March, 1986
Part II: Proper Use of the Present Life
Contents

Editor's Notes - David Harbach ........................................... 1

EDITORIAL

A Spiritual Letter to My Grandchildren - John M. Faber ...................... 2

TRUTH VS. ERROR

Respect For Authority - Rev. R. C. Harbach ................................... 5

FROM THE PASTOR’S STUDY

Pulpit and Pew - Rev. C. Hanko ........................................... 9

CRITIQUE

Our Main Goal - Ben Wigger ............................................. 12

The Strength of Youth To Overcome - Rev. G. Lubbers ..................... 14

Where Are The Young People? ............................................ 18

CURRENT EVENTS AND COMMENTS

Believe What You Profess - Ken Feenstra .................................. 20

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

EXECUTIVE BOARD

Mike Rau - Pres.; Dirk Westra - Vice-Pres.; Karen Dykstra - Sec.; Lisa Van Koeveing - Vice-Sec.; Dave Ondersma - Treas.; Phil Van Baren - Vice-Treas.; Brenda Langerak - Librarian; Doug Kooienga - Youth Coordinator; Rev. Kamps, Rev. Haak - Spiritual Advisors

BEACON LIGHTS STAFF

David Harbach - Editor-in-Chief; John M. Faber, Ed Lotterman - Associate Editors; Doug Dykstra - Finance Manager; Brenda Holstege, Carol Kortering - Secretary; Mike Rau, Marcia Van Baren, Nancy Van Baren, Thelma Westra

CONTRIBUTING EDITORS

Mrs. H. Brands, Paula Faber, Ken Feenstra, Rev. C. Hanko, Rev. R. Harbach, John Kalsbeek Jr., Bernie Kamps, Rev. D. Kuiper, Dave Rau, Deane Wassink, Ben Wigger

BEACON LIGHTS

c/o Roger King, 1651 Moelker Ave.
Grand Rapids, MI 49504

Second Class Postage paid at Jenison, MI (USPS 046-840)

EDITORIAL OFFICE: Dave Harbach
4930 Ivanrest Ave. S.W., Apt. B
Grandville, MI 49418

NEWS EDITOR: Paula Faber
4190 Burton S.E., G.R., MI 49506

EDITORIAL POLICY

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

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

Contributions of general interest are very welcome.

SUBSCRIPTION DUES:

MICHIGAN: Marcia Van Baren
6066 Wilson S.W.,
Grandville, MI 49418

OUTSIDE Michigan: Brenda Holstege
7663 Bliss Court
Grandville, MI 49418

COLLECTIONS: Doug Dykstra
7928 Parklane, Jenison, MI 49428

Subscription Price $5.00
EDITOR’S NOTES

by David Harbach

You will find only a third of the second part of the series on “The Proper Use of the Present Life” in this issue. The two articles on “Spiritual Literature” and “Respect for Authority” were planned. Articles on “Call to the Ministry”, “Selfish Time”, “Participating in Church Activities,” and “Fund Raising Activities,” may appear in future issues. That means the rest of the articles in this issue were added on the basis that they fit in with the theme. “Doers of the Word” by Rev. C. Hanko brings together the all important truth that the proper use of the present life will be a reality when we become doers of the Word. “The Strength of Youth To Overcome” by Rev. Lubbers was a speech he gave to Covenant Christian High School students and staff over a year ago. It fits in with this issue because in this present life we are soldiers (young men) in the fight against Satan and all who are his fallen men and angels. “Where are the Young People” by Mrs. Irv Velthouse centers on the participation in church related activities. And “Our Main Goal” by Ben Wigger tells us that the proper use of this present life should result in reaching our main goal, which is to mature spiritually.

Marcia Lotterman, our faithful secretary over the past few years, has moved on to other responsibilities in her life. As an editor, and I know the rest of the staff agrees, I can truly say that Marcia carried out her duties with great enthusiasm and carefulness. Her guidance during the meetings was excellent. We are thankful to God for her sanctified wisdom and generous spirit. I am sure that our churches will see more of her gifts put to good use in the future. Thank you Marcia for your Christian love and kindness.

Carol Kortering is also handling her new responsibility as secretary with great enthusiasm and vigor. We welcome her to the staff and are thankful to God that He has provided us with another kind and caring secretary.

Roger King is now handling the production of labels for the mailing and billing of the Beacon Lights. He did this in the past and when Gary Byslma asked Roger to do it again, Roger agreed. Thank you Gary for making our changes of address and providing us with mailing labels every month over the past few years. The computer they use to do the labels also does the writing of checks for Covenant and Hope Schools.

Gary Nienhuis has resigned from being an associate editor. Although he was on the staff for a short time we do appreciate his faithful attendance and suggestions at our staff meetings. Thank you Gary.
Dear Grandchildren:

Draw up a chair and let's have a chat this time about spiritual literature. Literature, you know, is any type of reading material; and there are many of those. When I, your gramp, was a boy I used to read all kinds of it. I lived in a small town which had a public library which we young folk used to the utmost. We had no such entertainment as t.v. or radio, and we spent long winter evenings reading books, books and more books. We finally outread the supply. One does not read every kind of book with the same attention, nor at the same speed. I used to go through a "whodunit" in one evening. Then one just skims over the lines with the eyes; sort of like racing through the wet grass in the park instead of strolling through barefoot for sheer enjoyment. But enough of such "racing through" books; you know them well enough. I want to use this visit with you to talk about spiritual literature. My dictionary has many definitions for the word, spiritual; I shall write from the aspect of religious, devotional and sacred writings. There are many of that description available to you. And because I have many of such - and do read them - I will give you a few excerpts from them to whet your appetite for more. Just like having a dish of M and M's beside you on the table and reaching for one, and another, and still another until the dish is empty. First then a bit of advice from C.S. Lewis:

Advice on spiritual reading is to do it like sucking on a lozenge, not like eating a piece of bread.

Isn't that precious? When one begins to eat a slice of bread one is reaching for the end in order to start the next slice, until one is full. But when your mother used to give you a peppermint in church when you were small, you savored it as long as you could, enjoying the taste as long as possible. See what I mean? While reading one of Lewis' books I came across that line and never forgot it. Shall we find some more lozenges? A rather long quote from Lewis:

What is a practicing Christian? If you mean one who practices Christianity in every respect, every moment, then there is only one on record - Christ, Himself. In that sense there are no practicing Christians, only Christians who practice it, and fail in many degrees, and then try again. A perfect Christianity would consist of a perfect imitation of Christ's life, not in an idiotic sense like every man should wear a beard, or be a bachelor, or be a traveling preacher. But it does mean that every act, every feeling, every experience must be referred to God. It means looking at everything as something that comes from Him, and always looking at Him, and asking His will first, and asking how He would have me deal with this.

Now that is a lozenge you can suck on for quite a while. Try it. In Richard Holloway's book, "A New Heaven," on
Christ saves us from religion and law; we are no longer justified by them, but only by His grace. And the wonderful thing about all this is an enormous security which God gives us by His unswerving love which provides the only sound basis for real holiness; no longer a neurotic, moralistic craving for a sterilized perfection; now a relaxed unselfconsciousness following God’s will with joy! And this effects our belief, too. We no longer have to screw up our minds like the queen in Alice of Wonderland to believe six impossible things before breakfast, because we are not justified by the work of our faith. Faith, like holiness, grows out of the experience of being justified and accepted.

I told you where you can find that lozenge so you can read the whole page. It’s worthwhile, I can assure you.

In Abraham Kuiper’s “To Be Near Unto God” I found this nugget:

God is Spirit, and therefore not a latent force, not a spiritual impulse pervading the whole creation, not a vague, elusive, incomprehensible working. No, thrice no, but a God Who is our Father Who is in heaven, Who speaks to us, Who listens to our prayers, in Whom throbs a heart full of Divine compassion; a Personal God Who companies with us and converses with us as friend with friend; Who turns in to pass the night with us, and Who allows us to dwell in His Holy Tabernacle. Hence the constant picturing to us the works of God as personal deeds, and the references to the face of God, to the mouth of the Lord, to the ear He inclines to us, to the footsteps of the Holy One, to the hand which He lifts up in blessing us, and to the arm of power wherewith the Lord breaks all resistance. All this to a large extent is personification, i.e., an application of God what is found in man. But there is more than this. “Shall not He” the Psalmist asks in Ps. 49:9 “that planted the ear, not hear? shall He that formed the eye not see?” Our eye, ear, mouth, hand and arm are nothing else than bodily manifestations of our inner powers, even those which God so created in us because He fashioned us after His Image. Hence we may say that God hears, sees, speaks, blesses and fights; this is not metaphorically expressed after the manner of men but it means that all this is original in God, and appears in us merely after His Image.

When you go into a Fannie Ma store the clerk might offer you a tidbit for taste to whet your desire for a whole box of their candy. So I offer you the tidbit mentioned above so that you will want to enjoy the whole “boxful”. The quotation is found on page 147. The same author, on commenting on Phil. 2:13, “For it is God who worketh in you both to will and to do of His good pleasure” says,

Your own self (you) will, not because it wills of itself, but God so wills within that truly and actually it is yourself who will do this and no otherwise.

If you re-read that you may come to the conclusion, as I did, that this lozenge is more like one of those oversize lollipops we used to call all-day-suckers. As we have decided that spiritual literature should be religious and sacred, we should also meditate a bit on the Person of the Holy Spirit Who gives life to those writings. I think it might well be said of us, too, that we ought to concern ourselves more about the Holy Spirit
and His Word. "But", you ask, "is the work of the Holy Spirit really important?" Let me share with you how J.L. Packer, in his book, "Knowing God", answers that question.

Important! Why if it were not for the work of the Holy Spirit there would be no gospel, no faith, no Church, no Christianity in the world at all. In the first place without the Spirit there would be no gospel as we find it in the New Testament. When Christ left this world He committed His cause to His disciples and made them responsible for going and making disciples of all nations. He, in His departing words on Mount Olivet said, "Ye shall be witnesses unto me unto the utmost parts of the earth". Such was their appointed task. But what sort of witnesses were they likely to prove? They had never been good pupils, they had consistently failed to understand Christ, and missed the point of His teaching through His early ministry; how could they be expected to do better now that He had gone? Wasn't it morally certain that with the best will in the world, they would get the Truth of the Gospel mixed up, and their witness would rapidly be reduced to a twisted, garbled, hopeless muddle? The answer to that question is, no, because Christ sent the Holy Spirit to them, to teach them all truth and to save them from all error, to remind them of what they had been taught already, and to reveal to them the rest what the Lord meant them to learn.

The author then quotes some proof texts, among which was one from John 12, "Howbeit when He, the Spirit of Truth, is come, He will guide you in all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He shall show you all things to come. . . ." If you should hold that lozenge in your mouth a while it might taste a bit of guilt feelings, but whenever you have guilt feelings there is always room for repentance and rededication to newness of life. Do you sometimes grieve the Spirit by neglecting His Word which He inspired the holy men of old to write? The whole Bible from Genesis to Revelation is all Spirit breathed. Remember that, His work is right at your elbow to pick up and read.

Now I could have directed you to many spiritual parcels of literature found in the BEACON LIGHTS, or in the STANDARD BEARER, but I'm sure that your parents constantly recommend those to you. In our small denomination we have relatively few authors of spiritual literature, but in the universal Church of Christ there are many more such writers. We probably know very few of them, but they are out there. And by citing excerpts from some of them I have been able to unveil a few spiritual gems. But, remember that all those writers are not recipients of the direct inspiration of the Spirit. To find those gems one must go to the Bible. To close this letter I will direct you to one of those passages which I have found to be loaded with seven lozenges to savor with the tongue in order that you may ponder over them, seeing them as a, or the, rule of faith. That Spirit inspired advice comes to us via the pen of the Apostle Paul, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things!"
RESPECT FOR AUTHORITY

by Rev. Robert C. Harbach

The fifth of the ten commandments enjoins, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee" (Ex 20:12). The first five of these commandments follow the line of God's unity, God's spirituality, God's holiness, God's rest, and God's authority. That last, to this modern world, is a stickler. Authority is not a popular note, and, among the heedless, never struck. The so-called Now Generation never gives it a thought, any more than it does the past, which it deems worthless because it is dead and gone. The future has no hope, being totally unreal and abstract. The present is all that matters. Therefore, they want everything now. At the least, they want instant food-stamps and welfare; but ordinarily they want to begin married life in a completely furnished house and a job starting at the top. No wonder such humans do not care to hear the law of God! The fifth commandment requires facing the past (father and mother) in a covenant-rooted past. It faces us into present reality — honor them, a durative imperative present tense — keep honoring them. It points us to the future in referring to the land which the Lord thy God giveth thee. But the main principle of the whole law which this commandment upholds is that of authority, God's authority. This divine authority is so sovereign that it can never be hindered, not even where anarchy occurs. For nothing occurs but by the rule of Jehovah's authority (Job 2:10; Eph. 1:11). What this law requires of me is "to submit myself to all in authority over me." Therefore we now look at The Fifth Commandment as it demands respect of authority, from the point of view of, I. Its Authority, II. Its Flouting, and III. Its Promise.

So what we have to do with here is the principle of authority. This is rooted in the sovereign Lord, who is Lord of all. He authorizes all righteous legislation, all liberty, peace, and order. He is the sovereign source of all rule and right to rule! He is the Most High God, Ruler of heaven and earth, the Judge of all the earth. God is that; not man! God only has omnipotence, the power to execute whatever He decrees. God only has authority, the right to enact His decrees. His might does make right! His word is law. His authority is holy, just, and good. God (and this goes for Christ in His divine nature) possesses all authority. To Christ, as God in the flesh, was all authority given. It was rightly and legally delegated to Him. With this divine authority He rules over all impersonal, inanimate creation, which has no will of its own. He rules over all personal beings, good and bad, with or without their will. He rules over all sin, evil, and wicked men against their will. He exercises His will, in spite of their will, or through their will. He said "All
authority in heaven and in earth is given unto Me.” The authority of government is His. He is the Ruler of the kings of the earth (Rev. 1:5). So that the heads of government, presidents, governors, and mayors rule under the power of the Lord Jesus Christ. All political powers receive their authority from Christ whom God has given authority to be the Head over all things for the sake of the church. They all are answerable to Christ for the manner in which they govern and serve out their tenure. Christ the Lord will judge these national powers in the day of God according to the statutes of His law. The kingdoms of the world form the kingdom of our Lord Who reigns for ever and ever (Rev. 11:15).

God has delegated a subordinate authority to the officers of state. With this authority they have the right to rule. Magistrates and police are in a position of authority for the punishment of evil-doers and the protection of the law-abiding. In the church, authority is vested in the office bearers, in the Christian schools, the teachers have authority; in families, the parents. These all, with delegated authority, standing as they do in the office of believer, represent God. Therefore, to obey them that have the rule over us is to obey God, and to defy them is to defy God.

The foundation of this God-ordained authority is the family. The family is the child’s first environment. The child does not need a different environment. A different environment for the child would be disastrous. The family is for the child what the waters are for the fish and atmosphere for the birds. The family is the child’s first school where its most basic and fundamental education in the knowledge of God, creation, and life are begun. The family is the child’s first church where it learns to worship the Lord and experience His salvation. The family is the child’s first community in which it learns the elements of law and order and obeys the powers that be — father and mother. The family is the child’s first vocation center where it learns to work and to progress in bearing the weight of responsibility.

“Honor thy father and mother.” God’s Word is directed to children with the New Testament making appeal to them in, “Children, obey your parents in the Lord; for this is right. Honor thy father and mother, which is the first commandment with promise — that it may be well with thee, and thou mayest live long on the earth.” (Eph. 6:1-2). Children are lacking in experience and in judgment, and so must be taught to obey their parents instantly and without question. Occasionally, an explanation and reason for the demanded obedience may be given at the time a commandment is issued. But usually, there will be no time, nor opportunity, to give reasons for obedience. So children must learn the habit of unquestioned obedience. Their life may depend upon it.

Modern Red-socialist oriented public school teachers in my “home town” taught pupils that faithful obedience to parents is detrimental to their mental development. They were taught, therefore, not to listen to their parents, but to break with their authority. They were told that education must be free, that is, anarchistic, free even of teachers, every one doing what is right in his own eyes. As a result of this educational philosophy, society is plagued with infantilism, a cry-baby philosophy according to which
people grow up physically, but with a childish disposition, having the mentality of the soap-opera star to cry, scream, and rage when they are not instantly gratified.

This commandment is flouted when God's ways are mocked and scorned, which is what happens when a child is not brought up in the principles of this law. The child then assumes a self-importance, living by the criteria of self. Permissive parents then raise a juvenile tyrant. Permissively trained children do not want to be catechized; they would catechize their elders. Such children are headed for crime, promiscuity, illegitimacy, abortions, divorce, and broken homes of their own.

The flouting of this commandment erodes the family. Lawlessness and anarchy prevail in the home. Everybody eats at a different time. Each grabs what he wants from the "frig," then goes and sits before the TV to eat. Each is interested only in doing his own thing. The music and art of this generation produce no skill, beauty, or harmony, only a spontaneous and unconscious piece of expressionism lacking in form and reason. In religion, entertainment replaces doctrine and preaching. Where the principle of authority is repudiated there is the extinction of family society and the rise of the pervert society, as in Sodom and Gomorrah. Then we have perverts in government, on the police force, and in the teaching profession. This leaves the family unprotected and nobody safe!

Failure in regard to this fifth commandment, in many places, results in a matriarchal society. Where men have mainly but two interests in life, food and gratification of their lusts, they care nothing for law and order, for regular employment or for any responsible office in society. These matters are left to the women. Men have abandoned their masculinity to become effeminate. They abandon their bastard children to their unwed mothers, who, in turn, leave them to their grandmothers. In such a decayed society women do not rule. They are too overburdened with double responsibility, a mother's and a breadwinner's; and with a double battle against the wolf at the door and the anarchist running loose.

The duty this command requires is not only that of inferiors to superiors, but of superiors (parents) to inferiors (children). The authority of this law imposed on husband and wife requires them to have children, then to teach them obedience to authority. But parental authority does not make the rulers of the home lords of life and death with power to abort life. No one has the authority to commit murder. So parents are required to honor and respect the life of their children. They may not kill their babies with impunity, for abortion-murder is sin against the fifth and sixth commandments at the peril of a double death penalty.

The promise attached to this commandment is "that thy days may be long upon the land which the Lord thy God giveth thee." This could not be, as some take it, a promise to nations. A number of Bible commentators hold this. But it just does not work out in history. Some say that the nation of Israel lasted about 1,500 years. Others say Israel's history was much less. The Roman Empire continued for about 1,000 years. The kingdom of Babylon lasted for only 88 years. Western civilization has a history of 2,400 years. The Chinese go back as far as 3,000 years ago. This promise would
then favor the heathen Chinese and the humanistic Western civilization. But the promise is not national; it is not “the land which the Lord your God giveth you.” It is more on a personal basis, “which the Lord thy God giveth thee.” Yet the promise is, indeed, to Israel, but not to Israel according to the flesh. It is to the spiritual Israel, the Israel of God, the elect church of the ages. To that redeemed Israel God had promised “the land which the Lord thy God giveth thee!” To them He said, “It is given to you to know the mysteries of the kingdom of heaven, but to them that are without, it is not given” (Mt. 13:11; Mk. 4:11). To them He said, “Fear not, little flock, it is your Father’s good-pleasure to give you the kingdom” (Lk. 12:32). But to the rulers of carnal Israel He had said, “The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof” (Mt. 21:43). To His disciples He said, “The meek shall inherit the earth.” So the promise is given, not to everybody, but to His own people. Nor is this promise of the fifth commandment (as five Bible commentators have it) one of a long earthly life and material prosperity. For then it would only extremely rarely be fulfilled as good children do not always live long, and bad children rarely die young. The obedient do die young, and the disobedient do live long. What then? Is this, perhaps, a promise to “men in general”? No, that is not satisfactory, either; for the phrase, “men in general” has no clear, definite meaning. The promise is to mankind, to elect mankind. They are promised the land.

What land is this? God had promised Abraham and his seed the world (Rom. 4:13), not this world, but the world to come, that better, heavenly country (Heb. 11:16), the New Heaven and Earth. The earthly Canaan was only a type of the promised heavenly Canaan, and in that earthly Canaan they “confessed that they were strangers and pilgrims in the earth” (11:13). Therefore, the land promised them is strictly in the new creation. That is the way the patriarchal fathers understood the promise, too. Strangers and pilgrims we are with them here in this world. There, in the world to come we shall be at home. There thy days shall be long. How long? As long as possible — for ever! Therefore, this is the promise of eternal life in the New Jerusalem, or, as some hymns have it, in Emmanuel’s Land, in the land of fadeless day, in the city foursquare, in Zion the beautiful city of God, in Jerusalem the golden, in Beulah Land. So this promise is fulfilled in the kingdom of glory, in the glorified heaven and earth. That is where thy days shall be long on the earth. This promise then directs our eye by faith to the New Heaven and the New Earth where righteousness dwells, where righteousness is at home!

Christ Himself was subject to this fifth commandment law, and, therefore, subject to His parents whom He honored with His love and obedience; so the promise is also to Him that His days shall be long on the earth. For it is written of Him as Messiah, “the King. . .asked life of Thee, and Thou gavest it Him, even length of days for ever and ever” (Ps. 21:4). Therefore, He has the right to make the claim, and that in truth, “I am the First and the Last, He that liveth, and became dead, and, behold, I am alive forevermore. Amen” (Rev. 1:17b-18, Gk.). On the Cross, He honored His heavenly Father
and His earthly mother. "When Jesus, therefore, saw his mother, and the disciple standing by whom He loved, He saith unto His mother, 'Woman, behold, thy son!' Then saith He to the disciple, 'Behold, thy mother!'" In this way He provided for the future care of His mother. He was always subject to the authority of the Father. He prayed to Him, Not My will, but Thine be done. Thus in the Cross is the law of God fulfilled; and only the Christ of the Cross, who kept the law for us, can give us grace to keep this law!

Amen.

From The Pastor's Study
PULPIT AND PEW

by Rev. C. Hanko

"But be ye doers of the word, and not hearers only, deceiving your own selves."

Pulpit and pew. There should always be a close connection and harmony between the two.

Worship services are communion with God. There we sing:

'To Thee, O Lord, I lift my eyes,
O Thou enthroned above the skies;
As servants watch their master's hand,
Or maidens by their mistress stand,
So to the Lord our eyes we raise,
Until His mercy He displays.'

Christ's ambassador is in the pulpit. He has been called to that position by Christ Himself through the congregation. The chief Shepherd calls him to minister to that portion of the flock entrusted to his care. As a faithful servant he unfolds the Scriptures, the God-given means of grace, whereby Christ Himself speaks to us by His Spirit in our hearts.

We who sit in the pew as members of God's church come together each Sunday because we are spiritually hungry and need to be fed by God's Word. This Word is even more important to us than our daily bread, for spiritually we would become anemic and pine away without it. Along with the congregation we lift up our voices in prayer to God:

'O Lord, my God, most earnestly my heart would seek Thy face,
Within Thy holy house once more to see Thy glorious grace.
Apart from Thee I long and thirst, and nought can satisfy; . . .
I wander in a desert land where all the streams are dry.'

Yet it happens that the life and walk of some members of the congregation is diametrically opposed to what the pulpit maintains.

Not as if these members go to the minister or the consistory to prove from Scripture that the minister is wrong. They may not want to make an issue of it, knowing in their hearts that the minister is right and they are wrong. But they do it anyway, and may encourage or influence others to do the
same.

They become hearers of the Word and not doers.

One particular instance that I have in mind is the movie attendance among our young people and also possibly among the older folk.

For years it has been the stand of our churches that movies and movie attendance are wrong. True, our churches have never officially expressed themselves on this matter for the simple reason that no case has ever been brought before our broadest gathering. Synods do not, at least should not, make rule upon rule and precept upon precept. But the records of our consistories will show that the local churches have always expressed their disapproval on movies and movie attendance. The pulpit has expressed itself against them. Elders on family visitation have warned against them. When young people come to the consistory to make confession of their faith they have always, at least in times past, been asked whether they made a practice of attending movies. Moreover, pamphlets have been written and distributed among us which deal with this very subject. Surely, no one is ignorant about the stand of our churches in this regard.

Here is an instance where the pulpit says one thing and those in the pew do the very opposite. In this case, hearers, but not doers.

Apart from the fact that actors and actresses play with the realities of life, pretending for a time to be someone else, going through motions of pretense, as if these things are really happening, and thus making a farce of real life, the deeds that are acted out are often wrong. Every conceivable sin is committed. In order that the audience may enjoy it the picture must appeal to our senses. Sometimes sacred matters are displayed on the screen, representing God, or Christ, or the passions of Christ, or prayers or other sacred experiences, which is nothing less than a mockery with all that is holy. More commonly sins of greed, covetousness, jealousies, hatred, stealing, deceit, murder and even the grossest forms of fornication and adultery are displayed for the enjoyment of the audience. Bedroom scenes are not uncommon. Nothing is too sacred or too horribly wicked to be acted out in the movie. And the audience listens, watches spell bound, living along with the actors, sinning by substitution. The one who watches would likely not indulge in such sins, but does enjoy experiencing them himself for a little while. The damage that is done to the soul cannot be measured.

Sin breeds sin. The appetite for sin continues to grow. The craving of our sinful lusts overpowers us, leading us like a dumb steer to the slaughter. But the evil does not stop there. Others are advised to see a particular film. Movie attendance is quite freely discussed among those of similar minds and tastes. Soon the families and the churches receive a bad name. Those people are supposed to be so strict, yet how do they live?

The argument is raised, that the movies in the theater are no different from those show on the TV screen in the home. Murders, bloodshed, jealousies, passionate kissing, naked bodies, immoral love scenes are also displayed right in the home, and many who would never go to a movie spend hours intently engrossed in watching and enjoying the sins displayed. If
members of our family or of the church watch that kind of stuff, why can we not go to the movie and see it even better on the screen?

The answer is that one wrong does not justify the other. Just because there are those who turn on the button of the TV to watch such trash, this does not justify us or give us a legitimate excuse to do the same. Invented excuses do not make an evil right, even though we try to justify ourselves in our own minds.

Obviously, the pulpit should instruct us in the way we should walk, and we should not walk contrary to it.

We must be doers of the Word as well as hearers.

What can we do about it?
We can close our eyes and hope that it will go away.
We can condone it as an ever present evil and in due time allow our synod to express approval of movies and movie attendance.

On the other hand, we can recognize this as a cancer that is quietly yet surely eating away at the spiritual life of our churches.

Parents in the home can and must be a strong influence for good to the children God has entrusted to them. Their example from early childhood on speaks louder than words, showing them the way that they should walk.

Ministers can continue to warn against the evils round about us in this present age, even though one sometimes grows weary of shouting to what seem to be deaf ears. Elders can warn against these evils on family visitation.

But our young people themselves can be the strongest influence for good by their godly walk and by speaking up when the occasion offers. That may at times create a bit of opposition, even scorn and ostracizing. But a good name is better than rubies, and a word in season never returns void.

Do you remember the song?
Dare to be a Daniel,
dare to stand alone;
Dare to have a purpose firm,
dare to make it known!

"There is as much difference between the sufferings of the saints and those of the ungodly as there is between the cords with which an executioner pinions a condemned malefactor and the bandages wherewith a tender surgeon binds his patient."

John Arrowsmith

"There is a great deal of difference between falling into a temptation, and running into a temptation. The falling into a temptation shall work for good, not the running into it. He that falls into a river is capable of help and pity, but he that desperately turns into it is guilty of his own death."

Thomas Watson

"A godly man preferreth grace before goods, and wisdom before the world."

Richasrd Bernard
Critique

OUR MAIN GOAL

by Ben Wigger

What is important in our lives right now? Could we come up with a list? Or still, would we want to come up with a list? If we were to take out a piece of paper and put down in plain English, most important to me is first...second...third and so on; what kind of things would we see there?

Now whether we actually do get out that piece of paper, no one will ever know; but even if we don't, just think for a minute what is important to us? Then take that list, either actually or mentally, and hold it up to the Word of God; and in light of what The Word says, how does it measure up?

How are our goals, our hopes, our dreams, our desires different from the young people of the world? We know there should be a difference. Is there? Are the differences that noticeable, or do our lives mirror to such an extent those of the world that we would be embarrassed if we had to admit it.

Perhaps we have read about men and women who have faced a very serious crisis in their life, such as a serious illness, or who have survived a terrible car accident. After that crisis is past their lives are changed. Suddenly the goals of their lives do not seem so important after all. They see their lives from a different vantage point.

Isn't it sad, and all too revealing about our own lives, that often something serious has to happen to either us or to a loved one before we in turn draw closer to God. Often at these particular times we realize how much power that old man of sin still has over us. Our goals are not what they should be; and without proper goals, our lives become shallow and empty. By God's grace, however, we see how much further we have to go. And we begin to realize that if our goals in this life are going to be important, then we will need God's guidance. Then we shift gears, and we begin to think, and we check our ambitions and goals against the check-list of God's Word; and it tells us what is worthy of investment.

Haven't we heard it over and over again from our pastors that all of our life involves a constant and continuing conversion or turning unto the Lord. Each of us has to grow and mature as Christians so that in God's plan for us we come to the point where we turn our eyes upon Jesus and look at His wonderful face and ask: "Lord, what wilt thou have me to do?" With that confession we have a solid rock from which to begin the process of the life-long decisions that we face.

The world has only one goal, and that is to be successful and productive. And it is so easy to get caught up and swept away by that as well. Look around us for a moment; the idea is everywhere; it screams out at us from
every conceivable medium the world has at its disposal.

We could all do with a lot less, but would we be content with less? For example, if we were content to earn a simple living, instead of one that has to include all the extras that we have come to associate with a successful lifestyle; then perhaps our lives would be much less frenzied and perhaps even more comfortable. But we get caught up in all the extras we feel we have to have. And our pursuit of these extras can leave little time for God or His Church.

You, young people, are also faced with this whole question of what place this issue of success will play in your lives. Will it become an only goal in your lives? Will it be the only direction you point all of your efforts? Are you going to school to receive an education which will enable you to serve your Creator? Or are you going to school to receive an education that will enable you to make more money?

Don’t we often admire those who have the best cars, or the fastest boats, or the ones who always seem to have enough money to do whatever they want whenever they want to do it?

Today we, young people, have almost limitless opportunities for fun and pleasure. All these extras, all these goals, often good and honorable in themselves, clutter our lives. We want to have it all, and there often seems to be no room for anything Spiritual, anything that we could consider as a Christian goal.

But these extras also add to our lives. How do we go about preventing these material gifts, the very things the world places so much value on, from becoming curses?

First we have to learn to say “no”. This means we have to learn sales resistance. The press, books, magazines, TV, and our own friends can all tease and entice us into believing that bigger is better, more is better, and newer is better. We do not have to listen to all these sales pitches. We can leave the TV and radio off once in a while. We can avoid books and magazines articles that would have us believe that success and its life-style are the only important things.

And the most important of all, we have to turn to the Word of God. For in His Word we find all the answers to the many problems and questions we face. There is absolutely no problem too big for the Word of God to solve.

The apostle Paul states in the fourth chapter of Philippians that he has learned that in “whatsoever state I am, therewith to be content”.

We have to learn just what our limitations are. What are our strengths and our weaknesses, and once we know them, to be content to live in their boundaries. We don’t have to be successful at everything. With careful consideration of what God would have us to do, we can narrow our objectives down to those that are realistic and attainable. And when these goals are tucked into our hearts, we will find that our Spiritual goals will also become more clear. For to be content with what God provides for our lives is the direct result of Spiritual maturity.

And Spiritual maturity is our goal. So that when the Lord returns from that far country as we read of in Matthew 25, and requires of each of us what we did with the talents we were given, that when we tell Him, He will in turn say of us: “Well done thou good and faithful servant, enter into the joy of thy Lord”.
My dear youthful fellow-Christians: Covenant Christian High,

My subject this morning is really taken from the Bible. I do not intend to preach a sermon to you in the formal sense. That I leave to the pulpits in our churches. I am called to give you a chapel “talk”. Luther and others gave their famous “table talks”. But all these talks were somehow basically expositions of the Scriptures, and exposition in such a form that they related to the life of those who sat at meat with Luther.

Well, dear young people, I am going to join you and sit with you around the Word and feast a bit with you. The Word of God must be eaten and digested by us, shall it be strength for our souls. Sometimes the Word which we are to eat is bitter in our mouth, yet it is sweet to our stomach, and it is health to our bones.

I will read a verse or two from I John 2:13, 14. This passage is very beautiful in content. It speaks some tremendous truth concerning all God’s “little children”. And these words tell us that these words are very special for a very special group of “young men”. They are not meant for the ears and hearts of the young men of the world, the sons of Belial, but they are for Covenant boys and girls, who have been separated from the world by faith in Jesus Christ; they have been given the sign and seal of the righteousness which is by faith. In a word, they wear the uniform of God in the midst of the world, as they are called to battle against Satan and all who are his fallen men and angels! For this Evil One is the deceiver of the whole world!

In verses 12-14 of I John 2 there is a distinction made between the “little children”, the “fathers” and the “young men”. Now one cannot really properly speak of any of these three without noticing carefully the meaning of each one. For we ought to observe that the term translated “little children” does not merely refer to little children in the literal sense of the term, little boys and girls. The reason is that John, the apostle often uses this term as referring to the entire body of believers as they are born out of God, and, therefore, have the right to be called the children of God. All have a right to exclaim “behold the manner of the love of God upon us that we should be called the children of God”. And they may confidently add: Therefore the world does not know us because it knew not God (I John 3:1, 2).

All the saved are children of God, little children, young and old men and women, boys and girls, maidens and young lads.

Not all are “fathers” however. Although, strictly speaking, the term is not restricted to the very old men and women, but also includes younger fathers and mothers, nevertheless it does refer to the more matured in the grace and knowledge of Jesus Christ. These are they, who have come to “know” the Christ not merely as the Man Jesus Christ, but they have become anchored in the rock-bottom-ness of the truth that Jesus is the Son of God, the One whose going forth is from eternity. They have learned to know the Christ as the One, Who is the
Word of life, and Who is the Word of life manifested in the flesh. These are they who stand against the lie of Satan that Jesus is a mere man, and they have the unction of the Holy One, the Spirit of truth that leads into all truth, and who writes this confession down in the Creeds of the Church of the ages. Yes, these two are ever the “little children”, whose sins are forgiven them for Christ’s name’s sake! And in this knowledge of the One from the beginning they rest upon the Rock of ages, Christ crucified, dead, buried and risen and glorified!

But where do you come in, young people?

You are the “young men”, who have had the victory over the Evil One. Now this Scripture passage does not merely say that you should strive to have the victory over the Evil One. No, the text most emphatically says that you have really come to the completed state and condition where you are victorious up to the present moment. You live and act and strive as victorious ones. Think of that, will you? Says John, “I write you “young men” because ye have been victorious up to the present moment. Besides, the Scripture here is so emphatic about it that it writes this twice, and repeats it in such a way that the second time it is stated even a bit more strongly! And, we may observe here, young people, that such here is the holy pedagogy of the Holy Spirit of God. When we read here not merely “I write” but also read “I wrote” or “have written”, the thought is that John tells us, in the second member, why he wrote the first member here of this text. He could write to these “young men” as he did, because of the great and wonderful fact of the accomplished work of God’s grace and Spirit for them and in them and through them!

What a foe over which to have the victory. This foe is named here the “Evil One”. The Bible gives many, many names to Satan the fallen angel, who lifted up himself in pride against God: he did this as the father of the lie, he is called the Old Serpent, the Dragon, the Destroyer, the Prince of this world, Satan: the Opponent of God and of God’s people and of the Holy angels, the “Devil” who is the slanderer, the accuser of the brethren in God’s court throughout the entire Old Testament dispensation. Perhaps it is all summed up in the name which is given to him in our text: the Evil One! He is thoroughly evil, morally, spiritually perverse. He is totally evil, hurtful, malicious, bad. With him we have the battle as the “little children” whose sins have been forgiven us for Christ’s sake. This Christ has stripped the Evil One of all this right to rule over us, to accuse us before God’s throne. We have our advocate with the Father, Jesus Christ, the righteous one! And so the battle was at Calvary! Here, God Who is light, and in whom there is no darkness at all, and he! who is utter darkness, met, when God has His Son hang on the accursed tree. And there angels, principalities, and Satan himself, the prince of devils, was stripped and made an open shame. Here Satan’s last words were uttered. He departed this time never to return to attack or tempt the Christ! It is finished!

Yes, we have the victory! Our sins have been forgiven in the blood. Also the sins of young people, boys and girls, have been washed away. The original sin and guilt in Adam in which you are born as well as the sins which
you now confess. O, the multitude of the sins also of young people. These are sins of youth. How well we know them, do we not? They are youthful lusts, adultery, fornication, covetousness, hatred, jealousy, backbiting, lying, cheating, disobedience to parents. And over these, which are in their inner nature evil, and reveal the origin of the Evil one, we have the victory. We have the victory on bended knee at the foot of the Cross. No other place is there victory. A trying to make amends in a moralistic way is of no avail. It gives no victory. Yes, John writes us about God being light and that there is no darkness in Him, in order that we might not sin. We must heed the message from God in Christ. And if we do in weakness fall into sin we must not doubt, nor continue in sin, since we have God’s everlasting covenant of grace and mercy in Jesus Christ!

Yes, there is in this victory exhibited the strength of a young man, or young woman.

Now we know from the Bible that the glory, the beauty and adornment of a young man is his strength (Prov. 16:31). We do know that old men have a beauty too. It is their hoary head. And the young in the church shall rise up for the hoary head. And when a young man is strong it is ever connected in the Bible with spiritual strength and vigor. O, the mental and spiritual strength of a young man. We sometimes say rather proudly of a great strong young man: he does not know his own strength. And such men are to quit themselves like men in the battle. They are not to act like little infants, or senile old men and women. Quit you like men, be strong, let all things be done in love! And be strong and wax valiant in the fight against sin and unbelief. Fight the good fight within the one who strengthens you, Christ. He is the Victor and he gives us the victory, so that we are more than conquerors. We say when we are very strong: thanks be to God Who grants us the victory through our Lord Jesus Christ.

- There is a vigor in young men in the spiritual battle too. This is true of the young men and women of fourteen years old and upward. It is the time when the surging strength of youth calls for satisfaction. It wants to know the answers to the questions of life and death. It is the time of impatience, and when brought under grace it is the time of holy impatience to stand in the forefront of the battle. And ever more the questions are forceful in mind and conscience: how am I victorious over evil, sin, corruption, lusts, jealousy and strife in an evil world, where no one doeth any good, no not one, where no one seeks after God, where all have gone backward from Him, in a world where we have war and blood-shed, murder and violence in the world. Where feet are swift to shed blood and where the way of peace is not known.

Yes, here we are told that we are valiant in the battle, and that in our very battling we have overcome the Evil One! Here we learn that we are not strong simply because we are young men, but we are in our flesh so weak that we cannot stand a moment. We see this weakness exemplified in the graphic account given us in Proverbs 7:7 ff. “. . . And I beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street. . . in the twilight in the evening in the black and dark of night. . . He goeth after the woman with the attire of
an harlot and a subtil heart...he goeth after her straightway as an ox to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver...and knoweth not that it is for his life..."

But when this young man is strong in the Lord, he will return to the Father, and say: I am not worthy to be called thy son. And the Father meets him, kisses him in the propitiation which Christ is for us. And then this young man and young woman will turn unto the Lord, and pray, "Lead me not into temptation, since I am so weak in myself, and whereas my mortal foes, flesh, world and Satan do not cease to assault me, grant that through the power of the Holy Spirit I may be strong, and overcome the Evil One, now by faith and afterwards in eternal glory."

The Bible writes us for our profit. It gives us the motivation of the strength of the forgiveness of sins, leads us on through our struggles as young men to make us valiant in the battle of faith, and then to stand and say: I know in whom I have believed. I have believed in Jesus, who is my propitiation with God, who is my advocate with the Father, who prays for me, that my faith fail not, when Satan would have me to be sifted as the wheat.

Yes, we may claim this word: I write you young men, because ye are strong and have overcome the evil one, in the forgiveness of sins and a walk in newness of life.

It is a wonderful pedagogy of God in the great mystery of faith that we are never told to become what we are not. The Bible is never humanistically Pelagian and Arminian in its addressing the church of God. Grace is forever grace! The Bible always addresses us to be what we are. If ye live by the Spirit then walk by the Spirit. You are victorious ones. Such ye are before God and man, devils and angels. Ye are God's new creation; that is all that avails. And so we are told not to walk in sin. Not that none sin. We all have. If we say that we have not sin, we lie and make God, who is light, a liar. But we are told to walk in sanctification, and walk as those who are in the light as God is light, and then have fellowship with the Father and with the Son. But when we do sin, which we really cannot willfully and gladly do, because God's Seed remains in us, then we have an Advocate with the Father, Jesus Christ the righteous one.

He is our representative "lawyer" with God. He never loses his case in the court of God. Satan can no longer appear there to plead against us, to bring an official accusation against us. Christ's righteousness stands forever. It is the Rock. And when the storms of life strike us, then the storms drive us to the only Rock in the midst of the seas, a shelter in the time of storm. We have the anchor, safe and strong in the holy place, where Jesus has entered as our high priest.

I wrote you young men, because ye are strong. This is the "word of God, which abides in you. God has put that Word in your hearts, and blessed are ye when ye keep it, and use it as the sword of the Spirit, to slay the enemy as with a two-edged sword. And then in faith as a shield quench all the fiery darts of the Evil One.

Ye are strong in the Lord.

Ye are more than conquerors through him who has loved us.

God bless you, young people.
WHERE ARE THE YOUNG PEOPLE?

by Mrs. Irv Velthouse

It is Saturday afternoon, July 20, 1985. The day is hot and humid, the water temperature of Lake Michigan is pleasantly warm. Perfect weather for a day at the beach! The Federation Board of Protestant Reformed Young People is sponsoring a beach party at North Shore in Grand Haven, Michigan. But...wait...where are the young people? Oh, yes, there are a few on the beach, a couple more in the water and four more just drove up. And here comes two more, but they decide to leave right away because “nobody’s here.” Slowly, a few more young people trickle onto the beach, but the number never exceeds thirty. Out of all the churches in the Grand Rapids area, only twenty-five or thirty young people are able and willing to show up at an activity planned for them to socialize with other Christian youths.

Maybe this was just a fluke, you say—unusual that so few showed up. Well, let us look back at another function for the Young People. On Saturday, June 22, the Federation Board sponsored a canoe trip and ended up in the red. The weather was not the best, but again, only about twenty-five guys and gals came to enjoy the day. And they did enjoy it! Why do so many of our young people feel “it won’t be any fun anyway”? Any outing can be fun IF all the young people come with a positive attitude. These are only two instances among other examples, such as poor attendance at banquets, retreats and even singspirations and the conventions.

Why the poor attendance at these functions? What is happening to cause today’s young people—tomorrow’s church—to shun such activities? No one likes to hear about the “old days” but it does seem like there used to be much more enthusiasm, excitement for and anticipation of such activities. Maybe this is a thing of the past? Are such activities unnecessary and boring to today’s youth? We pray not. We pray that the youth of the church will seek out fellow believers to socialize with to fellowship with and to have a good time with. But we cannot pray this, then sit back and figure that God will do the rest.

The Bible speaks to us as parents, pastors and youth leaders when it admonishes us to “Train up a child in the way he should go” (Prov. 22:6). It is our God-given calling to instruct them in all areas of their lives. We, as parents, must encourage our young people to participate in these functions, to “get involved” and to enjoy them. When an activity is announced on the church bulletin, do we say to Johnny, “Do you want to go?” And when he says “No”, do we drop it? Or do we positively say something like, “Now that sounds like fun! Do you think Joe would trade hours with you so you can go?” Or, “You can have the car that night, why don’t you see if you can get a group to go with you?” We cannot shove our young people into things but we can and must encourage them to the
best of our ability.

Our youth leaders and pastors can help by encouraging the young people to attend these activities also. Again the positive attitude is so important: the pastor can say “That canoe trip sure sounds like fun Saturday, Hope you can all make it” as he pauses to greet them after church.

The Bible speaks to you also, young people, and points out your responsibility in this matter. Malachi 3:6 shows us that God blessed those who fear His name and “spake often one to another.” David writes in Ps. 119:63, “I am a companion of all them that fear thee, and of them that keep thy precepts.” You must seek companionship with fellow believers, not necessarily because you like them so well for their own sakes but because you love them and have the common bond of faith. So, what is your reaction when you hear about such a function? Do you have to check with your friends first to see if they are going, and maybe even feel like you have to talk it down to discourage them from going? Approach it positively and say “I’ve heard it’s a ball to go canoeing, let’s try it.” It’s not a sign of weakness or being “out-of-it” to go to Young People’s functions. Indeed, it is your Christian calling, your responsibility to answer God’s command to walk a sanctified life. Not every activity will turn out to be a fantastic experience but you will find yourself having a good time. A lot will depend on what you yourself put into it. If you go expecting a rotten, boring time you undoubtedly will have a rotten, boring time. If you go cheerfully, anticipating fun and fellowship of a good sort, you will find good Christian fellowship and fun.

But, you say, many are working and some of you are on vacation. Granted, this is true. Most of you do hold down part or full time jobs which is to your credit. But, also, many of you that do work are able to “trade” time with fellow workers or “get off” occasionally for special activities and you do seem to manage this frequently if there is something you really want to do. It is also important that you never put so much emphasis on earning money that you loose sight of your most important calling—living a life of sanctification to the glory of God.

But what about the rest of you? Where are the girls who baby-sit Monday thru Friday during the summer, or the fellows who work Saturday mornings, even until 3:00 or 4:00? Where are those who are always looking for something to do on Saturday evenings? Many of you usually jump at the opportunity for a day or evening at the beach with your friends. And with what better friends can you enjoy Christian fellowship than with your classmates or fellow society members?

Now some of you are already thinking, “But we didn’t know anything about it. We weren’t well informed.” This, too, is a problem. The Federation Board or anyone else who organizes such an activity should make sure that everyone hears about it and knows the details. For instance, for the beach outing, a special sheet could have been passed out to the young people stating what was planned, where it was to be held (provide a small map or directions to the park), what the arrangements and costs were for supper and encouragement for the young people to attend (maybe meet at the church for those who needed a ride). Those debating whether to go or
not may have gone if they had all the
details and had been encouraged to do
so.

Young People, you are living in
tempting, dangerous times. The sins of
the world are constantly picking away
at you from every side but especially in
the areas of entertainment and amuse-
ment. You must not be too busy or too
uninterested to join in fellowship with
other Christian Young People. You
must seek out entertainment and
amusement of some sort—good or bad.

We as parents, pastors, fellow
church members and you must pray
constantly and work untiringly to seek
the Christian fellowship you need to
help you walk the difficult life of a
Child of God. “But if we walk in the
light, as he is in the light, we have
fellowship one with another, and the
blood of Jesus Christ his Son cleanseth
us from all sin.” (I John 1:7)

Current Events and Comments
BELIEVE WHAT YOU PROFESS

by Ken Feenstra

We in the Protestant Reformed
Church know a lot about our God. In
the areas of theology we have not only
maintained the Reformed Creeds of our
fathers, but we have worked hard to
further develop this faith, i.e., the
doctrine of the covenant. You should
almost think that we have “arrived”.

But have we?

Is knowing a lot about God
enough? Is maintaining and developing
doctrine enough? In other words, can
knowledge save and preserve us?

Young people, for us to be
preserved, we must not only know, but
we must be committed to our Lord
Jesus Christ. We must believe,
professing His name with our tongue and
in our actions. We must give our all!

What does it mean to believe? I
know for sure that it is more than the
knowledge of God, for even the devils
“believe” and tremble. (James
2:19-20)

It must be of the heart. When an
unbeliever sins, he knows that he has
sinned. He even might feel grief,
because of the consequences of that
sin. When a believer sins or sees sin in
a brother he feels much more. He
agonizes over the sin itself, becomes
broken hearted and seeks forgiveness.
How else could he feel? What else
could he do? For he has just crucified
his Lord. How ugly sin is!

Believing also means that we
consciously recognize and accept His
counsel and will for us. This is also part
of our daily struggle.

If we work at this we see ourselves
as friends (lovers) of Jesus and
servants to our brethren. We seek
friends who seek to deny themselves as
we would, so that together we might be
strengthened and God might have the
glory.

Are you, Young People, Lovers of
Christ?
I have heard it said that many of you are no longer virgins; that you watch, absorb and enjoy the programs on T.V. (which in most cases is no more than reveling in adultery, murder and other sins); that you take pleasure in the music you listen to, mostly rock and roll; that you escape your responsibilities with the use of alcohol and/or other drugs; etc; and that if you don’t do these sins, then you wish you could.

What does this mean? Where are you going as young people, as the church of God? Thoughtlessly, I would state, “All these things (individual sins) are going to take you straight to Hell.” On further examination I think, no. If this were true then we would all be there right now.

Yet I am still disturbed. Is it the fact that these sins (any sin) are so commonplace? That you (we) appear so hard to these sins? Or is it that you (we) just don’t seem to care?

You see if you are committed to Jesus, then you wouldn’t want to do these things. You would be the same sinner, but broken hearted and sorry.

The fruits of this broken heartedness would be that you would pray for the grace to put away these sins in yourself and to encourage the brother to do the same.

Are you sorrowing for your sins? Do you seek friends who admonish you?
Are you a Protestant Reformed individual or are you a committed Christian who belongs to the Protestant Reformed Church?
Are you willing to kill yourself, yes, your own human nature for Christ’s sake?

The Lord says in I Peter 1, “Be ye Holy as I am Holy.”

Young people, you and I, we all must meditate on the things of the Kingdom; believing and walking in the faith which we profess.

---

**DO I EVER PRAY?**

I often say my prayers,
But do I ever pray?
And do the wishes of my heart
Go with the words I say?

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

For words without the heart,
The Lord will never hear;
Nor will He to those lips attend
Whose prayer is not sincere.

The Standard Bearer
December 1932
WRITE TO OUR MISSIONARIES TODAY!
MISSIONARY ADDRESSES

Rev. W. Bruinsma
Ferris Heights
Cave P.O.
Westmoreland
Jamaica, West Indies

Rev. K. Hanko
17 Miami Road
Norristown, PA 19403
(215)-630-0491

Rev. R. Van Overloop
1047 Florida Lane
Elk Grove Village, IL 60007
(312)-529-4676

Rev. A. Den Hartog
43 Blair Road
Singapore 0208
(011-65)-224-8577

Rev. S. Houck
1109 W. Rumble Road
Modesto, CA 95350
(209)-576-7009