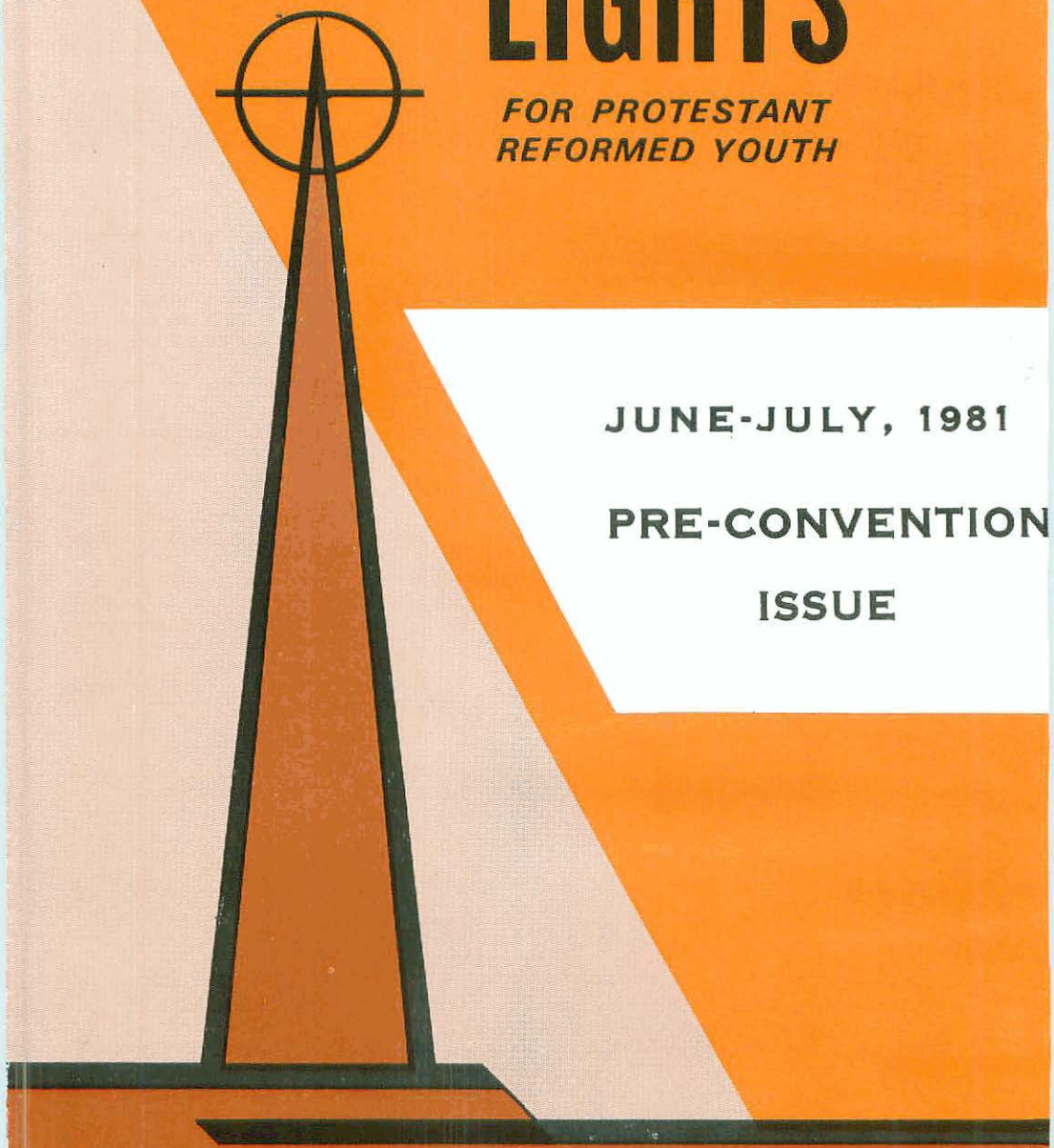
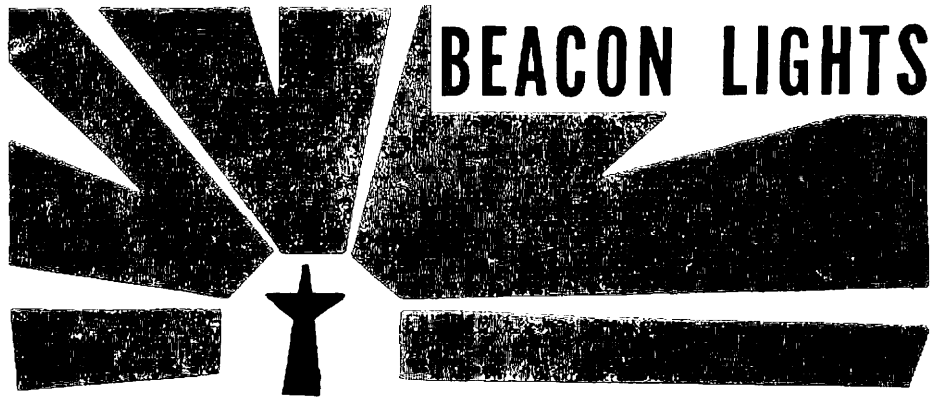
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



JUNE-JULY, 1981

PRE-CONVENTION ISSUE



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EDITORIAL COMMENTS

by Dave Moelker

In this issue of *Beacon Lights* we welcome Rev. Cornelius Hanko. He will be alternating with Rev. Lubbers in "From the Pastor's Study". He is certainly no stranger to the *Beacon Lights* having served as its first editor; in writing in various capacities since then; and probably of most recent note is his series, "Leaving Father and Mother", which is available in booklet form by the same title. His first "Nugget from the gold mine of the Scriptures" is taken from Psalm 1:1.

This issue is also the annual P.R.Y.P.C. pre-convention issue. You will find discussion group outlines for study which the Federation Board hopes will be used for preparation prior to convention time. There is also other information which will be helpful, so please take note of it also.

We welcome to the news department Marcia Hanko of Hope Church, Walker, Michigan. She replaces Linda Kaizer Zandstra whom we wish to thank for her faithful supply of news. Bulletin clerks may now send their bulletins to Marcia Hanko, 4665 Juleon S.W., Grand Rapids, Mi. 49504.

1981 SINGSPIRATION SCHEDULE

Summer	Pre-convention
September 20	Hope
November 22	Faith
December 20	Hudsonville

EDITORIAL

FIGHT AGAINST SIN!

by David Harbach

What would you think if a person from another church said this about his church, "On the one hand, we suffer from great lethargy, ineffectiveness, and boredom. . . . My own denomination suffers as much from dead orthodoxy as it does from lifeless liberalism. . .?" We might be inclined to agree with that person depending on the church he was a member of. What would you think if that quote was from someone who was a member of our churches? You and I would probably agree that these are possibilities for our churches if we do not maintain the reformed truth. These descriptions would characterize a church that is departing from the truth, a church that is becoming more apostate. What do these descriptions have in common? I will tell you in one word, "sin." Do you want to know how there could be problems such as those mentioned above in our churches or in our schools or in our homes? The answer to that question would be because of sin. Make a list of all the problems in our churches, in our schools, in our homes and each item on the list can be shown to be sin on the part of God's people. Lethargy, ineffectiveness, boredom, dead orthodoxy and lifeless (or even active) liberalism are not symptoms but are sins which are openly and willfully committed. Together let us consider these areas: the definition of sin, an immature understanding of sin, the sovereignty of God-free justification, and the obligation as a young person to *fight against* sin.

The word "sin" is another example of a word that has many varied meanings. In its noun sense sin can mean: an act which is regarded as a transgression of the divine law and an offense against God, a violation of some religious or moral principle, violation of divine law, a state of transgression against God and His commands, a pity and a shame. In its noun sense, sin also means these combinations: sin-eater, one hired to take upon himself the sins of a deceased person by means of food eaten beside the dead body; sin-money, money brought as an offering in expiation of sin; and sin-wood, mad with sin. In its verb meaning, sin means: to commit sin, to do a sinful act; to offend against some principle or standard; and to do, perform, or perpetrate sinfully. All of these meanings are according to the Oxford English Dictionary. However, these definitions are not adequate for a complete understanding of the word sin.

In order to get the complete picture, I would like to present a lengthy

quote in part of pages of 245 and 246 of H. Hoeksema's *Reformed Dogmatics*. The Greek term in the Old Testament meant,

> "To miss something, in the sense of failure to find..., to miss the mark," and in the ethical sense of the word, "to miss the aim, the purpose, of our existence, for which God has created us...."
>
> A second term for the Old Testament...meant, "to bend or to curve," and hence, "to make crooked or distort." Ethically the verb denotes "to act perversely, as well as to be perverse...."
>
> The noun denotes a state of being evil, morally bad;..treachery against the living God..; "to transgress;" "rebellion;" "to make a tumult, a commotion, a disturbance;" and "without righteousness" and "without the law."

On page 257, H. Hoeksema writes this about sin,

> The deepest principle of sin, as manifested in the temptations of the woman by Satan, is the denial and rejection of God as the only Lord, the proud and foolish desire and attempt to be as God. And this deepest principle reveals itself immediately as lust of the flesh and lust of the eyes and pride of life.

When I read all of these definitions of sin, not one of them gives a meaning or even the sense as being funny. A sinful deed is not something that is to be laughed at. Sin or committing sin is dangerous and should be understood as a matter of life or death. Adam and Eve disobeyed God and ate of the fruit of the tree of the knowledge of God and evil. As a result, they died spiritually. There is nothing funny about that. Sin as a part of our daily life is to be abhorred, not joked about. It is true, sin seems so easy to do and is the hardest thing not to do, but this is no reason for us to laugh at sin. Sin is serious business and the seriousness is found in the fact that sin is sin against Jehovah and as a result has grave consequences - death. "For the wages of sin is death. . . ." Romans 6:23a. Now this brings us to the second part, the part which talks about an immature understanding of sin.

The immature understanding of sin of which we are accused is the fact that we fail to believe that sin is serious business. We fail to believe that sin is sin against the most high majesty of God. For example, I am caught committing a sin or I know I have committed sin and I confess that sin to God. No sooner have I committed that sin then I go and commit the same sin again. Oh, maybe not right away, maybe a couple of hours later, or a day later, or a week. The point is I failed to repent of the sin I confessed to God. I failed to understand that sin is serious business. Even though I knew that the wages of sin is death, yet I still commit the same sins. Why do I fail to take sin seriously? Perhaps the following reasons maybe yours: nothing ever happens to me that is bad as a result of my sin; sin can be committed without the consequence of death; sin is laughable - a joke; I am God's child and no matter what I do, I am redeemed; I know my sins are already forgiven through Christ's redemptive work on the cross and, therefore, I can sin all I want; I am

not a communicant member and can get away with being disciplined; everyone else is a sinner and who are they to point to my sins; Jesus is a loving saviour who winks at my sin; the greater my sins are the more God gives me His grace; and by sinning I help an unbeliever realize that I am no different than he is. The reasoning behind all of these statements is wrong. These reasons are evil, when understood from the viewpoint that I can live my life in any way that I please because I can get away with sin. Instead of believing that sin is serious business, I make up as many excuses as possible so that I can wiggle out from under the consequence of sin, which is death.

Now these immature understandings of sin are almost identical to those who oppose the doctrine of sovereign grace and of free justification through grace in Christ. You certainly don't want to be an opponent of sovereign grace or of free justification! God forbid! Let us look at the reformed truths of sovereign grace and free justification, then at our opponent's logical conclusion to these reformed truths. I quote a lengthy part from H. Hoeksema's *When I Survey*, page 328. He writes:

> But God revealed another, an altogether new righteousness possessing which the sinner is justified, so that his sins are blotted out, he is declared worthy of life, and has peace with God. This righteousness is not of man, but of God; it is not of works, but of grace; it is not through the law, but by faith in Jesus Christ. . . .
>
> This righteousness is imputed to us, freely, by grace; and we receive it by faith only, and even this is of grace, for it is a gift of God. Our works have no part in this righteousness. Our good works can not add to it, or render us more perfectly righteous: it is perfect in itself. Nor can our sins render us unworthy of this righteousness: no matter how great or how many our sins may be, in Christ we are unchangeably and perfectly righteous before God. . . . Such is the power of the cross."

Those who oppose sovereign grace and free justification, take the position that such doctrines make men careless and profane. It is as if you were saying, let us sin that grace may abound. Notice the similarity between these statements by the opposition and the reasons why I do not understand sin as being serious business. They too would agree that this doctrine makes sin laughable, makes men live any way they want to live, makes it appear as though God winks at sin, and makes man carnally secure. The opponents of sovereign grace and free justification speak, out of ignorance. But we know better than they. Therefore, our sinful reasons for failing to take sin seriously, knowing that these reasons oppose sovereign grace and free justification, are all the more horrible. What shall we do then young people? We must get rid of our sinful reasons and begin to take sin seriously. We must begin to earnestly fight against our sins.

When we understand that Christ bore our sins on the cross, and took our place on the cross, suffered the wrath of God for our sins, and died for us, we will surely hate our sins and seek to fight against our sins. We will not make excuses for sin. We will not laugh at sin, but we will take sin seriously. We will not live careless and profane lives, but we will live as God's children, the

children of His covenant of grace. We will not fall into the errors of lethargy, ineffectiveness, boredom, dead orthodoxy and liberalism, but we will abhor these sins and all sin. We will flee from sin and seek to live as those who are redeemed by the power of the cross of Christ. We will not fall into the errors of living worldly lives by listening to ungodly music, going out and drinking with the world, and attending dances the the theater, but we will utterly abhor such ways of life, because we will understand that to be given the gift of faith means that I will fight against all worldly mindedness. I will realize that I am dead to sin. That does not mean that I am free to do what I want, but that I am free to do the will of God. That does not mean I am free to commit sin but that I am free from sin's dominion over me. In fact I have the gift of grace and the Spirit of God in my heart to fight against sin the rest of my life.

LORD, TEACH US TO PRAY

by Beth Van Ufflen
Beth is a member of Hope Prot. Ref. Church, Redland, California

Prayer is that wonderful gift given us of our heavenly Father whereby we may communicate with Him and glorify Him. As children of the covenant, prayer has been an integral part of our lives. When we were small prayers were said at the table and we were taught to fold our hands and close our eyes and to be quiet while Father prayed. As we got a little older we were taught prayers to say at mealtime and bedtime. When we entered school we heard more prayers and soon we became accustomed to prayers at home, then at school, and then at church. They became a starting off point in our lives. You didn't begin classes in school until devotions were over; you didn't hear the sermon on Sundays until after long prayer; you didn't go to sleep at night without first saying your prayers.

As we grew older we were told that it was time we learned to pray by ourselves. So we haltingly stumbled through prayers that sounded like miniature forms of our parents'prayers. And the more we listened, and studied God's word and grew in grace, the easier our prayers became. From studying God's word in Matthew 6 we learn that Jesus spoke to His disciples on the proper attitude we must assume when we pray: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

First we are instructed to pray in private. Before God we are a distinct individual with our own individual sins, weaknesses, trials and temptations. We all have our own need of God and His love and grace. We have things that we must confess to our heavenly Father and to Him alone.

Secondly, we are told not to use vain repetitions - in other words, flowery speech that means nothing. God is not glorified by it.

We also read in this chapter in verse 8: "for your Father knoweth what things ye have need of, before ye ask Him." This means that our Father in heaven knows what our needs are for each day. In His divine providence He will provide for us the food, clothing, and shelter necessary for us to survive in this world each day anew. This does not mean it will always be convenient for the flesh. Maybe the way before us is harder than that of our neighbor and as His humble servants we accept this, knowing that this is for our strengthening and purification. Our God is a holy, perfect being who has dominion over all that the eye can see and touch and hear. He controls all things and works all things to His glory. It has pleased Him to call into being a people that will honor and glorify His name continually. He has chosen us for His glorification. And with humbled hearts we kneel before His mighty throne of grace and honor Him and seek His strength and guidance in our lives, so that we may more perfectly walk in that way which He has set before us.

Today around us, we are hearing more prayers that fall far short of this reverence to God. Recently I attended a meeting, and since it was a Bible Study class, the meeting was opened with prayer. As far as I can recall, this is similar to what was offered as a prayer: Dear God we come to you and thank you for this beautiful day. We are so glad that we have such a nice turn out today and we ask that we may have an enjoyable time over our coffee later on. Amen.

A prayer such as this never even reached God's throne of grace, for where was the reverence and love that He demands of us?

Jesus and God are now portrayed to those around us as friends or buddies. We talk to them all day long while we clean the house, or do the shopping. God is being asked for carpet in the living room, and for parking spaces. Prayers are made by students that they may pass their tests. God is being looked to as some kind of a magic genie who can provide any little thing for us that will make life more convenient. They seem to have forgotten the petition in the Lord's Prayer: "give us this day our daily bread". The awe and holiness of our glorious Father is stamped out with trite phrases and nonsense requests.

As we hear such things do our hearts shudder? Do we feel uncomfortable? I know I was ashamed to have bowed my head to what I thought was going to be a prayer. We must not lose sight of who our Creator is and what our relationship to Him must be at all times, but especially in prayer, when we are speaking to Him from our hearts and communing with Him. And if we at times are confused by what is going on around us and we don't know how to answer them, we can say with the disciples in Luke 11:1 - Lord, teach us to pray. And Jesus' answer is there in the beautifully complete Lord's Prayer.

FROM THE PASTOR'S STUDY

REV. C. HANKO

Nuggets from the gold mine of the Scriptures

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Psalm 1:1.

The figure of nuggets that appears in the heading above is not original with me, but is used by a certain author whose works are well known among Bible students. Since it serves my purpose at present I am borrowing it, as it were, from some one else.

I want to refer to two words which appear very often in Scripture, both of which are often used together and appear in the text taken from Psalm 1. I refer to the words "walking" and "way". Scripture speaks, for example, of the fact that Enoch *walked* with God. And in the last verse of this Psalm we read, "For the Lord knoweth the *way* of the righteous: but the *way* of the ungodly shall perish."

The figure is so obvious that it hardly needs to be pointed out to us. A way calls to mind a path or trail that stretches out ahead of us. One walks on that way, moving along, making progress as he goes. He follows the trail, wherever it leads him. And thus he finds himself going in a certain direction, toward a very definite goal. As long as he stays on that way he approaches ever closer, either unavoidably or happily, to his destination. Whether this goal is to his liking depends on the point of view. If he intentionally takes a certain path because he knows that this path leads to the goal that he is seeking, he is happy in attaining that goal. If he finds himself heading toward a destination that he never intended to reach, he may realize that he is heading for disaster. The idea of progress stands out very strongly in the first verse of Psalm 1, which is quoted above. The text speaks of walking, then standing, and then sitting. Moreover, it speaks of ungodly men who become sinners, and who end up being scorners. And then, finally, it speaks of "the counsel" of the ungodly, their deliberations and thoughts and plans, which come into action by sinning. The ungodly inevitably become sinners. And standing in the way of sinners they end up sitting in the company of scorners. The individual who is referred to in our text ends up where he never intended, sitting corralled, as it were, with a crowd of mockers.

Let's take a closer look at that first expression, "walketh . . . in the counsel of the ungodly". The ungodly are those who do not have God in all their thoughts. They never ask of God, "What wilt Thou have me do?" They would not want to be put in such a straight jacket. They want to be independent, self-sufficient. Nobody in going to tell them what to do. They resent authority, for within them is the urge to kick the traces, defy all laws, and enjoy doing their own thing. The person the Psalmist is talking about meets the occasion and feels an inner urge to join those who "walk in the counsel of the ungodly". He enjoys their company, laughs, jokes with them, and thus *walks* along with them.

This person soon finds that he "standeth in the way of sinners". Sinners are those who miss the mark. They miss the mark that is set before them by God in Scripture. For God is God, who not only has the right to set a mark, or target, before us, but simply must do so to maintain His own honor as our Creator, Who is blessed forever. Every man, woman and child, young or old, stands before that target with the calling to aim his arrows, that is, his thoughts, his desires, his words and his deeds in the direction of that target, at the bull's eye. He is to aim his whole life toward the glory of God. As Scripture sums it up for us, "Whether therefore ye eat, or drink, or whatsoever ye do, do it all to the glory of God". As we already have seen above, ungodly men want no part of that. They simply set up their own target to aim in the very opposite direction. They delight in wrong doing, in defying all authority of God, no matter in what form it appears. They enjoy the works of darkness under the cover of the night. This antipathy against God and His law is rooted in their hatred of God. So now the man who ventured out to walk in the counsel of the ungodly finds himself *standing still* on the road, as it were. He is confronted

with a decision whether or not to go on, for the counsel of the ungodly leads him along a path that becomes more involved as he goes. Actually he has already made his choice when he started out on this road. Unless he comes to a halt, once and for all, and makes an about face, he has no choice but to go on in the company of those whom he joined back a ways already. His thoughts are brought into action. His sinful desires take hold of him, drive him on to commit the deed which he knows is sin. He becomes involved more and more, for sin breeds sin and produces more sins.

You likely have travelled on a freeway at one time or another. You may have taken a wrong exit. For a few short moments you were still close to the freeway, within sight of it. But the farther you went the farther you were from the freeway, until you were lost. That is exactly the experience of the fellow who starts down the road in the company of ungodly men and becomes involved in their sins. At first his conscience bothers him, like the lad who stole a nickel and thought that everybody could see the stolen nickel in his pocket. Everybody branded him as a thief. But he got away with it. The next attempt was far less painful, so that before long his fingers reached out for bigger and bigger things to steal. Before long he thought nothing of it. The deed that once seemed like a terrible offence to us begins gradually to look like child's play. We have to go on to greater sins to get the same enjoyment out of them. What we condemn in others as "something awful" we condone in ourselves. In our case, well, that's different.

In that way the person who joined some friends in giving in to their sinful desires finds himself sitting in the company of scorners. Scorners are those who are so hardened in their sins that they take a keen delight in laughing and joking about them. They indulge in a bit of slang, a few choice swear-words, topped off with some off-colored jokes. They actually mock with all that is holy. He who joins their company finds himself corralled, trapped in the snares of sin, inescapably a friend and companion of evil doers. When everything is said and done nothing remains but some dry ashes of burnt out ambitions, a sad disillusionment and a lingering suffering from the consequences of sin.

Blessed is the man who avoids walking down that road of disaster. The Psalmist actually declares: O the blessedness of that man who does not walk in the counsel of the ungodly, who does not stand in the way of sinners and who does not sit in the seat of the scornful. He is thrice blessed, because he escapes the snares of sin and all its horrible consequences. Therefore there is a warning here that we should avoid the very appearance of evil. (I Thes. 5:22) You know the old adage, "Don't aim a gun unless you intend to shoot". Or the other one, "Do not start anything that you cannot finish". Or even, "Don't play with fire unless you want to be burned". Let us beware of Satan's cunning lures and our own sinful lusts. Flee as fast as you can and as far as you can away from temptation. Think of Joseph, far from home in the strange land of Egypt, tempted by the lusts of his master's wife. Say with him, "How then can I do this great wickedness, and sin against God?" Do so, no matter what the consequences may be.

CONVENTION OUTLINES

SOCIAL AND POLITICAL RESPONSIBILITY

by Barry Gritters

I. Society
   A. Society is a collective group of people.
      1. It includes all the people in a certain area or community.
      2. Church members and non-church members are all included.
   B. But society is not simply a group of people who have no relation to eachother; it is an organism.
      1. The people in society are not related to eachother as grains of sand are, but as parts of the body are to eachother, as hands and fingers.
      2. As part of the organism, each person has a unique and special place and function which God has determined for him.
   C. God created society as an organism
      1. Scripture speaks of the world and its population as an organism.
      2. In one picture, the elect are considered the kernel of wheat, the reprobate as the chaff; yet both are part of the same plant.
   D. It is our purpose to determine what is the relation between the chaff and the wheat.
      1. We know they are in an inseparable relation.
      2. What is it?

II. Politics
   A. Politics is the science of and is in the service of the government of this society. It is:
      1. the principles of government
      2. the methods of government
      3. here we will speak simply of government, and not really politics.
   B. God has ordained government for punishing evil and rewarding good.
      1. See Belgic Confession, Article 36.
      2. See Romans 13.
   C. In our country humanism controls politics, and politics controls government. This is all backwards.
      1. Scripture should be the guiding principle for government and for the science which lies behind it.
      2. Instead of being in the service of the kingdom of heaven, most government seeks to rob God of His power and glory.
      3. Instead of promoting and protecting the ministry, it seeks to overthrow it.

III. Therefore, what is our *responsibility* to government, politics, and society?
   A. We must remember that first of all, all of our responsibility is to God.

1. The purpose of all our life is to glorify God.
2. This must be our starting point when we consider what is our proper relation with and responsibility toward society and government.
   a. We may never let our relation to society and government determine our relation with and responsibility toward God.
   b. But our responsibility to God must control and guide all our other activities.

B. As individuals
1. We must seek the welfare of the fellow believer.
   a. Both the physical,
   b. And the spiritual welfare.
2. But we must also seek the welfare of those not in the church.
   a. Often we think that our responsibility to help others ends at the back of the church directory.
   b. But Scripture tells us otherwise: (Mt. 22:37-40, Luke 10:25ff, and Gal. 6:10).

C. As a church
1. Our responsibility is first of all to preach the gospel. This is the *one* calling of the church.
2. There are many ways in which some say the gospel can be preached, other than off the pulpit.
3. But everything the church does must be directly in the service of preaching the gospel of Christ.

IV. Questions

A. General
1. What is the relation between society and politics?
2. Where did government originate?
3. What is the purpose of government?

B. Individual responsibility
1. To government
   a. Is there such a thing as political neutrality? Why or why not?
   b. God gives us a place in society and an opportunity to direct its leaders. How can we do this? How far may (must) we go? Have you ever written a congressman? Is that proper? How did John the Baptist and the Apostle Paul deal with politics or governmental leaders in their lifetime?
   c. Must we obey government when it is contrary to the law of God? When may we, or may we, refuse to obey? May we pay taxes that support abortions? That support illegal wars? May we fight in an illegal war? Is revolution or rebellion a proper way to change government? (How was the U.S. government formed?)
   d. Can we effect change in government merely by voting and writing letters? Do the principles of the government have to be changed first? Is it the place of a Christian to seek to gain office in government for the service of the church?

e. Why do we rarely hear anyone pray for our government's leaders? (Belgic Conf. Art. 36) How should we pray?

2. To society.
   a. Who is your neighbor?
   b. Whether elect or reprobate (and we don't know) church member or not, we are called to love our neighbor. How do we show this love? Give concrete examples and discuss thoroughly!

C. Responsibility as a Church
   1. What is the Church's goal in all its activity? Is it to reform the world and transform society to be thoroughly Christian? Who believe this? Is it wrong? Why or why not? Will is ever happen? Prove from Scripture. Is this a valid reason not to attempt it?
   2. What kind of work may the church do in its community? Would it be proper to set up social relief programs for the poor? Is the work of the deacons limited to the church? Prove. If not, where else would they begin? Where would they end?

These are only a few of the many questions that could be asked. Yet they are probably way too many for an hour discussion. Choose which you think are most interesting and most important and concentrate on those.

by Ken Hanko

Read Gen. 17.

I. God speaks here of establishing His covenant with Abraham and with His seed in their generations.
   A. What is the covenant?
      1. Is it the same in Old and New Testaments? Prove.
      2. Are the promises of the covenant the same in both Old and New? Prove.
         a. *The* promise
            1) What is the central promise of the O.T.?
            2) How is this promise related to the N.T.?
         b. The various aspects of the promise
            1) How are the land of Canaan, the temple, the sacrifices, etc. related to the promise?
            2) How are these same things related to the N.T.?
      3. How is all this related to the question of infant baptism?
   B. The covenant is with Abraham and with his seed
      1. Who is Abraham? (cf. Gen. 5,11 in the light of Gen. 3:15)
         a. Who are the seed promised in Gen. 3:15?
         b. Are all the natural seed of the woman seed of the promise?

2. Who are the seed of Abraham? Prove. (Gen. 17, Rom. 9, Gal. 3)
   a. Are all Jews true seed of Abraham?
   b. Are N.T. saints children of Abraham?
1. How is this related to the doctrine of infant baptism?
   a. What is the significance of passages like Hos. 1:10,11; Jer. 31:33,34; Amos 9:11-15 in connection with Rom. 9:24-26; Heb. 8:6-13; Acts 15:13-17?
   b. Cf. also Rom. 4:11-16; 2:28,29; Gal. 3,4.

II. Circumcision is the sign of this covenant.
   A. What is the meaning of circumcision?
      1. Does baptism mean the same thing? Prove. Cf. also Baptism Form.
      2. What is the significance of this fact for the doctrine of infant baptism?
         a. What would you say to an argument like this: Circumcision, in addition to its spiritual significance, has a natural and national significance — the promise of temporal blessing, the land of Canaan, etc., which all Jews received. Therefore circumcision was administered to all Jews. In the N.T. baptism has no natural or national significance. Only believers are the objects of the promise. Therefore baptism must be administered only to believers?
            1) Is this argument a misunderstanding of the character of the O.T.?
            2) What about the fact that the N.T. says that only the *true spiritual* seed are the children of Abraham?
            3) How do you explain the fact that the land of Canaan, etc. have fallen away?
         b. How is the answer to 2 above an argument against the Baptists?
   B. Why was the sign of circumcision administered to all the males in Abraham's household?
      1. Does this mean that all the children in Abraham's house were saved?
         a. What right do we have to baptize all our children when we know that some are reprobate?
         b. Does the doctrine of the covenant make the people of God carnally secure?
      2. What is the organic conception in relation to the covenant? (Rom. 11, Mt. 13, Jn. 15)

III. Further arguments
   A. Is there any proof that God saves only believers who are conscious of their salvation? Or does the evidence show that God saves children also?
   B. What about passages like Acts 16:31?
   C. Look at the fifth commandment and at the introduction to the law. Is there an argument here?

IV. What, in light of the above, is the place of the baptized member in the church?

CHRISTIAN WITNESSING

by E. Buiter

I. What is it?
   A. The biblical idea of witnessing.
      1. It first of all has a legal conotation to it.
         a. To be a eye-witness to a certain transaction.
         b. To be a witness to the selling of a certain piece of land.
         c. To witness to the marriage of someone.
      2. It means to testify to the truth of a certain fact.
         a. To be in a court of law where we must testify to the innocency or guiltiness of a defendent.
         b. Jesus and Peter testified to their innocency and blamelessness before the Jews.
      3. In the Bible it also carries the meaning of giving an answer to someone who asks us a question.
         a. Job answered to his friend, Bildad, when he claimed that Job's troubles were related to one of his previous sins, (Job 9).
         b. Stephen the deacon answered the Jews who accused him of saying blasphemous words against the temple and the law, (Acts 7).
         c. In these two instances notice their knowledge of the Bible, their concepts concerning God, and their sharp words, (How are these to be applied to our own witnessing today?).
   B. So today witnessing for us, is:
      1. To answer our questioners in a scriptural, experiential, and courteous manner.
         a. Are our mannerisms important?
         b. Or may we simply answer them who question us coldly with the Bible?
      2. In our answer we must testify to the truth of the Word of God for all of our own lives.
         a. Is our walk before the world in our every-day affairs important for this?
         b. Must we strive more for a clearer and more definite understanding of the Bible?

II. How must we witness?
   A. Several hypothetical situations in which you might find yourself in the future.
      1. A recent convert comes to you with questions about such things as:
         a. Predestination and man's responsibility before God?
            1) How do you harmonize the two?

2) How would you prove that they both are true from the Bible?

b. Give me several reasons why I should go to your church.

2. An ungodly man at work or school begins asking you about your Christianity:

a. Where would you begin to explain your Christian faith?

1) At Genesis One?

2) To follow the Apostle's Creed and begin with God and who He is?

3) Or just use the New Testament?

b. Or do you think that it would be a waste of your time and something which the minister or elder must do?

B. Two important texts which show us the manner of our witnessing:

1. Colossians 4:5&6, refer to them on your own.

a. Who are they that are without?

b. What does 'redeeming the time' mean for us as Christian witnesses?

c. Understand the word 'grace' as the word 'thanksgiving'

2. I Peter 3:15:

a. How do we witness with meekness and fear?

b. Do we often witness with a haughty attitude?

C. Several important ingredients for witnessing:

1. We must believe what we are witnessing about to others.

2. We must know much about what we are testifying to.

3. We above all must live in such a way which would cause others to ask us questions about our faith.

III. For what purpose must we witness today?

A. Primarily for the glorification of God's name.

1. Matthew 5:16, read on your own.

a. What is the light that we must shine?

b. What are our good works, (confer the Heidelberg Catechism L.D. XXXIII Question 91)?

2. Is our mistake of not witnessing enough due to the fact that we do not have this goal in mind?

B. Secondarily we must witness so that others may be gained to Christ and His Church.

1. This may even be to those who are very close to us.

a. The Bible speaks of godly wives or husbands gaining their mates by their conversation, confer I Corinthians 7:16 and I Peter 3:1.

b. Young persons may do this to each other and to friends in the Christian schools which they attend.

1) We are admonished in the Bible to exhort one another whenever we fall into sin, Hebrews 3:13, 10:25.

2) Study Question and Answer 86 of the Heidelberg Catechism.

2. Is it wrong to have a longing to save sinners and to bring them back to the right way of holiness?

WHAT'S WRONG WITH ROCK?

I. ORIGIN [concluded]

by Terri Garvelink

As we noted in the first installment on the origin of rock music in the May issue of the "Beacon Lights", jazz had its origins primarily in the whorehouses of New Orleans, although it was also played in the saloons, dance halls, juke-joints and cabarets surrounding the "red-light" district. The two main elements of New Orleans jazz were the blues and ragtime which, on the one hand, could be considered parents of jazz but, on the other hand, have also continued to exist and develop side by side with jazz.

The blues might be called the American Negroes' folk music. Musically it is characterized by the so-called "blue notes" - the flatted third and seventh and sometimes the fifth - of the major scale, creating a minor or "sad" sound; simple I, IV, V harmony (at least in the beginning); unaccented 4/4 bass, an example of which is the "walking bass" or the rolling octaves bass - dotted eighth and sixteenth notes syncopating up and down octaves - as in the boogie-woogie. Syncopation is also often achieved by missing rather than hitting particular accents.

As to the content of this vocal side of jazz, the blues are "hard-boiled personal statements of elemental facts, with frank treatment of sex, violence and infidelity and with a cynical view of human nature motivated by self-interest and animal appetites in a deterministic and materialistic world."1) "Innuendo and double meanings are important aspects of blues lyrics, and racial protests as well as sexual feelings are often hidden in humor or metaphor."2) Lyrics - usually made up of three-line stanzas, the second line repeating the first - are often so crude and vulgar that to cite them would transcend the limits of decency which we must observe.

Concerning the influence of the blues on American music, Alan Lomax has

this to say in his book "Folk Songs of North America": "The blues have crept in everywhere, into Carnegie Hall and cowboy songs, into spirituals and symphonies, into hillbilly and the hit parade." *But, more important in our study of rock music, the blues was the forerunner of rhythm and blues which, in turn, spawned rock 'n' roll.*

Ragtime represented the instrumental side of early New Orleans jazz; "it was played at dances, intermission at brothels and to complement the joy, rage or sorrow of whiskey in the blood. . . . The only critics were the dancers and the drinkers."3) "The word 'ragtime' was probably derived from the shuffling clog dance black men called 'ragging'."4) The music is characterized by a 2/4 meter, functional I, IV, V (i.e. stressing tonic, subdominant, and dominant) harmony, and a fast-moving strongly syncopated melody over a rigidly even, non-syncopated bass line. Originally and primarily a piano music, ragtime was also adapted by bands - the New Orleans ragtime bands which "developed into the jazz bands of the twenties. . . Harlem ragtime was partly responsible for the development of swing in the thirties."5)

Ragtime was probably already widespread in the early 1890's, became the first black music to become widely accepted and popular, and has profoundly affected American music.

This then, briefly, was the jazz of the early 1900's.

Interesting and relevant in the study of popular music is always the study of the lives of the performers - true not only in the case of rock 'n' roll as we will see D.V. in a future article - but also in the case of the forerunners of rock music.

Many of the early blues singers were women and "the queen of them all was Bessie Smith, 'the Empress of the Blues' as she chose to call herself."6) "Throughout her life she was haunted by memories of an unhappy childhood and youth and consumed by an insatiable appetite for liquor and sex. . . The twenties was Bessie Smith's decade of triumph. The end of that decade plunged her from the heights into the abyss. . . Her own indiscretions had aged her beyond her years." She died early in the morning September 26, 1937, when "her car, speeding south from Memphis on Route 61, plunged into a parked car."7) Bruce Cook in his book "Listen to the Blues" speaks of the "raw power of the woman's voice. It practically assaults the ear, matching in strength the crudity of the lyrics she sang."

Robert Johnson, sometimes called "King of the Delta Blues", is a legendary figure as much for his excesses in liquor and women and his run-ins with the law as for the blues he wrote and performed. He died at the age of 24, having been killed either by a woman or by her jealous husband. Bruce Cook writes of . . . "the sort of excessive, reckless, self-destructive behavior epitomized by Robert Johnson, who sang so eloquently of that life he lived in the blues 'Hellhound on my Trail'."

A major figure in ragtime music is, of course, Scott Joplin, born in 1868 in Texas. His most famous work, "The Maple Leaf Rag", was published in 1899

and he was a prolific composer of ragtime, including instructional exercises, ten songs, a ragtime ballet, and two operas. After 1915, he began to lose his physical coordination as well as his mental faculties, due to the effects of syphilis, of which he died in 1917 in the Manhattan State Hospital. In our day we probably know Joplin mainly as the composer of the ragtime piano solo "The Entertainer".

Ferdinand "Jelly Roll" Morton, considered one of the greatest, if not the first of the jazz pianists and composers, in the early 1900's made a career of playing the piano in the brothels and barrelhouses of New Orleans. "Jelly Roll" had some interesting sidelines - he was a pimp, a pool shark and a comedian. An expert in bragging and self-glorification, he insisted that *he* was *the* inventor of jazz. In his playing, he merged the elements of ragtime, blues and brass-band music and he is considered by some to be a transitional figure from ragtime to jazz.

Another famous figure in early jazz was Buddy Bolden, "the almost legendary cornet player and bandleader who is said to have been one of the first, if not the first, New Orleans musician to play in the style subsequently called jazz."8) In 1907 Buddy Bolden went berserk during a parade with Allen's Brass Band and was taken to jail. "Heavy drinking and syphilis had led to symptoms of insanity beginning already in 1906, . . . He was committed to a state institution in June of 1907 and died there in 1931."9)

These are five of the most prominent figures in the early history of jazz.

In 1917, because of an order issued by the Secretary of War and the Secretary of Navy forbidding open prostitution within five miles of an army or navy establishment, the Navy stepped in and closed Storyville. ". . . after midnight on November 12, 1917, it would be unlawful to operate a brothel anywhere in New Orleans. The great patron of jazz in New Orleans went out of business and, as a result, black musicians began to look for work elsewhere. Some went to New York, some went to Chicago and some stayed home. But jazz would have spread like wildfire whether Storyville closed or not."10)

As we are well aware, jazz has pulled itself up by its bootstraps, so to speak, and has made its way from brothel to box-office, a process which started already in the 1920's.

"Jazz concert opportunities have . . . expanded but the music is still most often heard in night-clubs where many jazz men are more comfortable."11)

Robert Palmer, 12) writes that "Jazz . . . was a popular music with mass appeal throughout the thirties (and) continued to produce occasional pop hits during the forties. But" he states, "a *significant number of urban Afro-Americans, most of whom were either born in the country or only a generation removed from it, did not care for the slicker, more sophisticated black bands and a raunchier, more down-home jazz style emerged to cater to their tastes, a kind of rhythm-and-jazz.*" We take the liberty of emphasizing this statement because *it is obviously this branch of jazz which produced*

rhythm and blues.

David Ewen calls rhythm and blues "the urbanization of black folk music"; in other words, Negro hillbilly music!

In the 1940's rhythm and blues was still an exclusively black music; but in 1951 this changed:

> "Alan Freed, a disc jockey at WWJ in Cleveland, was the host of a radio show featuring the best-selling rocords of the day. The owner of a large Cleveland record shop reported to Freed a phenomenon: the (white) kids were buying recordings of rhythm and blues by the armful. This gave Freed the idea that he might attract youngsters to his program by including r. & b. The response to his innovation exceeded his hopes. He was deluged with requests for more numbers. As a result, Freed, calling himself 'Moon Dog' initiated a new radio show which he named 'Moon Dog's Rock & Roll Party', offering an exclusive diet of r. & b. . . Freed used the term 'rock 'n' roll' in preference to r. & b. since he felt there was a racial stigma to the latter. He found the words 'rock 'n' roll' in the lyrics of a r. & b. number." (The meaning of this term we explained in last month's article.)
>
> "The kids loved the music . . . responded to **the decisive heavy beat which carried such a kinetic impact, to repetitions of the melodic phrases that produced a kind of hypnosis,** and to **the earthy lyrics . . .** in contrast to the romantic sentimentalizations of the pop tunes to which their parents were partial. In Freed, the kids found a kindred, understanding soul, who, in his in-between-the-music-commentaries, backed them up fully in their **rebellion against domination of parents and society.**"13) (emphasis mine)

Our consideration of the origin of rock music is not complete without a brief look at country music since this, too, was a factor in the emergence of rock 'n' roll. In fact, the earliest form of rock 'n' roll - rockabilly - is, as the name suggests, a combination of (black) r. & b. and (white) hillbilly music.

"The music of the West", the World Book Encyclopedia tells us, "like its literature, has been mainly popular, not serious." Country music has over the decades evolved from the very simplistic hillbilly music of the twenties and thirties to the pop sound of country and western music of the sixties and seventies. The word hillbilly originally referred only to the inhabitants of the backwoods of the rural South and only later became associated with the music of that region. The mountain tunes were simple, usually in 2/4 or4/4 meter, the voice often "gliding" from one note to the next. Accompaniment was provided by "fiddles". Lyrics largely centered on the personal woes and tragedies of a backwoods people.

As country music has gained in sophistication, it has lost many of the characteristics of the early hillbilly music and, at this point, such an amalgamation of country, pop, and rock has taken place that it is often impossible for the uninitiated to distinguish one from the other. Greater sophistication and the merger with rock has brought about a significant change in the character of the lyrics. There has always been a percentage of smut in country music, but that percentage has increased to the point where country is not a great deal better than rock 'n' roll.

Lay minister and Grand Ole Opry member Billy Grammer in 1975 denounced country music as "slut and slanderous": "His remarks before the Opry audience and carried on radio station WSM were: 'In order for a country song to be popular these days, it has to have lyrics about laying in bed with someone and getting them pregnant before they get married... Country music is becoming a smutty world. It's a shame to think the pornographic business has hit country music and infiltrated the ranks'."15)

To further get this point across, we would like to have listed the titles of a number of country hits of recent years but, on second thought, it seemed to us that these titles were a bit too vulgar and risque' to print in the "Beacon Lights".

Incidentally, Hugh Hefner has gone into the country music business, and "Playboy Records" is doing tolerably well for a new label.16)

As we trace the roots of rock music - African tribal music, slave songs and shouts, "coon" songs, the cakewalk, jazz, including blues, ragtime, swing, boogie and rhythm and blues, and country music - a curious fact emerges: Without the American Negro, there would have been no rock 'n' roll! The origins of rock music are about 90%black and 10% white. A strange thought, isn't it, that, in the final analysis, it is the incredible ruthlessness and greed of those white traders who forcibly took hundreds of thousands of African Negroes from their homeland to America, which brought about not only jazz, but also rock music.

However, this subject - the American Negro influence on rock 'n' roll - needs some clarification lest we draw wrong and unfounded conclusions and this we hope to write something about D.V. in the next installment.

1) Neil Leonard "Jazz and the Other Arts" - Essay in the book "American Music" by Charles Nanry
2) Frank Tirro - "Jazz - A History"
3) Nat Hentoff "The Early Years of Jazz" - Essay in the book "American Music" by Charles Nanry
4) David Ewen - "All the Years of American Popular Music"
5) Tirro - Op. Cit.
6) Bruce Cook - "Listen to the Blues"
7) Ibid.
8) The New Edition of the Encyclopedia of Jazz
9) Tirro - Op. Cit.
10) Ewen - Op. Cit.
11) Hentoff - Op. Cit.
12) Rolling Stones Illustrated History of Rock 'n' roll
13) Ewen - Op. Cit.
14) Ibid.
15) Aida Pavletich - "Rock-a-Bye Baby"
16) Frye Gaillard - "Watermelon Wine"

Truth vs. Error

REV. ROBERT C. HARBACH

THE CHRISTIAN AND HIS BIBLE

All normal Christian young people know something of the treachery of their sinful nature. They know a little of how much inclined they are to the allurements of the seductive wicked world environment they live in. They confess many failures, and the falling short of holy resolution. For they, too, groan with, "The good that I would, I do not, but the evil which I would not, that I do." Rom. 7:19. The Bible then puts this question to young people: "Wherewithal shall a young man (i.e., a young human being) cleanse his way?" The answer of the Bible is, "by taking heed thereto according to Thy Word." Psm. 119:9.

The young person of the religious persuasion of modern liberalism thinks he is principally good and pure (Prov. 30:12), but can improve himself by studying the classics, becoming an expert in (the false science of) sociology or by practicing yoga. But the Christian, with David's (the Beloved's) word in his heart, with that one word, sweeps aside the world's long list of human remedies. He wastes no time on ethical self-culture or so called scientific methods. He maintains that he finds the path to clean living by taking heed thereto according to the Word of God. The Bible is his enchiridion on personal purity.

It is so much more difficult for today's young people, than, say, for those of the past two generations, to face the towering tidal wave of current impurity. Then what is it which enables them to "Go forth in His service and strong in His might to conquer all evil and stand for the right"? Not some cool judgment formed on the spur of the moment, but an obedient response to and walking in the truth of scripture.

Then "seek ye out of the Book of the Lord and read." Isa. 34:16. Even the farmer, who often must work, as the saying goes, "from see to cain't see," has time to read and systematically study the Bible. How much more the young person burdened with only the low level of modern working hours! There goes that smiling lad peddling newspapers or delivering orders from the fish market, happy because he always hides GOD'S Word in his heart and carries everywhere a small New Testament in his pocket. Some of the smaller books of the Bible can be read through thoughtfully in fifteen minutes. So read such a book daily for six months or more and see what impact it will have on your spiritual morale. Or, read the Book of Proverbs. Having thirty-one chapters, it may be read a chapter a day according to the date of the month. Some have been reading Proverbs in this way for years. Let each have his own Bible for the scripture reading in the family circle and in the weekly Bible class. Some churches provide no pew Bibles inasmuch as the members bring and use their own at the worship services. (One church provides a swiveled shelf which from an out of the way position may be swung up to hold, during the sermon and before each pew occupant, one's Bible.)

Then read your Bible with prayer for the stimulating and enlightening power of the Holy Spirit, so that you may understand the covenant mercies of our God. How blessed, in a poor home, to pray a few minutes in the bathroom, for lack of any other privacy! Perhaps the missionary on the field may be privileged to conduct his devotions by wooded mountain stream, or on mountain top overlooking seeming endless ranges. Have your own secret place to read the Word and pray in solitude. Often the fullest blessings require quiet contemplation, free from distraction. On the other hand, your love and hunger for God's word will enable you to concentrate and read it (on coffee-break or lunch period) though situated between composing room and foundry. When you read, do so attentively. With common courtesy we pay attention to those who address us. But our minds must be sharpened with a special spiritual alertness when God speaks to our souls.

Read your Bible intelligently. Learn to frequently use an exhaustive concordance, a Bible dictionary. Begin to accumulate and use the standard Bible helps: commentary, topical text-book, Bible treasury. Get in the habit of studying the Bible in methodical search, book by book and verse by verse. Better to go through the Bible, not like a leaping, lapping greyhound, but more like a plodding plow horse.

Read the Bible daily. A chapter a day will take you through the Bible in three years. There are reading plans in which five chapters a day get you through the whole Bible in one year. This way you feed your soul on the whole counsel of God. You also learn to overcome sin and solve problems in a biblical manner.

Read an epistle (letter), or any part of scripture, as though it were written personally to you. Why does God send you these words? That you may better understand the preaching of the word, be kindly warned against every wicked way, become thoroughly taught in all wisdom and be presented complete in

Christ. Col. 1:28. Modern evengelism sees many "converts" from the entertainment world "saved" *in* their sins. They get newly converted, yet they continue in the casino, the Sunday sports arena or on the stage. But you must be satisfied with nothing less than being saved *from* your sins. Matt. 1:21. Jenny Lind Goldschmidt, the Swedish nightingale (b. 1820, d. 1887), whose voice entranced millions, quit her concert career at the height of her public life. When asked why, she replied, "When every day made me think less of this," indicating her Bible, "what else could I do?" If you must, wrench out of your life anything that would entice you from God's Word and Christ's Church.

What we have been saying here is not any false piety of individualism with its anti-church conceit. This is all the counsel of the true church. The church is not some mere, vague, ethereal, invisible body of Christ. For the Body of Christ is manifested in the local instituted church. But today it is the popular thing to despise the church instituted by Christ himself. Why is that, if one wants to walk in the way of holy scripture? For we read in God's Word of the church at Antioch. Now for any believers living in or near Antioch, would it be proper for them to look askance at the church, keep aloof from it, and every Lord's Day remain home to enjoy (to use a modern thought) their Spurgeon and their Bible in private at home? Can any one defend from scripture the home apart from the church? It can't be done! We also read of the church at Cenchrea, the church of God at Corinth (and remember that *this* church was still a true church although as far from perfect as could be!), the church of Ephesus, the church of Colosse, the churches of Galatia, the churches of the Gentiles, the church of the Laodiceans (and compare Rev. 2:8, 12, 18; 3:1, 7). These were all organized churches, with deacons and elders ordained in them (Acts 6 and 14). Jesus had said that He would build His church and that it would continue to the end of the world, hell itself unable to prevail against it. That this is the concrete, local, organized church is clear from the fact that it is visibly manifested in the preaching of the word and the administration of the sacraments *continually* to the consummation of the age. So baptism is to be administered constantly to time's end. Matt. 28:19-20. So the Lord's Supper is to be administered and observed "until He come." I Cor. 11:26. The command of the sovereign Head of the church still is, "this *do* ye in remembrance of Me." I Cor. 11:25. How *dare* anyone *not* do this? Is it not so that the counsel of the scripture, the counsel of Christ and the counsel of the church are all the same indisputable counsel of God? Then how is it possible to have one of these counsels without the others? How possibly could you have the counsel of God apart from the counsel of the church? All who receive that counsel of the church and walk in it bow to Christ. All who do not walk in it bow to some other. Perseverance in the counsel of the church is the way of purity and victory over temptation and sin.

Our providences and our experiences get old and we can blow the dust off them. But don't let dust accumulate on your Bibles. The true church always wore their Bibles out. Do the same: wear your Bible out. Then get a new one and wear *it* out, in blessed, consecrated use.

NEWS from, for and about our churches

Marcia Hanko
4665 Juleon S.W.
Grand Rapids, MI 49504

BIRTHS

—Mr. & Mrs. E. Vander Velde of Hudsonville: son, Michael Chad on March 31
—Mr.& Mrs. Dan Huizenga of Hope: son, Brian Lee, March 31.
—Mr. & Mrs. Dave Kamps of Hope: daughter, March 21.
—Mr. & Mrs. Richard Tolsma of Edmonton: daughter, Jennifer Marie, March 1.
—Mr. & Mrs. Henry Wierenga of Edmonton: daughter, Shiela Arlene, Feb. 24
—Mr. & Mrs. Dan Lanting of Loveland: son, Aaron Daniel, March 30.
—Mr. & Mrs. Ton De Vries of Loveland: daughter, Rebekah Hope, March 4.
—Mr. & Mrs. Alvin Kooiker of Hull: daughter, Mary Jo Ann
—Mr. & Mrs. Gerald Kuiper of Faith: son, David Ryan.
—Rev. & Mrs. Mike De Vries of Southwest: daughter, Karen Marie, Jan. 3.
—Mr. & Mrs. Ken Lotterman of Southwest: son, Joshua Paul, Feb. 23.
—Mr. & Mrs. Greg Feenstra of Southwest: daughter, Carrie Lynne, March 10.

CONFESSION OF FAITH

—Michael Richards in Hope on April 12.
—Arlene Zylstra, Irwin Tolsma, Lee Ann Moore in Edmonton on February 22.
—Bruce Westra in Hull on April 5.
—Ed Bos, Don Knott, Kathy Looyenga, Julie Newhof, Linda Pastoor, Kristi Peters, Randy Vander Veen in First on March 29.

MARRIAGES

—Dick Duiper & Bev Zwak in Hudsonville on April 3.
—Clayton de Groot & Jackie Zylstra of Edmonton on March 20.
—Brian A. Dykstra & Lois Hoekstra in Hudsonville on April 24.
—Michael Richards & Lois Peterson of Hope on March 10.
—Doug Dykstra & Deb Peters in First on May 8.

CHURCH MEMBERSHIP

—Southwest received Randy Looyenga from First.
—Southwest received Mr. & Mrs. Lau Chin Kwee from New Life Bible Presbyterian Church of Singapore.

YOUNG PEOPEL'S ACTIVITIES

—An Easter Singspiration was held in Hudsonville on April 19.
—A Talent Program, sponsored by the Hope Junior Y. P. was held in Faith Church on May 3.
—Young People's Spring Banquet was held in Hudsonville Church on April 10.
—A chicken supper at Hope School on May 6 for the 1981 convention.
—An Easter Mass meeting was held in Hope on April 19.
—A Soup Supper was held in Hull Community Building, sponsored by Hull Y. P., on April 27 for the 1982 Convention.
—A singspiration was held on March 8 in South Holland.

OTHER ACTIVITIES

—A program was held in First Church on April 23 commemorating the 2000th broadcast of the Ref. Witness Hour.
—Hudsonville Choral presented an Easter Cantata on April 5.
—South Holland Choral gave an Easter Cantata on April 19.
—Easter Singspiration in Hull on April 19.

LEAVING FATHER AND MOTHER

The above title appeared as a series of articles written by Rev. Cornelius Hanko in the *Beacon Lights* in 1978. Because of many requests, the Federation Board of Protestant Reformed Young People's Societies has put these articles together in booklet form and is now publicizing the fact that they can be purchased for the nominal fee of $1.50. (Those outside Metropolitan Grand Rapids add 10% for mailing.)

A sample copy and order forms are available in each church and may be sent to *Leaving Father and Mother*, 4190 Burton S.E., Grand Rapids, MI 49506.

This book is a valuable addition to any book shelf but especially those of our homes where there are covenant youth. The Federation Board feels that rather than let valuable articles such as these be forgotten, they are willing to mobilize their manpower and resources to accomplish the task of preserving them. Support them by ordering your copy soon.

ATTENTION YOUNG PEOPLE

1981 CONVENTION
JULY 20 — 25

Registration will be from 9 o'clock to 1 o'clock at South East Protestant Reformed Church.

Bring everything you will need for your week's stay with other Christian young people:

Bible
Personal Items
Sleeping Bags
Towels
Tennis Shoes
&
appropriate clothing for speeches & the banquet (No Bluejeans)

FOR THOSE NOT ATTENDING THE CONVENTION:
Tickets for the beach Outing (July 21) & the Banquet (July 23) can be obtained by sending money & a self addressed stamped envelope to:

Bob Ensink
1139 Lincoln
Lot # 14
Holland, MI 49423

Outing $2.00
Banquet $4.00