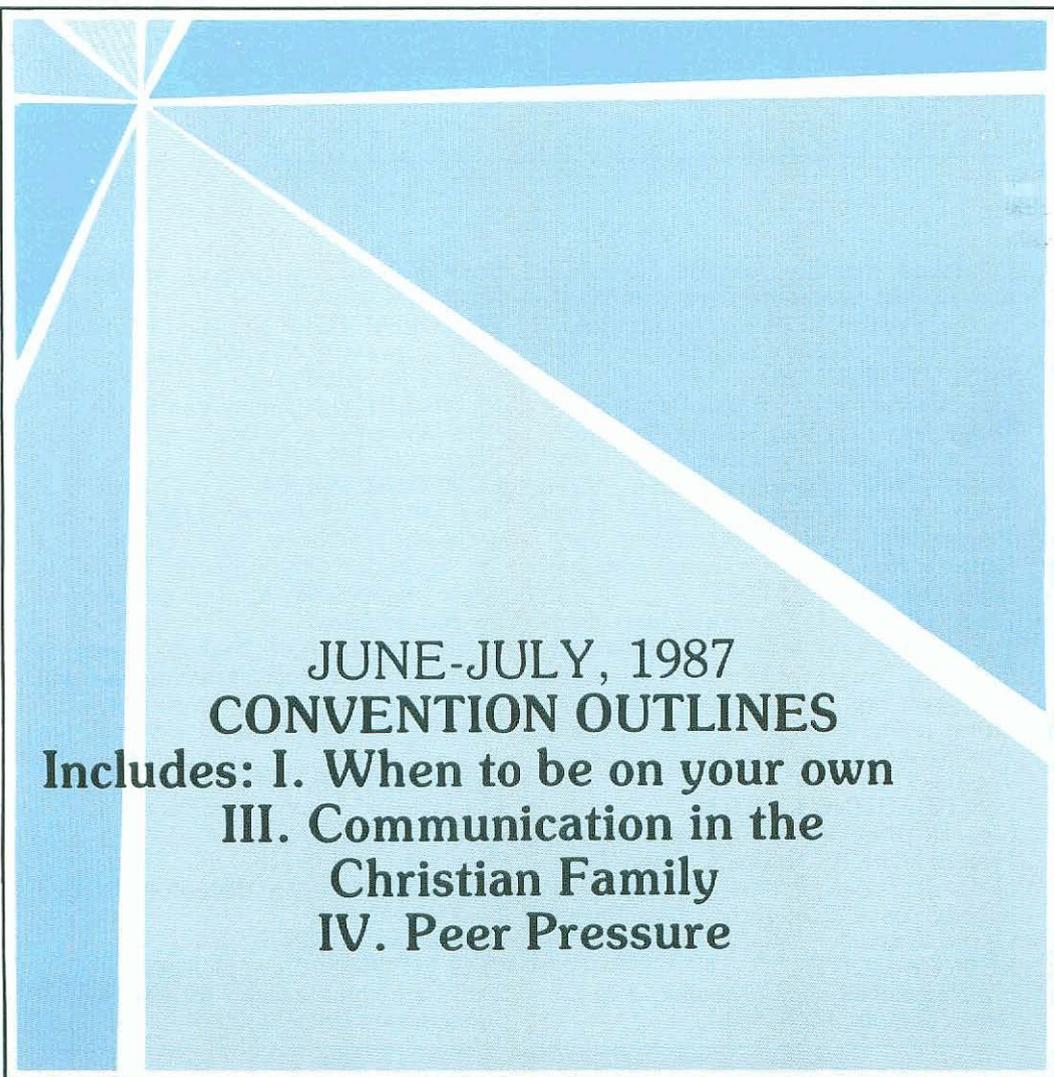


BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

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CONVENTION OUTLINES

Includes: I. When to be on your own

**III. Communication in the
Christian Family**

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Editorial

A FRIEND-FOE - letter to my grandchildren

by John M. Faber

Dear Grandchildren:

You all have friends, and some of them are mutual (shared) friends. Your personal friend in Edmonton cannot be a mutual friend of one who lives in Redlands, unless that friendship was made while you were at your Convention.

You all have enemies, and sometimes they might be mutual enemies. What I am about to tell you is that you, indeed, do have a Mutual Enemy.

What is a friend? It is a well-wisher, a supporter; it is one who is attached to another by feelings of personal accord. What is an enemy? One who cherishes hatred and harmful desires against you.

Jesus spoke to His disciples, in John 15, about those two kinds of fellow beings: who are his friends (if they do whatsoever I command them) and who are our foes (I have chosen you out of this world, therefore the world hateth you). There you have it: we can only be mutual friends if we are Jesus' friends. Wouldn't you have liked to have witnessed that deep friendship that existed between Mary, Martha and Lazarus and their beloved Master?

This letter is going to be quite short on the "friend" side because you do not have to fear your friends; they try to please you, and they like you, but we do have to fear our enemy because he hates us and tries to hurt us. I've

already talked about having mutual friends, though living in different towns. But we also can have a mutual enemy in that same situation. How can that be? Can you in Loveland have a mutual enemy with one who lives in Doon? Or in Byron Center? You surely can!

I'll tell you why. No, first I'll tell you who that mutual enemy is. He is Satan, the Devil. Now I will tell you why he is our mutual enemy. Because we have that Mutual Friend, Jesus; and because Satan hates Jesus, he hates Jesus' friends. Right? So we must not be surprised if we suffer hatred from the world, for Satan is the Prince (ruler) of the world. Satan's hatred rubs off on them, which is transferred to us.

Scripture tells us much about our Arch-enemy Satan. It says the most awful things about him. It says that "he is like a roaring lion who goes walking about seeking whom he may find". That is you! Walking about means he goes everywhere trying to catch Christians. As a wild lion devours his prey, so Satan tries to kill us, that is, he tries to kill us to hell. He is a much more dangerous foe than any wild lion could be. The Bible tells us that he is a liar from the beginning - remember how he lied to Eve regarding that Tree from which they were told not to eat? He is known as the father of

lies. Whew! It also tells us that he is The Tempter! He even tempted Jesus to sin three times! That example of tempting the Perfect Man to sin against His Father brought out the famous reply: "Get thee behind me, Satan."

But how will that awful enemy tempt you? Even little pre-school children meet such temptation. When you are tempted to steal a cookie from your mother's jar you sneak one out; your mother asks you how come the jar lid is not on tight. And you say, "I don't know, I didn't touch it". Then you have broken the eighth command - thou shalt not steal - and the ninth - thou shalt not lie", all in one occasion. Or, when one of your older children are not aware of the devil's power you might fall into the sin against the fifth command and talk back to your folks by saying "I don't either watch t.v. too much! You are always accusing me of that when I'm not guilty at all." There you see, you not only lipped off at your parents, but very likely sinned against the ninth command too. Or, you teenagers, when confronted by your enemy's temptation, may fall into the sin against any of the Ten. How about the sixth - thou shalt not kill? When you smoke, when you take alcohol, when you "do" a drug, you are in a degree killing yourself. When you say, "I hate you" to your Dad, aloud, or under your breath, you are guilty of killing. Oh, it's a serious business - this being surrounded by temptations, being bombarded by your Enemy every day! In your thoughts you sin against the 5th, 6th, 7th and 8th command every day. Can you deny it?

Looking at that last paragraph you can see what I am talking about. 1. you sin. 2. you fall. 3. your enemy, Satan, laughed because all those sins are

hated by your Friend. Do you realize how you hurt your Friend? No more should you enjoy hurting Him by slandering people; no more should you like to have a friend's name dragged through the mud by your talk; no more should you tolerate having your Mutual Friend's Name blasphemed by your speech or behavior.

All this leads me to call your attention to the gruesome fact that our mutual Enemy is trying to "get" us. Yes, he wants to take us to hell with him. Not, I think, if he understood the Five Points of Calvinism, as we do, he might "give up" on us. He **cannot** finally "get" us. No, because we belong to our Mutual Friend, our Faithful Savior. But that Liar from the beginning keeps trying to deceive you. So you must always be on guard to fight the wiles (tricks) of the devil! You must always say, "no" to whomever Satan uses to make you join in their sin. I'm sure your school teachers are daily teaching you to say "no" to the sin of alcohol and all other kinds of sins. And it may be especially hard to say that word when we are tempted by a bosom friend. Scripture knows all about your weaknesses when it warns, "flee youthful lusts"; as it warns you to fight against your adversary, the devil.

There you have that which your pastors often speak about; the antithesis; that two-sided life you lead, the walk in sin, and the walk in sanctification. (An aside to the parents: do you tell your children, "do as I say, but don't do as I do"? Let's make the "say" and the "do" on the same plane, shall we?)

You ask me, "how can I recognize the devil"? Not as he is usually caricatured in a red skin, with horns

and forked tail! No, he may come to you, young man, as a pretty alluring young lady; and to you, young lady, as a virle attractive young man. But you WILL recognize that Tempter as soon as your companion tempts you to evil! That's the time to say, in unmistakable terms, "Get behind me, Satan!"

After reading this long letter you might say, "so what". You told us that the devil cannot really "get" us. Why then scare us this way? Well, the devil could not really get King David either, but you would not like to fall as far as he did in his affair with Bathsheba, would you? You would not like to fall as far as Peter did in the Garden, would you? You would not want to expose yourself to the depth of grief they

experienced, would you? No, no, a thousand times no.

I would like to share with my grandchildren some excellent advice I found in a song written way back in 1871, by Rev. Joseph Scriva, entitled "What A Friend We Have In Jesus".

The second stanza reads:

Have we trials and temptations?

Is there trouble anywhere?

We should never be discouraged,

Take it to the Lord in prayer.

Can we find a **friend so faithful**,

Who shall all our sorrows share?

Jesus knows our every weakness.

Take it to the Lord in prayer.

Love, Gramps.

"Yet this is always true of the history of the Church. God sovereignly causes His gospel to shine and the light of His revelation to appear in those places which He chooses. But wherever the light of this gospel shines and the brilliant and glorious sun of His truth blazes forth, there also sin develops with astounding speed and unbelievable horror. Over against the truth, the lie is developed by men who hate the truth. And when there are faithful people of God who confess the truth and walk according to its precepts, the enemies of the truth rise up against the saints in hatred and bitterness to wipe their name from the earth. The closer one comes to the center of this revelation and the nearer he comes to the brightest revelation of the gospel, the worse does sin appear. It is not in heathen lands where the light of the gospel is never seen that the worst sins of men are manifest. It is the civilized nations, influenced outwardly by the gospel, where sin is unveiled in all its horrors. And the additional yet frightening truth is that these are the ones who know better. History is replete with illustrations of this truth. We need only think of the monstrous crimes Rome perpetrated at the time of the Reformation against those who sought and found the truth. We have only to look into the future when Antichrist will sit on the throne of the world, to discover that the monsters of iniquity are those who stand the closest to the revelation of the truth of God." (The Mysteries of the Kingdom, p. 108, Herman C. Hanko.)

DISCUSSION TOPICS FOR THE 1987 CONVENTION

by Rev. Ron Cammenga

In this issue of the **Beacon Lights** are printed the discussion group topics for the 1987 Convention. We plan to conduct discussion groups quite differently this year from the way in which they have been conducted in the past. Our intention is to make the discussion groups a more meaningful part of the Convention.

Here's what we plan to do. There will be two days for discussion groups, Tuesday and Thursday of the Convention. As usual, an hour and a half each day will be devoted to discussion groups. At the beginning of each discussion period we'll assemble as a body and be divided into groups of about 10. Each group will have a designated leader, who will also serve as his (or her) group's reporter. Each group will break off to discuss the assigned topic. All groups will not be discussing the same topic. Two topics will be discussed at once, half of the groups taking one topic and the other half another. Discussion will last only 20 minutes. During this time the reporter will be writing down the ideas and conclusions that his (her) group comes to. Then we'll re-assemble and each reporter will be given a minute or two to tell us all the conclusions that were arrived at in his (her) group.

Groups will then be changed, new leaders and reporters appointed, groups dismissed for 20 minutes of discussion of two new topics, re-assembled and the results of discussion once again reported. The second day of discussion groups will be conducted in exactly the same way. In this way a total of 8 topics will be covered, 4 each day. Also in this way we'll be able to share ideas and profit from the discussions in the other groups.

Two items. First, not everybody is going to be discussing all the topics. But nobody knows ahead of time which topics they will be discussing. Everybody, therefore, ought to be **prepared** to discuss all topics. Secondly, give special attention and preparation to the last question under each topic: "What Scripture passages apply?" Look up pertinent Scripture passages before you come to the Convention. Advance preparation is part of the purpose of printing the discussion topics ahead of time in the **Beacon Lights**. It also might be helpful to get some input from your parents.

Let's all come to the Convention willing and able to participate in the discussions. Here undoubtedly the maxim will apply: "You get out of it what you put into it!"

DISCUSSION TOPICS

I. WHEN TO BE ON YOUR OWN.

- A. At what time in life **may** a young person be on his own?
- B. Is there a time when a young person **ought** to be on his own?
- C. Who decides? Young people? Parents? Young people **and** parents?
- D. Reasons to leave: Examples: Difficulties with parents? Schooling? Marriage?
- E. Do the same guidelines apply to young men and young women?
- F. What are the dangers and/or benefits to young people who are on their own?
- G. What Scripture passages apply?

II. CHRISTIAN WORK ETHIC.

- A. Ought the Christian to work?
- B. **Why** ought the Christian to work?
- C. What ought our attitude to be towards our work? Our employer? Our employees? Our fellow-workers?
- D. Are there occupations that the Christian **may** not be involved in?
- E. Are there occupations that the Christian should avoid because of dangers to his spiritual and/or family life?
- F. Does the time come when a Christian may stop working even though he is physically able to work? Examples: Retirement at age 65? Independently wealthy person who doesn't need to work?
- G. What Scripture passages apply?

III. COMMUNICATION IN THE CHRISTIAN FAMILY.

- A. Should there be communication in the family? If so, **why** is communication important?
- B. With whom ought we to be communicating? Parents to each other? Parents to children? Children to parents? Children and young people (brothers and sisters) to each other?
- C. Between which of the above do you see the greatest weakness in communicating? Why?
- D. How can we promote communication in the family? What causes contribute to the break-down of communication?
- E. Whose responsibility is it to promote communication in the family?
- F. How important is listening to communicating?
- G. Why is it difficult to communicate? How can it be made easier?
- H. What Scripture passages apply?

IV. PEER PRESSURE.

- A. What is peer pressure?
- B. Does peer pressure effect **your** choice of:
 - 1. Music?
 - 2. Dress?
 - 3. Recreation?
 - 4. Friends?
- C. Is peer pressure avoidable?

-
- D. Peer pressure vs. parents's authority? Which wins out in **your** life? Why?
 - E. What are the dangers of peer pressure?
 - F. Are there any good aspects of peer pressure?
 - G. How can the dangers of peer pressure be overcome?
 - H. What Scripture passages apply?
- V. CHRISTIAN LIBERTY—WHERE DO WE DRAW THE LINE?
- A. What is Christian liberty?
 - B. What are the bounds of the exercise of Christian liberty?
 - 1. Harmful excesses?
 - 2. Offending someone? What is it to offend someone?
 - C. What sorts of things legitimately fall into the area of Christian liberty?
 - 1. Smoking?
 - 2. Drinking?
 - 3. Dress?
 - 4. Use of drugs?
 - 5. Recreation?
 - D. How is Christian liberty abused in our circles?
 - E. What is the responsibility of the one who is offended by someone else's use of Christian liberty? Of the one who causes the offense?
 - F. Is it possible for someone to be too sensitive to someone else's exercise of Christian liberty?
 - G. How tolerant should we be of individual differences with regard to the exercise of Christian liberty?
 - H. What Scripture passages apply?
- VI. GOOD STEWARDSHIP
- A. What are the principles of Christian stewardship concerning money and finances?
 - B. Why is good stewardship important?
 - C. How does good stewardship apply to:
 - 1. Contributing to the church? (Ought we to tithe?)
 - 2. The poor?
 - 3. Helping the family?
 - 4. Christian school?
 - D. When should a young person begin to contribute to kingdom causes?
 - E. Is there room for spending money on yourself? Recreation? Clothing? Car?
 - F. Should there be limits on how much we spend on ourselves vs. other causes?
 - G. What place is there for investing and saving for the future?
 - H. What Scripture passages apply?
- VII. THE CHRISTIAN'S ATTITUDE TOWARD MILITARY SERVICE.
- A. What ought to be our attitude toward enlisting in the military?
Being drafted?
 - B. Is it possible for the Christian to be a conscientious objector? A pacifist?
 - C. Do women have a place in the military?
 - D. Ought the Christian to join the military for the sake of educational benefits? Career training? World travel?
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- E. Ought the Christian to make of career of the military?
 - F. Are there spiritual dangers to military service?
 - G. Are there benefits to military service and training? Teach responsibility?
Self-discipline? Obedience to superiors?
 - H. What Scripture passages apply?
- VIII. WHAT MAKES A GOOD CONVENTION?
- A. What improvements could be made for future conventions?
 - B. What should be the purpose(s) of attending the convention?
 - C. What are the benefits of the conventions?
 - D. What's the proper balance between recreational and spiritual activities? Is there presently too much of one and not enough of the other?
 - E. What additional activities could be included?
 - F. What can be done to attract the older, single young people?
 - G. Should dating at the conventions be promoted?
 - H. What can be done to keep the cost of the conventions down?
-

HIS BLOOD ON US

By James D. Jonker

The frenzied mob, ferocious, fearing nought,
Pressed closer, shouting for the life they sought,
And raised their voices like a mighty flood,
"On us and on our children be His blood."

The scarlet stains, on that spike-studded cross
Where hung the bleeding body, with each toss
Of pain re-echoed that rebellious cry
Until it reached beyond the vaulted sky.

Soon streets ran red, as mothers, children, men
Were slain with sword; and through all time since then,
The rebel race has had its wish fulfilled.
His blood on them, they were despised and killed.

But another cry had reached the Father, too.
It was: "Forgive; they know not what they do."
And those forgiven can pray amid sin's flood,
"Lord, on us and our children be His blood."

THE BELIEVER'S BLESSED REDEMPTION

by Rev. John A. Heys

In His wisdom God gave us in Christ righteousness and sanctification. And that, young people, is why He moved Paul to write in I Corinthians 1:30, "But of Him are ye in Christ Jesus, Who of God was made unto us wisdom and righteousness and sanctification and redemption." Did you notice that redemption is also mentioned here? Well, that is the truth which we will consider at this time. And truly the believers have a blessed redemption.

Now to redeem is to buy back again, and plainly it demands a payment of one kind or of another. It changes our legal status, and as far as our redemption is concerned brings us unspeakable blessedness. The Greek word for redeem, and which is used in the New Testament Scriptures, has in it the word market. Just think for a moment of our supermarkets. In them there is a variety of objects that can be purchased. There is the grocery section, the meat department, a place where you can find frozen foods and dairy products, to mention only a few of the many sections where you can buy the items that you need. Years ago this was a bit different. Then we had separate grocery stores and meat markets. But notice, anyway, they were meat **markets** and today we have **supermarkets**. They were places where we go to buy items. And our redemption is a matter of having blessings purchased for us.

However, the particular word used

in I Corinthians 1:30 and translated as redemption means literally to set loose. Redemption then is an act of God whereby He sets us loose from something that holds us in a particular circumstance or situation. We may say that He redeems us in order that we may have that righteousness and sanctification which are mentioned before it in this verse, namely, those two blessings of being made righteous and of being made holy.

Now the amazing thing, which required the wisdom of God to provide one who could buy us out of our unrighteousness and unholiness, set us loose from them and make us righteous and holy, is that God buys us out of a situation in which **He** holds us. Never, young people, make the mistake of thinking that God has to buy us from out of the hand of the devil. The devil and all the fallen angels, figuratively speaking, get every heart beat from God, and every breath of life. They are constantly in debt to God for every aspect of their existence. God owes them nothing, and need not pay them anything in order to redeem us. God need not buy anything from anyone. All things are His possessions. Yes, our salvation is a gift from God to us, but it still remains God's. It is ours only in the sense that it is used to benefit us with a view to His glory. What God gives us is His means, His tools, His instruments which make us able to glorify Him. We will have more of that next time, the Lord willing. But get it

straight now that when God gives us something, it still remains His. He never gives anything away and never disclaims anything as His possession. We still have to use it to serve and glorify Him, even though He gives it to us rather than to someone else.

Now we ought to get hold of and hold before our consciousness the truth that God made us in His own image: He made us to be different from all the other earthly creatures in that He gives us thinking, willing natures so that we could know Him, talk to Him and consciously do His will. He made us in His own image in order that through us the whole earthly creation might bring praise and glory to Him.

From this we in Adam fell away through the deceit of Satan; and we came under the holy wrath of God. We fell into a state of guilt before God and our condition became that of being unholy, vile, spiritually filthy, incapable of serving Him in any way and at any time. In fact we became absolutely incapable of thinking or willing to do anything in love to God. Remember what we already saw. Man became totally depraved and lost all ability to love and serve God, or even to want to be taken out of that spiritually corrupt condition, until God causes him to be born again. And if God is going to redeem us, He must buy us out of this state and condition by satisfying His own justice and making us like His own righteous and holy Son.

Redemption then demanded the cross of Christ. Before we can be declared righteous, the whole everlasting punishment that we deserve must be suffered to its end. Imagine that! And endless suffering must be brought to an end! Surely it took the wisdom of God to design a way for this to be done.

Because His Son is the eternal second Person of the Holy Trinity in our flesh, He can represent us and give everlasting value to His suffering of the agonies of hell on His cross. Only in that way can and did God buy us out of His strict, absolute justice. Only in that way can we and were we set loose from our guilty state and from the punishment that it called for in God's holy wrath.

But redemption also called for a perfect life of obedience. All the minutes and seconds of not keeping God's law which we, and all the rest of the elect children of God did not perform, must still be brought to God, if holiness is going to be purchased for us. We have guilt in ourselves and deserve punishment. But we also are hopelessly in debt to God, not having served Him with every thought, desire and act. And to buy us from out of the slavery of sin, all that work which we did not do must still be brought to God. In the supermarket they demand of you the last penny, or they take the item away from you and put it back on the shelf. God is stricter, more demanding than any man can be. To let us get away with less than perfect works, and the total amount of them that is possible for God's image bearer in the circumstances and environment in which he lives, would be an act of God whereby He would deny Himself what must be given to Him. He will therefore not only demand a full measure of everlasting punishment to be borne, to buy us out from under His wrath and the curse; but there must also be a full measure of the works of love in all our thoughts, desires and actions brought to Him without the smallest part of these works missing. He is perfect and demands perfect

works. All that we owe Him must be paid in full; and that is what Christ did for us as the eternal Son of God in our flesh.

Because these two demands are fully met by Christ, we have redemption. We are freed, set loose from the bondage of sin wherein Satan holds us. And now, without guilt and having the full measure of the works of God's law, which He demands of us, fully in every detail performed by Christ, the bill for our salvation is Paid in Full!

Turn to Galatians 3:13. There we read, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." There you have one item on that bill of our salvation that was paid in full. Christ took upon Himself, on the tree of the cross, the full, everlasting measure of the curse, and for us brought that curse to an end.

Look up Titus 2:14. There we read, "Who gave Himself for us, that He might redeem us from all iniquity, and purify Himself a peculiar people, zealous of good works." Notice that it is not simply the curse, or punishment for our iniquity, that was by redemption removed from off us. The love of sin and the living in sin is also taken away from us. Christ redeems us from iniquity and not simply from the punishment of iniquity. He redeems us from **impurity**, spiritual impurity. He, that is, Paul, states ". . . redeem us

from all iniquity, and purify unto Himself. . . ." Making us pure is not removing the punishment of sin but making us sinless, able to and active in a walk of love to God. Paul speaks of our sanctification, that is, our being made holy.

An important truth that we must not overlook or forget is that although we are fully redeemed legally, for the price has been paid in full, we have only a beginning of the enjoyment of this redemption in this life. The aches and pains that we still have on this sin-cursed earth are not punishment upon our sins. They are God's means of love to polish us and get us ready for the glory that we will have in the life to come. Look up II Corinthians 4:17, 18; Romans 8:28, 38, 39. Our afflictions serve us, benefit us, and work together for our good. Nothing can separate us from the love of God. And from the moment we are born again, we have the beginning, get that, the **beginning** of a sinless life. But the full redemption in its enjoyment is not ours till we have the redemption of our bodies in the day when Christ returns. Read Revelation 21, 22, and there you will see how fully we are redeemed from the curse and from a life of sin. Revelation 22:3 and 15 tell us that there is no more curse in the new Jerusalem; and in it there are none who love and make a lie, that is, walk in sin. Paid in full means full complete enjoyment of a glorious life that never sins and cannot sin.

THOUGHT FOR CONTEMPLATION

"The unbelieving seek no other thing than to be relieved from their evils. . . they regard only the symptom, of the disease they do not say a word. Such is the case with the ungodly, they neglect the chief thing, that God should pardon them and receive them into favor. . . . But as to the faithful, they can never be satisfied until they feel assured that God is propitious to them."

- John Calvin (on Jer. 50)

PROPHETS OF OLD AND TODAY; A COMPARISON

by Bernie Kamps

Jimmy Baker, Jerry Falwell, Oral Roberts and Jimmy Swaggart's recent capture of headlines, threatening to either die or expose something they hadn't already exposed. National news coverage and editorials written weekly for the last six months. It is time now, I think, for us to comment and compare.

The church today is known to the world primarily through television. What image does the worldly or unconverted individual have, when he thinks of church? Now don't disregard the headline snatching, diamond flashing, chauffeured, madeup, glitzy evangelist. Don't kid yourself. They have a tremendous impact! Decisions concerning the true church, represented by God's people throughout the world, will be made based on perceptions obtained from these types of preachers. You will be judged as a "typical Christian" until they get to know you better. Collectively we will suffer some scorn and ridicule as the church.

How would you characterize today's popular evangelists? Apart from flagrant sin, can you condemn their actions and methods? Scripture says to "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits". Matt. 7:15-16.

What a contrast we find between Christ, the prophets and preachers of old, and today's evangelist. Naaman

the great captain and ruler, was second only to the king of Syria. A rich man indeed. Elisha is not enamored with his wealth nor the opportunity to brush shoulders with the rich and powerful. No, he sends his servant to tell Naaman in order to heal his leprosy, to wash in the filthy Jordan River. Nothing fancy, just dip seven times in the dirty water. Simple and to the point. God's powerful cleansing hand saves Naaman.

Earlier we see the Lord's ambassador Elijah. A man that delivers the Almighty God's decrees and judgments. A man who faces King Ahab and Queen Jezebel in the royal courts. And yet the Lord is pleased to have the ravens feed him. His water supply is the brook Cherith. He doesn't own a fancy chariot nor does he draw any attention to himself with expensive living and yet Jehovah speaks to him directly!

You would think that the forerunner of Christ, he who preached the need of a Redeemer would certainly be worthy of fine apparel and to live and dine on the best this earth can offer. But no! John the Baptist lives on locust and honey. Dwells in the wilderness and wears a coat of camel's hair. He who bears the good news of the Son of God and is a contemporary with Him, is clothed with humility.

Compare Christ's manner of preaching and miracle working with

that of the electronic ministers. He was pleased to surround Himself with the unlearned, sought out the infirmed and healed in the most basic manner. To heal a blind man he spits on the ground, mind you, and places the mud on the blind eyes and instructs to wash in the pool of Siloam.

A far cry from Rolls-Royce automobiles, crystal cathedrals, lavish homes, hobnobbing with the worldly rich and famous, building earthly empires and holding showy rallies.

Would our Lord, if here today be found in flamboyant affluence or simplistic austerity? Be found in expensive suits and diamond rings or dressed as a simple Nazerene?

Be comforted with the words of I Corinthians 1: "Not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise. . . And base things of the world and things which are despised, hath God chosen."

The temptation for us to bask in the glow of wealth is real. We like the finer things of life. Our affluence is a

danger. The true church prospers when money is in short supply. When it is difficult make ends meet and sacrifices are many. Our attention is drawn to things spiritual and not distracted with earthly pleasures. Solomon prayed in Proverbs 30:8 & 9 "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full and deny Thee and say Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain".

Let us not forget our great God, rather diligently pray and work toward contentment. Finding our joy and spiritual strength in the preaching from faithful dividers of God's Word. What a rich blessing we hold to have humble preachers of the Word, not looking for national spotlight. Not trying to make a name or place in the religious world today. Content to be in a tiny denomination, but holding the truth firmly and boldly proclaiming pure doctrine. Seeking praise of God rather than men.

WHAT'S HAPPENING?

by Nancy Van Baren

THE LORD BLESSED:

-Mr. and Mrs. Bruce Lubbers of Byron Center with a daughter, Carrie Lynn.
-Mr. and Mrs. Dave Dykstra of Faith with a daughter, Susan Gayle.
-Mr. and Mrs. Ken Engelsma of Grandville, with a son, Nicholas John.
-Mr. and Mrs. Bob Dams of Hudsonville with a daughter, Cassie Lin.

-Mr. and Mrs. Dave Dekker of South Holland with a son, Shawn David.
-Mr. and Mrs. Ed Stowie Jr. of South Holland with a son, Curtis Alan.
-Mr. and Mrs. Larry Kooienga of Loveland with a daughter, Paula Jean.
-Mr. and Mrs. Jeff Slager of Faith with a son, William Joseph.
-Mr. and Mrs. R. Elzinga of Hope

(Walker) with a son, Matthew James.
-Mr. and Mrs. D. Tanis of Hope
(Walker) with a son, Brian Micheal.
-Mr. and Mrs. Marv Van Maanen of
Hull with a daughter, Beth Leanne.
-Mr. and Mrs. Cornie Brummel of
Hudsonville with a daughter, Courtney
Leigh.
-Mr. and Mrs. Don De Jong of South
Holland with a son, Aaron Dale.
-Mr. and Mrs. Ralph Vander Veen of
Hudsonville with a son, Derek Lee.
-Mr. and Mrs. Dan Kaiser of Southwest
with a son, Ross Aian.
-Mr. and Mrs. Ron Hoksbergen of Hull
with a son.
-Mr. and Mrs. Dave Groenweg of Hull
with a daughter.
-Mr. and Mrs. Ron Koole of Loveland,
with a son, Kevin Timothy.
-Mr. and Mrs. Ken De Jong of South
Holland with a daughter, Melinda Jan.
-Mr. and Mrs. Duane Huisken of
Hope (Redlands) with a daughter,
Mary Johanna.
-Mr. and Mrs. Doug Pastoor of Hope
(Redlands) with a son, Eric John.

CONFESSIONS OF FAITH:

-Miss Vicki Block of Faith, made public
confession of faith on May 3.
-Dave Holstege, Dave Miedema, and
Bruce Miedema, all of Hudsonville
made public confession of faith on May
24.

-Miss Amy Korterling of Holland made
public confession of faith on March 29
-Mr. Peter Dykshorn and Mrs. Char-
lene Van Baren of South Holland made
public profession of faith on April 29.

MEMBERSHIP TRANSFERS:

-The membership papers of Mr. and
Mrs. Dave Fisher and 4 children were
transferred from Ivanrest Chr. Ref.
Church to Southwest.
-The membership papers of Bradley
Dykstra were transferred from Hope
(Walker) to Byron Center.
-The membership papers of Mrs. Steve
Van Dyke (nee Pat Soodsma) were
transferred from Randolph to Hope
(Walker).
-The membership papers of Rev. &
Mrs. Den Hartog and 6 children were
transferred from Hull to Randolph.
-The membership papers of Mary Jane
Vanden Berg were transferred from
Pine Creek Chr. Ref. Church to
Holland.
-The membership papers of Robert
Buiten were transferred from South
Holland to Faith.
-The membership papers of Mr. and
Mrs. Peter Boer and three baptized
children were sent from South Holland
to Faith Church.
-The membership papers of Esther
Schwarz (nee De Jong) were sent to
Loveland from South Holland.

FOOD FOR THOUGHT - Amazing grace has given us a place among the elect for whom Christ died. Amazing grace has drawn us out of death unto life, humbled us in shame and contrition for our sins, and made our hearts receptive through faith to receive the glad tidings of salvation. Amazing grace teaches us to say: "Speak, Lord, for thy servant heareth!"

Saved Through The Gospel, by Rev. C. Hanko

1987 YOUNG PEOPLE'S CONVENTION

AUGUST 10-14, 1987

PLACE: Scenic Estes Park YMCA Camp
In The Rocky Mountains

THEME

“Lessons From The Life of David”

SPEECHES

I. David and Goliath

- Rev. R. Hanko

II. David and Bathsheba

- Rev. K. Koole

III. David and Absalom

- Rev. W. Bekkering

**COME JOIN US FOR
THE FUN AND FELLOWSHIP!!**