ourselves for that eternal glory that we, too, may say with the psalmist David: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children." Psalm 103:15-17.

WHO DO YOU SERVE?

by Ben Wigger

While reading the October, 1977 issue of **The Readers Digest**, I came across an article entitled, "The Mad Mad World of Rock 'n' Records". A rather interesting account of the modern day record business. I say interesting because of the facts which that article presented about this worldly entertainment. The author begins his article by saying:

"It Thomas Edison could hear and see what has happened to the phonograph record he invented a century ago, he would stand aghast eyes bulging, limbs atremble. For the recording business is today the maddest segment of American industry, a cacophonic three-ring circus aboil with egomania, sweet-life philosophy, piracy, sex, and electronic wizardry -all driven by incredible amounts of long-green do-re-mi.

To begin with, the record business, not television or movies, is now the largest part of the entertainment industry. With 1200 recording companies annually producing some 2600 albums, and 6200 singles, the former "poor cousin" of the show biz world will this year take in more money than either of the others,-over $2.5 billion".

The author also goes on to make a comment which is worth taking some time to look at. He says: "To those for whom rock is part of a creed, spending money on records is like putting a five-dollar bill in the collection plate."

Of course, the resemblance to any form of Christianity ends right there. Any person, even the most ardent defender of rock, would have to admit that there is a certain streak of nuttiness which dominates the whole industry.

Now don't stop here and jump to any conclusions, assuming that this will be just one more article in a long line condemning the music of young people. Is there really any doubt in your mind about the validity of rock music? Could you make any kind of argument in favor of any of this worldly music? You can read an article about this very subject in the

February 1, 1978 issue of the **Standard Bearer** page 211, "X-Rating Rock Radio" by Rev. G. Van Baren.

But what I would like to call to your attention, is that one quote which was mentioned a few paragraphs back. Could that be applied to you? Do you support the pleasures of this life, in this case, records?

It is so very easy to support all of the pleasures and entertainments of this world. This is especially true, I am afraid, of young people. Many sinful pleasures exist simply because young people con tinue to support them.

And I believe that this can also be said of the Protestant Reformed young people. We are not above this temptaiton

And I believe that this can also be said of the Protestant Reformed young people. We are not above this temptation. After all, the music of this world makes us feel good, it appeals to our sinful nature. And it's just so easy to go along with it all. In a way, it would be easier to fight against this temptation if we could get away from it. But it's everywhere. We all have radios in our homes or cars. And a large percentage of us have record and tape players.

The Word of God also speaks of this very problem that we are faced with Matthew 6:24, "Not man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

The power of Satan is always a problem for us, young people. We will go through all of our pilgrimage here on this earth confronted with this choice. But we cannot overcome this temptation on our own merit or strength. The minute we think we can stand fast, that is the minute we fall.

Each one of us, whether we be young or old, can only answer this question; no one can do it for us.

Which do we support: the world, or the Kingdom of Christ? If we, by the grace of God, fight against this world's evils, there awaits for us the victor's crown. James 1:12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Therefore, young people, pray about this problem before God. And do not be afraid to stand on the Word of God for your strength, for it is the only solution to the question.

THE SEASON OF SPRING

Sharon Bylsma

The barrier of winter has lifted,
As April silences have been awakened,
In earnest, nature awaits this new season,
Portraying a still quality, God has given.

Flowers of ardent growth and passion,
Daintily increase their natural beauty,
Showing the similitude of a painted picture,
The blossoms sprout in an elegant way.

The mighty thunder rumbles loudly,
And streaks of light flash rapidly about,
The rain thrashes against window panes,
Suddenly... all is calm and the rainbow appears.

At the break of the morning dawn,
When the moon's last silver has disappeared,
And the dewy earth sparkles like diamonds,
God hangs the sun in the sky.

When springtime is fulfilled,
What secret pleasures we enjoy,
The fragrant hyssop is full with color,
And the infinite heavens declare peace.

New hope is continually being born,
When our sorrows are heavy,
And God melts our painful fears
With the tender touch of spring.

That glowing candle keeps burning,
For He keeps His comfort near,
We have celebrated our Lord's birth,
And in this season is His resurrection.

We see His unending love and glory
In the precious season of spring,
For it's beauty stays eternally with us,
And gives us His sustaining grace.

THE LAST DAYS

by Greg Van Overloop

In the year 1000 A.D., thousands of so called "Christians" fled to the hills of their countries. The reason for this was because they believed that Christ was coming in the year 1000 A.D. Some historians believe that there will be a repeat performance of this in the year 2000 A.D. We who hold the Scriptures to be the inspired Word of God know that no human knows of the second coming of

Christ. When Christ walked on earth, He taught His disciples the signs of the times. It is the signs of the times that will give clues to the second coming of Christ. All things must come to pass that is written in heaven before Christ shall return.

Christ taught Peter, James, John and Andrew on the Mount of Olives about the last days. In Mark 13, Christ says that many men will try to deceive the elect. Men will say that they are Christ and many will follow. That is what happened in the year 1000 and maybe will happen in the year 2000 too. Another sign of the times is written in Mark 13:8, "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows." Isn't this true in the Mid East, Africa, Far East, and even in the "Christian" United States.

Christ also taught of persecution. When the nations have come to peace, they will turn against the elect Church of God. The elect will be betrayed by their own brethren and kinsfolks and many will be put to death for Christ's sake. Luke 21:12-15 says "But before all these, they shall lay their hands on you, and persecute you delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

I Thessalonians 5:5-8, Christ through Paul says, "Ye are all children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helment, the hope of salvation." The Lord will come as a thief in the night. The Lord went on a small trip and soon shall return. The elect must be ready. Watching.

George M. Ophoff (23)

by Prof. H. Hanko

Polemicist

Although the words "polemics" and "polemicist" are bad words in our day, nevertheless, the faithful servant of God must engage in polemics and be a polemicist if he is to be faithful to the cause of Christ in the world. The Scriptures enjoin this calling upon us, although telling us that we must always give an answer to our hope with meekness and fear. The Church Order, recognizing the importance of this aspect of the minister's calling, specifically includes an article which reads: "To ward off false doctrines and errors that multiply exceedingly through heretical writings, the ministers and elders shall use the means of teaching, of refutation, or warning, and of admonition, as well in the ministry of the Word as in Christian teaching and family-visitation." And the Formula of

Subscription which every officebearer must sign makes these officebearers promise "not only to reject all errors that militate against (the doctrine of the Confessions)..., but to be disposed to refute and contradict these, and to exert themselves in keeping the Church free from such errors."

This is not very popular teaching in our day. The spirit of the times is against it. The day in which we live, colored by many false ecumenical movements, speaks of brotherly love which ought to prevail over differences in doctrine, of toleration of opposing viewpoints, and of smoothing over differences so that there may be more unity in the Church. The result is that Churches overlook doctrinal departures, tolerate heretics, turn away their eyes from that which is contrary to the Scriptures, and fail to exert themselves in their calling to maintain the truth of Scripture.

This is serious business, for heresy is the work of Satan; and its toleration leads inevitably to the destruction of the Church. The Church of God needs to fight the battle of faith--also in the area of the defense of sound doctrine.

That both Revs. Ophoff and Hoeksema were polemicists no one can deny. They may have been reproached for this and hated because of their unbending defense of the faith; but the fact remains that if they had not been what they were there would be no Protestant Reformed Churches today.

Church controversy is always painful. It is painful because no one likes to see the Church of which he is a part torn asunder by doctrinal controversy. It is painful because the Church, preoccupied with doctrinal dissension, cannot get on with all her other work which she is called to do. It is painful because friendships are destroyed, families are torn apart and breaches are struck which take years to be healed.

Revs. Ophoff and Hoeksma also experienced all these pains. Perhaps in a way they experienced these pains to a greater extent even then most. They were not, in controversy, the hard-hearted men they were so often pictured as being. They wept tears of grief when controversy came. No one was hurt more than they when they saw their beloved Church torn by dissension over doctrine. And the hurt of it was close to their own lives so that they knew the grief it brought.

But there was one calling which surmounted all others: the truth of God was more important than all, and that truth had to be preserved no matter what the cost. To that goal, they had dedicated their lives from the very beginning of the history of our Churches, and they could never shrink back from it.

That this was their goal became evident again in the controversy in which our Churches were involved in the years preceding 1953, and which reached its climax in that year with the departure of a large number of ministers and people who eventually returned to the Christian Reformed Church.

It is not our purpose in these articles to enter into a detailed discussion of that controversy. As important as it was, and as important as it may be for our young people to know about it, a detailed discussion would carry us too far afield. But Rev. Ophoff played a major role in that controversy, and no discussion of his life would be complete without some reference to it and to Rev. Ophoff's part in it.

In order to understand a bit of what was going on at this time, it is necessary to try to understand some of the reasons why controversy came about. This is not really so easy to do. We are still almost too close to the history to put it in correct perspective. Only the passage of time gives sufficient distance to see clearly the correct viewpoint in all its implications. But something must be said nevertheless.

What can we say? It seems to me,

looking back, that one major feature stands out above all else. That is this. There were a number of our ministers who wanted badly to see the denomination grow far more rapidly than it was growing. This began during the war and continued in the years which followed -- i.e., the forties. It was during this time that our Churches had a great deal of contact with Rev. Schilder in the Netherlands and with the Churches which he later founded. This contact was partly because Rev. Schilder was thrown out of the Reformed Churches in the Netherland and therefore had experienced a history similar to our own at the time of the origin of our Churches; and this was partly because of the fact that Rev. Schilder was not welcome in the Christian Reformed Church when he came to this country to visit. These circumstances brought him and his churches (known as the Liberated Churches) into contact with ours.

It was also in the years that followed World War II that there was a large emigration of people from the Netherlands to this country and to Canada. These people, when coming to this country, looked first of all for a church home if they were from any of the Reformed Churches in the Netherlands. This was to be expected. Those who came to this country from the Liberated Churches could not find such a church home in the Christian Reformed Church, and so they, quite naturally, thought about looking to us. The only other option open to them was to establish a new denomination -- which eventually they did.

But those in our Churches who were interested in rapid church growth (not something necessarily wrong in itself) saw in this movement of Dutch people to the shores of our continent, an opportunity for our Church to grow rapidly by the incorporation of these people into our ecclesiastical structure.

There was however, one difficulty with all this. Although the Liberated Churches were agreed with us on many points of doctrine, there was one fundamental point of doctrine with which they disagreed. And this was the truth concerning the covenant.

In brief, the differences were these. While our Churches held to the idea that the covenant is essentially a relation of friendship and fellowship between God and His people through Christ, they held to the idea of the covenant as an agreement between two parties: God and man. While our Churches maintained that the promise of the covenant was a particular promise which God makes only to His elect people, and in baptism, to the elect children of the covenant, they maintained that God's promise is made to all who are born within the covenant and to all the children of the covenant at the time of baptism. While therefore, we maintained that the promise is unconditionally fulfilled by sovereign grace, they maintained that the promise of the covenant was only realized in those who accepted the promise by faith. They therefore maintained a general and conditional covenant which was dependent for its fulfillment on faith. Our Churches maintained (and correctly so) that this was an introduction into the covenant of an Arminian conception and made the promise of the covenant like the free offer of salvation -- a doctrine which our churches repudiated already in 1924.

It is evident that these differences were deep and important, and struck at the very heart of the truth of sovereign grace. The real question was whether our Churches were, now after so many years of defending the truth of sovereign grace, going to go back to something that had been repudiated as Arminian after all.

But our space for this time is taken, and we shall have to continue our story, the Lord willing, in our next issue.

Leaving Father and Mother (5)

Rev. C. Hanko

Engagement

John and Mary are engaged. They have been going steady for some time, have developed a growing appreciation and love for each other, have prayed that the Lord would make plain to them whether they were meant for each other and have settled whatever differences there were between them in regard to their religious principles, church membership and the like. John is elated at the thought that Mary has consented to become his wife. Mary is almost beside herself with joy as she displays proudly the ring that John gave her to seal their engagement. We share their joy on this wonderful occasion.

These two people now enter into an entirely new phase of their lives. Their betrothal, or engagement, is, after all, a very serious matter. If one turns to Scripture, he finds that a betrothal had its own spiritual implications. The betrothal as such consisted of three acts. First, a contract was drawn up by the parents or by the friend of the bridegroom. There is no evidence that the prospective bride had any say in the matter. Think, for example, of Abraham, who sent his servant to Haran to obtain a wife for Isaac. We cannot help but admire this servant for his faith and humble trust in God. The mission he was sent out to accomplish was too big for him to handle, so he committed it into the hands of the Almighty. There is a lesson here for us. Second, the two families often met together to discuss the terms of the contract. In the case of Jacob and Leah, this was rather a one-sided deal. Laban had all the advantages and made the most of it, hiring Jacob for seven years to earn his daughter, and then by deceit, obtaining seven more years of service from his son-in-law. But the idea of a contract, of agreement, between the two families was common procedure. Third, there was payment of the dowry. (See Genesis 34:12, Exodus 22:17). The money payment belonged at first to the family, but later the bride shared one third. Before the marriage proper, the bride-to-be stayed in the home of her parents. In the case of a virgin, one year elapsed before the wedding, in the case of a widow, at least thirty days. The prospective bridegroom and bride were considered virtually married, so that if either party wanted the engagement broken, a divorce process would have to be sought. This is evident from the incident of Joseph and Mary. Joseph could publicly have exposed Mary as a woman unfaithful to her vow, yet he was so reluctant to question her purity, that he preferred to put her away quietly.

We should notice that Scripture makes betrothal a picture of God taking His Church, or His people, unto Himself. This is beautifully expressed in Ezekiel 16:8: "Now when I passed by thee, and looked at thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." For Israel as a nation, this referred to the time when God looked at their affliction in Egypt, delivered them with a mighty hand, and

established His covenant with them at Sinai. That, in turn, is a picture of our spiritual deliverance from the forlorn nakedness of our sins, into the redeeming grace of Christ, to be taken into intimate fellowship with our God forever. Also in this spiritual sense, our betrothal to God is inseparably bound up with the eternal marriage of Christ and His Bride. As far as the figure, "and I will spread my skirt over thee," is concerned, we find the same figure in Ruth 3:9, where it refers to Ruth's request that Boaz take her to wife.

All that has been said points to the binding power of an engagement. The word betrothal means literally, "To pledge one's troth, or faithfulness, to another person". The same idea underlies the word engagement, which means, "To bind or bring under a pledge, as by oath, pledge, contract or promise". The formality of an engagement has almost disappeared entirely. Not so many years ago, a suitor would have an understanding with his girl friend, but would not actually become her fiance without first consulting his parents, and them making a formal call on his girl friend's parents to gain their permission to marry their daughter. Only after this consent was granted, would she receive a ring. Much of this takes place informally today. No doubt, the couple do seek advice of their parents, or at least their tacit approval, and then the young man takes his girl out to dinner and presents her with a ring. The parents are informed of the engagement later. There is one danger in our present practice, and that is that we lose sight of the fact that an engagement is a vow of fidelity, as well as a promise to marry. There was a time, not even in the hoary past, when breaking an engagement was considered such a serious matter, that unless good reasons could be produced, the responsible party was held guilty before the church or breach of promise, a sin against the third commandment. Although this is not practiced today, we must, nevertheless, remember that a promise is a promise, an oath is an oath, a vow is a vow, none of which may be carelessly broken.

Now the time has arrived for closer intimacy. Before the engagement, both parties dressed, as it were, in their Sunday best. Each had put on the very best front, in order to please the other, or to win the other. That time is past. Both recognize the other as more than a dear friend; they are prospective life mates. If any differences of a serious nature remain, they should be cleared up at once. It is to be expected that there will be sharp differences of opinion, of likes and dislikes, of background, of habits, which become more evident now than in the past. Two different lives do not readily mold into one, not even in marriage. These differences usually prove interesting, and pose no serious problem. God in His wisdom brings together two people who are sufficiently alike, yet also sufficiently different, that they complement each other, forming one whole, forming a balance wheel for each other as well. There may, however, appear serious character faults, which prove incorrectable. A prospective husband may show certain ambitions, aims in life which are contrary to a Christian walk, and may refuse to give up these ambitions. The young man may have a drinking habit, or a drug habit, or may be enslaved to foul and profane language. A girl may reveal that she abhors housework, dislikes children, and has her own selfish ambitions for the future. A girl may be domineering, determined to "rule the roost." The young man may be ever so handsome and warm in his affections, the envy of all the girls around; the girl may be very attractive and appealing; but the time has come to face reality, the inward person, prayerfully and sincerely. The young man must not think that a trip to the altar is going to make a radical change in his fiancee. The motherly instinct in the

woman must not give her the notion that her kindness and understanding can reform the man she sees in her future. My personal comment at this point would be that I have seen weddings which were much more painful to me than a funeral service. I would rather have brought one or the other to the grave than witness them taking a step that was bound to lead to disaster. My warnings were all too often proved well-grounded. It is better to agree to break an engagement than to continue together in what obviously can only be a sinful walk, which can never carry the approval of the Lord. There is one time when an oath is not binding, and that is, when we would sin against our God by carrying it out. Remember, love is not as blind as it is put up to be, and pure sentiment must not determine your future.

This raises the subject of compatibility, about which much has been written in recent times. Various tests are improvised, discussion groups organized, visits to psychologists are scheduled, all in order to be certain that the two persons contemplating marriage are properly suited for each other, and to counsel them accordingly. The reason for this concern about compatibility must arise from the ever increasing number of divorces, as well as from the many marital problems that vex and disrupt families. Some persons are so reluctant to bind themselves in marriage, that they prefer to live together without the formality of a marriage license. Others would like to marry on a contract basis, binding themselves for only a limited time, to be free to separate if their relationship proves wearisome or unsuccessful. There is no doubt about it that the rapid degeneration of the human race is making its inroads into marriage relationships. In the past, there were also those who did not get along as husband and wife, some of whom sought a divorce, but the majority of whom bore up with a bad situation. The world frowned upon breaking up a home, and the church considered this a censurable sin. Times have changed. Today separation and divorce have become so widespread that even the churches sympathize with a divorced person, considering that a divorce is a lesser sin than living together in disharmony. The hope is always cherished that the next venture may prove more successful. As covenant young people contemplating marriage, you should not allow these tragic experiences to fill your souls with fear. You have a security that the world does not have; which no one who dashes headlong into marriage with no greater idea than sexual satisfaction has. First, you have the love of God in your hearts, which is the basic bond of unity between you. Second, you have prayerfully committed your way to the Lord, so that you became engaged in the assurance that God brought you together in His goodness. (By the way, God also brings sinners together and unites them in marriage, but only in His sore displeasure.) Third, you both know that you are sinful saints, and that you both have your character sins, which you together will have to fight all your lives. Finally, you have learned to bring your own sins to the foot of the cross every day, and you know that you will have to go together to the cross whenever sin disturbs or disrupts the intimacy of your marriage. Never hesitate to admit when you are wrong,(one of the hardest things in the world to do), and be ready always to forgive each other, even as God in Christ has forgiven you. Be sure to visit your minister, maybe even a few times, not only to discuss your wedding plans, but also to have a frank and open talk about your future and what you may expect in married life. Above all, be sure to have your private devotions every day, presenting your concerns, your problems before the Lord, and seeking His guidance as you proceed toward an entirely new phase of your life. May I suggest that you read Genesis 24, taking particular note of verse

63 which speaks of Isaac meditating in the field as he awaits the return of the servant who went to fetch him a wife from Haran? Prepare yourself for daily devotions together after you are married, for times when you can freely discuss your spiritual problems (which so many married couples ignore) as well as your physical concerns. Nothing keeps you closer together than keeping the lines of communication open with God before you are married, as well as afterward.

This is the time to make your plans for the future. You buy your furniture, you plan your home, you receive your household gifts at showers, and you make the necessary arrangements for the future. You do that together, in order to learn each other's likes and dislikes, and to mold your thinking into one. Particularly such questions as to which church you will belong, where is the most suitable place to live, what sort of home best serves your purpose, must be decided together, in full understanding of each other's needs. You should also agree to have children, as many as the Lord may deem proper to entrust to you. The one serious, sinful error many young people of our day make is, that they agree to practice birth control until the opportune time arrives for having children. They agree that both will work until their home is well furnished and at least partially paid for. The mere agreement that both shall work until the first child arrives can lead to disaster. So often the wife enjoys that freedom of going out to her job, making her own money, buying luxuries she otherwise could not afford, keeping the job, the attachments, the friendships of the past, that she finds it extremely difficult, if not impossible, to give them up when a child in the home is long overdue. Birth control for carnal, selfish reasons is sin. In this day when planned families are not an impossibility, we must be able to give a good account to God how we have spaced our children and why. God instituted marriage for the very purpose of having children. It is the most natural thing in the world for a husband to want a son that looks like him, or a girl that is the exact image of her mother. It is more than the natural maternal instinct of a Christian wife to want to have a baby. In a covenant home, the consideration of bringing forth covenant seed, the Church of the future, far outweighs any other consideration. I have said before, that if my parents had waited to have children until they could "afford" them, they would never have had any. If they had followed the modern day pattern of insisting on a small family, I would never have been born, for I was the eighth child in a busy family. Again, if in the early years of my marriage, in which the depression of the thirties hit us with full force, my wife and I had asked whether we could afford children, our home would have remained childless. Apart from the sin which we would have committed, the lack of faith in God that we would have showed, we would have missed the real joy of our married life. Children are, indeed, a heritage of the Lord, an asset that makes the home complete, an assurance that we have not lived our lives in vain, a comfort especially in old age. The lonely people, even the lonely senior citizens, are those who never had children to brighten their lives. Planning your future includes planning to have children, and not postponing that until some convenient time in the future.

Finally, a word of warning. Engagement time is a time of real intimacy, as it should be. You are preparing for your own exclusive future, which you hope to share together. This is the time to prove your love for each other by sexual restraint. Do not indulge in the sexual privileges which God has ordained only for the married. Do not let anyone tell you that you should experiment with sex to find out whether you are properly mated. The sex problems that you read so much about in the lovelorn columns originate in other marital

problems, never in themselves. If you love one another in the fear of the Lord, you can resist temptation, resting assured that the Lord will bind you together in holy wedlock in His favor, which is your only sure guarantee for a happy marriage. Do not tempt each other beyond endurance. This is sin. When God gave us the seventh commandment, forbidding adultery and all related sins, He did not do this to lay a hard, virtually impossible burden upon us. He gave us that commandment as a rule of life, to make us happy and blessed in His fear. Also in this respect, it is joy to do His will. It really is. We bring upon ourselves untold misery, a bad conscience, distrust and suspicion, fear for the consequences, and many other griefs when we play with things holy and drag them into the cesspool of unrighteousness. If you love each other, as you say you do, respect each other's morals, encourage each other to resist temptation, to stand firm in the right. Keep that marriage date a day to look forward to in all the purity of the children of God. Be happy that the white gown gives expression to your faithfulness to God and to each other. Wait with patience until the Lord reveals to you, that marriage is very really a holy institution, its bed spotless, and that even your sexual relationship in marriage is a most beautiful picture of the most intimate communion of life that we have with God in Christ Jesus. You will thank your God for years to come, if you pray now for a pure heart and a pure walk together.

Next time: Preparing for the wedding

FUTURE
PROTESTANT REFORMED TEACHERS AND MINISTERS

The Scholarship Fund Committee is again offering scholarships this year. An essay of 300 words written on the topic "Reflecting back — Why was your covenant education an asset to you?" is required along with a record of high school and/or college grades, and a recommendation from your consistory. The scholarships are applicable to tuition only. If you are interested in an application contact:

Deb Miedema
2850 36th Street S. W.
Wyoming, Michigan 49509
Phone: 538-4835

Applications must be in by May 1, 1978

FROM THE PASTOR'S STUDY

THE CROSS ENGULFED IN DARKNESS

BY REV. M. KAMPS

Luke 23:44-
"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour."

That darkness was the speech of God at the cross. God's voice prevailed over the land for three long hours. That speech of God was devoid of love and grace. It was God's speech of wrath and judgment.

Often times when we consider anew the events of the cross, we contemplate the speech of mere men. Pilate and Herod "examined" the Christ. Neither of them found any fault in Him worthy of death. Annas and Caiaphas "tried" Him before the seventy elders, and found Jesus guilty of blasphemy because He claimed to be the Son of God. The Jews, upon the instigation of the Sanhedrin, cried out away with Him and crucify Him. They desired that the murderer Barabbas be released to them rather than the Prince of Life. Some slapped Jesus' face. Others platted a crown of thorns upon His head. They mockingly robed Him in purple. Pilate and the soldiers scourged the Christ. The soldiers following Pilate's orders drove the spikes through His hands and feet. All this we often contemplate. The deeds and words of wicked men captivate our attention.

All men it seemed scorned, ridiculed, and mocked the Christ. Contempt and hatred toward Jesus of Nazareth the King of the Jews reigned in the hearts of men.

But Jesus was silent. Many times, He had declared openly His identity in the temple and now there was no need to do so again. To Herod's many questions Jesus "answered him nothing." Before Pilate, only a few words were spoken. Jesus the Christ is "brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He openeth not His mouth."

Not one word fell from Jesus' lips to express the horrible injustice of it all. No bitterness, no rebellion, no hatred. Only silence. The Son of God, the Lord out of heaven, was silent before His accusers, judges, and crucifiers. Would not God in heaven speak. God had spoken in the past audibly addressing men: "This is my beloved son..." But at the cross was there no speech of God Almighty?

God spoke indeed: for three long hours darkness covered the land and engulfed the cross. That darkness was the speech of God. Men had to listen in silence to this word of God concerning God's wrath and hell.

What specifically happened? Luke tells us that from the sixth hour till the ninth hour darkness covered the land. The sixth hour according to the Jewish reckoning of time would be noon day, twelve o'clock. How unusual that darkness should cover the land, for especially in the

sun scorched land of Canaan one would expect the brightness of the blasting sun shining forth out of a cloudless sky. No one expects darkness at midday. This darkness prevailed for three hours.

That was not an ordinary darkness of the night. In an ordinary night, we have the light of the moon and stars. Some nights the moon and stars give so much light, that we can speak of the brightness of the night. But the darkness at Calvary was different from anything the Jews had ever experienced. It was a thick, gloomy darkness which terrifyingly precluded movement. Maybe the darkness of the inner caverns of a cave approximate the darkness that surrounded the cross. Undoubtedly, one could not see any longer the cross and the object of his scorn. The darkness removed their neighbors from sight. The hand raised close to the eyes was undoubtedly indistinguishable.

Nor do we doubt for a moment that this darkness had a profound affect upon the multitude gathered about the foot of the cross. The mouths of those who defiantly mocked and ridiculed and taunted the King were silenced. This darkness was so thick and oppressive that the Jews were not only silent, but they in all probability shivered in terror. The darkness of hell was upon them.

This darkness also silenced the Christ. From the third to the sixth hour. Jesus spoke the first three cross words. But during the darkness Jesus cried out only once. During the three hours of darkness, there could be heard no doubt the shuffling of feet among the multitude and also the groaning of the dying malefactors; but nothing else could be heard till the piercing cry of despair burst forth from the heart and lips of the forsaken Son: My God... Why ...me?

The significance of this darkness is two fold. First of all, by causing this darkness to descend upon Golgotha, our God hath shown to all that the cross is His cross and not man's. It had seemed as though the cross of Christ was completely in man's control. Apparently, men ruled. Had not mere men captured the Christ, having bribed the betrayer and plotted Jesus' capture.

Men had Jesus in their power. Had they not buffeted, spat upon Him, scourged Him, and finally condemned Him and all this apparently with impunity. No one was apparently able to stop the execution of their murderous plan. Even Simon the Cyrenian was forced into the act. Men ruled. For the three hours before the darkness engulfed the cross, men with wicked sneers enjoyed the sight of their helpless victim. Jesus could save others, Himself He could not save. Jesus was in their power. His life's blood was slowly escaping from Him as men watched and jeered the suffering Nazarene. Man and the Devil had all things the way they had wanted it. Wicked apostate men held dominion over the hill of Golgotha.

So it seemed.

But the cross and all the events surrounding it were completely in God's control. Prophecy had foretold the betrayal. Jesus Himself had spoken earlier of His death on the cross and of being lifted up even as Moses had lifted up the serpent in the wilderness. Death upon the cross had been accursed of God. Was not Jesus known from the beginning of His ministry as the Lamb of God? Do we not read in Revelations 13:8 that Jesus is the lamb slain from before the foundation of the world? God had willed the death of His Son in our flesh eternally. The seed of the woman must crush the head of the serpent. Had not Isaiah and King David, as prophets of God, declared what would transpire according to the counsel of our God. (Isaiah 53 and Psalm 22) The cross was God's, who delivered the Christ unto death according to His determinate counsel and foreknowledge.

Not men ruled at Golgotha; but God alone and sovereignly over and in the lives of men.

The descending darkness made that fact crystal clear even to the spiritually blind. Before the darkness, the soldiers, the Sanhedrin, the Jews, and the people that passed by, jeered and wagged their heads in scorn. Proud and wicked men deriding the Christ triumphantly cried out: "He saved others; let him save himself, if he be Christ the chosen of God." But the darkness revealed that the cross belonged to God and not men. God sovereignly ruled and by this miraculous act men were silenced and as it were set aside by the hand of God.

Secondly, the significance of the darkness is that it symbolically spoke of God's wrath. His wrath over against sin and guilt. The light of God's favor and grace was removed from Calvary.

With whom was the God of heaven angry? Undoubtedly, God's wrath was kindled against the members of the Sanhedrin, who willingly had been the tools of Satan in this ungodly deed. To those who were impenitent the remembrance of that afternoon must ever have spoken of the wrath of God. It was for the a foretaste of hell.

But first of all and chiefly, God's wrath was not directed toward mere sinful men; but God's wrath was toward the Christ, Jesus. However, this wrath was not directed towards Christ for any sin He had committed for our High priest was holy, harmless, and undefiled, separate from sinners. But the Christ had taken upon Himself your and my sins and guilt and that of all His elect people. Therefore, as the legal Head of the Church He was the sinner guilty before our Holy God.

We must not overlook the fact that this darkness symbolically pictured the just visitation of God's wrath as it shall be poured out in hell eternally. In Matthew 8:12 we read: "But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." The impenitent Jews would be cast into hell. So also, hell and all it represents as the place of everlasting punishment of the guilty sinner is pictured to us as the blackness of darkness in Jude verse 13 and II Peter 2:17.

Christ descended into the depths of hellish agony during the three hours of darkness. During those three hours, the billows of God's just wrath swept over His soul.

For whom? For those whom the Father had inseparably joined to Him according to His eternal and sovereign purpose of election. The shepherd died for His sheep. In Him they have redemption and the right unto everlasting life.

Historically, the darkness gradually was removed. Atonement had been made and Christ was no longer engulfed in darkness. Triumphantly, Christ cried out: "It is finished!" And: "Father into thy hands I commend my spirit."

Jesus' spirit was placed in the loving Father's hands in order that Christ Jesus, who had redeemed us by His death, may also surely save us by His life.

Repentant believer, upon you shines the sun of righteousness ... forever.

NEWS From, For, and About Our Churches

BIRTHS

Mr. and Mrs. Tim Orme of South Holland were blessed with the birth of a son.

Mr. and Mrs. James Hanemaayer of South Holland were blessed with the birth of William James.

Mr. and Mrs. Mike McClaury of Redlands were blessed with the birth of Robert David on February 16.

Mr. and Mrs. Randall Poortinga of South Holland were blessed with the birth of a daughter.

Mr. and Mrs. John Kalsbeek of Redlands were blessed with the birth of Kristen Sue on February 28.

Mr. and Mrs. Jon Smith of Hope, Grand Rapids were blessed with the birth of Arend Ray on March 17.

CHURCH MEMBERSHIP NEWS

Southeast has sent dismissal papers to Clarence Rietsema at his request.

CONFESSION OF FAITH

Craig Dykstra made public confession of his faith in Southeast Church on February 19.

YOUNG PEOPLE'S ACTIVITIES

South Holland's Young People's Society had an overnight outing at Lake Geneva, Wisconsin on March 3 to check out the campgrounds for the 1978 Convention.

The Beacon Lights sponsored a Singspiration in Hudsonville Church on March 19. The theme was "Christ, Our Redeemer".

Hope's Young People's Society sponsored a casserole supper in Hope School on March 22. Proceeds were for the 1978 Convention.

OTHER ACTIVITIES

The members of Trinity Prot. Ref. Church in Houston held a "Millennium Seminar" on Saturday, Feb. 25 from 9:30 til noon. Rev. Bekkering presented the amillennial view and Rev. Lewis Bulkeley, pastor of Providence Presbyterian Church presented the postmillennial position. Time was given for questions and discussion afterwards.

Hudsonville Choral Society presented a program in their church on March 5.

Adams Street Christian School presented a program "The Suffering and Resurrection of Christ" in First Church on March 17.

South Holland's Choral Society sponsored a Singspiration on Easter Sunday, March 26.

Trinity Prot. Ref. Church has purchased a church building and a parsonage.

TEST YOUR MEMORY

1. What is the first book of the Bible *not* written by Moses?
2. What does the word Golgotha mean? Matthew 27:33
3. In what direction was the veil of the temple torn? Mark 15:38
4. Who was compelled to carry Jesus' cross? Matthew 27:32
5. Who told Pilate that he should have nothing to do with Jesus? Matthew 27:19
6. Whom did Jesus call a fox? Luke 13:31-32
7. From what city was the Joseph who buried Jesus? John 19:38
8. Fill in the blanks: "God resisteth the ,but giveth grace unto the ." James 4:6
9. What is the first commandment with promise? Ephesians 6:2
10. What are we told to do to show ourselves approved unto God? II Timothy 2:15

DEAR READERS!

We are trying to compile two more complete sets of the *Beacon Lights* from 1940 to the present. We are doing this in order to make them available to the Librarian of the Federation Board and also for the Seminary library.

We are calling on you to help because we are missing some issues and are hoping you may have them around somewhere. The following is a list of the issues that we NEED, and we would appreciate it if you could send them to the address below.

1941-1948 All issues
1949-Jan., April, May, June, July, Sept.
1950-July, Sept., Nov., Oct.
1951-Jan., April, July, Sept., Oct.
1952-July, Sept.
1953-Jan., June, July, Sept., Oct., Nov., Dec.
1954-Jan., July
1955-July
1956-Jan., Feb., July, Oct.
1957-July, Aug., Sept., Nov.
1958-Jan., May, June, July
1961-April, Aug., Sept.
1962-Aug.
1964-June, July
1967-May
1968-Aug., Sept.
1972-May, June, July, Oct., Nov., Dec.
1973-Aug.

Please send your available issues to:

Barry Gritters
1501 Maderia S.W.
Grand Rapids, Mich. 49504

Or in Grand Rapids area call: 453-1673 ask for Barry.

PLAN NOW!

to attend!

THE 38th ANNUAL P.R.Y.P. CONVENTION

August 21-25, '78

THE SOUTH HOLLAND P.R.Y.P. SOCIETY

(HOSTS)

MRS. JEFFERSON
1500 SOUTH DREXEL, S.W.
CITY 49504