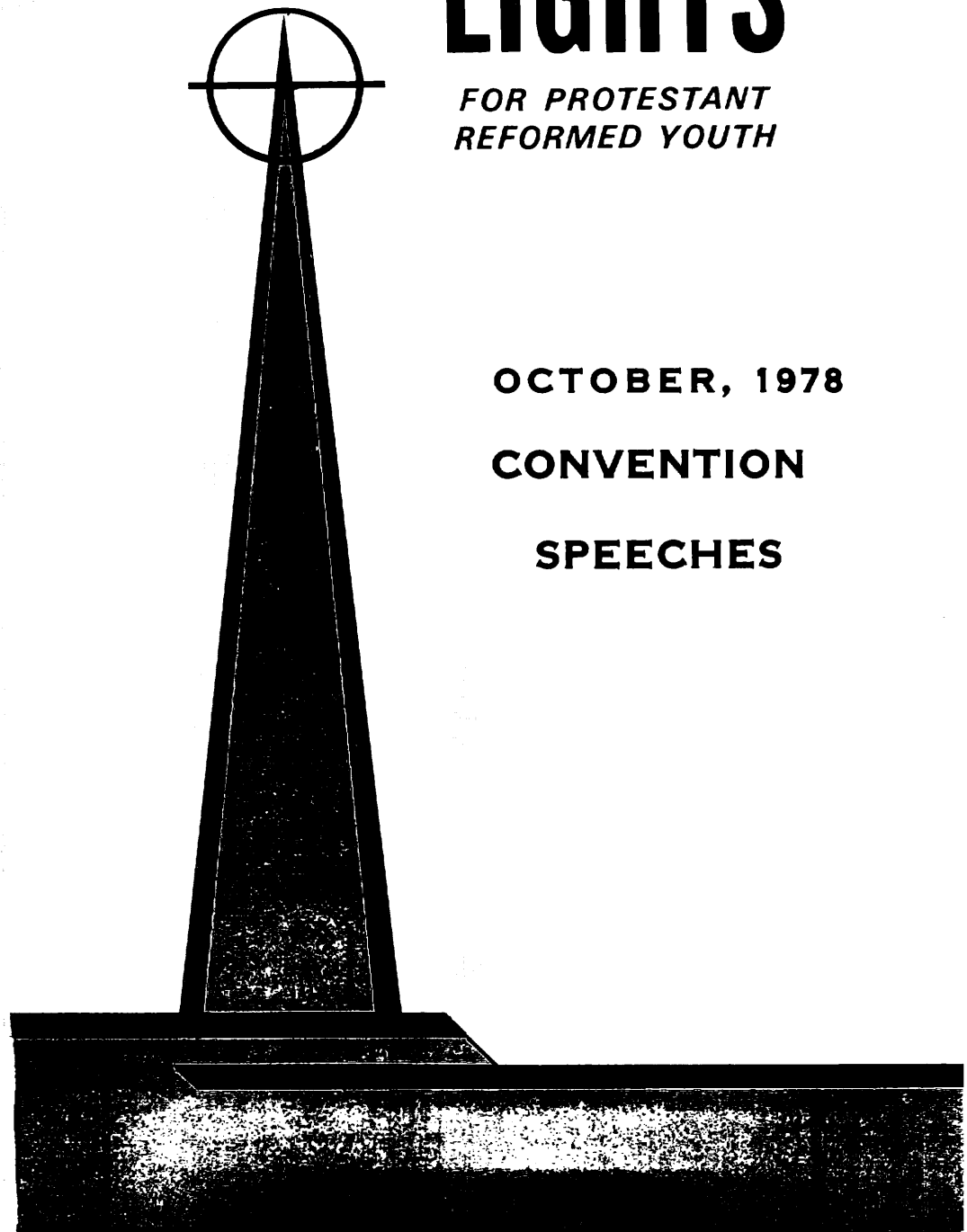
BEACON LIGHTS

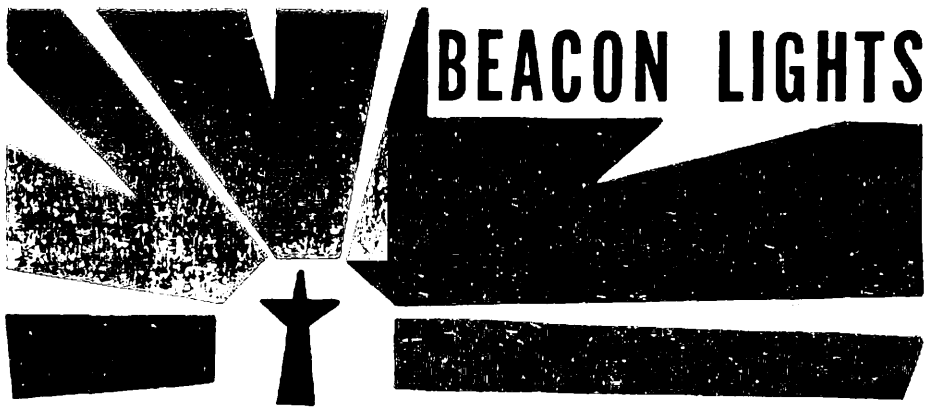
FOR PROTESTANT REFORMED YOUTH



OCTOBER, 1978

CONVENTION

SPEECHES



VOLUME XXXVII OCTOBER, 1978 NUMBER 6

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

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

Contributions of general interest are very welcome.

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

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EDITORIAL COMMENTS

October seems to be variety month in *Beacon Lights.* The reason being of course that there are a variety of events to be remembered. Usually there is included in *Beacon Lights* the convention speeches. School has just begun. Family visitation has been or is being done in the churches, and Reformation Day is at the end of October. On each of these events, we have tried to include something of interest.

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This issue also marks the end of the series of articles by Prof. Herman Hanko about the life and ministry of Rev. George Ophoff. We take this opportunity to thank Prof. Hanko for this enlightening look at the life of one of the early leaders of the Protestant Reformed Churches. These articles have and will in the future serve as an invaluable documentary for us and our children for years to come. For it is as Prof. Hanko writes; "To know the history of our churches is to know the mighty works which God has done for us. To know the men whom God used in our churches is to know how God performed these mighty works."

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Our letter from Gramps this thime is being held up by some special delivery material from an associate editor by the name of John Faber. He said he would be happy to fill in for Gramps becausé we asked him to. He said he would like ot finish a tour he began 5 years ago around a fellow named "Joe". We reprint that first article in this issue as a point of departure.

* * * * * * * * * * *

Welcome to the new Federation Board members. They are John Van Baren - President; Bob Faber - Vice-president; Carolyn Van Baren - Secretary; Sandy Miedema - Assistant Secretary; Greg Van Overloop - Treasurer; Scott Boer - Assistant Treasurer; Sheryl Oomkes - Librarian. Jim Van Overloop will serve as youth coordinator. Rev. Ronald Van Overloop is the spiritual advisor.

* * * * * * * * * * *

A word of thanks goes to the retiring Federation Board members for their time and energy spent in the past year as they labored on behalf of the youth of our churches. May they experience the Lord's blessing.

Editorial

I AM JOE'S TONGUE

by J. M. Faber

I am quite something! I cannot help but boast! I am used by Joe in all his waking hours, and sometimes in his sleep. I am all muscle. Muscle, the source of all power! The anatomist can tell Joe much about me of which Joe is dimly aware. Joe knows by experience that I am generously covered by taste buds and by thousands of nerve ends. If Joe should place two needles tightly together and touch my tip I can discern that there are two! I have many chores to perform for my host. I judge when food is ready to be swallowed; I test the temperature of drink so Joe's gullet will not be burned; when Joe gets nervous I wet his lips. Joe takes me pretty much for granted but my work in his service is multitudinous. So much for my anatomical properties.

I am much more than a nerve-packed muscle. I talk! I am directly connected to Joe's heart from which are the issues of his life. I reveal the thoughts and intent of Joe's heart. I can arouse deep emotions in Joe's hearers. I can placate a violent man just by speaking. I say, "charge" and a whole army goes forward to battle. And I am above all things most deceitful; I may say, "love" while Joe thinks, "hate" in his heart.

As I said before, I'm quite something! I am a whole world — a world of fire! I am untameable, unlike the great beasts which may be tamed. I am an unruly evil. I defile Joe's whole body. I set fire to the whole course of Joe's nature — and it is set on fire from hell! I am full of deadly poison. Whereas a fountain cannot bring forth at the same time both sweet water and bitter, I can. I bless God and curse man made in His similitude. I have been likened to a small helm which can turn a great ship about. Behold me; do you blame me for boasting?

NOW HEAR THIS. Joe has been regenerated. Joe is now a Christian, and his ethical heart is renewed within him. What a change in my activities! Now I am used to praise God Who has turned Joe about. Now I am used for lofty purposes. Now rivers of waters flow over me from Joe's sanctified heart to the praise of God and the weal of men. I now sing praises to God in church and in the Society meetings. I keep busy telling Joe's friends and fellow workers of the grace of God which has turned him from his evil ways.

And, sad to say, I still sometimes say mean things about Joe's neighbor. I don't always use my power to speak praise, but speak evil things. I sometimes allow words to pass over me that I should have swallowed. But, praised be the Name of God! I, like that prophet of old, have had a coal from God's altar place upon me and have been cleansed! Each night Joe uses me to confess his sins. All is forgiven! How I long for the time when I shall be freed from the pollution and bondage of sin! Then, then I shall whisper in the night, "Come, Lord Jesus, come quickly."

Remember Thy Creator - IN THE CHURCH

by Rev. Veldman

How important is our calling to remember our Creator, Who created us, also distinctively, with all our own gifts and talents! Whatever vocation in life we choose, it was chosen for us and created in us. And to remember our Creator implies, negatively, that we must never be motivated by ourselves, our own personal gain or material advancement. And, positively, we must always be prompted by the love of God and do all things unto the glory of His Name.

I have been asked to call your attention to this subject as it applies to the sphere of the church. I consider it an honor to have been selected as one of your speakers. We now call your attention to the following aspects of this subject:

I. Who You Are
II. Your Distinctive Calling
III. The Fulfillment of your Calling

I. Who You Are

Who and what are you? We ran into this question while conducting church visitation last May in our church in New Jersey. Our people there have the problem of choosing between three Christian schools and decided to send their children to the Netherlands Reformed school. In this school, the teachers would ask the children: "Who are you?", and the children were instructed to answer: we are unbelievers.

Now this is in harmony with the view of these churches. They believe that one can have the assurance of his salvation only when the Lord speaks to them, even apart from the Scriptures in some dramatic way. They advocate sudden conversions, to be converted in some sudden and dramatic way. Only they have the boldness to attend the Lord's Supper. Now it is a fact that Scripture does not speak too often of these sudden and dramatic conversions. We do read of King Manasseh, the murderer upon the cross, Lydia, the Philippian jailer, and perhaps Saul who was named Paul. Why is this? Because it is the most characteristically reformed truth that the Lord realizes His covenant in the line of successive generations. Indeed, we must be regenerated and converted. Of course! But the Lord usually changes His elect people during their infancy. It is then that He regenerates them. And our conversion is something which we usually experience, not suddenly, later in life, but gradually, from our early childhood on.

Who and what are you? You are covenant youth. What does that mean? Does this mean that we presuppose all the youth in the church to be true children of God? That we must view every child as God's child until he or she proves himself or herself to be the opposite? This cannot be. And the reason is simple: all is not Israel that is called Israel. The line of election and reprobation runs right through all the children of believers.

You are called saints. That is your name, the name of everyone of you. Even as carnal, reprobate Israel was also called Israel. When the apostles address the churches as saints, believers, children of

God, etc., he addresses everyone of them. Only, why are you called a saint? Is this your name simply because you are organically connected with the people , having been born in the sphere of the church? A tomato plant, for example, has vines that bear fruit and it also has vines that do not bear fruit. But, the entire plant bears the name of what it essentially is. This also explains who you are. We know that among the children of believers are the people of God. Now the same labor is bestowed upon all the children, but for the positive purpose of the elect seed. If you had a tomato plant with no fruit-bearing vines, you would pluck it out and destroy it. The farmer also has weeds in his garden and chaff among the corn, but his positive purpose is the corn, his crop. That is his purpose. And when our children reveal any desire, apparently real desire, in the things of God's Word and covenant, we will believe such a one to be a child of God until he or she shows it to have been a sham. That person need not have a sudden, dramatic conversion. God usually changes His elect sinners in their infancy. But we must have an aversion to sin and a delight in God's commandments, and this is possible also among children and the youth, and must be present in them if the work of God's grace has been begun in them.

Now, what are the implications of this? This explains all the work and activity within the home and church. There are really only two agencies of instruction: the home and the church. The school is merely an extension of the home. Even as the farmer cultivates his soil because of the seed in it, so all the instruction in the home is geared to feed and nourish the seed of God's covenant. We instruct them, admonish them, chastise them, all for the purpose of the proper growth and development of the seed of God's covenant. This also explains why we have Christian schools. O, it is not true that all the children are unbelievers. We do not have our own schools as mission stations, to form God's people, change, mould them into God's people, but because they are God's people, as represented, of course, in the elect. This is also the purpose of the church. The preaching of the Word, but also all catechetical instruction has for its purpose of the church. The preaching of the Word, but also all catechetical instruction has for its purpose the training, growth, edification, builiding up of the church of God, that it may grow in all the knowledge and grace of Jesus Christ, our Lord.

This also explains what prompts me now. I am interested in the question how you may advance materially in the midst of the world. Of course, we will be called to work and to earn money. But all this is only secondary. And when I say "secondary", I do not mean that this is second in importance, of less importance, but also therefore of some importance. There is only one goal. Only one thing is important: the glory of God's Name. And what we do has importance only in the measure that it serves that one goal. If we fail to serve the Lord, whatever we do has no importance whatever; in fact, it will testify against us eternally, and it were better had we never been born.

II. Your Distinctive Calling

The youth has many characteristics. The characteristics of a child are different. A child is characterized by receptivity. A child receives. It is strictly dependent upon another, for all its food, physically and spiritually. Secondly, a child is characterized by submission. A child must be docile, silent, willing to learn. Some children can act as if they know it all; you can enter some homes where the children monopolize the discussion. They are little "wise acres". One feels instinctively that there is something wrong in such homes. Thirdly, a child is and must be obedient. This is undoubtedly the most important characteristic of the child.

Moreover, a child does not concern itself with the future, but with the present. A child lives by the day, although it will long for the day when the drudgery of school will be over. A child does not concer itself with marriage, with one's vocation, with what he will do later in life, how he will earn his weekly wage, etc; he is concerned with, lives in the present.

The age of youth is different. You begin to take inventory of yourselves, inquire into and concerning the talents the Lord has given you. You begin to think of a boy friend or a girl friend. Your do not live in the present anymore; you begin to live in the future.

What is the one characteristic of youth? Let us pinpoint it. What is the one thing that dominates this age? Indeed, a wonderful age it is. It is the age of little concern. You are not troubled with the thought that life is transitory. You view all of life as lying before you. The old realize that they are approaching the end of their days. But, this does not concern you. Why not? Why is it that you have little and few troubles? Why is this characteristic of your age? Why did the Lord give you such an age? In order that you may concentrate upon the one dominating characteristic of your youth. And, what is this characteristic? This: the youth is the period of preparedness for your position in life. Upon this you will and must concentrate all your thoughts and all your inclinations. And, of course, you will do this as covenant youth, Christian youth. You must not be dominated by worldly, carnal materialism. You will and must be controlled by the will of God, by that petition: Thy will be done, as in heaven, so one earth. You will be controlled by this: how can I do the will of God, in that place which my sovereign God and Creator has assigned to me? And we must understand this from a two-fold point of view. In my youth, I must prepare myself for my place in the midst of the church. I must take my place in the ranks of the church of God. I must prepare myself to receive the means of grace, the preaching of the Word and the sacraments, to fight as true soldiers of the cross. And this becomes all the more urgent and serious as we are aware of our present day and age, that we are hastening to the end of the ages, to the time when the days will be shortened for the sake of the elect, when persecution will break loose in all its unprecedented fury. And, in my youth, I must also prepare myself for my place in the midst of the world, to occupy in that world the place my Creator has assigned to me.

III. The Fulfillment of your Calling

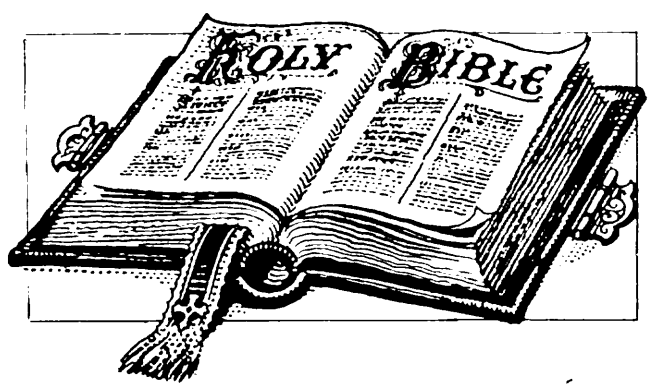
You must be prepared for your place in the midst of the church. First, there is your calling in re marriage. I recommend to you the articles of Rev. C. Hanko in re these things in our **Beacon Lights** during this past season. Of course, you must marry in the Lord, and this means in the truth, and this means in the truth as set forth in our churches, because we surely preach and teach the true and perfect doctrine of salvation. To seek and find your life's mate is such a serious matter, because it is for life, and also because this institution of marriage has become a laughing stock in our present day and age. And, be clean, sexually clean in your friendships and courtships. Girls, do not sell yourselves, make yourselves sexually attractive. If, so doing, you "get" somebody, you will not get much. And I assure you that he will not get much either.

Then, there is your calling to make confession of faith. Confession of faith does not mean primarily that then you confess your love of God and of Christ and your faith in Christ Jesus. We must always be on guard against this conception. The principle question then is not: do you love God and the Lord Jesus? Of course, this question is important. Of course, you must make confession of faith truly and

sincerely. Of course, it is an abomination to the Lord merely to make confession of faith with the mouth. Hypocrisy is always an abomination in the eyes of the Lord. However, we must bear in mind the following. On the one hand, the Lord usually regenerated His people in their infancy. If the primary question were merely: do you love God and Christ, what would prevent a little child from making confession of faith? Besides, this is not asked at our public confession of faith. We ask then whether one believes the doctrine as taught in this local Christian church to be the true and perfect doctrine of salvation, and also whether they will fight and oppose every heresy repugnant thereto. One would not ask these questions of a little child, say of one five years old. According to the reformed conception, this one making confession of faith has been a child of God from his infancy on, generally speaking. Public confession of faith means that you are willing and ready to assume your place in the ranks of the people of God, to assume an active role in all the activities of the Church of God. Unto that end, you must submit to all catechetical instruction, be trained in all the fundamental truths of the Word of God, and also in all heresies, in order that you may fight the good fight of faith. Unto this end, you must be faithful in all society life, and attend it spiritually, receiving instruction and contributing to the welfare of your society. What a task belongs to the home and also to the church!

You must also be prepared for your place in the midst of the world. Be ready to serve God antithetically in the midst of the world. Consider your gifts and talents, and develop then. Be equipped naturally. Develop your gifts and talents with respect to body and soul. Do not waste your time. Be leaders, workers, not loafers. Be ready to serve your Creator to the best of your ability. Do whatever you do ably, to the best of your ability. Be also and especially equipped spiritually. Study the Word of God, familiarize yourselves with it. Know the will of God, what He requires of you. Be able to distinquish that will of God from whatever is opposed to it: be able to distinguish the true from the false, the truth from the lie, the friend from the foe. Understand the world, be not led astray by the theory of Common Grace, which would lay a bridge between the church and the world. Be equipped with the truth, with the whole armour of God. And as you prepare yourselves, do so earnestly and prayerfully, knowing that the time is short and you cannot afford to waste it.

Indeed, remember your Creator, also as in the Church. And may the Lord be with you, and make you strong, through His Word and Spirit.



Remember Now Thy Creator In The Days Of Thy Youth - IN SOCIETY

by Rev. den Hartog

Protestant Reformed Young People, beloved in our Lord Jesus Christ. Let me begin by expressing to you my appreciation for inviting me to speak to you this evening and to join you in your convention this year. This has been the first opportunity I have ever had to be part of a Protestant Reformed Young People's convention. It has been a very enjoyable experience. I only hope that each one of you have enjoyed this convention as much as I have. I am thankful too for the way in general this convention has gone and for the good conduct of you young people.

We shall for the last time this evening address the theme of this convention; Remember Thy Creator in the Days of Thy Youth. This theme, as you know, is found in the twelfth chapter of the book of Ecclesiastes. In that book of Ecclesiastes, Solomon makes this evaluation of life, "Vanity of vanities, all is vanity." A vain life is one that has no meaning, no purpose, it is without value, it is unprofitable, fruitless. Solomon says that all is vanity. Everything that man does, all his wisdom and learning, all his striving, all his labors, all his goals and objectives, it's all vanity. This is true of the best of what man does. It is true of all that man calls good and satisfactory. It is true of all that man finds his purpose, meaning, comfort, and enjoyment in. A vain life, dear young people, is a miserable wretched life. Believe that! There is nothing so miserable and wretched as a life that is vain.

In the last few verses of chapter 11 in Ecclesiastes, the writer says concerning childhood and youth that they also are vanity. All you have to do, young people, is look around you at today's youth and you will see how true that is. The lives of the vast majority of youth today are without meaning and purpose, they are without direction, they are without profit. This is indeed miserable and wretched. I read recently in one of our newspapers that in the last five years the incidences of suicide among young people has almost doubled. Is this not in a large measure due to the fact that these young people come to the conclusion that their life is miserable wretched vanity.

One cannot help being impressed when reading the book of Ecclesiastes by the fact that the writer speaks from experience. Many say that Solomon wrote this book near the end of his life. He himself experienced the utter vanity of life when he departed from the Lord, when he married many wives and when these wives led him into idolatry. By this, I do not mean to say that we have here merely the record of a man's experience. Solomon writes this under the inspiration of the Holy Spirit and, therefore, this is the Word of God to us.

A vain life is a life without God. He who does not remember his creator, his life is vanity. Man does that. Man says in his heart there is no God. And concerning

him the Bible says, "The fool has said in his heart there is no God." As soon as you forget that God is your creator, your life becomes utter vanity.

But you and I, young people, are different. We know that God is our creator. In order to remember that God is our creator, we must first know that. And we do. Most of us have been taught this from our infancy. This is a blessed knowledge! That we know this is in itself a wonder of the grace of God. God Himself has taught us this through His Spirit. Therefore, you are exhorted to remember your creator in the days of your youth.

This evening I shall direct your attention particularly to our theme of remembering our creator as it applies to society. In a sense, of course, the home and church can be included as part of society. But I am not going to repeat what was said by the other speakers and limit myself, therefore, to society as it is outside of our homes and churches. When we leave the door of our homes and our churches, we are in society. Much of our life is lived in society, perhaps for most of us at least, even the vast majority of our life. Our subject this evening is very broad therefore. In society, we have our occupation, our vocation and calling in life. In society, we go to school. In society, we find our friends, we interact with our neighbors. Society is the place where we conduct our business, where we spend our money, where we find much of our entertainment. In society, we live out the philosophy of our life pursue the goals and objectives that we set for ourselves. In society, we have our confession, we speak of that which we believe is the meaning and purpose of our life.

Society is the world. The world that spiritually stands at enmity against God. The world which hates God and HIs Word and commandments. The society in which we live has been characterized in many ways. It is called the new generation because the things that are being today, the philosophies that are being propounded, the life styles that are being developed are new, they are new in their licentiousness and wickedness. Our age is called the age of liberation, the age when every man can do that which is right in his own eyes without the restraint of law or moral standard. It is called the age of sexual freedom, in which the right is determined by that which feels good. Never before has such wickedness abounded. Our age is more wicked than Sodom and Gomorrah. This is the society that we as Christian young people must live in. If we listen to the prophesies of scripture this abounding wickedness will continue to increase until the end. We are rushing toward the end of time, the world is becoming ripe for judgment. Everywhere in our society we can see the utter vanity of which the writer of Ecclesiastes speaks. Our society as never before is one of meaninglessness, emptiness, uselessness, and one which is totally unprofitable. It is a society that is therefore characterized by misery and wretchedness as never known before.

In this society, we are called to live distinctively and antithetically as Christian young people. This is uniquely Protestant Reformed. This is what the whole controversy of Common Grace comes down to. Our stand against Common Grace is not merely a matter of abstract doctrine; it is one that involves our every day living in the midst of society. This whole question is becoming more and more urgent for us. Worldliness has corrupted the vast majority of the churches in our day. If we are to maintain our Protestant Reformed heritage as Christian young people to the glory of God, we must live holy and distinctively Christian lives in society. This is what our theme exhorts us to do.

God is our creator. God made us, He fashioned us. He made us altogether, He made the whole of our being. He made us body and soul, with all our strength, all our ability, all our potential. This is an

awesome truth. He who is the creator of the heavens and the earth made us. He who is the infinite eternal God, the Sovereign Ruler of the universe made us. He who is the God of infinite holiness and perfection formed us.

That God is our creator has tremendous implications for life. God made us for Himself for His own glory. God made us to love and serve Him with all our heart, all our soul, all our strength, and all our mind. Because God made us and not we ourselves, we must live for and unto Him alone. That God made us means that He has the sovereign right to rule over us. He alone has the right to determine and declare the law for our life. We must walk according to that law for His glory. That God is our creator alone gives goal, purpose and meaning to our life. Our whole life must be so directed that it is always subservient to the sole purpose of our existence-the glory of the name of our creator and our God.

We are exhorted to remember our creator. Men do not do this and for this reason their life is vanity. The eternal power and godhead of the creator is clearly revealed to all men. But they do not acknowledge Him as creator. As fools, they say in their heart that there is no God. Therefore, men live unto themselves according to their own lusts. Men devise their own wicked philosophies of life, they seek to establish their own standards, they pursue their own goals and objectives. They are all vanity because they are without God. They will all end in destruction and damnation. No matter how good according to the standards of men a man's life may have been, in the end it becomes manifest how totally unprofitable it has been. He passes from this life worthy of eternal condemnation.

We must remember our creator. By grace, we have come to know Him as our creator. By His Spirit, we have the wonderful knowledge of our God and our Lord. We must constantly keep in our hearts and in our minds the fact that God is our creator and that He made us for His own glory. This must be the one thing that dominates and controls the whole of our life in society. This determines the occupation we choose. We do not then seek first of all the occupation that will make us the most money, that will bring us the most prestige in society, but rather the one in which we can best use our God-given talents to the glory of His name. When I pursue my education to prepare me for my calling, I am not swayed by the many vain philosophies that characterize the majority of places of higher learning in the world. I realize that even the most high sounding intellectual philosophy of the world that is without God is vanity. In school, I study in such a way that all my knowledge is placed in the perspective of my purpose to glorify my creator. Later in life, when I begin to work at my occupation, the manner in which I conduct all of my affairs is completely controlled by my knowledge of my creator. How I interact in society, how I deal with my neighbor, is determined by the law of my creator. Men will be able to see in what I live for, the goals and purposes that I have, that I believe that God is my creator. My daily conversation and speech will testify of my creator. When men ask me why I live the way that I do, I will tell them of my wonderful and glorious creator for whom I live. Even in something as seemingly insignificant as the clothes that I wear, I remember my creator. I do not wear clothes to display my body for the sexual passions of men. My creator has given me clothes as a covering. My body is to be used for the glory of my creator.

What a radical and wonderful perspective on life one has who remembers daily His creator. This alone gives to all our life meaning and purpose and profit. This gives us reason to go out of our homes from day to day to our jobs or businesses. This gives us reason to strive every day

again to do our best.

Surely this matter of remembering our creator is a difficult matter. It involves strenuous spiritual activity. When we leave our Christian homes and our churches, it is so easy to forget. This morning I told by Bible study group that in a sense we as ministers live a rather sheltered life, and in that sense we have it easier than those who must go every day again into society to perform their occupation. It is hard when you are conducting the day-to-day affairs of life to remember your creator. It is necessary that again and again we recall this to our minds and hearts. There are so many things in our life in society that cause us to forget. Our nature is such that we often forget. Remembering is something that involves conscious, continual, spiritual activity.

We must remember our creator in the days of our youth. T he current philosophy of our day is so much against this. Youth is considered to be a time for careless living. It is a time when you need not take life so seriously. Men will tell you that you have plenty of time yet to become serious. Even many parents say that they are not concerned too much when their young people are not so serious. Every person it is said must have a time in their life when they "sow their wild oats". Youth is a time of experimentation. Experimentation with sex, with drugs, with alcohol, with various life styles and philosophies of life. One must learn by experience what is best for him. How dreadful these kind of notions are and to what terrible consequences they lead for many young people.

In our youth, we first really get out into society. Up to this time we have lived in the shelter of our homes. If these homes have been good covenant Christian homes, we can count this a great blessing. But when we grow up, we have to leave our homes and go into society, we have to begin to chart our own course in life, find our own occupation, set our own perspectives and goals, determine our own manner of life. Youth is the time when tremendous decisions have to be made, decisions that will effect the whole of the rest of our lives. Never has there been a time in your life that is more important and when it is more urgent to remember your creator.

Youth is an exciting time of your life. It is a time that is characterized by vigor, strength, enthusiasm and optimism. You are not yet troubled by some of the difficulties and hardships that come later in life. But do not let this be an occasion for careless living.

Youth is also an extremely difficult time in life. Growing up is hard. It wasn't very long ago that I was your age. I know that those years were for me without a doubt the most difficult years of my life. Youth is the time when you have to come to grips with life for yourself. This is not easy. How many young people are miserable and wretched exactly because they have not goal, they know no meaning and purpose in all of their existence. They see very often the terrible vanity of the lives of adults around them. They try philosophy after philosophy, only to experience in the end the utter vanity of them all. Oh, young people, remember your creator in the crucial time of your youth.

There is no time for careless living. There is no time for "sowing wild oats". The truth of scripture stands also for youth, that whatsoever a man soweth that shall he also reap. How David prays earnestly in the Psalms: "sins of youth remember not!" Ask any of those who are beyond the days of youth and they will tell you how often they prayed that same prayer. Because of the sins of David's youth, the sword did not depart from his house all the days of his life. Many of the things that we do in our youth will have consequences for the rest of our lives.

The urgency of this whole matter is

stresses in the text from Ecclesiastes: "While the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them". Those evil days that Solomon speaks of are the days of old age, the days when our strength begins to fade away and we can no longer do the things which we did in our youth, the days when we have to retire from our occupations and slow the pace of our life. The days of which the writer speaks are the days of old age when we have time to reflect on our life and to evaluate it all. In those days, we shall be anticipating the end of our life and the fact that soon we must stand before the judgement seat of the God who made us for Himself. We shall be judged of our righteous and holy creator. How terrible when in the end one has to say concerning the days of his youth: "I have no pleasure in them". The world is full of this kind of thing. In their youth men think they can live in lust and pleasure, in immorality and wickedness. But where do such lives end? One thinks that in this life he must pursue every opportunity to make more and more money. The greater the sum of money he can amass, the more satisfaction he will get from life. But in the end, that man realizes that all of this was vanity. He shall go out of life as naked as he came into it. Think of the miserable death of the billionaire Howard Hughes. Another thinks that he can enjoy the pleasures of adultery and fornication having one partner after another. Soon he finds himself in the midst of the miserable wretchness of broken homes of untold bitterness and agony. He has made the sexual act so cheap and meaningless that it has lost for him all the blessedness for which God made it. Another thinks that the philosophies of the world will lead him to fame and fortune, to prestige among men. But as he looks back over his life, he sees how utterly vain they really are.

Remember your creator in the days of your youth. That when the evil days come you might have pleasure in the days of your youth, that you might have the satisfaction of looking back on a life that was lived in the strength of the grace of God to the glory of His name. Then you will be able to look forward to the day when you shall stand before the Lord Jesus Christ in heaven and He shall say to you: "Well done thou good and faithful servant, enter thou into the joy of they Lord."

Current Events & Comments

BACK TO SCHOOL

by David Harbach

Your summer months of vacation from the school classroom, that lasted for what seems like a very short time, are now finished. Back to school books to learn more knowledge. Some of you will again sit beside your schoolmates whom you have not seen all summer. You missed them during those brief summer months and now you will want to tell them all about the fond experiences you had. Together as a class, you will have a new season of learning new facts that you never knew before. There is a certain air of lively frienship that will permeate the many moments you will share together. These times together are precious for you

and by all means you should enjoy them. Those moments will be filled with happiness and laughter; and too, sorrow and maybe even grief. All of these moments will reveal a beautiful fact about our lives. That fact is that we sincerely show concern for one another. I do not mean the kind of false concern people often have for one another. You see that too often in the world today. I will briefly write about that later on in this article. But for now, I mean the true concern for the other person that comes from the regenerated heart and only the children of God possess. A concern that puts self aside and seeks to devote the time solely to the interests of the other person.

True concern for one another is not something that is unfamiliar to us as young people. We have many examples to point to which will help us to understand. You older ones in the family unit can recount the many times you saw your father or mother spending what seemed like an unending amount of time, caring for the needs of your younger brother and sister. Of course, you realize a baby's diapers have to be changed very frequently. Baby has to be fed, bathed, clothed and rocked to sleep. You younger ones know that your older brother and sister have to learn many tasks that require your parents' utmost interest. There always seems to be the need for repetition of instructions no matter how old they may be. You see, our parents have a difficult calling. Their concern for us means that they spend almost all their time caring for us.

We can look to the example of our ministers, elders and deacons. Their calling is also difficult for they must care for our spiritual and physical well being. That means the awesome task of the preaching of God's Word, the administration of the sacraments, admonitions, and church discipline. They are servants who carefully instruct us in the Heidelberg Catechism. The Confession of Faith and the Canons, writings of our church fathers from our rich reformed heritage. They visit us when we are sick in the hospital. They also give to our parents willingly for Christ's sake when we are in need of money in order to live or be sent to one of our schools.

Another example is our teachers. Teaching requires that they too have a concern for us, not only to teach us certain course material as for example History, Literature and Science; but also to spend time of sincere interest with each one of us as an individual with certain needs. You will not all grow up to work in the same profession. Some of you may learn to be doctors, or lawyers, or artists, or construction workers, or even politicians. Therefore, your needs will vary with the individual, each requiring a special concern. There will be many fond memories you will be able to recount where your teachers were as truly interested in you as your own parents. Those are truly precious moments to be cherished.

We even have those examples that we can point to in our own classmates. Take for instance the times when you see another helping one with a difficult math problem, or trying to understand the meaning of poetry written in Old English, or trying to translate a foreign language into English. How about the concern we would have for each other when we were injured, maybe because we accidently crashed our bicycles together.

True concern is to be highly valued today. All too often you experience that false concern that seems to be like a pat on the back, a sort of good-buddy concern. Outwardly there appears to be friendship and interest, but inside the thoughts run rampant with evil intentions. You have but to call to mind the picture in scripture of a wolf in sheep's clothing to know what I mean. That the ungodly world's concern for us is exactly like that is most certain.

The picture of Baptism shows to us the concern our ministers and parents

have for the covenant seed. The mother stands to the side of her husband, who is holding the baby, so that the minister, who has just immersed his fingers in the water, may carefully let the water fall from his fingers onto the head of the infant. That is a beautiful picture of God's Covenant of Grace with His people and their seed.

Jesus Christ the Good Shepherd always has concern for the sheep of His flock. Not a concern that is characterized by anxiety and worry, for that comes about through the weakness of our sinful flesh, but that concern or continual caring over us for our spiritual well being, that has all the wonderful power of Grace as its source.

May we see our calling as being truly those who have that sincere concern and show it for the good of our neighbor, but also and finally that God may be glorified.

FAMILY VISITATION

by Rev. M. Joostens

I was asked to submit an article on the above mentioned subject. I am delighted both with this opportunity and subject. There are two main reasons for this delight. First, there is much misunderstanding regarding family visitation. Many of us are hard pressed to cite reasons for the practice and yet harder pressed to describe the particular purpose that the custom of family visitation serves in our midst. I don't care to lay blame on anyone's doorstep, but perhaps it would be beneficial to give concrete instruction regarding family visitation in catechism, societies and elsewhere. Yet what grieves me most about this lack of understanding is this: that ignorance results in fear and family visitation becomes an unpleasurable experience. This brings me to the second reason for my delight and that is this; instruction results in an understanding of family visitation that enables us to receive maximum benefit.

We purpose, therefore, in this article to come to a proper understanding of the institution of family visitation in order that we may utilize it to our spiritual welfare and it may be a joyous occasion.

If we begin with the basis or the principles that are involved, then we will consequently come to a proper understanding of the purpose. There is, though this is not primary in our purpose, an apologetic reason for beginning with the principle that underlies the idea of family visitation. Family visitation has fallen into disrepute. It has suffered terribly at the hands of so called "Reformed Churches". It is often times branded as "unnecessary" and resultantly disparaged with, or what is just as bad, it is reduced to nothing more than a social institution and visit. We must be careful not to fall into such a frievous error.

In dealing with family visitation, we are dealing with the Church of our Lord Jesus Christ! It might be mentioned here in passing that the Church of Christ that is comprised of believers and their seed exhibits herself in the institutional form of a congregation. This means that the congregation is at once the limitation as well as the obligation of family visitation. Members of the church are entitled to family visitation and may certainly not keep silent if the church is negligent in this regard. But the church stands in obligation to members alone. Those who do not choose to affiliate themselves with the body of Christ in any one particular place have no right to the spiritual care of family visitation. But back to the principle. The church of which we deal is the Body of Christ. The apostle Paul makes clear

that the Church is indeed such in Ephesians 1. In fact, this is the burden of this Epistle. Says he of Christ, "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Ephesians 1:22&23) It is the figure of the body that speaks very precisely regarding the nature and essence of the Church! Saints are members in particular of the Body of Christ. They, as individuals, receive from Him as the Head, all that they stand in need of; even as in the natural realm the head guides, directs, supplies, etc. the body as a whole, and members in particular. But you say, "that's the church What about my church, the individual congregation that conducts such family visitation? It must be understood that not only does Paul give a discription of the Church, but also of the congregation. This is evident from the fact that Paul himself makes application in his epistles to the individual congregations of Ephesus, Colossa, etc. Each congregation is a complete unity or the whole Body of Christ in any one particular place. It functions as such in a full congregational life!

Not only is Christ the head, but also the Chief Shepherd and Bishop of our souls! This is the figure of Psalm 23. John speaks of it in the 10th chapter of his gospel when he writes the words of Christ, "'I am the good shepherd and know my sheep, and am known of mine...My sheep hear my voice, and I know them and they follow me:" (John 10:14&27) The Heidelberg Catechism speaks of this shepherdizing care in Lord's Day 19 putting it this way, "by His Spirit, He pours out heavenly graces upon His members." Christ, with the tender care of a shepherd, takes care of us His sheep as we are His body!

The key question here is, how does He do this? How does He wield the shepherd's staff and give unto us spiritual nourishment? Christ from His exalted position at God's right hand exercises His office as Prophet, Priest and King over His Church. Christ is no longer with us, but He sent to the Church the Comforter, even the Spirit of Truth. And through the work of the Spirit, that threefold office of Prophet, Priest and King is reflected in the believer. That important principle of which God's people had been robbed was returned to them in the Reformation. But not only is it reflected in this way that applied to all believers, but also in a particular way through the offices in the church institute. Now don't accuse me of once again taking the offices of prophet, priest and king away from the layman. This is not the case. Christ purposed to have the church institute function through the specific offices of pastor (or teaching elder if you will), elder and deacon. These correspond to Prophet, King and Priest. That is why men do not set themselves up in office, but the congregation of God's people call and elect. Yet this is the call of Christ through the congregation. Elders and deacons, as well as ministers, have the authority of their office directly from Christ. This is why the consistory is the highest and only ruling body in the Church of Christ. That which I desire to stress is this, that Christ exercises His shepherdizing care throught these particular offices. For this reason you read a strong passage such as Hebrews 13:17, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account..." You understand, soul care is Christ's shepherdizing, and soul care is the responsibility of elders who rule over us as those who are responsible to Christ for our souls!

Understanding this, the purpose of family visitation is no longer obscure to us. The elders purpose to exercise soul care in family visitation. This is their obligation before God. They deal not with their own possessions, but with those who have been purchased by God through the

precious blood of His Son. They function as the arm through which Christ shepherdizes us. They are concerned about our spiritual health. Their interest is to make sure that we as sheep and lambs do not suffer malnutrition, but are in good health and strength. This is why family visitation must be conducted often. Certainly yearly is minimum and must not be stretched. Physically, we schedule our annual check-ups and dental appointments. Spiritually, the elders mark our spiritual maturation process and deal with our weaknesses as they see them. The point that I am trying to make is that family visitation is spiritual in character. This we must understand. It is not so that elders and pastor are nosy and snooping, or that they have a personal desire to pry into our personal lives. This is far from the truth! Theirs is a genuine concern for us as Christ's sheep.

Then we can appreciate the minister and elders when they come to visit us. Understanding this, we do not look at them as mere men calling to our minds all their faults and shortcomings. But we welcome them as office-bearers of Christ and His Church. Christ comes into our homes and inquires regarding our spiritual wellbeing!

What we now understand also dictates the manner of family visitation. It may never be regarded as a mere social call. I have witnessed family visitation that was wholly devoid of spiritual inquiry and discussion. It was everything but a spiritual visit. The spirituality of the family and members individually was not sought out! Officebearers and congregation must remember that deep spiritual questions and discussion is proper and necessary. The specific method of family visitation is often debated. I find that family visitation manifests itself in one of two extremes. I dislike both. It either takes on the form of a rigorous question and answer session, or it becomes an hour of instruction on a predetermined subject. When the former takes place all the "usual" questions are asked and "canned" answers are given in response. The Christian life is not divided into neat "yes" or "no" answers. No one has spoken from the heart. Often times fear dictates "standard" response. Some children of God tell me that family visitation actually frightens them. This is sad! The **Standard Bearer** may be in the right place, topping the stack of magazines, the living room spotless for the occasion, all in their Sunday best, but the spiritual life of the family is never touched upon. Such family visitation is abstract and artificial. When the latter of the two above happens, the hour of family visitation is filled with good sound instruction, almost like a catechism class or a small sermonette. But family visitation is instantly personal and spiritual.

Positively, if we return to the purpose of family visitation and keep it foremost in our minds, the rest will fall into place. Elders must realize that it is their concern to take the spiritual pulse of the family. This is not accomplished by rigorous questions answered out of fear by curt answers, but rather by stimulating the family to speak regarding their life and walk from a spiritual point of view. That must be the prayer at family visitation, "Lord, give unto us the ability to touch upon our spiritual life."

Then there is no reason for any of us to tie ourselves in knots for the occasion. We need not lecture our children before the minister walks into the house, but be ourselves and encourage one another to speak of our faith, our comfort. Pastors, elders, parents and children all have the same things in common. We are all dead in trespasses and sins, and in thanksgiving acknowledge the goodness of God's grace unto usward. When this becomes apparent, then all is well. We rejoice and the elders report to the consistory—All is well, they witnessed themselves to be children of God.

George M. Ophoff (27): HIS LAST YEARS

by Prof. H. Hanko

Now the story is quickly told.

I seems as if the Lord had preserved Rev. Ophoff for this last struggle; and now that the struggle was over, the Lord was ready to take him from the battle.

Already in 1952, the year before the split, Rev. Ophoff entered the hospital for stomach surgery. The pressures of many years of work were finally beginning to take their toll. Although the stomach surgery was successful, the doctors told Rev. Ophoff that he would have to lighten his work load. But this he never did. A lifetime of work had developed a habit which could not be broken. The long days of work and the nights of a light shining beneath the study door continued. It was the height of the controversy, and he could not step aside.

In a sense, the years after the split were quiet and peaceful ones. There was all the work of reconstruction to do, and the labors of the Seminary continued unabated. But the storm was over, and quiet returned to the Churches. Standing stronger now than they had perhaps since the beginning of their history, the Churches enjoyed the unity and peace which God, in His mercy, gave to them.

But these years of peace were few in number. In the summer of 1958, Rev. and Mrs. Ophoff went to Canada for a vacation. On the return home, in Toledo, Ohio, in July of that year, Rev. Ophoff suffered a severe stroke. He was moved by ambulance from the hospital there to Blodgett where he recuperated.

For many years, in fact since he had laid down his labors in Byron Center, Rev. Ophoff and his family lived in the upstairs apartment on 343 Eastern which is about the corner of Eastern and Wealthy. Shortly after the split, because of his advanced age and the rigors of climbing the long and dark staircase, the family moved to a split-level house on Sylvan. Although this was a new house, Rev. Ophoff never really felt at home there. I suppose the small and cramped apartment on Eastern avenue had become a part of his life, and the spacious and modern home on Sylvan seemed to him somewhat improper; but he often complained that he wished he were back in his old familiar surroundings. He had been satisfied with but a little all his life, and it was too late to change.

Nevertheless, after his stroke, even the few stairs on Sylvan proved too much for him, and he and his wife moved to the old family home on 1126 Eastern. Here it was that Ophoff's parents had lived the last years of their life. It was an old home, but here Ophoff felt once again somewhat at ease.

The stroke was a severe one, and became impossible for him to continue his labors in the Churches. Along with the infirmities of the stroke came also gradual blindness. And so it became also impossi-

ble for him to read.

The days were long for there was little which Ophoff could still do. His time was occupied somewhat when the ladies of First Church came to his home to read to him. I picked him up twice a week to take him to Rev. Hoeksema's Dogmatics class in the Seminary. And the rest of the time he could only exercise his mind in the theological problems which had, all his life, been his one great interest.

I can well remember these Dogmatics classes. They were something to witness. Revs. Hoeksema and Ophoff, two great theologians and two great warriors of the faith, often discussing together abtruse points of theology with total frankness, total trust in each other, and both aware that their earthly work was all but finished. Those who were present at those sessions were often moved deeply by these discussions.

In February of 1962, Rev. and Mrs. Ophoff were both moved to the Marne Nursing Home, he because of his failing strength, and she because of hardening of the arteries. They could be alone no longer.

One week before he died, Rev. Ophoff was moved to Pine Rest Hospital, and on June 12, 1962, God called his faithful servant home.

It was but a short time later, July, 1964, that Mrs. Ophoff also died. Her entire life had been devoted to the care of her husband, for in his total absorption in his work, he needed someone to look after his needs. When she was no longer needed, she too soon died, for her work on earth had also come to its close.

And so we come to the end of the story.

It has carried us on somewhat longer than we had originally intended, but if its purpose is attained, the efforts will not have been wasted.

What was this purpose?

These articles were written in order that you might know of one who fought so long and valiantly on behalf of the truth of the gospel. We carry with us our history and our heritage. We are part of the Protestant Reformed Churches, and their history is our history. We cannot leave it behind even if we would. To turn our backs on this history, to ignore it, to despise it, to know nothing of it, is to deny it. God forbid that we should do this.

To know it, to cherish it, to love it, to teach it to the generations following, this is to be faithful to it. This is our calling. We deny it to our own destruction; we cherish it to our everlasting blessedness.

There is a very sad text in the book of Judges. You can find it in Judges 2:8-10: "And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel."

In a way, this is an introduction to the book of Judges, because it explains the terrible history of Israel during that wretched time.

But there is here an abiding truth. When a generation arises which know not the Lord nor the mighty works which He did for Israel, then trouble comes to the Church. To know the history of our Church is to know the mighty works which God has done for us. To know the men whom God used in our Churches is to know how God performed these mighty works. This is our calling. Only in this way can we be faithful. And only in this way will God's blessing rest upon us until the Lord returns. May the devotion and dedication, the faithfulness and zeal which filled those who were our spiritual fathers be found in us and our children!

FIRST SR. YOUNG PEOPLES' SOCIETY

The Sr. Society of First Church meets every Sunday at 4:15. Bible discussion, led by our leader, Eric Ophoff, lasts 45 minutes. We started the year off by studying the Book of Daniel. Towards the end of the book, the visions of Daniel became harder to understand. About a few weeks before the end of the society season, we began studying Ephesians.

We have a recess of 15 minutes and then members of the society for after recess programs make papers on practical topics and we discuss them for about one half hour. Once a month, Joe Dykstra, our president, leads a business meeting where we discuss activities to be held during the year. Our society consists of 15 members.

The project we spend most of our time on is called PROJECT JAMAICA. This project was started when Mr. Clare Prince approached our society with this idea which involves many small projects. The society members recorded on tape for the young people in Jamaica. We told them a little bit about ourselves so they can better understand our way of life. By this we hope to start a tape correspondence with them. We enlisted the help of Doug Pastoor to produce the tape.

For this project, the society divided into committees. The Tape Committee made the format for the tape and produced six of them to be sent to the different churches in Jamaica. The Clothing Committee had a clothing drive for the Jamaican people in each of the local churches, and are now in the process of packaging and sending the clothes to Jamaica. Our Program Committee takes care of scheduling programs at the Grand Rapids area churches showing the pictures of Jamaica by Rev. Woudenberg and Mr. Prince. A collection is taken at each of these programs for PROJECT JAMAICA. Our society is working hard and having a good time doing PROJECT JAMAICA.

FIRST JR. YOUNG PEOPLES' SOCIETY

As another society season comes to an end, the First Jr. Young Peoples Society looks back at a busy but very enjoyable year. We gather each Sunday afternoon at 4:15 in the church basement. Each meeting begins by singing one Psalter number which is chosen by the leader, and he opens with prayer. Then we continue on studying the Book of Hebrews.

Each time we come to a new chapter in Hebrews, someone volunteers to make an outline on the chapter. This helps us to understand the book of Hebrews a lot more. We have two Bible leaders, Mr. Harry Rutgers and Dr. Dwight Monsma, who take turns each week in leading Bible Discussion. After Bible Discussion, for after recess, we do one of four things. First, we discuss a topic from the discussion group papers. Secondly, on the first Sunday of the month we meet with the Senior Society for a combined business meeting. Thirdly, on the third Sunday of the month we meet with the Senior Society and we sing Psalter numbers and hymns. Fourthly, we meet with the other societies from our churches about once a month.

We've also kept busy preparing for various activities. On December 28, the Junior Society put together a pizza party at Hope School after the alumni game for anybody who wanted to come. Also during our Spring vacation the Junior and Senior Societies put together an Easter coffee for all the older people of our Church. It was held in the basement of First Church. We also held a program for our Church to show pictures of Jamaica. It was put on by Mr. Prince and Rev. Woudenberg. We also had a collection in which the money would go to the convention. We collected $397.64.

Officers of our society are as follows: Mark Ophoff is the President, Randy Vander Veen is the Vice-President, Nancy Looyenga is the Secretary and Linda Newhof is the Treasurer. Our society is made up of 24 members.

As another year goes by we can truly say that the Lord has been with us as a society and we ask that He be with us at all times as we go about our lives.

REDLAN[illegible]OUNG PEOPLES' SOC[illegible]TY

Front Row: Laura Van Uffel[illegible], Nancy Van Meeteren, Deb Van Uffel[illegible], Lari Kortering, Ron Van Voorthysen
Second Row: Duane Huisken, Shelly Van Meeteren, Linda Feenstra, Sharon Kortering
Third Row: Dave Buiter, Sally Ekema, Barb Van Voorthysen, Janine Jabaay, Gretine Meelker, Ken Feenstra
Fourth Row: Chuck Van Meeteren, Gary Gaastra, Chris Feenstra, Berend Meelker
Fifth Row: Alvern Miersma
Sixth Row: Jim Jabaay, Henry Meelker, Don Van Uffelen, Roger Gritters

With twenty-seven members, Redlands had one of its largest societies this year. Under the helpful guidance of Rev. Kortering, we met each Sunday morning after church to study the latter portion of Revelation, and later started I Corinthians Although Revelation took more work to study than some other books of the Bible, it was well worth the effort. We were amazed at how directly both Revelation and Corithians applied to our lives. Often we desire a guide to the future and to our day to day problems; what a comfort to know that it is always there for us in God's Word!

Our society kept very active this year. With the special goal of a convention in California, fund raising activites took on a renewed pep. Singspirations, skating parties, stationary sales, suppers, and weekly collections boosted our newly established Convention 79 savings account and took care of downpayment on a fantastic camp. Plus, we tried a new project: a Bike-a-thon. It was a great success both financially and for all those trying to get in shape (or to get sore muscles!) We highly recommend it.

The Young People turned their interest from convention plans long enough to remember the more important members of our church - yes, our Senior Citizens. At Christmas, we enjoyed our annual caroling and basket distribution. This spring, we tried something new. We gave a Golden Age Breakfast with young and old enjoying the fellowship and devotions which accompanied some good food.

What else made up the year? There were topics for discussion such as: Music, dancing, and Sunday observance. We had Convention Steering Committee meetings where more than once we thought the whole thing (convention) was off! And skating parties where we barely broke even, but sure had a good time! All in all it was a good year. We thank the Lord for the blessings He has shown us, and pray for His continued guidance.

HUDSONVILLE SR. SOCIETY

Front Row, Kneeling: Dave Bouwkamp, Lois Hoekstra, Jim Miedema, Pete Miedema, leader, Pete Bykerk, Carolyn Van Baren
Front Row, Standing: Deb Miedema, Chris Kamps, Sharon Holstege, Bev Zwak, Vicki Brower, Carol Lubbers, Sandy Miedema, Joyce Holstege
Back Row: Grace Hoving, Melanie Lubbers, Scott Boer, Greg Van Overloop, Steve Hoving

HUDSONVILLE JR. SOCIETY

Front Row, Kneeling: Sid Miedema, Jim Holstege, Bill Zwak, John Van Overloop, Len Holstege
Front Row, Standing: Kim Miedema, Joan Schut, Ronda Brower, Pat Miedema, Lori Schut, Shelly Miedema, Denise Garvelink, Tammy Schipper, Karla Lubbers, Laurie Kamps, Carol Bouwkamp, Machele Lubbers, Kim Lubbers, Pam Schut, Vicki Miedema, Pat Schut, Mary Van Baren, Gary Bouwkamp, leader
Back Row: Calvin Kamps, Greg Lubbers, Mike Van Overloop, Todd Miedema, Randy Van Overloop, Hib Kuiper, Dan Bodbyl, Todd Boer, Leon Kamps, Rich Hoekstra, Gerry Van Baren, Rick Miedema, Marc Cnossen, Rick Lubbers, Kurt Van Overloop

SOUTHWEST SR. YOUNG PEOPLES' SOCIETY

Front Row - Dave Van Baren, Jim Schipper, Randy Groenendyk
Middle Row - Joyce Kuiper, Sandy Vander Woude, Nancy Van Dyke, Chery Van Dyke, Laurie Kuiper, Beth Kuiper, Nancy Hafer
Back Row - Dan Kuiper, Greg Feenstra, Gary Boverhof, Gord Schipper, Doug Boone, Randy Feenstra, Jim Vander Woude

SOUTHWEST JUNIOR SOCIETY

Front Row - Steve Groenendyk, Ryan Feenstra, Duane Alsum, Tom Vander Woude, Don Kuiper
Back Row - Cheryl Groenendyk, Joan Vander Woude, Marilyn Van Til, Chris Kuiper, Judy Kuiper, Linda De Kraker, Lindy Schipper, Diane Kuiper, Laura De Yong

Our society season began on October 2, 1977. We elected Mr. D. Alsum for president, Mr. J. Zandstra for vice-president, Steve Groenendyk for vice-all, Diane Kuiper for secretary, and Linda Dekraker for treasurer. We also accepted 7 new members on that day.

Our Bible discussions were taken from the Book of John and we feel they have been very rewarding.

For money making projects we had a bake-goods sale and a car wash with our senior society.

As we look back on our society season we can see that we couldn't begin to count all the blessings which our Lord has given us. We hope the Lord will continue to bless us during the upcoming convention.

NEWS From, For, and About Our Churches

by Cindi Dykstra

BIRTHS

Mr. & Mrs. Ed Karsemeyer of Faith rejoice in the birth of Shaun Michael on June 30.

Mr. & Mrs. Dave Hop of Hope were blessed with the birth of Timothy Edward on July 11.

Mr. & Mrs. John Flikkema, Jr. of Southeast rejoice in the birth of Amanda Leigh on July 14.

Mr. & Mrs. John Cleveland of Hope rejoice in the birth of Leah Marie on July 20.

Mr. & Mrs. Larry Koole of Hope were blessed in the birth of Mark David on July 27.

Mr. & Mrs. Dave Kamps of Hope were blessed with the birth of Laura Jean on July 31.

Mr. & Mrs. Phil Baas of Hope rejoice in the birth of Lisa Joy on Aug. 17.

Mr. & Mrs. Frank De Vries of Randolph rejoice in the birth of Jeremy Todd on Sept. 6.

CHURCH MEMBERSHIP

First Church of Edgerton has transferred the membership of Mr. & Mrs. Bob Bleyenberg and family to our Redlands Church. The baptism membership of Randy Hendriks has also been transferred to Redlands.

Loveland has received the membership of Mr. & Mrs. Bernie Postma, Miss Ruth Postma, and the baptismal membership of James Postma from Hull. The baptismal membership of Miss Laurie Kregel has been transferred to First Church.

South Holland has received the membership of Mrs. Steve Van Baren (nee Lori Gaastra) from our Redlands Church and those of Dan Wiersma from Calvary Independent Church.

Hope Church has transferred the membership of Mrs. Dave Kamminga (nee Wanda Dykstra) to our Hudsonville Church and that of Skip Hunter to our church in Doon.

Faith has transferred the membership of Miss Jan Hanko to our Hull, Iowa Church and that of Miss Gen Lubbers to our church in Lynden, Washington.

Hope Church of Redlands has received the membership of Mrs. Mike Gritters (nee Brenda De Vries) from Calvary Chr.

Ref. Church of Chino. The membership of Lori Kortering has been transferred to Hope Church of Grand Rapids.

CONFESSION OF FAITH

Dianna Nelson and Marvin Schwarz publicly confessed their faith in Loveland on July 16.

Mrs. Chuck Zandstra made public confession of her faith in South Holland on Aug. 6.

MARRIAGES

Mike Gritters & Brenda De Vries were married in Calvary Chr. Ref. Church of Calif. on June 22.

Larry Feenstra & Linda Horeston were married in Redlands on June 30.

Herman Klaassens & Geraldine Zylstra were married in Edmonton on July 28.

George Tolsma & Sady Span were married in Edmonton on Aug. 11.

Dale Miedema & Laura Brunsting were married in Hudsonville on Aug. 25.

Steven Kerkstra & Ruth Schimmel were married in Hope on Sept. 14.

YOUNG PEOPLE'S ACTIVITIES

The Federation Board sponsored an outing at Hoffmaster State Park on Aug. 12.

A **Beacon Lights** Singspiration was held at First Church on Aug. 6.

TEST YOUR MEMORY

1. Why was Obed-edom blessed? II Samuel 6:11
2. The title of which book means "going out"?
3. For what act of David did the Lord send three days of pestilence? II Samuel 24:10-15
4. Who was called Jerubbaal? Judges 6:29-32
5. What was Dagon? Judges 16:23
6. Name one of the two men Jesus appeared to on the way to Emmaus. Luke 24:18
7. What was Zacchaeus' occupation? Luke 19:17
8. How many lepers came to Jesus at one time and asked to be cleansed? Luke 17:12-13
9. What is the love of money called? I Timothy 6:10
10. Whom did Paul say should teach the younger women? Titus 2:3-4

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God is our refuge and our strength,
a helper ever near us;
we will not fear tho' earth be moved,
for God is nigh to cheer us.
Although the mountains quake
and earth's foundations shake,
tho' angry billows roar
and break against the shore,
our mighty God will hear us.

God's city is forever blest
with living waters welling;
since God is there she stands unmoved
'mid tumults round her swelling;
God speaks and all is peace.
From war the nations cease;
the Lord of hosts is nigh,
our father's God most high
is our eternal dwelling.

Behold what God has done on earth;
His wrath brings desolation,
His grace, commanding wars to cease,
brings peace to every nation;
be still, for His is Lord,
by all the earth adored;
the Lord of Hosts is nigh,
our father's God most high
is our strong habitation.

YOUNG PEOPLE
AND
PARENTS
PLAN NOW!!
TO
GO
TO
CALIFORNIA
FOR
THIS
YEAR'S
CONVENTION!!!

DAVID L. MOELKER
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