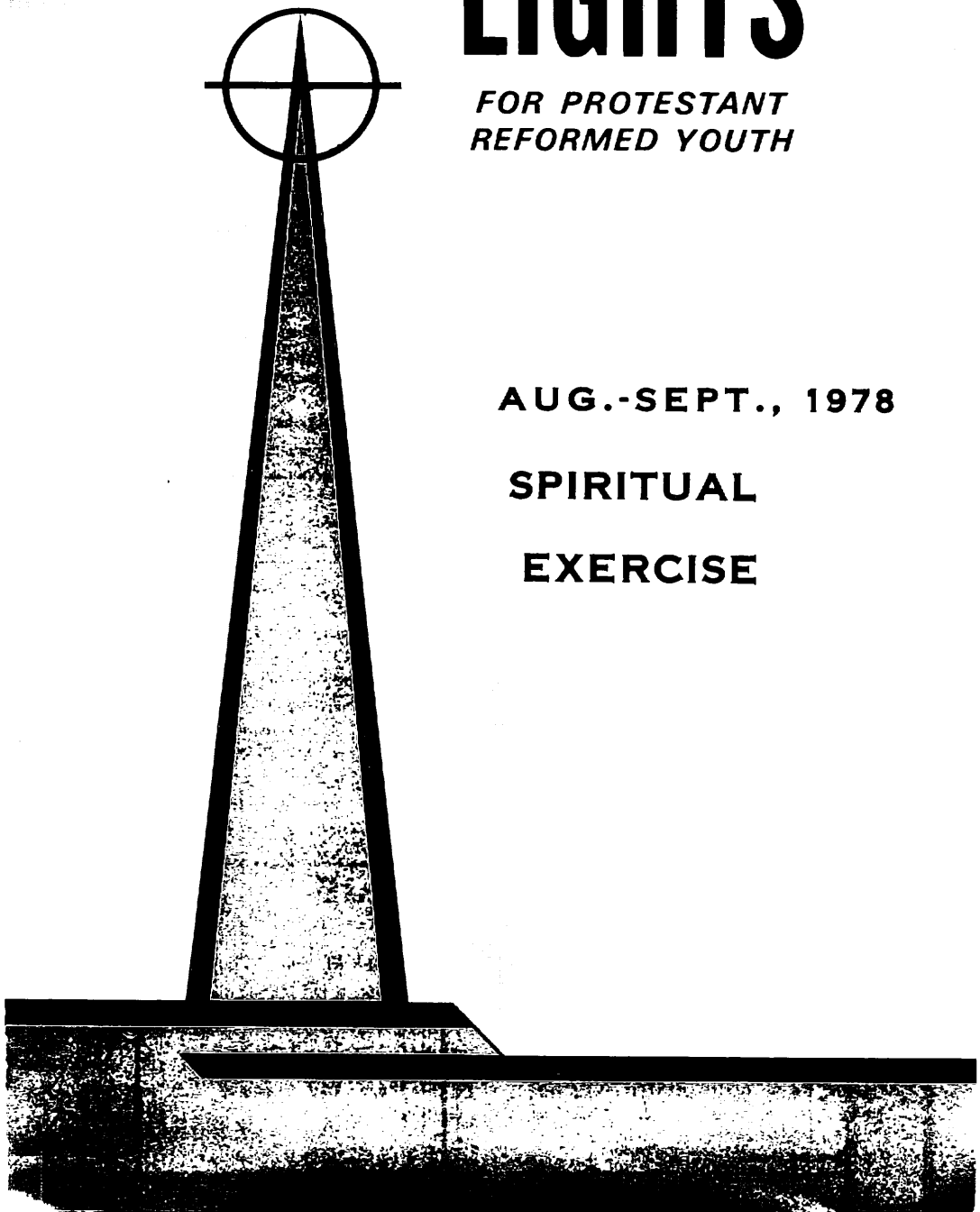
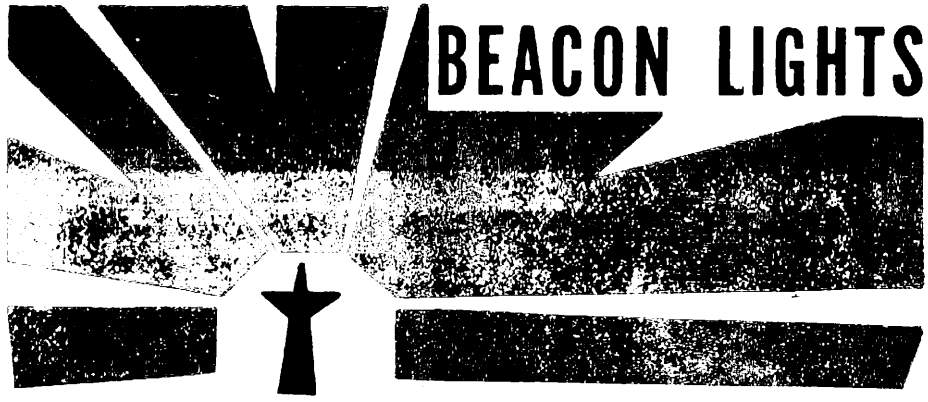
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



AUG.-SEPT., 1978

SPIRITUAL EXERCISE



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EDITORIAL COMMENTS

In this pre-convention issue, meet your host for the 1978 Protestant Reformed Young Peoples Convention to be held in South Holland, Illinois. They have worked hard to make sure every detail has been taken care of to make your visit there an enjoyable and edifying one. There have been provided maps and other necessary information for your convenience in this issue. Plan to be there for a time of edification, recreation, and fellowship!

* * * * * * * * * *

Rev. C. Hanko concludes his series entitled "Leaving Father and Mother" in this issue with *And They Shall Be One Flesh* the nineth installment of the series. We thank him for the time he has spent in developing these much needed guide lines for the youth of our churches. The series has proved to be both instructive and enlightening and should serve as another bright "beacon light" for our youth traveling a stormy sea.

* * * * * * * * * *

Outlines have once again been provided for your preparation for discussion at this year's convention. They have been prepared by Seminarians Carl Haak and Dave Zandstra and Candidate Bill Bruinsma. There will be copies available in South Holland so you need not take these in this issue with you.

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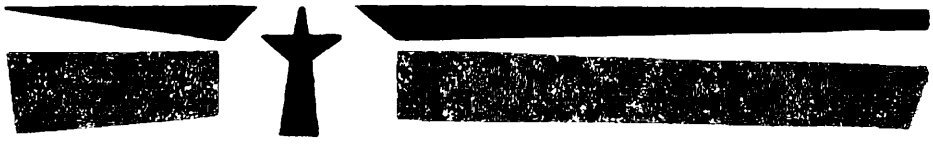
Parting thought taken from past issue of *Beacon Lights*, "When men speak ill of thee, so live that nobody will believe it."



Editorial

SPIRITUAL EXERCISE

by Harry Langerak

We hear a lot about exercise today. It seems that keeping in shape is one of the important pastimes in our day. We spend a terrific amount of time and money on exercise and food that will keep our bodies fit and trim. We build big buildings, set up programs, conduct classes, attend diet organizations, buy health foods all in the interest of bodily fitness. The object of all this activity is to combat the inactivity of our jobs, the vast amount of free time, junk food and all the modern conveniences which rob us of our exercise.

I suppose all this emphasis has some place in our lives since there is no doubt that our bodies are the earthly tabernacles given us by God in which He dwells by the Holy Spirit. We may not misuse or abuse our bodies, but must use them as temples of God. And yet we must be careful that we do not make our bodies more than we ought. We must keep our emphasis in proper perspective as opposed to the prevalent emphasis of our day of glorifying the body. We must remember that no matter what we do to keep fit and trim, our bodies are a living death which will enter the grave and return to the dust.

However, it is not my desire to deal with this subject in my article, but rather use it as an introduction and useful comparison in writing about the subject of exercising ourselves unto godliness. This is a spiritual exercise which also requires a fitness program so that our spiritual muscles do not become soft and flabby.

Spiritual muscle building is not easy. As in physical fitness, it requires a lot of time and effort both on the part of those who lead us and on our own part. Our spiritual training began already in our earliest childhood when our parents taught us that God was our Creator and Sustainer and that He reveals Himself in His Holy Word as our Savior. They sang to us the Psalms and had us memorize them. They sent us to the Christian school and to Catechism where we were instructed in the truths of God's Word. As we matured spiritually, our parents taught us the holy art of prayer. By word and example, we were taught how to live the life of the child of God in this wicked world. With all this spiritual instruction, there has come a certain spiritual maturity, so that as we grow older we take more of the responsibility of exercising our spiritual muscles unto godliness. This spiritual exercise is so important that without it we will become spiritually sick, weak and flabby.

Negatively, in our spiritual exercise we must avoid those activities that would tear us down spiritually. We have a nature that loves the delicacies of this sinful world. Its music, its literature, movies and amusements are all there for our lustful, sinful nature to feast its eyes and ears upon. It is against this that we must exercise our spiritual muscles so we can fight against the temptation to indulge in the pleasures of sin for a season.

Also, there are those things which in and of themselves are not necessarily bad, but which if they become the center of our lives and we over-indulge they will become a detriment to our spiritual well being.

Positively, we must use the means that God has given us to grow spiritually and thereby become spiritually sensitive to godly deeds. Just as we use means to condition our bodies physically, so must we use the means God has given for our spiritual muscle building. In the first place, God has given us His Word in the Scriptures. We cannot know our God unless we study His Word which He gives us as the revelation of Himself. The Word of God is also the lamp unto our feet and the guide to our path. The Scriptures teach us how God would have us to walk as His children. We are told in II Timothy 3:16, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Therefore, let us make meditation on the Word of God, an important part of our spiritual exercise, so that it will be said of each of us that "his delight is in the law of the Lord; and in His law doth he meditate day and night" Psalm 1:2. Then the Word of God will be a powerful weapon in our hand as we fight the battle of faith and defend the cause of God.

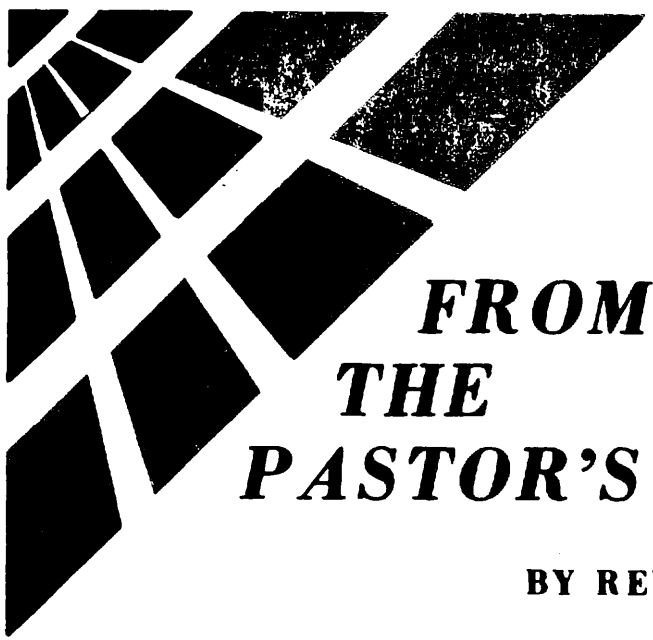
Exercise is not the only thing we need to stay spiritually fit. We need food for the soul. This we receive when we go to the Lord's house and receive from His table the meat and drink of the preached Word. Through the lively preaching of His Word, God speaks to us words of admonition, comfort and instruction. We must make every effort to hear the preaching for just as when we neglect the proper physical food we become sick; so, too, when we neglect the spiritual Bread of Life, we become spiritually sick.

Another way we exercise spiritually is when we pray. Prayer is an act of faith whereby we consciously come before our Father in Heaven believing that He will hear and answer our prayer. Jesus himself said "Ask, and it shall be given you, seek and ye shall find; knock and it shall be opened unto you." What a God we have that we sinners can have the assurance that when we come in prayer our God will hear us. Our exercise of prayer brings us into blessed fellowship and communion with our heavenly Father. The more we exercise the blessedness of prayer, the stronger will be the bond of faith that unites us to God and also it will make us more sensitive to our spiritual needs. Prayer is not easy. It is an Holy art which we must develop through practice and use.

There are other activities which are spiritually very beneficial in which to engage in the sphere of the Church. Although they do not hold the glamour of many of our activities, Societies are nevertheless an important part in spiritual exercise. For here we are given the opportunity to study and share in the discussion of the Word of God. Here among our fellow saints, we can discuss in after recess programs questions of life to which we seek answers. Also there are the Sinspirations, Conventions, and many more activities which have their spiritual as well as their physical benefit because here we can experience the blessed fellowship of the saints. They are activities which God has given us for our spiritual edification. We must make use of them willingly and thankfully.

The purpose of all this exercise is that we can grow in godliness. Godliness is a blessed attribute of the Child of God whereby he is always striving to walk as a child of God in this world of sin. This is a spiritual struggle which is fought against all that would hinder us. Unless we have exercised spiritually, we will at best fight a weak and feeble fight. Therefore, we must be much more interested in our spiritual condition than in our physical condition. I am a bit fearful that it is the other way around and that we have our priorities mixed up. We must be instructed by the Apostle Paul when he wrote in I Timothy 4:7b-8, "and exercise thyself rather unto godliness. For bodily

exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." If we follow this wisdom of God as He inspired the Apostle, then we will be able to say with the Apostle as he looks back on his life, knowing that he faces certain death, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." II Timothy 4:7-8.



FROM THE PASTOR'S STUDY

BY REV. G. LUBBERS

With Timbrels and With Dances

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."
Exodus 15:20

We all know that all that the world does is sinful, do we not? We all know that in our flesh there dwells no good thing, do we not? At least, that is what we have learned from the Holy Scriptures since we were very little children at our mother's knee. John tells us that we must not love the world, neither the things that are in the world. If any man love the world the love of the Father is not in him! (I John 2:15)

There are truths in the Bible which are eternal truths, eternal guiding principles. There is the truth that the real **motive** and principle which makes us walk in sanctification and in heavenly mindedness, so that we seek the things where Christ sits at the right hand of God, is the **hope to see God as He is.** Without sanctification no one shall see God,

presently in heaven, face to face. Writes John, "And every man that hath this hope in him **purifieth** himself, even as he is pure." Here John makes a **statement of fact**. He does not give an exhortation that we **must** purify ourselves, but he states the deep principle that a good tree cannot bring forth evil fruit. (I John 3:3; 3:9; Matthew 7:18) By the fruits we shall know the tree, by the infallible fruits of election. What is the positive fruit in my life? Are they the fruits of the Spirit which are love, joy, peace, etc.? Such fruits against which there is no law? Are they such fruits that you walk in the very "end" of the law: love out of a pure heart, a good conscience and faith unfeigned? (Galatians 5:22, 23; I Timothy 1:5) Do you understand that God is holy, exalted and pure, too pure of eyes to behold evil, and that he says to Israel in the Old Testament and to the church in the New Testament (the Israel of God), "Be ye holy for I am holy"? Then you have begun to understand the basic underlying truths of all christian conduct in the world, of the militant Church fighting against Satan, world and our own flesh!

You have resolved by the grace of God... to lead a new and godly life? You would not simply walk in the formal keeping of God's commandments, but you would walk in **newness** of life? Such is your and my godly resolve before the face of God, angels and men? Paul speaks of this "newness of life". Once he connects this newness of life with the blessed reality that we have died with Christ and have been raised with Christ in regeneration from the spiritual death in which we all lie chained by nature as children of wrath. We now have such a deliverance in Christ that we will "not continue in sin", that grace may abound. God forbid! This is impossible for us who have been raised with Christ unto a newness of life. We have come forth from the grave of sin, death and hell. We have gone forth from death unto life. And this not as merely walking in the "oldness of the letter", for now we serve God not in the oldness of the letter, but we serve him in the **newness** of the Spirit. (Romans 6:4, 5; 7:6; II Corinthians 3:6) For the letter killeth, but the Spirit giveth life!

You and I have resolved to walk in the newness of the Spirit and not in the oldness of the letter? This means that all things have become "new" for you and me? We are in Christ and we are now "new creatures"; old things are passed away and **all things** have become new? For you and me circumcision nor uncircumcision avails anything, only a new creature means something? (II Corinthians 5:16, 17; Galations 6:15) And this is now the rule (the canon) according to which we walk as the Israel of God in this world?

What a lofty confession of being free in Christ, in which we do not use our liberty as an occasion to the flesh!

Nay, we shall, by love, serve one another!

Thou shalt love thy neighbor as thyself. Thus speaks the Lord to the church both in the Old and New Testament! (Leviticus 19:18; Matthew 7:12; 22:14; Romans 13:8-11)

You understand, then, that to the pure all things are pure? That God has created us in Christ Jesus unto good works, which He has before prepared that we should walk in them. Now there are certain "works" which are not prepared for us to walk in them as new creatures. Such is true of all works of the flesh, that is, all that which is forbidden us by the LORD our REDEEMER in the Decalogue in Exodus, which law is everywhere repeated to Israel, both in the Old and New Testament, as the precepts of the Gospel which must be preached to us, lest God be tempted in the church. (Canons of Dort, III, IV, 17)

Did you ever seriously read that admonition and threat in Ephesians 5:3-6 "but fornication, and all uncleanness or covetousness let it not be once named

among you, as becometh saints.....but rather giving of thanks..... Let no man deceive you with vain words: for because of these things (whoremonger, unclean person, covetous man) cometh the wrath of God upon the children of disobedience?" These are not good works, before prepared by God that we might walk in them! In this category falls also the theater (also on T.V.?) and dancing **of the world** and of disobedient men in the church, who do not obey the Gospel of God! Such should understand that it is a terrible thing to fall into the hands of the living God. For our God is a consuming fire! (Hebrews 11:31; 12:29) We are not to walk in lust wherewith Israel lusted in the wilderness.

The Bible comes with many admonitions to us. The entire Old Testament Scriptures were replete with instances from Israel's history to show how they fell under the wrath of God. The reason for writing these things? It was written to the intent that we should not lust after evil things as they also lusted.

Let us, who stand, beware lest we fall!

Nay, more corrected: let him, that **thinketh** that he standeth, take heed lest he fall. (I Corinthians 10:12)

Sometimes in God's church there were great moments of God's deliverance which were celebrated with "timbrel and with dance". Hence, "dancing" is a good work, which the Lord before prepared for God's new creation in Christ Jesus. This sanctified dancing of the saints is a far cry from the social, fleshly dancing of the world of the ungodly. It is a manifestation of some first-fruits of the new creature-hood of God in Christ Jesus. Dancing then is really equated with songs which we sing as the redeemed. We sing the song of Moses and the Lamb. In this dancing there is no fornication, uncleaness, lusts of the flesh. It is the "timbrel and dance" of a prophetess of God, who prophesies before the face of God and exalts the greatness of God's power, as an echo to the great first Psalm which appears in the Bible in Exodus 15:1-19. This refrain is again heard in the song of the church, which has gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, having the harps of God. Hear them sing! We read, "And they sing the song of Moses the servant of God, and song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty: just and true are Thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." (Revelation 15:2-4)

Yes, then we see a David dancing with all his might before the ark of the covenant as it is brought into Jerusalem, the city of the living God. (I Chronicles 13:8; 15:27) David will join the solemn throng and dance with them before the Lord.

Yes, this means that on Sunday morning and at morn and eventide of each day we join our harps and voices with the throngs that go up to the feast of the Lord. Yes, there is a time to mourn and there is a time to dance—in the Lord!

Yes, the LORD has turned all my mourning into dancing. Now we have a joy unspeakable in the Lord and full of glory. WE have them learned to sing, "Hear, O LORD, and have mercy upon me: LORD, be thou my helper. Thou hast turned all my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to Thee, and not be silent. O LORD my God, I will give thanks unto thee forever." (Psalm 30:10-12)

Yes, to the pure all things are pure!

Even dancing in the LORD!

Remembering Our Creator— In Society

by David Zandstra

A. The Christian must live antithetically in all that he does.
   1. This is true also in his calling to remember his Creator in society.
   2. Thus it is proper for Christian young people to discuss this matter as part of their lives as covenant young people.

B. Thus the subject indeed is very pertinent for us today.
   1. We are called to "remember our Creator" in all our life; home, church, and society.
   2. We are called to "remember our Creator" in society.

I. Because remembering our Creator and our life in society are very closely related we should discuss what it is to "remember our Creator."

A. Who is our "Creator"?
   1. The Scriptures have much to say concerning our Creator.
      a. The Scriptures open with the words of identity of the Creator. Gen. 1:1.
      b. Our Creator is the author and source of all things that exist in this world about which our life revolves.
      c. That Creator is revealed to us throughout Scripture as the Triune God, Father, Son, and Holy Spirit. (Genesis 1, John 1:1-3, Hebrews 1:1-3, Colossians 1:16, Job 26:13, Psalm 33:6, Genesis 2:7).
   2. God is our Creator.
      a. He is the Almighty Maker of Heaven and earth. (Ap. Crd).
      b. As the Creator, the Source of all creatures there is seen the marvelous wisdom of God.
      c. All creation reflects this wisdom of God and must turn towards its Maker and glorify Him as its Almighty and powerful Lord.

B. This Creator is to be remembered.
   1. The idea of remembering as such.
      a. All creation must remember its Maker.
      b. To remember is "to recall to mind," "to reflect upon something learned."
      c. To remember also means "to keep in mind," and "take care not to forget".
   2. This letter applies especially to the subject we consider in this discussion.
      a. We, as God's covenant young people are called to remember our creator at all times.

b. We must take care that we do no forget our Creator in whatever circumstance in which we may find ourselves.
1) This Creator therefore we are to remember in our home life.
2) in our church life.
3) and in our society-life.

II. The Possibility of remembering our Creator in Society.

The Society in which we live.

1. Negatively, one might say the society in which we live in today is not one that is very conductive to remembering our Creator.
a. There are many temptations and trials for young people in today's society.
b. Today's society places a very heavy emphasis on fun, sports, and entertainment.
c. The society places heavy emphasis on attaining as much of earthly goals as possible.
d. Today's society makes it hard for the Christian young man and woman to find suitable and proper jobs.
2. Positively the Christian young person is called to live in this society, always remembering their Creator.
a. What is good and proper entertainment? What songs should we sing? Is theatre attendance a good way to remember our Creator?
b. What about jobs in today's society? Should we join the labor to better ourselves in today's society? What should be our relationship to our employer's.
c. Is there a relationship between remembering our Creator and our sports involvement?

B. The Possibility.

1. Negatively.
a. It is impossible for us to remember our Creator in anything as we are by nature.
b. By nature we would seek to do exactly the opposite.
1) We would seek to oppose our Creator in all things.
2) We would seek not to live antithetically in society but seek to join hands with the ungodly who always rise in open rebellion against our Creator.
2. Thus, positively the only possibility is through grace in our Lord Jesus Christ.
a. Then we know how to live in this present society in constant remembrance of our creator.
b. Then we will know the "do's" and "dont's". We will know the antithesis and we will have the strength and power to walk day by day, living by faith in Him who bought us, choosing the way in which we can always remember our Creator in all our society life whether that be entertainment, choosing friends or a job, going here or there, whatever, only and always to His honor and glory.

III The Reward of Remembering our Creator in Society.
  A. Negatively, the world will hate you.
    1. This is the promise of the Word of God.
      a. "In the world ye will have tribulation..., but be of good cheer for I have overcome the world."
      b. "Then shall they deliver you up...and ye shall be hated of all nations for my name's sake."
      c. "Blessed are ye, whan men shall revile you, and persecute you..."
    2. This hatred of the world is evidence to you personally that truly you are remembering your Creator.
      a. Do you know and experience this?
      b. Are you really living the antithises?
  B. Positively you have peace with God.
    1. When you remember your Creator in the society around you, you experience, in beginning, the wonderful and sweet communion you have with your Creator.
      a. Have you tasted of it? Have you known it?
      b. Or are you too wrapped up in your personal pursuits in society regardless of your Creator? What are your priorities?
    2. When you remember your Creator in society, in all your life outside home and church then you personally evidence that your Creator remembers you too.
      a. He watches over you as the apple of His eye.
      b. He sees to it that not a hair from your head falls unless He wills it.
        1) Live by faith in Him remembering Him in everything you do.
        2) Then only can you walk the way of the antithesis which leads to the perfect and everlasting place of glory where the Creator lives in all His perfections.

Remembering Our Creator— In the Church

by Carl Haak

I. We are especially called to remember our Creator in the *Church*.
  A. What is the Church?
    1. In general.
      a. The Church is the living body of Jesus Christ which is composed of all those whom God has eternally elected in Christ. I Cor. 12:27, I Peter 2:5&9.

b. As such the Church is created by God.
c. This body of Christ is composed of many different and varied members. One of the parts of the Church are the young people. I Cor. 12:12-27, Rom. 12:5ff.

2. In particular.
a. The Church was instituted by Christ and now takes a visible form in the world. Matt. 28:19, Matt. 10:5ff., etc.
1) Of that visible instituted Church we are members.
2) We are members of an individual congregation which meets in a church building and is made up of fellow believers.
b. In that local Church we have the privilege to meet with God and with His Son, Jesus Christ the living Word.
1) We enjoy God's covenant fellowship in that Church. Matt. 18:20.
2) God speaks to us as our Covenant God and dwells with us in His Spirit. John 14:16&26.
3) Through the preaching of the word in that Church God comforts, admonishes, and rebukes us.
4) The Church is therefore the center of our lives.

B. How do we remember our Creator in the Church?
1. By remembering our Heritage. (all of Church history, also P.R. History, 1924, 1953, etc.)
2. By remembering our being brought into the Church.
a. Birth and Baptism. (See Baptism Form)
b. Early training, parents instruction, parents preparation for Sunday, etc.
3. By attending Church and taking up an active place in the Church.
a. Listening to the preaching of the Word.
b. Joining in singing and prayer.
4. By faithful attendance in Catechism and Young Peoples Society.
5. Etc?

II. The Purpose of remembering our Creator in the Church.
A. The purpose of remembering our Creator in the Church is that we might be inabled consciously and actively to take our place in the Church.
1. Youth is a time of training, a time of molding into shape for service.
a. It is a time of preparation to take up our place in the Church.
b. Implied in this is:
1) Work, study, development, ...
2) Participating in and becoming a conscious part of the Church.
2. In the day of our youth we must strive to grow up into the body of Christ.
a. As young men: Consciously to develop into strong men of God who will be called to leadership in the cause of Christ. I John 2:12-14.
b. As young women: To learn to be submissive, homemakers,

mothers of children, etc. I Tim. 2:12-15, I Tim. 5:14!

B. This preparation implies an antithetical life.
   1. Positively: a life well pleasing to God, a life of love and service, of charity and purity, of love for each other.
   2. Negatively: fleeing from sin and friendship of the world.

C. By grace, when we do this we receive a reward of grace from God.
   1. A place in the visible house of God among the saints.
   2. Ultimately, a place in our Father's house of many mansions.

III. Related Questions.

A. What is the relationship between Confession of Faith and remembering our Creator in the Church? What is Confession of Faith? When should a person make Confession of Faith?

B. Why are our Young People Societies important and necessary?

C. What exactly is the place of the Young People within the Church?

D. Etc.

Respect Goes Both Ways

by Bill Bruinsma

I. Passages to Consider

A. Respect of children for their parents: Exodus 20:12; Leviticus 20:9; Proverbs 1:8&9; 23:22-26; 30:17; Matthew 15:4-6; Ephesians 4:1-3; Colossians 3:20.

B. Respect of parents for children: I Samuel 2:12-36; 3:11-14; Deuteronomy 6:6-12; Proverbs 22:6; 23:13-14; Ephesians 6:4; Colossians 3:21.

II. The Basis of this Respect.

A. What is it to have respect.
   1. To esteem highly one another.
   2. To be concerned with one another.
   3. To fulfill certain obligations one toward another.

B. Thus the basis and groundwork of respect is the love of God.
   1. The parents and children must come from a home which is filled with the love of God.
      a. Both the parents and children must love God (they will also love His Word to them).
      b. Then they will also love each other.
   2. A home with no love will never reflect the mutual respect of parents and children.
   3. Therefore when we speak of respect going both ways we necessarily presuppose that respect willl only be possible in a Christian home.

III. The respect of parents toward children.

A. Negatively,

1. When a parent esteems his child and is concerned with the welfare of his child then he has certain obligations he must fulfill.
2. One obligation is not to provoke his children to wrath.
   a. Showing favoritism.
   b. By discouragement.
   c. By failure to make allowance for the fact that the child is growing up.
   d. By neglect.
   e. By cruel words while punishing.
   f. etc.
3. In short it is a failure to instruct the child of God in the ways of wisdom as set forth by the Word of God.

B. Positively,
1. The obligation under which a parent is bound is the instruction of that child in the Word of God.
   a. This is the respect a parent must have toward his children.
   b. In this way the parent shows he is concerned with the child's welfare.
2. This instruction includes a regulation of the life and walk of the child.
   a. Admonitions.
   b. Instruction in the Bible and in prayer.
   c. A guiding in the proper places to go.
   d. Instruction in respect to God.
   e. etc.

IV. The Respect of Children to Parents.

Negatively,
1. When a child esteems his parents and is concerned with his parents, there is also certain obligations set forth in the Scripture which he must fulfill.
2. He must never rebel overagainst the instruction given by his parents.
   a. Talking back when told to do something.
   b. A complete ignoring of the instruction given.
   c. Going places one should not.
   d. A failure to see the love of God and the love for them that the parents exhibit in their instruction.
   e. etc.
3. A failure to heed the commands of God with respect to obedience.

B. Positively,
1. The child is under the obligation to obey his parents *in all things*.
   a. It is this that receives the emphasis.
   b. The Scripture stresses the respect of the child to his parent because this is usually the evil that is the most prevelant.
2. This obedience includes matters such as:

a. Heeding the parents instruction in the Bible and in prayer.
b. Obeying even when it seems you come up holding the short end of matters.
c. Go places and do things which are pleasing to them (let them know where you are going.)

3. Only in the above ways is respect going to be shown from parents to children and from children to parents.

Current Events & Comments

CONVENTION PREPARATION

by David Harbach

Last October, I had the enjoyment of backpacking in Zion National Park, Utah. Those of you who have also visited Zion, will recall the magnificent beauty of the many towering mountains, and the overwhelming splendid view from the Observation Point. In order to get to some of the more secluded spots, one has to take his time walking up a continuously steep path. Usually these paths ascend a distance of two thousand feet, which means the path has numerous switchbacks. Even with the switchbacks, one can hike only a distance of ten miles and be completely exhausted physically at the end of the trail. A person who is not accustomed to hiking ten miles, with a thirty-five to forty pound load on their back, up elevations as much as two thousand feet, would never be able to hike such a trail without injuring themselves. No doubt many a person has tried exactly that feat, only to give up in painful exhaustion and defeat. The key to enjoying such a trail would be preparation. One must prepare physically and mentally a year or more in advance. Perhaps you might think that running three miles through Johnson Park three or four times a week is overdoing it. But when you know the reason for running, you will agree that that is the best way to prepare for backpacking. Again, the key to enjoyment is preparation.

As you all know and are eagerly awaiting this is the month of our Young Peoples' Convention. The theme this year is "Remember thy Creator in the days of thy youth". To follow the thought of the preceeding paragraph, the key to enjoying this year's convention is preparation. One must prepare himself physically and mentally for the convention. But don't misunderstand me. There is more, much more than the fun-filled activities that make up our conventions. Let me direct your thinking in this way, the word "preparation" means more than just a mental and physical preparation. It would be dangerous for a person to backpack into wilderness country without first knowing what he could expect to encounter in that country and exactly where the trail led to. He would also want to know where the waterholes could be found along the trail. Now that knowledge would be essential, preparation knowledge. So it is the same with the convention. We must prepare ourselves so that we know in advance what the theme of the year's

convention means. Not to do this would be to deprive ourselves of the full enjoyment of this year's convention.

You understand, of course, that we are reluctant to prepare ourselves. Some of the excuses that I might and you might give are: I already know what it is all about; We will be told about it anyway; I don't need to prepare; That's for the do-gooders; Who cares?! All of these foolish excuses must be put away. We have to fight our own reluctance. We have to will to prepare with a sincere desire to please our Creator. To be blunt, get with it, there is no time to waste. And, too, we must seek that Christ alone guide us by His spirit so that we are spiritually prepared, otherwise all will be in vain.

It is my hope that this article will serve to motivate you into preparing or to start where you left off. Above all, remember thy Creator in the days of thy youth.

Rev. G. Ophoff (26)

by Prof. H. Hanko

The Polemicist

In our last article, we gave to our readers a quote from one of Rev. Ophoff's **Standard Bearer** articles in which he began his attack upon the conditional theology which was being taught in out circles and which led to the schism of 1953.

It is not our purpose to enter into the entire controversy which brought out Churches to such grief in the early part of the Fifties. Our purpose is rather to demonstrate the role which Rev. Ophoff played in the entire controversy. And even in this, we do not want to go into all the details, but merely to show that his role was a major one.

There were several areas in which Rev. Ophoff was active. In the first place, during part of the time in which First Church was embroiled in the controversy-especially in the heretical statements which were made by Rev. De Wolf from the pulpit of First Church-Rev. Ophoff was a member of the Consistory. He had served on the Consistory from time to time while he was professor in the Seminary and a member of First Church. And God providentially put him in the Consistory also during some of these critical years. While in the Consistory, while protests were pending against the teachings of Rev. De Wolf (Rev. Ophoff himself was one of the first to protest these teachings), he fought long and hard for a Consistorial condemnation of these views. His work in the Consistory is little remembered except by those who served with him; but that work was carried on consistently in his unfailing efforts to rid the Church of views which he was convinced were contrary to Scripture and the Confessions.

He was also a prolific writer in the **Standard Bearer**. One need only glance through the pages of the **Standard Bearers** of those years to discover that many of the pages were filled with his writings. There is one interesting story of those years and those writings which is worth telling here.

Prior to 1953 and the time of the split, two ministers from our denomination made a trip to the Netherlands. Our readers will recall that this was the time in

which many immigrants from the Liberated Churches (those who had followed Dr. Schilder) were settling in Canada and considering whether or not to become a part of our denomination. In fact, there were two Churches of immigrants established in Canada as a part of the Protestant Reformed Churches: the congregations of Hamilton and Chatham. The big question was: Could these Liberated immigrants keep their own covenant views and still be part of our denomination? When the two ministers from our Churches visited in the Netherlands, they had opportunity to talk with leaders from the Liberated Churches. In the course of these talks these ministers told the Liberated leaders that the whole question of the covenant was an open question within our Churches, that the covenant conception which was developed by Rev. Hoeksema was not binding upon all our people, and that there was therefore plenty room for the Liberated views too—although these views were quite different from the views to which our Churches had given expression.

On the testimony of these two ministers, the leaders in the Netherlands advised the immigrants to join the Protestant Reformed Churches on the grounds that these immigrants would not have to be bound in any sense to the views of the covenant maintained in our circles. And many did this.

On a classical appointment to Canada, Rev. Ophoff was given one of these letters by an immigrant. It immediately became clear to him that the two ministers from our Churches had done our Churches a very great disservice and had badly misrepresented our Churches. The issue was, after all, not whether the covenant views of Rev. Hoeksema were binding in our Churches, but whether the covenant views of the Liberated were contrary to the Confessions. The views of one man, after all, can never be, in themselves, binding upon all the Churches. But Rev. Hoeksema's development of the ideas of the covenant was the development of the Confessional statements on the covenant, while the views of the covenant developed among the Liberated was contrary to the Confessions.

At any rate, Rev. Ophoff returned to this country deeply troubled and angry that two of our ministers should have to evilly misrepresented the views of our Churches. He resolved to publish this letter in the **Standard Bearer** and expose this evil. But before he did this, he asked the advice of Rev. Hoeksema who was at this time vacationing at Black Lake. Rev. Hoeksema advised against the publication of the letter; and this same advice was given by others. There were very few if any who thought the letter ought to be published. Nevertheless, Rev. Ophoff, contrary to all this advice, published it anyway. You can imagine the storm which this created within the Churches. It brought into the open the misrepresentation of two of our ministers. It brought into the open the whole discussion of what, after all, was binding in our Churches. And it put the Churches of immigrants in Canada on the spot.

I recall these things vividly because I was working at the time for the Doorn Printing Company which published the **Standard Bearer**. The print shop became a beehive of activity. Many people were running in and out trying to get a preview of new issues of the **Standard Bearer** and trying to find out what each new issue would contain even before it was printed. We even had Christian Reformed ministers coming in who, though they would not themselves subscribe to the **Standard Bearer**, wanted to read it in the print shop.

Looking back on the whole event, it seems to me that the publication of the letter from the Netherlands to the immigrants was a necessary thing. It showed clearly that there were ministers within our circles who were willing to

compromise the truth which we had confessed for the sake of getting immigrants into our denomination. It brought the whole matter of the controversy into the open where it could be discussed on the ecclesiastical assemblies, and where is could be determined what the Confessions had to say on all these matters. It was one of the more important events in the history of the controversy which led to a reaffirmation of the truth which we confessed.

Rev. Ophoff was also active on the broader ecclesiastical assemblies. He attended the classical meetings and the synodical meetings where the issues were discussed; and his participation in the discussion showed clearly that he had the issues clearly before his mind and would give not an inch in the defense of the faith.

The views of the Liberated and those within our circles who supported them were eventually condemned. Those who supported these views eventually left the denomination and returned to the Christian Reformed Church.

Throughout the controversy Rev. Ophoff showed again the characteristics which he had shown throughout his ministry. And it might be well to make a few concluding remarks about them.

In the first place, Rev. Ophoff, both in his writings and his public statements on the floor of ecclesiastical assemblies showed again that tact was not one of his strong points. Rev. Ophoff would never have succeeded in the circles of international diplomacy. He always said what he thought, boldly, forthrightly, without equivocation, and utterly without tact. He had always been this way, and it was not surprising that he should continue to be this way in his later years. This "tactlessness" often got him into trouble, and his writings and remarks were often an offense to many.

Nevertheless, one ought to put this into proper perspective.

We live in a time when the opposite extreme characterizes ecclesiastical discussions. Tact has become synonymous with evasion, dublicity, camouflage and tolerance of heresy. It is difficult to find men today in the ecclesiastical world who are willing to express clearly and forthrightly what they believe and who are willing to call sin, sin. In efforts to be tactful, and attempts not to hurt others' feelings, the truth is lost and heresy is tolerated. Rev. Ophoff was not made in this mold. Perhaps his tactlessness can be criticized, but one is reminded more of the prophets in Israel when one hears and reads Rev. Ophoff, for there was a certain inability on his part to say anything but what had to be said, clearly and without compromise.

This was the kind of man needed in the Church at that time. Without it, the truth would never have survived, humanly speaking.

In the second place, in all his writings and speeches, Rev. Ophoff never attacked a man's person. He was always interested in ideas, views, doctrines, heresies. He would attack these with vigor and force, but he would never stoop to level a personal attack against a man. This was proper and good. Personalities with him counted nothing. What did count was truth and integrity. And where this was lacking, his attacks were fierce and unrelenting.

In the third place, he showed, also in 1953, his deep love for the truth of the Scriptures and for the cause of the truth in our denomination. This was really all that counted as far as he was concerned. Whatever the cost to him personally and whatever the outcome might be for the Churches, he was determined that the truth had to be maintained. He loved the Protestant Reformed Churches with a passionate love because he loved the truth for which they stood. He said too that to pursue his attack against conditional theology would bring distress, suffering

and eventually a split. But the price was not too high to pay. The truth was above all else and had to be defended. And to this he once again committed his life.

Finally, this was not only true in the Churches, but also in his own family. He was determined that his wife and children also clearly understood all the issues involved and saw that the whole question of the the truth of Scripture was at stake. His sons speak to this day of the fact that he would repeatedly talk to them about the issues, and would insist that they clearly understood them, saw the wrong of conditional theology, and were prepared to stand with him in the defense of the truth. It was not an intellectual matter only with him, but a deeply spiritual struggle, and his family had to go through that struggle with him—and with the Churches.

And so God gave the victory. And He used Rev. Ophoff (and all the others who fought so valiantly for this cause) to preserve the truth for themselves and generations yet unborn.

Leaving Father and Mother (8)

by Rev. Hanko

And They Shall Be One Flesh

John and Mary have now left father and mother and are experiencing the merging process of married life. Their life together is far different from what they had anticipated. It is far more wonderful, far happier, but also a bit more difficult that they had realized. They are always together now under the same roof, except for short breaks in the day. They make their plans together, go to church together, have their family worship together. They no more go their way as individuals, but share their lives. This new togetherness demands agreement, understanding, consideration, cooperation; it demands a love that they can share only as "one flesh".

We have had opportunity in the previous articles to speak of the physical-psychological bond that unties two persons in marital union. We have also spoken of the legal bond, whereby God cements them together under the solemn declaration, "What therefore God hath joined together, let not man put asunder." There is a third bond, actually the most important of all for a happy marriage, and that is the spiritual bond that unites the children of God in the Lord. The expression "one flesh" does not refer merely to a physical union, nor even only to a physical, psychical union, but to a complete union of body, soul, and spirit. The couple is married, first of all to God, and thus also spiritually to each other. It is this spiritual bond that makes it possible to speak of the **holy marriage state** in a world of sin.

No one dare question the fact that marriage was holy as it was instituted by God in paradise. Adam was formed by the Creator from the dust of the earth as a male, Eve was taken from Adam's rib as a female. Adam had a strong manly body; a large, dexterous hand, capable of hard work. His facial features were masculine.

Psychologically he thought, reasoned, desired, planned as a man. Even as the image bearer of God, created in God's image and likeness to know, to love, and to serve His God, he was entirely masculine. His whole make up fitted him to father children, and to be a father for them. On the other hand, Eve's body, her long, flowing hair, her facial features, were those of a woman. Psychologically she was a woman. Spiritually as a friend-servant of God, she was completely female. By God's creation ordinance Adam was head of the woman and father of the human race; Eve was his helper and the mother of all mankind. No one and nothing can change this creation ordinance of God; do what they will in defiance of God's laws, man can never be anything but a male, the woman can never be anything but a woman. Eve was exactly what Adam needed to make his life complete in paradise. He needed a companion with whom he could communicate. We can understand that. Adam needed the companionship of sharing. He could not evaluate or enjoy his deepest feelings without communion with the touchstone of a woman. Adam enjoyed the intimate fellowship which he experienced with Eve in the garden.

Without Eve, Adam could never have been the organic and representative head of the human race. Adam was capable of fathering a child, but it is the woman's unique distinction that only she can give birth to the child. Already in the state of righteousness our parents were aware of this, but even more so after the fall, when they awaited the Savior, Who would be born of woman.

Finally, the marital relationship between Adam and Eve was a picture of their intimate union with God in Christ. They were privileged to experience God's covenant fellowship in their own intimate relationship. Scripture speaks of the covenant union between God and His church as a marriage, pointing us to God's eternal faithfulness and unchanging love. In the prophecy of Isaiah, for example, God asks Israel in captivity to produce, if they can, a bill of divorcement whereby He sent them away. Although they were temporarily banished from His land because of their spiritual adultery, God never ceased loving them, never cast them away completely with a divorce, but drew His unfaithful wife back to Him with the power of His undying love. In the prophecy of Hosea, there is also repeated reference to the marriage relationship between God and His Church in Christ. In the New Testament Jesus speaks of the wedding feast of the King's Son, and the Book of Revelation tells of the culmination of Christ's union with His Church in that day when He takes His Bride into the wedding chamber to celebrate with her the wedding feast of eternal, covenant life and blessedness in the new creation. The most intimate relationship between one man and one woman is an exclusive relationship, barring all others, yet at the same time an all-inclusive relationship of love and devotion, the like of which there is none other on earth, as a reflection of our communion of life with the living God. In a sense, husband and wife not only reflect that communion of life with God, but live it in their own close oneness of heart and mind, of soul and body, in their daily relationship with one another.

It is true, this holy marriage state as it was instituted in paradise was corrupted by sin. In fact, the marital relationship between Adam and Eve was the first to suffer. Eve must have forgotten her subjection to her husband, for she felt quite confident that she could carry on the conversation with Satan alone, even when that conversation turned toward the forbidden tree. Although she soon realized that she was getting involved in some serious problems, she failed to retrace her steps. She knew that she was minimizing the warning of God when she told Satan that they might die if they ate of the

forbidden fruit. Eve must have felt the sting of Satan's lie when he contradicted God with his defiant, "Ye shall not surely die". She knew very well that Adam would not allow such blasphemy. Independently she decided that she could eat of the forbidden tree and escape the consequences. It even appealed to her to satisfy this newly aroused craving for the forbidden fruit, especially because she hoped that Satan might be right in proposing that she would become independent, to do as she wished, even as God. Without any further thought about consulting Adam she reached out and ate.

It was only after she had fallen that she realized what a serious breach she had made in their marriage. She was no longer holy; her marriage was no longer holy. Adam could no longer love her as she had broken the covenant with God and allied herself with Satan against God. She realized that she did not love Adam any more as before, since he was righteous and could only condemn her for her indiscretion and sin. What was still worse. Adam's helper became his adversary. Cunningly she devised, under the instigation of the devil, ways and means to lure her husband into the same evil into which she had fallen. And she succeeded.

The deed was no more than done, or Adam and Eve looked at each other with entirely different eyes. They were no longer motivated by a holy love. Unholy, sexual lust flooded their souls, so that they both rushed off to find cover, devising fig leaves as an improvised cloak for their sin. No wonder that Adam and Eve fled from before the sight of God, Who could no longer justly be their sovereign Friend. Vainly Adam brought up the lame excuse, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." This was true all right, but it was a strong evidence of the breach that had come between them. Not only their holy love was corrupted, their perfect harmony was disrupted. The breach of sin yawned like a great gap between them. Irremedial scars remained. The damage would never be completely undone. Their marriage had suffered disaster.

God came to them, not with the rumblings of the thunder of judgment, as at Sinai; but with the call of grace, calling them unto Himself. God came in Christ, as the only One Who is able to keep covenant forever. God took them by the hand, as it were, and led them as repentant sinners to the cross of Jesus, where they met each other face to face, confessed their sin to God and to each other, and found mercy. In Christ their marriage was once more restored as a holy state rooted in the eternal love of God Who keeps covenant forever. The spiritual bond was restored in Christ, even in a richer sense than they could have experienced that in paradise. This same spiritual bond unites all true children of God in the Lord.

This does not mean, that there is no real marriage among sinners in the world. Although the spiritual bond is lacking, the natural, physical bond, as well as the legal bond still remains. Our Confession speaks of "glimmerings of natural light", even after the fall. We read in Canons III, IV, article 4, "There remain, however, in man after the fall, the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and discovers some regard for virtue, good order in society, and for maintaining an orderly external deportment." This article goes on to say, that man renders the natural light wholly polluted, and holds it in unrighteousness, so that he is inexcusable before God. But the sinner does possess sufficient natural light that he can live in the intimate union of husband and wife, and even desires such a union.

The point I want to make is, that the creation ordinance continues, so that marriage as an institution of God carries

on. Therefore, amid all the sexual corruption, immorality both within and outside of marriage, abortions, divorces, remarriages, there is still a possiblility for a decent and comparatively 'happy' marriage in the world. Many married people do live together all their lives. Many husbands are good to their wives, knowing that gentleness and understanding are to their own advantage. Many wives do respect their husbands, care for their needs, and are content to provide a home for their family. Married couples may be highly respected in the community. BUT the one essential ingredient for a truly happy marriage is lacking, the spiritual bond that unites two hearts in Christ. The grace of God does not rest on that home. An unbelieving couple that gains the whole world, yet loses their souls, ends up in hell. The husband will not thank his wife for being a good wife, the wife will not thank her husband for being a good provider, nor will the children thank their parents for having brought them to that horrible place of torment. The curse of the Lord rests upon the mansion of the ungodly rich; His blessing abides in the hovel of the godly poor.

May this be a warning to anyone who contemplates a mixed marriage, that is, one who is thinking of marrying an unbeliever or a person of contrary convictions. A life time is a long time to repent of the foolishness of youth.

In the world, sex is a dirty word. Most people cannot hear or use the word without lustful thoughts and desires flooding the soul. Some minds are so filthy that their conversation is saturated with vile and suggestive expressions. There was a time when the word 'sex' was taboo, even considered an improper word to be spoken aloud. Sexual intercourse between married people was referred to with a hand hiding the mouth. Women were embarrassed to admit that they were pregnant, and went into hiding during the last weeks of their pregnancy. All this has changed, in a sense for the better. Children need no longer learn about sex in back allies and from smutty novels secreted in the bedroom. Yet there is a danger that the pendulum has swung to far in the opposite direction, where the private life of the wedded pair is paraded before the public. The completely exclusive, yet at the same time the completely inclusive union of married couples is experienced only in the realm of grace.

The believing husband readily accepts his position as provider for his wife and family, conscious of the fact, that God is their Great Provider. The wife assumes her position as subject to her husband in all things, even as the church is subject to Christ. She considers his wants and needs, as a faithful wife in obedience to her husband. Love does not demand, but gives. Love is not selfish, but is kind, considerate, devoted. Although both the husband and the wife see each others faults and weaknesses better than anyone else sees them, although they often must bear with one another, often must meet at the cross to forgive each other, yet the bond of love that unites them in the Lord binds their hearts and souls together in a growing need for each other. This has a sanctifying influence on their outlook on life and their regard for each other. Dreams of an expensive home, new cars, vacations at regular intervals, campers, boats, and many other luxuries fade into the background. The husband loves his wife as his own body, so that he would be willing to die for her, if that were necessary. The wife realizes that her husbands life is her life, his calling her calling, his concerns her concerns, his welfare and peace of mind her contentment. Even as he would die for her, she lives for him. Their life is a giving of each other, even as God gives Himself to us, to the extent that He brings us into His very heart, into His life, into intimate com-

munion of life with Him, reflecting His glory.

In a holy marriage state also the sexual relationships of man and woman are sanctified in the Lord. It is the expression of their intimate union, as one flesh. Two hearts beat as one, two minds function as one, two wills channeled as one, two lives molded into one. It is that intimate union that gives expression to their unique love for one another, as a picture of Christ's love for His Church, the love of the Bridegroom for His Bride. The need for each other reflects their need for Christ, the Head of their home, the Fountain of every blessing. Their comfort in each other is by the comfort of the Spirit. Their longing expresses the longing of Christ for the salvation of His Church, and the longing of the Church for her perfect union with her Lord. Marriage in its full reality is living the love of God, experiencing together His covenant faithfulness and His abiding love.

What is even more amazing than that, (which in itself is an amazing gift of God's goodness), is the fact, that God uses the sexual union of husband and wife to bring forth the covenant seed, the church of tomorrow. Covenant parents want children, in order to serve unto the gathering of God's Church and the coming of His kingdom. They also want to experience in their own lives the grace of God that makes them heirs of salvation, even in their generations, as God has said, "I will be your God and the God of your seed forever." They await the day when they will stand together before the great White Throne to declare: "See us, Lord, and the children which Thou hast given us. FOR WE ARE THINE!"

In anticipation the church of all ages sings:

"Blest the man that fears Jehovah,
Walking ever in His ways;
By thy toil thou shalt be prospered
And be happy all thy days."

"In thy wife thou shalt have gladness,
She shall fill thy house with good,
Happy in her loving service
And the joys of motherhood.

Psalter number 360

NEWS From, For, and About Our Churches

by Cindi Dykstra

BIRTHS

Mr. and Mrs. Ed Ophoff of First Church rejoice in the birth of Alisa Ann on May 16.

Mr. and Mrs. Tom Oosterhouse of First Church rejoice in the birth of Randal Scot.

Mr. and Mrs. Russ Dykstra of Hull rejoice in the birth of Christopher James on June 2.

Mr. and Mrs. Larry Kooienga of Loveland rejoice in the birth of Jack David on June 4.

Mr. and Mrs. Jim Langarak of Hope rejoice in the birth of Brad Anthony on June 11.

Mr. and Mrs. John Ten Haaf of First rejoice in the birth of Brian Scott on June 14.

Mr. and Mrs. Carl Jansma of Hull

rejoice in the birth of Troy Matthew on June 15.

Mr. and Mrs. Hank Vander Waal of Hope rejoice in the birth of David Henry on June 17.

Mr. and Mrs. Dave Kregel of Hope rejoice in the birth of Bradley Herman on June 24.

Mr. and Mrs. Bill Clason of South Holland rejoice in the birth of Nathan Robert on July 4.

CHURCH MEMBERSHIP

First Church has received the membership of Mr. and Mrs. Henry Bouwman and Mr. and Mrs. Ryven Ezinga from Faith Chr. Ref. Church.

Southeast has received the membership of Mr. and Mrs. Henry Helmholdt from Faith Chr. Ref. Church.

Faith has received the membership of Mr. and Mrs. Mike Kooienga from First Church, and has transfered the membership of Mr. and Mrs. Mel Yonkman and family to our Lynden Washington Church.

CONFESSION OF FAITH

Terri Gleason publicly confessed her faith on June 4 in Southeast Church.

MARRIAGES

Howard Pastoor and Eileen Sprien-sma were united in marriage on May 19.

Gary Westra and Jeralyn Hoksbergen were united in marriage in Hull on May 31.

Steve Van Baren and Laurie Gaastra were united in marriage in Redlands Prot. Ref. Church on June 16.

Bert Wories and Gail Hinken were united in marriage in Wyoming Park Chr. Ref. Church on June 16.

Phil Wiersma and Jackie Kamps were united in marriage in Hudsonville Prot. Ref. Church on June 23.

YOUNG PEOPLE'S ACTIVITIES

Loveland's Young People's Society had an outing at Bear Lake, on June 24.

A Beacon Light's Singspiration was held at Hope Church on June 25. It's theme was "Love and Justice of God"

The Federation Board sponsored a canoe trip on the White River on July 8. There were about 160 young people who came from Grand Rapids area churches, Kalamazoo, South Holland, Redlands, California and there was even one young person from the Netherlands! (I believe he was visiting relatives in Kalamazoo.)

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

CONVENTION NEWS

The 1978 Protestant Reformed Young People's Convention is upon us, and we would like to inform you of various things you should remember to take with you when you come. At the camp you will need your own beach towel (this you will be needing here in South Holland too!), sleeping bag (or a sheet, blanket and pillowcase will do), wash cloth, towel and soap. All sports equipment will be provided with the exception of tennis raquets.

Registration will begin Monday at 12:00 in our church. The fee for registration has been set at $20.00 (this will include the convention picture). Various activities are planned to keep everyone busy during registration. Latecomers, try to be here before 4:00.

If you wish to come the weekend before the convention, and/or stay the weekend afterwards, call Marcia Regnerus 312-596-0599 for accommodations. Those who need a ride from Ohare International Airport call Mr. and Mrs. John Busker 312-474-1391 or Mr. and Mrs. Lamm Lubbers 312-339-6585.

In closing, a reminder to be sure, before you come, to read and study the discussion outlines that have been provided in this issue of the *Beacon Lights*, so that you are familiar with the material. Also be sure to take these outlines with you when you come, along with your Bible.

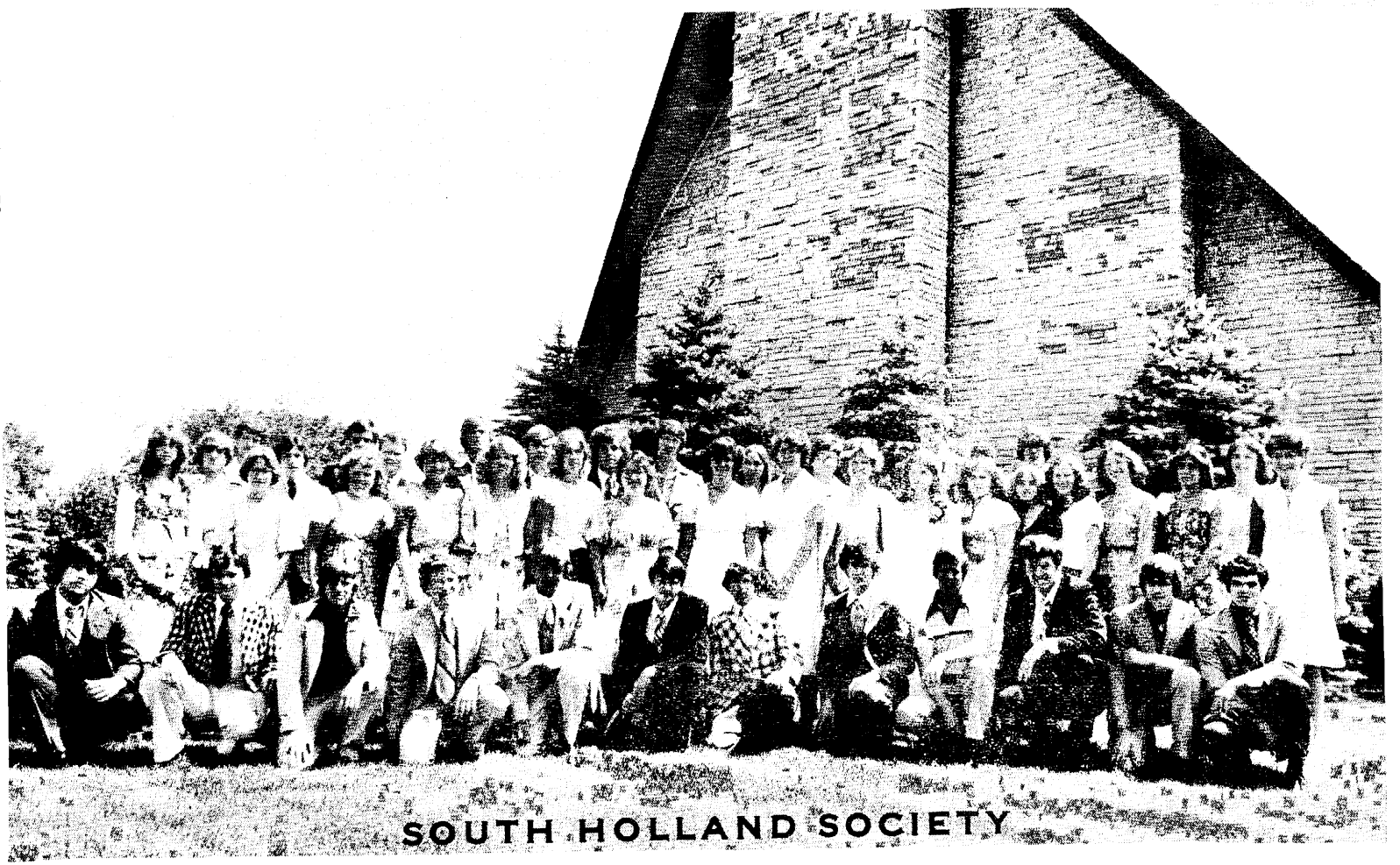
See you here!

The South Holland P.R.Y.P. Society
Convention Steering Committee

THAT THERE IS ONE ONLY GOD.

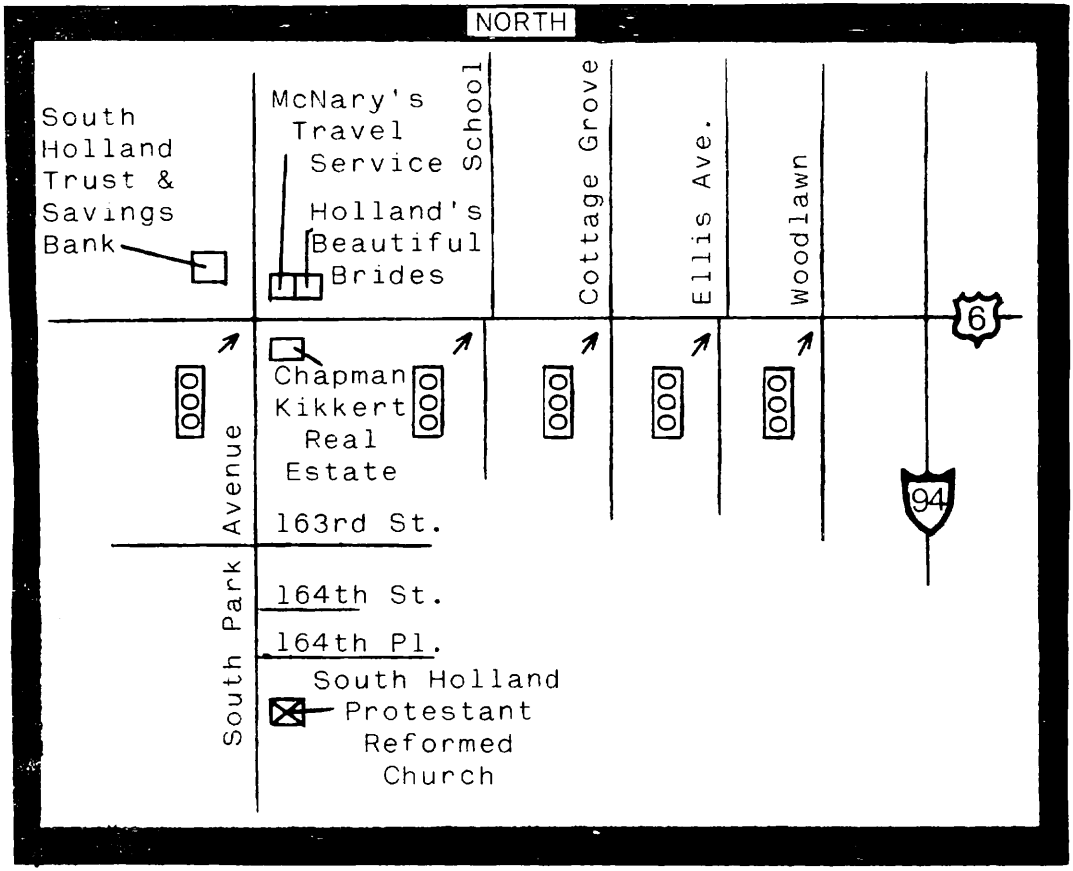
We believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God; and that He is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good.

The Confession of Faith, Article 1

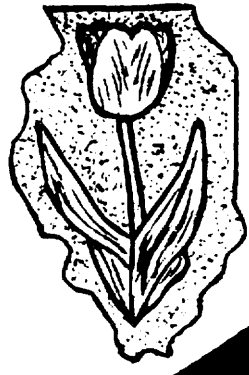


SOUTH HOLLAND SOCIETY

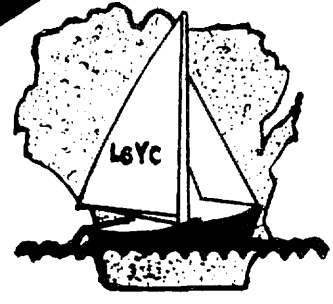
WHERE IS THE CHURCH?



Get off INTERSTATE 94 at Exit 73 A (which is Route 6, or which is also called 159th Street). Go West on Route 6 for 1.3 miles to South Park Avenue. Turn left (SOUTH) onto South Park Avenue. Travel on South Park Avenue for ½ mile until you arrive at the church which is on the Lefthand (or EAST) side of the street.



Aug. 21-25, 1978



THE 1978 P.R.Y.P.S. CONVENTION

SOUTH HOLLAND, ILLINOIS

LAKE GENEVA, WISCONSIN