BEACON LIGHTS

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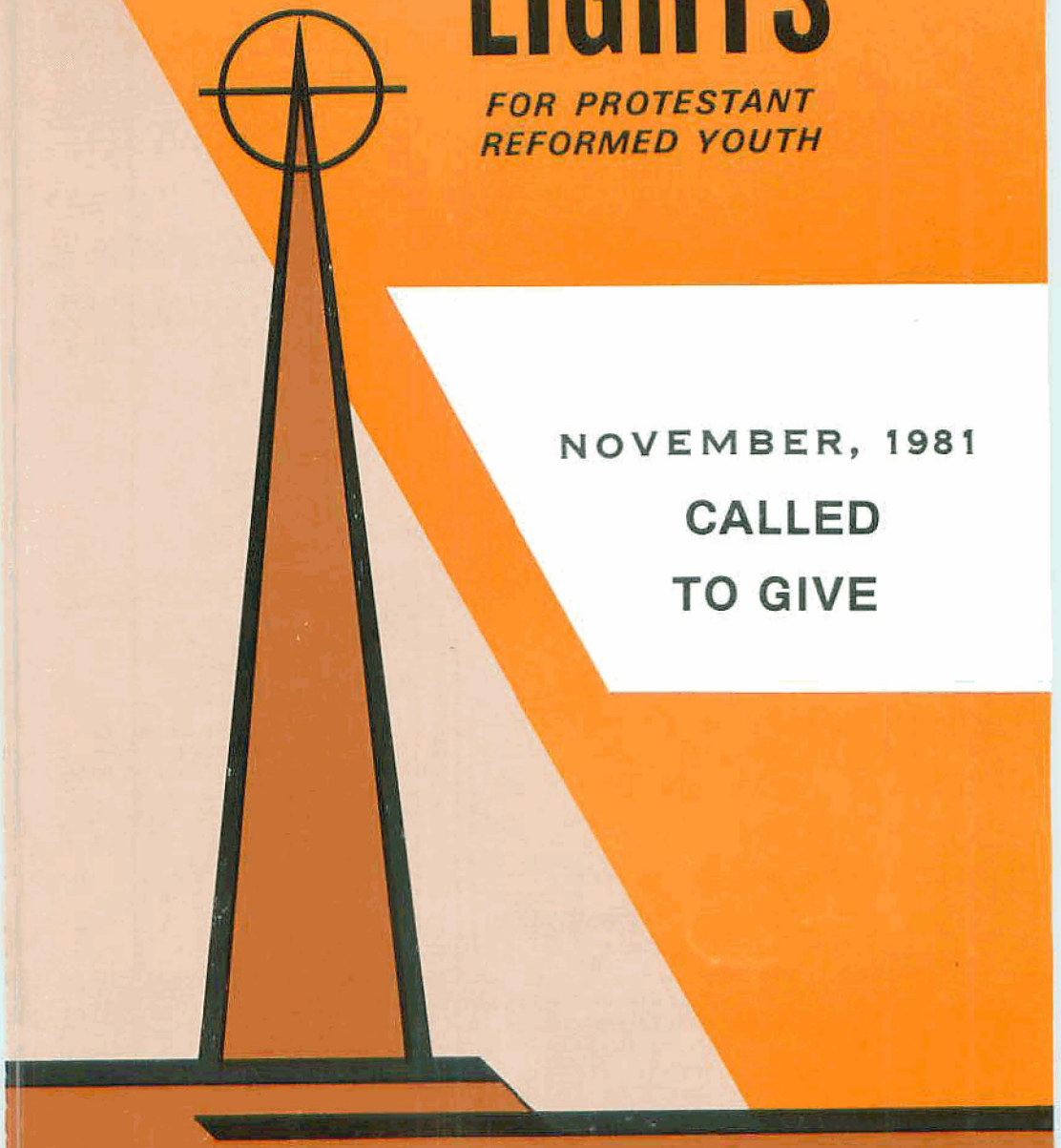

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EDITORIAL

A Friendly — Foe-y Pistle to my Grandchildren

by John M. Faber

Dear Grandchildren:

It has been some three months since I wrote to you, at which time I asked you to write to me in case you could think of picture-stories in the Bible which revealed one or more of God's attributes. But, alas, the mailman delivered not a single letter. Probably they were lost in the mail. But I will write to you anyway because I am your friend, even though I am your grampa - a grandpa-friend. So, to tell me apart from your other gramps you may think of me as, Grandpa F.

This time I wish to write to you about some opposites, opposite "F"s, that is. Do you know the difference between fable and fact? or, between famous and forgotten? or feasting and fasting? (Did you notice that only one letter is missing from the first named and its opposite?) Or, do you know the difference between firm and flexible?

I can imagine hearing you answer, "Of course we do. Those are all terms which describe opposite meanings! Why should our old (old? I can remember when our catechism lessons were taught us in a foreign language-Dutch) gramp ask us such dumb questions?" O.K., you know that they are opposites, but can you always recognize them as either one or the other? Oh, I just thought of another pair of opposites: friend or foe. How about that famous pair? You are saying, "Oh, that is too easy. I know that a friend wishes me well and tries to promote my welfare at any cost. And my foe is my enemy who tries to trip me up to my hurt." Right again, but I have a strong conviction that you cannot always tell *who* is your friend and *who* is your foe.

Let's look at an example in the Bible. One time, probably the first week of living in that beautiful Garden of Paradise, when Eve was taking care of some flowers, a nice friendly serpent became very chummy with Eve. He probably talked to her about all the beautiful flowers, the stately trees, the furry animals and the colored butterfly that was flitting from bloom to bloom. And he may have even called her attention to his own place in the animal kingdom, that of being the smartest. He surely wanted her to know that he was her friend and wanted to share with her some of his special knowledge. Eve fell for his crafty talk, mistaking it for wisdom. She judged him to be a friend when in reality he was her worst enemy - her *Foe*!

After having established a friendly relationship, the serpent began asking

her some questions, as though he wanted to get the answers from a straight source, and not from hearsay. He said, "What did God say to you and your husband about the food you might eat, and what you should avoid." He asked, "Did God tell your husband that you might eat of every tree of the garden? What kind of rules did he make about your diet?" Of course, the serpent knew what God had said, but he was craftily suggesting to Eve that if they might not eat of all the fruit that was good to eat, then probably God was not treating them fairly; that God was not giving them a choice of foods; that He was treating them like children who were not responsible adults. Eve was ready to tell her new-found friend all about the rules of the Garden. She said, Yes, we can eat of all the trees of the Garden, but-! The snake picked that hesitation up quickly. He said, "But what?" Then Eve said, There is one 'but' in the rules governing our diet. We may eat of all the trees but one. That is that super-beauty standing in the center of our Garden. It has a long name, 'The Tree of the Knowledge of Good and Evil'. That's the only one off limits to us. In fact, God told my husband that the day he would eat of it he would surely die."

Then the serpent (he was really an angel of darkness, the Devil as we know him) said, "Oh no, you won't die if you eat that fruit. It is not poisonous. Listen, I'll tell you a secret. God knows that if you eat of that tree you shall become wise as God. You will know just as much as he; and then you will become His equal!" Eve fell for that lie. She should have sent him off the moment he began to question God's motives. She should have recognized him as the foe that he was instead of the friend he said he was. Remember what you told me what a foe does, tht he tries to rip you up for your ruin? We can see that turn of events, but Eve did not. Now you are beginning to see that it is *not* always easy to tell the difference between friend and foe.

You remember how Eve fell into sin. She looked at the tree; she lusted after its fruit; she took thereof and gave some to her husband, he ate it. . .and they knew that they had sinned against their Creator who had been their Friend-God. God punished them by driving them from their beautiful home which was also the House of God, the place where they might walk and talk with God. Yes, that day they died, the Spiritual death from which they could be saved only by the death of God's Son.

God also punished the Serpent. He placed a curse upon the serpent so he could no longer walk about. He would now have to crawl about upon his belly. When he would eat any of the usual food from the vegetable kingdom he would also eat up dust from the ground. Nor could he resume his conversation with mankind. The next time you see a snake, maybe in a zoo, notice how he constantly sticks out his tongue at you. Though he cannot speak in human language, he nevertheless can show derision with his tongue. *Did you notice that tongue?* It is forked! It has two points! It is "double tongued! It is a picture of people who are double tongued, who say one thing and mean the opposite.

I can recall another example of friend-foe relationship in the Bible. David's

son, Absalom has turned against his father and tried to take the Kingship away from him. David fled Jerusalem and was hiding with a small army. He instructed one of his best friends to go to Absalom's camp to offer his services as advisor to Absalom to act as a friend, but to offer advice that would be to Absalom's ruin. That man's name was Hushai. Absalom believed Hushai's advice thinking he was his friend. The result was that David's life was saved, and Absalom's plans were ruined, leading to his death.

You see, we cannot *always* tell friend from foe. Or do you still think you can? Suppose your friend would suggest that you take some money from your mother's purse for your own use. Or maybe he or she would hint that the change in the drawer marked for the paper boy would not be missed. That would be a violation of the 8th Commandment! That friendly suggestion would be, not for your welfare, but for your ruin. Or, another friend would show you how to hide from your teacher copies of the hardest questions in your exams, and you would from that write your test. That would be a violation of the 9th Commandment. Tell me was he, or she, your friend or foe? Or, suppose your high school friend would offer to share with you a puff or two from his hand-rolled cigarette (You know what I mean?) would he be friend or foe? Did you recognize him as a foe of the 6th Commandment? Likewise a drink of booze or popping pills to be happy — all breaches of the 6th Commandment; a foe of any of the Ten Rules of God is *your* foe. Again, if your friend would, by word or gesture entice you to break the 7th Commandment (this would naturally be a *close friend*) would you immediately recognize him or her to be your *foe*?

Whenever you recognize your friend to be your foe in such instances you should do as the Lord Jesus did when he was on earth. Follow His example and you will also please Him. Remember when one of His three best friends contradicted his Lord and Master, what did Jesus call Peter? Satan! That's what. He said, "Get thee behind me, Satan". Just exactly like Jesus did when the real Satan tempted Him to change stones to bread to satisfy His intense hunger after His forty day fast. Jesus said, "Get thee behind me, Satan". The exact words used to his friend, Peter. Just like that example from Scripture you are also to say that to any friend who tempts you to sin. Do you think you could actually call your friend Sue or Frank, Satan? Can you? If you find that too difficult, maybe you can follow the other example of Jesus' rebuke of Satan when he tempted Jesus three times. Jesus said to His foe, "It is written". Surely you can do that. Tell him that the Bible says (it is written) that you have to obey the rules of your home, those of the school, of the church - all the rules of God, each of the Ten. Tell your so-called friend that he is not your friend in this day of temptation, but definitely your foe.

Remember you told me that your *foe* seeks your ruin. That answer fits the Serpent in Paradise; it fits any tempter in your path; and it fits your girl friend or your boy friend who tempts you to sin. Right? But this letter is getting long enough, so I will sign off now.

Love, your *friend*, Gramps

FROM THE PASTOR'S STUDY

REV. C. HANKO

Golden Nuggets from the Mines of Scripture

But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psalm 1:2

Last time we talked about the word 'way', taken from the first verse of Psalm 1. This time we are considering the word 'law' as it appears in the second verse of Psalm 1.

Especially when we are dealing with certain words or phrases in the Scriptures it is important for us to take note of the marginal references. to which we should refer regularly. These references can be a big help in understanding the Word of God, as we shall see later.

The word 'law' tends to create a sense of distaste in our mouths. Somehow that word can be very repulsive. It arouses the tiger in us.

That is certainly true of the world round about us, for we live in an age which Scripture characterizes as an age of *lawlessness*. The sinner hates God. He banishes God from his thoughts. He hates any reference to God, except when he curses. Especially he hates to have God oppose him. He hates the condemning testimony of God's law that demands: Thou shalt love ME. Thou shalt not hate ME. Thou shalt not sin against ME. For I am the righteous Judge of all the earth, visiting the iniquity of the fathers upon their children

unto the third and fourth generation of those who hate ME.

This hatred reveals itself today more than ever, as the end of the ages approaches. There is no longer a sham pretence of refinement and politeness to cover up this hatred. Citizens break the laws, use every possible means to cheat the government. Employees laugh at the thought of obeying their masters; they demand equal rights with their employer. Preachers and teachers are shown every form of disrespect. Parents are expected to obey every whim of their children. Women scorn the word 'obey' in the marriage form. Young and old worship such idols as money, sports, entertainments of every sort. They offer their bodies to carnal lusts, liquor, drugs, or other abuse. The Sabbath is made a day of carnal satisfaction. The holy institution of marriage is laughed to scorn. The privilege of expressing intimate love in sexual intercourse, which God reserves only for those who are united in holy wedlock, is defiantly misused by the unmarried, some of them live together for a time without being legally married. God avenges His holy law, so that murders by abortion become a common practice, social diseases have become an epidemic in the country, and many young lives, as well as families are brought to disaster. Every one defiantly does as he pleases. There is no fear of God before their eyes. Judgment day is not far off.

Not as if we of ourselves are any better. In us also is hidden a wicked defiance of God and of His law. This becomes evident already in small children. How strongly a mud puddle attracts them. How powerful is the urge to oppose the "keep off the grass" sign by deliberately detouring over the lawn. The urge to experiment with sin rests in all of us. Stolen waters are sweet, and bread eaten in secret is pleasant.

By the grace of God we recognize this evil within us, we hate it, condemn it and must fight against it. This is because we are blood-washed, reborn, sanctified believers. God has spread His love abroad in our hearts, so that from the heart we love God, and we delight in the law of God according to the inner man. Our old nature still fights against us, so that there is a daily struggle, a daily tension, a daily need to humble ourselves before God, confess our sins and seek His forgiveness. By grace we learn to say, be it sometimes somewhat hesitantly, "O, how love I Thy law, it is my meditation all the day."

'Law' in Scripture is a very broad concept. The term is used in many ways, far more than we need to talk about now. What we must bear in mind is that the ten commandments are but a summary of God's law. For all of Scripture is the revelation of our sovereign GOD to us, and therefore all of Scripture is God's law for us who are His friend-servants, privileged to serve Him in love. The question before us now is, what is the particular meaning of the word 'law' in the second verse of Psalm 1, which we are now considering?

Here we reach a point where our marginal references can help us. We see that the first reference is in connection with the words 'his delight'.* And the reference is to Psalm 119:35, "Make me to go the path of thy commandments: for therein do I delight". God's law is referred to here as commandments, and these commandments are spoken of as a *path*. This is also the idea in verse 2 of

Psalm 1. God's law is for us a path, a road that we can travel, which leads us from where we are to our eternal Home, the City that is eternal in the heavens. That path is laid out for us by God Himself, that we may walk in it, travel it, always with our eye on our real goal in life, our blessedness with Christ in Glory.

The figure is familiar to all of us. If we plan to make a trip across the country to some distant city, we need some good road maps. We avail ourselves of them. We study them, so that we are familiar with them. And we take them along to refer to them constantly along the way. How we appreciate those maps! What would we do without them? Our delight, so to speak, is in the path, the road that leads us to our destination! In that same way the child of God takes Scripture in his hand to show him the way that he must go to carry away God's approval and to attain his goal of everlasting life with his God in heaven.

Here we see how verse 2 stand in contrast to verse 1.

The sinner walks in the counsel, according to the road map of the ungodly. The child of God walks in the counsel of his God.

The sinner stands in the way of sinners. The child of God seeks his company among those who walk the narrow way to eternal life.

The sinner ends up in the corral of mockers. The child of God lives with his school mates, friends and companions, his family and his church in the fear of the Lord and to His glory.

The way of the sinner is downhill all the way. The way of the righteous is upward to God and to heaven.

That does not mean that the road to heaven is a playground, or that we can sit back at ease in a 747 airplane, relax, and let the pilot and navigator up front see to it that we reach our destination.

We read in the second part of Psalm 1, verse 2, "and in his law doth he meditate day and night." The first reference to this last part is found in Joshua 1:8. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." The second reference is to Psalm 119:1, "Blessed are the undefiled in the way, who walk in the law of the Lord."

All of these passages point out that the journey of the believer is never an easy one. The Bible speaks of the broad way that leads to destruction, and of the *narrow way* that leads to eternal life. Anyone who travels that way must be prepared for every eventuality. We travel day and night. Not just during the day, to take a motel at night; but day and night. There are many wrong exits, that may attract us, especially if we fail to consult our Road Map, but that little side step that little turn of the wheel can bring us farther and farther away, until we realize we're lost. The road is rough, has many pot-holes, is steep and rugged. For we travel down into deep, dark valleys, where the sun hardly penetrates, where the nights are dark and treacherous. We make swift drops, and we have long, hard hills to climb. We tend to grow weary, careless.

Besides all that, on the narrow way there are robbers, bandits who are out to take away everything we have. The only weapon wherewith we can fight them is the Word of God, the Sword of the Spirit. We had better be well armed. O, you know the enemy. He is the devil with all his demons who are mean, vicious, cruel, and who come with many cunning tricks to destroy us. Besides, off to the side is the world, with her bright lights, her alluring appeal, and at the same time, her threat to wipe us out. All this would never hurt us, if it were not for our own sinful flesh that complains about the road, sobs about the unpleasantries of the trip, and reminds us how much nicer it would be to listen to the enticements of Satan, to pause a moment to enjoy the lusts of the flesh, the lusts of the eyes and give in to the pride of life.

Our assurance and comfort is, that we never travel this way alone. We travel in the company of the people of God. We realize what it means to confess, "thy people are my people, and thy God my God." Even better than that, we have a living faith, which assures us that our real Companion along the way is Christ, Who says, "I am the Way, the Truth, and the Light". With Him as our Guide, as He reveals Himself to us in the Scriptures, we are always safe, come what may!

Blessed is that man!, saith our God.
We may well add: O, the blessedness!
For he himself experiences blessedness in his journey.
His friends, his family share that blessedness with him!
Together they live under God's approval, sharing His blessing!
They confess: "Thou hast holden me by my right hand.
"Thou shalt guide me by Thy counsel.
"And afterward receive me to glory." Psalm 73:32, 24.

• The references in all Bibles are not the same.

†††

FOCUS ON CHRISTIAN WOMEN

THE SORROWS OF CONCEPTION:

They Are Really Real!

by Mrs. Harold Brands

"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children. . . " Genesis 3: 16.

July 14 marked the fifth anniversary of our marriage. During these five

years, I have had five pregnancies resulting in two fullterm babies, one miscarriage, and two premature births. Through these five experiences, I have been greatly impressed with the factual fulfilment of the curse. God had promised before the fall into sin that if man sinned he would surely die. As soon as the woman and man did sin, death became the central issue of the curse. In relation to the woman, whereas it should have been pure delight to bring forth life, the curse put the snare of death already on the origin of life. Children are conceived and brought forth in sorrow.

The young woman usually has little concept of childbirth as a sorrow. To the inexperienced teenager or young unmarried woman, childbirth is seen as a pure joy. She thinks of the delight of cuddling a sweet and tiny baby and sees only this delight. A baby is a precious bundle of joy!

And God does not deny this joyful aspect of childbirth. The birth of a covenant child *IS* a joy. It is a great enough joy that God also tells us that the pain of childbirth is forgotten in the joy that a man child is brought forth. This joy is sufficient that a Godly woman is willing to bring forth more children. Of these joys of childbearing I hope to write in the future.

But nonetheless, while this joy of a child is its goal and reward, childbirth for the woman remains basically an experience laced throughout with sorrows. God's promise of sorrow is no misnomer! The abundance of sorrows connected with childbirth is overwhelming, almost unbelievable. Just look once at the enormous fulfilment of this curse on the woman.

PRECONCEPTION SORROWS

When I was in college, I had a roommate who suffered the worst monthly cramps I have ever seen. She was on medication the entire month to ease the severity of these cramps and yet when they arrived she would become nearly delirious with pain. Her pain was so great that I would leave for school with tears in my eyes, knowing I could not help her at all.

This is only one small example of how the curse on childbearing is already visible in the teenage, premarital, preconception years. Many women experience cramps during either ovulation or menstruation. While few women experience them as severely as my roommate did, all such pain is already a part of the suffering promised in connection with childbirth.

NUMERICAL SORROWS

As part of the curse on the woman, God said, "I will greatly multiply thy . . . conception." In the original, the curse expresses the magnitude of the thing with this expression, "Multiplying I will multiply" thy sorrow and conception. And so, the NUMBER of births which women have is also a part of the curse.

Although the Bible constantly extols the blessings of multiple children, it is nonetheless true that these large families can sometimes come so rapidly that the mother becomes overwhelmed and burdened. She is still recovering from one birth when another child is on the way! There is no time to enjoy the development of the one child because two or three more are demanding her time. By human standards, our children come too close together, much too close. And God's response to this complaint is, "Yes, they do come too close

together . . . AS I SAID THEY WOULD!" "Multiplying I will multiply . . . thy conception."

But the curse sometimes deviates and takes the form of non-conception or of delayed conception, too. How many tears didn't Sarah and later Hannah weep because they had NO children . . . until God in their cases finally gave them children. Still today the woman who has no children, or who has one and can have no more, finds herself weeping, experiencing the sorrow of the curse. To the Godly woman especially, the inability to conceive is just the other side of the coin from the sorrows of too many children. Either situation brings struggles and grief; either situation is a result of the curse. The number of children we have is a part of the curse.

PREGNANCY SORROWS

When a woman does conceive a child, her very pregnancy itself will contain sorrows all resulting from conception. If you have had children, you can doubtless name your own pregnancy trials. If you are inexperienced, you won't have to talk to very many women before you start hearing all about their various pains. The pregnant woman may experience nausea (so bad in some cases that women can actually dehydrate or starve themselves), heartburn, infections, kidney complications, sleeplessness, terrible fatigue, loss of appetite, swelling due to water retention, toxemia, spotting and real bleeding, varicose veins, back pains, abdominal pains . . . the list goes on and on. Can any woman who has been pregnant deny the reality of the fulfilment of the curse?

POSTPARTUM SORROWS

The woman who has borne children quickly learns that she does not only experience sorrows during her pregnancy, but she also has unexpected sorrows following the birth(s) of her child(ren). It comes as a shock to a first-time mother to find herself weak, almost too weak sometimes to care for that precious new baby. What woman anticipates postpartum cramping, or new infections, or pain from stitches, or breast pain? Who expects to have weakened veins, or to hemorrhage, or to have either excess or insufficient milk? No woman expects these griefs. They seem incongruous with the joy we expect to follow childbirth and they are to us a grief and hardship. Genesis 3:16 is being fulfilled here also!

MORTALITY SORROWS

Harsher than any of these pains are the pains of losing a child. It is a sorrow of conception when a baby miscarries and needs to be buried before his parents have ever heard his voice. It is a sorrow when a child is born prematurely or with some complication that makes his early weeks a struggle against death. And how much greater is the grief when a child does live for awhile and then dies, so that parents who have already loved deeply are torn from their child! Inevitably, the mother losing a child will question why she had to conceive the child at all, knowing that this suffering resulted from conception. Sorrow is intrinsic in conception.

MISCELLANEOUS SORROWS

It seems there is no end to the list when we start discussing these sorrows of childbearing. How about menopause, bringing pain as well as heartache to many women? Or what about "baby blues" or else real depression, a sorrow which is very real to many women in connection with childbearing? Still more severe are the sorrows which many mothers bear of those children born with handicaps such as deafness, blindness, some disease, or retardation. Oh, the list goes on and on. The curse on the bringing forth of children is really real!

DELIVERY SORROWS

Although all of these sorrows are included in God's curse upon childbearing, nonetheless the real focal point of the curse is the actual moment of delivery of a child, of "labor" as we call it or of "travail" as most of Scripture calls it. This pain, the agony which is universal to some degree, is the main focus of the curse. "In sorrow shalt thou bring forth children" means that children are "brought forth" or "delivered" only by way of pain.

It is difficult for us even to imagine childbirth without pain. How could a baby be born without uterine contractions and how could these contractions fail to be painful? The tremendous labor of the whole body to aid these contractions - - - extra blood pumping, strain on the lungs and brain - - - is it possible not to have these? We can imagine lesser degrees of pain, but not its total absence.

Yet the Bible clearly indicates that this pain, too, is not intrinsic in childbirth; it is the curse due to sin. Had there been no sin, there would have been childbirth without pain. Every pang a woman suffers as she delivers her baby carries one message: God's wrath on sin, God's judgment, God's curse. As a woman brings forth a child, she has a small taste of the severity of God's anger upon our sin.

SORROWS OF CHILDREARING

When I was in Mexico City in 1970, I visited an acquaintance in a small hospital who had just given birth to a third child. I expressed my congratulations and was rather shocked to receive this response, "Yes, now I have a third little devil."

But although the comment was an unbelieving response to childbirth, it nonetheless illustrates that the curse upon childbearing extends in its broadest sense to the whole of having children and includes the sorrows of raising children. If the raising of children contained no problems, if every child were obedient and brought nothing but happiness, then a mother would rest content and say, "It was well worth the pain." But the opposite is true. The physical sorrows of bringing forth a child only lead to the mental and spiritual sorrows of raising that child.

And beyond even the difficulties of raising children, THE greatest grief that a covenant parent can have is the grief of seeing her child depart from the faith. No pain exceeds that of bearing a Cain, so that the joy of receiving a child from the Lord changes into the sorrow of seeing that child forsake the Lord. That is the spiritual death promised in the Fall and seen in the curse on child bearing.

Why write about all these sorrows? What good can this do?

First, this curse of God on the woman is a central factor involving every woman. Every woman experiences these sorrows and so they ought to be talked about sometimes. And in experiencing these sorrows we need to have it clear that these sorrows are real and they are a real result of the curse. We cannot have a proper perspective of our suffering as women unless we see the real and universal picture of this suffering.

Second, we need to understand the reality of this curse in order to appreciate also its cause and our proper response. We certainly do not want just to list the sorrows. No, we must next try to understand these sorrows and see how we should respond to them. In following articles, God permitting, we hope to discuss what is the proper Biblical response of the Christian woman as she experiences these sufferings.

UNCONDITIONAL PREDESTINATION

This article is the first of a series of 5 on the 5 points of Calvinism.

by Rev. Herman Veldman

Having been asked to write an article for *Beacon Lights* on each letter of TULIP, or the Five Points of Calvinism, I gladly comply.

My first article will deal with the subject of Unconditional Election or Predestination, the second letter of TULIP. Why? Because the truth of God's unconditional predestination is basic and fundamental. With this truth the other truths as represented by TULIP stand or fall. How well the Arminians of the seventeenth century knew and understood this! How they hated the truth of God's absolutely sovereign election and opposed it! This also applies to the Three Points of 1924. The first of these points concerns the preaching of the gospel as a general well-meaning offer of salvation. Fundamentally, this means that this first point speaks of a general, universal love of God to all who hear the preaching of the gospel. Scripture uses many words and expressions to denote this election of the church. Of course, there is the word "election," as in Eph. 1:4, I Thess. 1:4, etc. But there are also several other words and expressions. In John 3:16 and Deut. 7:7,8 we read of the love of God. In Rom. 8:28 we read of God's purpose. In I Pet. 2:7-9, a very pertinent passage, we read of double predestination; election and reprobation, as also in Matt. 11:25,26. In Heb. 6:17 we read of the heirs of promise and the immutability of God's counsel. And in John 10 and Rom. 8:29,30 we read the words, "know"

and "foreknow". Of the Father and the Son we read that they know the sheep.

God's election of His church is surely sovereign. When we say that it is sovereign we mean that the ground of election never rests in the sinner, but that the Lord chose and reprobated as He did only because He willed to do so. This sovereignty is denied today. Indeed, we say that it is denied openly. Today the truth of reprobation is brazenly denied. And, of course, if we deny reprobation we must also deny election. The two surely either stand or fall together. To believe in election means that we believe that God elected some and that He did *not* elect all.

Notice how the Scriptures emphasize this sovereign truth. First, I call attention to Deut. 7:7,8. Please look this up in your Bible. I do not have the time or space to quote these passages. Did God love and choose His people because of anything in them, because of their attractiveness? Indeed not! He did not choose or love them because they were more in number. Why did He love them? The answer is: He simply loved them because He would keep His oath toward them. And may I add that these people of Israel surely "tried their hardest" to have the Lord forget this oath and change His attitude in respect to them.

Secondly, I call attention to Eph. 1:4. Again I ask you to look this up in your Bible. The question is: did God elect and reprobate because of faith and unbelief, or is the cause of God's predestination solely in the Lord, so that faith does not precede God's election but follows from it as its fruit? What do we read here? That God chose us because we were holy (conditional election) or in order that we should be holy? We read: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." So, God's election is surely unconditional: "that, in order that we should be holy . . . ."

Thirdly, I call attention to Matt. 11:25,26. In this passage Jesus thanks the Father because He had hidden these things from the wise and prudent and revealed them unto babes, and He adds: "Even so, Father: for so it seemed good in Thy sight." Here we read that this hiding from the wise and prudent, etc., was according to, and because of the Father's good pleasure. God's good pleasure is the eternal, sovereign cause of it.

Another passage is John 10:26 — "But ye believe not, because ye are not of My sheep, as I said unto you." Were they not of His sheep because they did not believe? Was their unbelief the cause of their not being Christ's sheep? No! We read that they did not believe because they were not of His sheep. And, as far as His sheep are concerned (see John 10:29), the Father gave them to Christ before the foundation of the world.

Another passage is I Pet. 2:7-9. Some people would have us believe that the truth of reprobation is not taught in the Word of God. In this passage, however, both are taught, election and reprobation. We therefore speak of double predestination. That verse 9 speaks of election is obvious. But, were the wicked reprobated because of their disobedience? This would be conditional reprobation. However, we read here that they were appointed to stumble and

to be disobedient. This is surely unconditional reprobation, even as in Matt. 11:25,26. Notice that we read this at the conclusion of verse 8: "whereunto (this disobedience and stumbling of verse 8) also they were appointed."

We now call attention to another passage: Rom. 9:9-13. Here we read that the Lord loved Jacob and hated Esau before they did good or evil in order that the purpose according to election might stand. God's eternal love of Jacob and hatred of Esau, according to this passage, were not because of Jacob's good and Esau's evil, although it is true, of course, that the Lord hates all wickedness. However, in Rom. 9:9-13 the apostle is speaking of God's eternal sovereignty. Two questions are very pertinent here. First, why was Esau born first? Now Jacob was surely the heir to the birthright blessing. That Esau was born first was surely no accident. God, of course, worked this. Imagine all the grief and misery that could have been spared Isaac and Rebecca, and Esau and Jacob, had Jacob been born first! That Esau is born first and Jacob inherits the birthright blessing is, of course, to emphasize God's sovereignty, that He reverses the natural law, as it were, to reveal that He does what and as He wills. But, there is also another question which we wish to ask here, namely: why is it revealed to Rebecca before the twins were born that the younger shall rule over the elder, and that the elder shall serve the younger? We understand, of course, that this is revealed in Scripture for our sake. It was, of course, revealed for the sake of Isaac and Rebecca. But, that the Word of God speaks of it is, of course, for our sake and for our instruction. If we were to judge Esau and his failure to obtain the birthright blessing in the light of history, in the light of how Esau conducted himself, we could possibly conclude that Esau did not obtain it because he had made himself unworthy of it. And it is, of course, true that Esau did reveal himself as profane. He is surely profane, a despiser of God's covenant. This is his sin and he is held accountable for it. Nevertheless, it is revealed to Rebecca and to us, before they are born, that the elder would serve the younger because we must understand that this history unfolds itself as it does according to God's sovereign will, and that God loved Jacob sovereignly, and hated Esau sovereignly, before either did good or bad. And this means that the truth of double predestination is a divinely sovereign truth.

What a wonderfully comforting truth is this truth of God's sovereign predestination! It is a wonderfully comforting truth as far as the personal child of God is concerned. Now he knows that, once saved, he will remain saved forever. Now he knows that his salvation is anchored in the eternal, unchangeable and unconditional will of God. Now he knows that nothing can ever separate him from the love of God which is in Jesus Christ, his Lord. Now he knows that his everlasting salvation and glory are assured because nothing is dependent upon the will of the sinner. His salvation now rests upon the Rock of Ages, the unchangeable God of his salvation. This is one tremendous comfort. However, to this we would add another truth. The doctrine of sovereign election is also the driving motive behind all true mission work. It has been said that a church can do mission work only if it teaches a universal love of God and a universal atonement of Christ. Nothing is farther from the

truth. A universal love of God is a love of God that loves all men, also those who perish. This universal love is not almighty, but impotent to save countless millions of lost souls. But the will of God that is almighty and efficacious, and a love of God that is always first, accomplishes their purpose, and never fails. Now, performing mission work, proclaiming this love, the church may and can do mission work, and need never fear, because that church knows that they who have been given Christ of the Father, will surely come to Him. May we as churches, particularly as young people, never lose sight of God's unconditional predestination, unconditional double predestination.

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WHAT'S WRONG WITH ROCK?
III. The Beat

by Terri Garvelink

In previous articles on rock music we have learned the meaning of the term rock 'n' roll, namely fornication; we have learned something of the roots of rock: jazz — in particular the blues, swing, boogie-woogie and rhythm and blues — and country. We have seen that it was largely the secular music of the Negro which brought about rock 'n' roll — music which can be traced to the idolatry and sensuality of pagan Africa; music which, in America, originated primarily in the "red-light district" in New Orleans and in the saloons, juke-joints and dance halls surrounding it; music which even many middle and upper class Blacks *and* Christian Blacks have been known to look at with disapproval and embarassment.

In this installment we come to the heart, the essence, of rock music: the BEAT. The focus of rock is on the beat. And throughout the history and development of rock music — beginning with rhythm and blues, to rock-abilly, folk rock, acid rock, God or Jesus rock, disco, reggae, punk, new wave, rap — the beat has never been lost.

• • •

That music has an effect on us, both in mind and body, few would deny. But the extent and power of that influence is something few of us stop to think about. *Music can and does exert a powerful influence on our emotions, our actions and our attitudes.*

To begin with, we find illustrations of this power of music in the Bible, the most striking and well-known example of which is probably the account of David, dispelling the evil spirit which troubled Saul, by means of his harp playing.

You may have read or heard of various experiments which show that even plants and animals are affected by music: according to one researcher, plants flourished when exposed to soft classical music, and wilted and died when subjected to hard rock. Cows are reported to give more milk and chickens to lay better eggs when listening to music. Scientists have discovered that music has an effect on posture, and that soft music aids digestion. Music can affect us in numerous ways: it can be uplifting or depressing, soothing or agitating, spiritual or sensual, solemn or humorous; it can be aggressive, playful, yearning, mourning, joyful.

• • •

Well, what shall we say about *rock 'n roll* as music, and, in connection with that, what about its effect — its impact — on the listener? First, let us look at the general musical characteristics of rock:

1. Incessant, driving beat — heavy emphasis on rhythm, using drums and bass guitar.
2. Usually based on blues chords.
3. Bass lines usually characteristic of boogie-woogie.
4. Syncopation — a shifting of the metric accents from the normally strong beats (1 and 3 in 4/4 time, for instance) to the off-beats or weaker beats.
5. Vocal quality hoarse or grainy; more often howling, growling, whining, screaming, moaning and groaning rather than singing.
6. Extremely high levels of volume.
7. Dance oriented.
8. Performer and performance oriented.

We could at this point go into a lengthy tirade questioning and ridiculing the value of rock as music and art, and indeed much could be written about this issue. But, in the interest of brevity and also possibly for greater effectiveness, we will allow one of the superstars of rock 'n' roll to speak out on this subject.

During an interview, "Mick Jagger" (of the Rolling Stones) was patiently explaining at great length, why rock 'n' roll is really not worth talking about. 'Rock 'n' roll is a funny thing', he said, 'there are two different attitudes, right? One is the English attitude, like when Pete Townshend talks about rock & roll like a religion. And then there are the others, like me, who think it's really a lot of overblown nonsense. Why bother? *I mean, it's not worth bothering about. As a form of art OR music.*' (emphasis mine). And Keith

Richards (also a Rolling Stone): 'But why bother mentioning rock 'n' roll in the first place? Because the minute rock and roll reaches the head, forget it. *Rock 'n' roll starts from the neck down*!'1) (emphasis mine).

With that matter so efficiently and authoritatively taken care of, we can go on to consider the effect — the impact — of rock music on the listener and the reasons for this effect.

As one writer (non-Christian and enthusiastic lover of rock) put it: "What was new about it (rock) was its aggression, its sexuality, its sheer noise; *and most of this came from the beat.*"2) (emphasis mine). He goes on to describe the reaction of schoolgirls in concert halls, screaming, rioting, brawling, fainting and he then continues to describe *reactions which, for us, are unprintable.*

Numerous other writers and reporters have described the response of teenagers at rock concerts in a similar way: "frenzy, hysteria, hostile, uncontrolled, screaming"; "riots of violence and sexual hysteria" and so on.

Bob Larson, in his book "Rock & Roll, the Devil's Diversion ", tells of an interesting experiment by a missionary who took back to Africa with him records of semi-classical music and hard rock and played both to members of the local tribe. The reaction of the natives to the semi-classical music was generally calm and peaceful, there were smiles and nods of approval; their reaction when he changed to hard rock — immediately their expressions changed; they became confused and agitated. Some grabbed their spears and were ready for war. Others sized up the situation and threw rocks at the record player.

According to one little item in the Grand Rapids Press last February by UPI, a study by researchers at the Aegean University in Izmir, Turkey, showed that disco music makes mice homosexual and could trigger the same reaction in humans.

There have been accounts by rock drummers and singers of reactions during a performance which are of such a nature that we dare not mention, let alone print them in the *Beacon Lights*.

"Screaming, rioting, brawling, fainting"; reactions so crassly vulgar and evil as to unmentionable; and, as rock fan and authority Nik Cohn writes, "most of this comes from the beat." You take the beat out of rock — and what's left? You prick a balloon with a pin — and you get the picture.

* * *

In order to gain some insight as to the reasons why the rock beat causes these kinds of reactions, we would like to begin by quoting some pertinent information from the book "Folk Songs of North America", by Alan Lomax:

> *Much West African music is a frank dramatization of sexual life* and aggressive activities, . . . American Negro dance was, in its beginnings, joyously sensual and it has remained so to a considerable degree in jazz, even beneath the melancholy surface of the blues, for, in spite of

> American moral . . . pressures, the sexual mores of the Negro folk group have been more permissive than those of whites at *the same social level. Musically speaking, this permissiveness is expressed . . . in its driving musical beat — in its erotic, syncopated rhythms . . .*
>
> The slave economy did little to sustain stable family life or to encourage the development of a new code of sexual morality to replace tribal patterns of conduct. When their work was done, the Negroes were encouraged to have a good time; and to some extent their easy-going, pleasure-loving, freely sensual African way, . . . has survived even into our day. *This hedonistic feeling pervades their dancing songs.* (italics mine)

Remember, however, that the regenerating grace of God effects a real change, also in the Negro, as we saw in our last article on rock, "The Negro Influence".

Lowell Hart, a Baptist professor of music at Prairie Bible Institute in Canada, writes: "Rock has a heavy, incessant, throbbing beat, the same beat that people in primitive cultures use in their demonic rites and dances."

David Ewen writes: "*Syncopation was so stimulating to the senses* and to the feet that the old joined the young in the fun." (dancing) And, "Rhythm and blues . . . music which, while vocal, was primarily intended for dancing, hence its emphasis on a strongly punctuated beat, driving rhythms and blaring sonorities;"

We could put it no better than Bob Larson, commenting on the rock beat: "There are rhythmic patterns that by the very peculiarity of the arrangement of the accents and pulsation will naturally produce wrong response in thought and action. . . This is a partial explanation for the erotic body movements of dances with a syncopated rhythm."

Erotic, sensual body movements and erotic, syncopated rhythms — inseparably connected in music. Try to picture the "dramatization of the sexual life and aggressive activities of the West Africans" to the music of "Nearer My God to Thee"; try to picture the jazz musicians in the whore houses of New Orleans playing the music of Bach's "Jesu, Joy of Man's Desiring" to entertain and turn on the prostitutes and patrons; and try to picture Elvis making his lewd pelvic movements to John Philip Sousa's "Stars and Stripes". Can you imagine the Rolling Stones or Kiss or AC-DC doing their stuff to Psalter #434 - Rev. Heys' "Our Father"? No, in music, *it takes a syncopated, driving rhythm to produce sensual, erotic thoughts and body movements.* That's the way the rock beat works; its appeal is to that which is base and sensual in human nature.

Next time, D.V.* we plan to write on the subject of Christian rock, a subject concerning which quite a number of you have expressed interest and concern.

1). Grand Rapids Press, Sept. 20, 1980, "The Stones Look at Rock", by Chet Flippo

2). Nik Cohn, "Rock From the Beginning"

OUR CALLING TO GIVE AS WE ARE BLESSED

by John Kalsbeek

John Kalsbeek is a member of Hope Protestant Reformed Church, Redlands, California. He will deal with the subject of Christian giving in two articles. The first treating the importance of personal giving and the second will deal with the methods used in our churches.

Some time ago when I was asked to write an article for the *Beacon Lights*, the staff suggested I address the question "Is our method of taking church collections proper? This is a legitimate concern and one that should be considered. However, before I become involved in this question I will first of all consider the idea of personal giving.

Giving is a personal matter. Everyone of us has an attitude about giving. Either we are happy to give in order to help others or we find that parting with our hard earned money is a burden.

Giving has always been a very important part of a Christian's life and worship. When we as children of God give we do so and must do so out of love for God and His kingdom. Giving gifts is proper, good, and pleasing to God. Let's consider together the question "Are our own personal giving habits and attitudes proper, good, and pleasing before God?"

Christ commanded us in Matthew 6:3-4 "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret. . . ." A quick glance at the first two verses of this chapter tells us how not to give. Here we find that we must be careful that in our giving our chief desire and concern is not the praise of men. Many well known philanthropists of our day leave large legacies to hospitals, universities, libraries and other charitable institutions in order to gain the praise of men. Such giving is condemned. Such giving receives no spiritual reward. It's obvious that the motivation for such giving is wrong. We may not with a lot of fanfare announce our intention of giving alms before others. Further, it is equally important that we must not announce our giving even to ourselves. Christ says "let not your left hand know what thy right hand doeth." We must not keep spiritual accounts of credits and debits, of profits and losses. Give out of love for God and forget what you have given. So often we tend to pride ourselves in the amounts we give and the consistency of our giving. We take pleasure in the thought that we have given more than others and more even than the budget

wages are at least four times greater. I suspect this is true in many more cases than my own. Do we really have a right to complain about budget increases and increases in Synodical assessments? Such complaining is indicative of our attitude toward giving and certainly mars in God's eyes our gift giving to kingdom causes. I personally believe that if we all gave as God blessed us we would have a surplus in our general funds and our mission efforts could be greatly increased.

Consider carefully your giving habits and your motivations for giving. Think about these things. Discuss this together as the members of the same household of faith. Make personal giving to kingdom causes your number one priority. God knows our attitudes towards giving. Is He pleased with what He sees? The angel came to Cornelius and told him "Thy prayers and thy alms are come up for a memorial before God." Could this same angel say the same to you?

Many years ago when I was still in high school I had the opportunity to go on a drive for our Christian school with one of the older men of the school society. Our first stop was at the home of a family with but one child. He was probably a fifth or sixth grader. In the driveway stood a fancy boat. In the back yard was a brand new camper—a luxury in those days. A late model car rested in the garage. The home was richly furnished. It soon became evident that the father resented our presence at his door. Hurriedly he pulled out his wallet and handed us a ten dollar bill. Later that same evening we went to the home of a man with seven or eight children. Five or six of them were in grade school or high school. He welcomed us and expressed a Godly concern for the financial needs of our school. He wanted us to know how much he appreciated the covenant instruction His children were receiving there. We left that home with two hundred dollars—two hundred dollars I've always suspected he had to borrow from the bank.

To the one giving had become a burden—a rather disagreeable part of a self centered life. To the other giving was a joy and a privilege. Judge for yourself which one was blessed in his giving.

Personal giving must be our prayerful concern. It must be spiritually motivated. Only when we give out of love for God and His kingdom will we give as we are blessed.

SINGSPIRATION SCHEDULE

November 22 — Faith
December 20 — Hudsonville
February 21 — First
April 18 — Hudsonville
May 16 — Hope
September 19 — Southwest
November 21 — Faith
December 19 — Hudsonville

calls for. Christ says to give and to forget. Rev. Ophoff in a *Standard Bearer* article writes, "We certainly must give in secret if there is not cogent reason for making our gifts before the eyes of men." Vol. IX pp. 37.

With the above as a basis let's scrutinize our own personal giving habits. Many of us write out checks for the weekly budget and possibly for some of the special collections as well. I'm sure that the reasons for this are many and most of them are probably legitimate. It's convenient to write out a check. One doesn't have to carry with him large amounts of cash. It's a good record for income tax deductions. It makes it easier for the deacons to count. Whether these reasons are proper or not the fact remains that we really are not following the principle laid down by Christ Himself in Matthew 6. By writing out a check we make a permanent record of our giving. A record that not only the deacons see and know but also one of the bank officials can see and know. And when the bank statement arrives each month with our cancelled checks we are reminded, whether we want to be reminded or not, of the amount we gave last month. At the end of the year we are again reminded when we total up our contributions in order to gain the biggest deduction we can, hoping for that elusive refund. Obviously, we are not giving in secret—our names are attached to our gifts.

Along these same lines we often find it appropriate to give to worthy causes as a year comes to its end in order to avoid paying additional income taxes. These contributions are certainly welcome and appreciated but again is that really the proper, the Godly motivation for giving? Christ says to give secretly. Wouldn't it be far better to give cash anonomously instead of writing out a personal check? Should we keep a record just to avoid paying Caesar what belongs to Caesar? Are we letting our government influence us to use questionable methods of giving in order for personal gain?

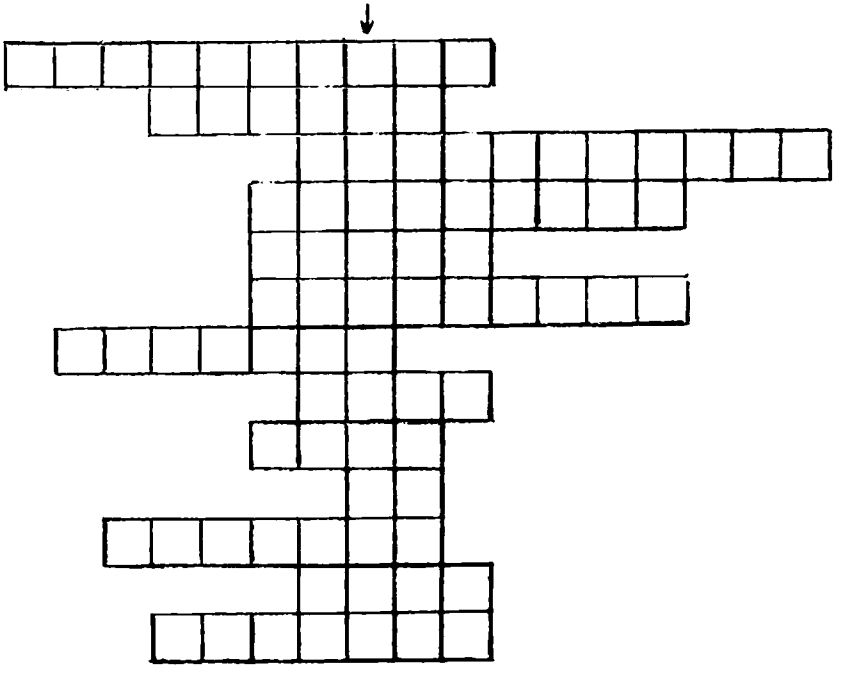
Do we in our personal giving follow the principle laid down by the apostle Paul in II Corinthians 16:1-2 "Upon the first day of the week let every one of you lay by him in store as God hath prospered him. . . ." Do we give as He has given us? Or are we holding back in order that we might save up for a more expensive car or home that we really don't need? Or have we gone so far into debt that we have to hold back on our budget responsibilities in order to meet our financial obligations? Can anyone of us really say we have given the last farthing? Would Jesus be able to say of our giving "Verily I say unto you that this poor widow hath cast more in, than all they which have cast into the treasury, For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living"? Now Jesus certainly doesn't tell us we must give all of our earnings to the neglect of our families, but He does insist that we give in proportion to how He has prospered us.

How do you react when the new church budget is proposed each year? And what is your reaction to the yearly increase in the Synodical assessments? The typical reaction is that we complain about it. But are we being fair about this. Fifteen years ago the budget amounted to a little more than a tenth of my wages. Today the budget I pay isn't even double what I paid then but my

Word Cross Puzzle

To work the Word Cross Puzzle, read Pastor's Study and find the answers.

Find the missing keyword of the keyword sentence. Place it down from the arrow. Each letter is a clue for finding the remaining missing words.



. . . Scripture as an age of lawlessness.

1. It is important for us to take note of marginal
2. "Law" creates in us a sense of distaste in our
3. We live in an age which Scripture characterizes as an age of
4. Not as if we are any better.
5. By the of God we this evil within us.
6. We in the law of God according to the inner man.
8. God's law is referred to as commandments.
9. The only weapon where with we can fight them is the of God.
10. Our assurance and comfort , that we never travel this way alone.
11. We what it means to confess "thy people are my people, thy God my God"
12. Our companion along the way is Christ.
13. Thou shalt guide me by thy and afterward receive me to glory.

TEST YOUR MEMORY

1. To whom did God say, "The place whereon thou standest is holy ground"? Exodus 3:5

2. Who said, "Am I my brother's keeper?" Genesis 4:9

3. In whose house did Joseph serve as a slave? Genesis 37:36

4. Who was the mother of Samuel? I Samuel 2:21

5. Who was the prophet who rebuked David for his sins? II Samuel 12:7

6. Who was the lame young man to whom David showed kindness? II Samuel 9:6

7. Whose father-in-law was Jethro of Midian? Exodus 3:1

8. In what book of the Bible will you find the words, "Remember now thy Creator in the days of thy youth"?

9. What was the name of the wife who was found beside a well? Genesis 24:15

10. How old was Moses when he killed the Egyptian? Acts 7:23,24

NEWS from, for and about our churches

by Marcia Hanko

BIRTHS

—Mr. & Mrs. Peter Dykshorn of our South Holland congregation were blessed with the birth of a son, Peter Jon.

—Mr. & Mrs. Rich Van Til, members of Southwest were blessed with a daughter, Sara Jane, on April 21.

—Mr. & Mrs. Tom Oosterhouse of Southwest were blessed with a son, Jonathon Cal on April 21.

—Mr. & Mrs. Ray Van Til, members of Southwest were blessed with a son, Brian Michael, on June 7.

—On August 10, Mr. & Mrs. Dave Van Baren, of Southwest were blessed with

the birth of a daughter, Melissa Ann.

—Mr. & Mrs. Randy Boone, of Southwest were blessed with a daughter, Rachelle Renee, on August 21.

—Mr. & Mrs. John Bodbyl of Holland were blessed with the birth of a son, James Marvin.

—Mr. & Mrs. Deane Wassink members of Holland, received from the Lord a daughter, Dawn Marie on August 27.

—Mr. & Mrs. Darle Wassink of Holland rejoiced in the birth of a daughter, Lynelle Dawn.

—Mr. & Mrs. Don Terpstra of South Holland were blessed with the birth of a boy, Daniel Scott.

—Mr. & Mrs. John Van Baren of Hope rejoice in the birth of a daughter, Jennifer Lynn, on September 9.

—Mr. & Mrs. Chuck Terpstra of Hope were blessed with the birth of a daughter, Amber Joy, on September 11.

—Mr. & Mrs. Bob Knott of Hope received from the Lord a son, Aaron Robert.

—Mr. & Mrs. Cal Kalsbeek of Hope were blessed with the birth of a son, August 20.

—Mr. & Mrs. Rich Feenstra of Hudsonville rejoice in the birth of a son, Keith Richard on July 21.

—Mr. & Mrs. Pete Schrotenboer of Hudsonville rejoice in the birth of a son, Jay, on July 22.

—Mr. & Mrs. Ed Hoekstra of Hudsonville were blessed with the birth of a daughter, Stacey Jayne, August 16.

—Mr. & Mrs. Mark Clawson of Hudsonville were blessed with a daughter, Shannon Sue, on August 26.

—Mr. & Mrs. Kenneth De Jong of South Holland were blessed with the birth of a daughter, Kristin Joan.

—Mr. & Mrs. Don Bruinsma of South Holland were blessed with the birth of a daughter, Stephanie Lynn.

—Mr. & Mrs. Dave Poortinga of Loveland were blessed with the birth of a daughter, Chandra Renee on June 26.

—Mr. & Mrs. Max Moore of Loveland, on June 10, were blessed with a son, Thomas Wade.

—Mr. & Mrs. Tom Verbeek of Kalamazoo were blessed with the birth of a son, Steven Thomas on July 21.

—Mr. & Mrs. Henry Blyenberg of Doon were blessed with a daughter, Lanae Joy.

—Mr. & Mrs. H. Bonestroo of Doon were blessed with the birth of a daughter, Casandra Jae.

—Mr. & Mrs. Bern Zandstra of First were blessed with a son Benjamin Chuck on June 27.

—Mr. & Mrs. Chuck Reitsma of First were blessed with the birth of a son, Jason Charles on June 26.

—Mr. & Mrs. Albert Fischer of Randolf were blessed with twins, Joshua

Emmett & Michelle Charlotte, on June 17.

—Mr. & Mrs. Jim Bruinsma of South Holland were blessed with the birth of a son.

—Mr. & Mrs. Ryan Regnerus of South Holland were blessed with the birth of a son.

—Mr. & Mrs. Al Bleyenberg of Hull were blessed with the birth of a son.

—Mr. & Mrs. Tom Schipper of Hudsonville rejoice in the birth of a daughter, Nichole Joy on August 29.

—Mr. & Mrs. Alvin Bylsma of Hull received from the Lord a baby boy, Alex Dale.

—Mr. & Mrs. Eugene De Boer of Hull rejoice in the birth of a son, Marc Alan.

—Mr. & Mrs. Ed Karsemeyer of Hull were blessed with the birth of a daughter, Renae Jeanne.

—Mr. & Mrs. Steve Kerkstra of Hope were blessed with a daughter, Amanda Ruth, September 8.

CONFESSION OF FAITH

—Henry Buiter made public confession of faith August 30. He is a member of our South Holland congregation.

—Marilyn Van Til of Southwest congregation made public confession of faith on May 17.

—John Haveman, of our First Church, in Holland made public confession of his faith on August 2.

—Mr. Robert Ensink of Holland congregation made public confession of his faith on September 13.

—Ruth De Vries & Sandy Besselsen of Hope made public confession of their faith, August 27.

—John Van Overloop of Hudsonville made public confession of his faith August 9.

—Deb Decker of First made public confession on March 29.

—Sheri Driesen & Marlys Van Manen of Hull made public confession of their faith on August 2.

MEMBERSHIP TRANSFERS

—The membership papers of Mr. & Mrs. George Joostens have been sent to Redlands from the Loveland congregation.

—Randolph congregation received the papers of Mr. & Mrs. Bill Buiter and children from Loveland.

—Southwest Chrurch received: the papers of Mr. Dan Schipper from Holland; the papers of Mr. & Mrs. Edwin Alofs and 2 baptized children from First; the papers of Mrs. Bev Kuiper from Hudsonville; and the papers of Mr. & Mrs. Robert Hoving and 2 baptized children from Hudsonville.

—The membership papers of Mrs. Lois Dykstra have been received by Hope from Hudsonville.

—Hope Church received the papers of Mr. John Velthouse from Southwest.

families was held at the West Wind KOA Campground in Saugatuk the week of July 26.

—A convocation service for the Seminary was held September 2 in Southeast Church. Prof. Hanko was the speaker.

—Adams School held a Chicken Barbeque on September 12 4-7 pm.

—A lecture was held in Calvin Chr. School in Sioux Falls on September 10. Rev. Slopsema spoke.

—The Mother's Circle of Doon sponsored a Mother-Daughter Banquet on April 14.

—A 4th of July picnic was held in Edgerton at the Free Christian School. Proceeds from the Canteen went to the Hull, Doon & Edgerton Schools.

—The church picnic of South Holland was held on Saturday, July 25, at Lan Oak Park.

—The church picnic of Hull was held on July 13 at Central Park.

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—The membership papers of Mr. & Mrs. Leon Vanden Berg were received by Hudsonville from Sixth Ref. Church and 12th Ave. CRC.
—Faith received Arlan & Ruth Ter Averst from Hope.
—Doon received Gaylen TeSlaa from First Reformed.
—First received Mrs. Walter Griffioen from Randolph.

MARRIAGES

—Bill Joostens and Alice Holwerda of Doon were united in marriage on April 10.
—Brian Kroese & Pauline Hoekstra of Hull were united in marriage on June 12.
—Joe Dykstra of First and Doreen Kamps of Hope were united in marriage on July 17.
—Randy Vander Veen of First and Marilyn Van Til of Southwest were united in marriage on July 24 in Hudsonville Church.
—Mr. & Mrs. Rod Kooiman of Hull were married on June 19.
—Evert Van Maanen & Kathy Louwerse of Hull were united in marriage.
—Doug Boone & Francine Overmire were united in marriage on May 30 at Hope Church.
—Ron Kuiper & Deb Heybour were united in marriage on July 31 at Hope Church.
—Randy Feenstra & Barb Van Den Top were united in marriage on August 4 in Hope Church.
—Doug Kooienga & Deb Van Dyke, members of Hope, were united in marriage on September in Coopersville C. R. Church.
—John Van Overloop & Ruth Veltman were united in marriage on August 7.

YOUNG PEOPLE'S ACTIVITIES

—The Young People and Young Couples of Loveland had a potluck supper on August 14 at Westlake Park.
—A weekend Fall Retreat was held for the Young People in Camp Douglas, in Muskegon September 11 & 12.
—An Easter Singspiration was held in Doon Church on April 19.
—A skating party, sponsored by the Young People of Loveland, was held on June 23 at Rockyhill Skating Center.
—A Pre-convention Singspiration was held on July 19 at the Calvin Fine Arts Building.
—The Young People of Doon sponsored an "Anything Goes" night on June 22.
—The Young People's convention was held on the campus of Calvin College July 20-24.

OTHER ACTIVITIES

—The Ladies Circle of Loveland congregation had a potluck supper on August 21 at Centennial Park.
—A ministers conference, made up of 15 ministers, seminarians, & their