BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

MARCH 1991

"We must understand that love is defined by God, can be known only from God, acts as God acts, and is a gift of grace which only God can give. The Word of God pulls love out of the sinking, confusing, tangled mass of mere human passion and directs us solely to God. (I John 4:7&8) If one is to walk in love, he must pray with Samuel, 'Speak Lord, for thy servant heareth.' "

From "Our Calling To Walk In Love"
A 1990 convention speech by Rev. Carl Haak.

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EDITORIAL OFFICE: David Harbach, 3162 - 16th Ave., Hudsonville, MI 49426-9635

Address Change: POSTMASTER
Joel Zandstra, 6157 Balsam Dr.
Hudsonville, MI 49426

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CONTRIBUTING EDITORS;
Lora Bouwkamp, Mrs. H. Brands, Mr. Dewey Engelsma, John Faber, Roger Gritters, Rev. C. Hanko, Rev. Harbach, Rev. J. Heys, Bernie Kamps, Rev. D. Kuiper, Bruce Miedema, Rich Peterson, Rev. C. Terpstra

NEWS EDITOR: Lora Bouwkamp
4820 Eisenhower Dr.
Hudsonville, MI 49426

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Scholarship Fund Treasurer:
Howard Pastoor, 0-3829 16th Ave. Grandville, MI 49418

COLLECTIONS: Brian Kuiper
4431 Riverbend Dr. S.W., Grand Rapids, MI 49504

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SUBSCRIPTION DUES:
MICHIGAN: Angie DeZwarte, 1501 Maderia SW, Grand Rapids, MI 49504
OUTSIDE MICHIGAN:
Pam Dykstra, 2846 Vermont, G dville, MI 49418

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EDITOR'S NOTES MARCH 1991

by David Harbach

"Our Calling To Walk In Love" is the last of the convention speeches. Rev. Carl Haak answers these questions. What then is it to walk in love? How will this be done? Why must we walk in love? You will find this speech as powerful as the other convention speeches. The young people who attended the last convention were certainly blessed with the truth from the Word of God. Be thankful that we have faithful ministers to bring to us the treasures of God's Word; and go forth in the confidence of that truth as we walk in love, forgiving one another, and serving God.

The convention issue will be sent to the 1990 conventioneers in the near future. I apologize for the delay. I hope you enjoy the pictures in the center of the convention issue that are from a convention over twenty years ago. See who you can identify? You may need the help of your parents.

"Carnal Christians" by Prof. David Engelsma will provide a clear insight into the meaning of the title. You will find out that these Christians are not the unregenerate and unbelieving but can be knowledgeable of the truth, zealous for gifts and can use their gifts in the church. Who then are they? Prof. Engelsma gives a thorough description of the carnal Christian and encourages us to grow up in the faith. Thank you

Prof. Engelsma for writing an article for us in the midst of your busy schedule.

I always enjoy receiving letters from our readers. Three of our readers responded to Karen Hanko's article "Is Right To Life Right?" found in the December issue of last year. Realizing the benefit that these letters would have for our readership, I asked the authors to allow them to be printed in the B.L. In addition, and in fairness to Karen, I sent her copies of the letters and asked her to respond to Dale & Laura Miedema, and Crystal Kooienga. She did so and her response is also included in this issue. Thank you Karen, Crystal, Dale and Laura for letting us read some of your thoughts concerning Right to Life. I also appreciate the concern and brotherly love shown in your letters, which will certainly be beneficial to those who read your articles and also generate a lot of discussion on the matter.

The feature articles for this month are on the topic of role models. Rev. Arie den Hartog and Brian Kuiper, our treasurer, write similar thoughts about who are our role models and the influence they have in our lives. Not only do they consider who influences our lives but also ways in which we are role models to others. So, if you're tired of the worldly role models we see every day and want to know about the godly role models of life, then read these articles and consider whether or not your role models meet the standard for role models set by God.

The poem by Margaret Mauro fits in with some of the articles in this issue. I do not agree with her last statement because Christ has all power and reigns forever now. But she does accurately portray the struggle to live according to Christ's life and not the life of the world.

I am glad to know that you enjoy reading the "Church News" by Lora Bouwkamp. We realize the news is a bit late in getting to you, so Lora and I do appreciate your interest in reading about some of the important events in our churches.

It is not every day that a young person desires to become a member of the staff. So when Lisa De Young attended a staff meeting for the first time, she fulfilled her desire to help make the B.L. a magazine that our young people will want to read. Lisa is going to be a great asset to the staff and we look forward to working with her. Welcome to the B.L. staff, Lisa, and may God bless you with His strength and wisdom. If there are others of you who want to join the staff as active members, contact us.

Look for an ad from Byron Center Protestant Reformed Church advertising the 1991 Young People's Convention, to be held August 5-9 at Grand Valley State University, in Michigan. The subject of the convention "Reformed Young People Living In the Last Times" is important not only for Protestant Reformed young people but all Reformed young people. Those of you who are in other Reformed churches are encouraged to attend.

Also look for the ad about the Young Adults' Spring Retreat to Estes Park, Colorado, April 4-6. As the ad states, there will be great fellowship, loads of activities, and a beautiful mountain setting.

Well, that's the editor's notes for this issue. In the next issue,

Prof. Hanko continues his series on the Janssen Controversy and Carol Brands continues with her letters on Ecclesiastes. In the May issue, the staff plans to have several articles about how some families of our churches came to the Reformed faith. You will be amazed at the care God takes in bringing the truth of His Word to His people.

ROLE MODELING

by Brian Kuiper

Television stars and sports stars are people who daily influence our lives. We look up to them and sometimes even idolize them. They soon become our role models. We do what they do. We sing their songs, dress like they do, and act like them. Is this right? What is a proper role model? Who should be our role models and to whom should we be role models? I aim to address these questions in this article.

Role models are people after whom we pattern our lives. Worldly role models set the fashions of the day, the hairdos, the songs, and act in worldly movies. However, these aren't the types of role models to whom we as Christians must look to.

We are to model our lives after people who have great spiritual strength. This means that we should look to people like parents, elders, and ministers as our role models. These are people whom we recognize for their great knowledge and spirituality. Our lives should reflect their lives. Since they are our role models, we must look to them for advice. Whether we have a spiritual question or a very practical question, they will have an answer. When we are doing something, we must ask whether or not they would do these things.

We cannot count on these people to lead us by the hand every step of our lives. We must be able to make many decisions by ourselves, but we can use their lives as a guideline for our lives.

We should also consider our peers to be our role models. While they might not have the experience that an older person has, they can still set a pattern for us to follow. This is an area where we as young people are sometimes found to be lacking. We, as young people, tend to be intimidated by our peers. This is why we hear so much about peer pressure. While we should be able to freely talk to them and listen to their advice, we don't always do this. We do things because our peers, after whom we model our lives, do them, and we think that this makes it right for us to do them.

However, this is a good oppor-

tunity for us to be a role model. By being different, we can try to convince our peers to also do the right things.

Hebrews 11 is a Bible passage that is filled with role models. This passage gives a historical account of people from Bible times who have extreme faith in God. If we could only show such faith in our own lives! These people endured through hardships, the likes of which we may never see, and were constantly strengthened by these hardships. We must learn from them to look at these trials from God as a positive means of strengthening our own lives.

The ultimate role model is Christ. He lived the perfect life and we must surely pattern our lives after Him. We cannot live perfectly, but if we try, we can live better lives. In I Peter 2:21-25, we read "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep gone astray; but are now returned unto the Shepherd and Bishop of your souls".

Here we see that Christ, as our role model, lived His perfect life as an example for us. Therefore it is imperative that if we call Christ our role model, we question our actions at all times. We must ask "Would Christ have done this?" If the answer is "No", we must bring about some quick changes in our lives.

We must also answer the question "To whom am I to be a role model?"

As I said before, we must be role models to our peers. WE must influence their lives like they influence ours. It is our duty to help them by our words and actions if they are wayward in their lives. We must also be role models to our younger brothers, sisters, and their friends. They are constantly watching our actions and thus we must always set a good example. There are also times when we can be a role model to those who are older and wiser than we are. If we see them doing wrong we must show them the right way.

If we are to be role models for others, we must watch our words and actions so that they are pleasing to God at all times. Then, others will see by our lives what things are right to do and what things are wrong.

Finally, I would ask that we constantly pray to God asking Him to use our lives to influence others. We must pray that we will lead a good life patterned after the perfect life of our Savior Jesus Christ, "who knew no sin; that we might be made the righteousness of God in him".

"It is only by daily fellowship with Him who ever delighted in the Father's will that we shall learn the secret of contentment."

-- Arthur Pink, Comfort for Christians

ROLE MODELS

by Rev. Arie den Hartog

It is inevitable that the people we daily come in contact with will have a great influence on our lives. This is true more than we perhaps even realize or often care to admit. We will pattern our lives sometimes even unconsciously after those we admire, those who are our heroes. We will sometimes dream of being like them. The interest that these heroes have for us is stirred in part by our imagination of living like they do and experiencing what they experience. Little children are often seen dressing up like mom and dad and playing the part of father or mother. Much of their play in fact is role playing: cops and robbers, cowboys and Indians, dolls, school,race car drivers etc. Bedroom walls of young people are often plastered with life sized pictures of movie stars or sports heroes. Fashion and dress often is patterned after some great movie star or other public glamorous person. Young people are particularly prone to following life style and speech, the dress and the music of some hero in their lives. It is in fact often a bit amusing to watch this, how one fad after another sweeps through the youth of our day and everyone is pressured into following after it. Such fads usually involve following some role model that is promoted by the modern day mass media. Very few young people dare to be different than the masses. There is a strong desire to be accepted by one's peers, and a great fear of being ridiculed and left out. There is something very ironic about all of this in the world. Often the motive for outlandish dress and immoral life style is rebellion against the establishment, and the desire to be different than the norm which the youth movement often scorns so indignantly. On the other hand among the youth of the world a fad starts and sooner or later everyone is wearing it and doing in. The new generation wants to change the life style of the older generation. But the changes they seek are often no improvements at all but only make the world even worse.

The calling of the Christian is to be different and separate from the ungodly world in which we live, radically different. The Christian must live a life of holiness out of love for God. That will be reflected in his whole life style, his philosophy of life, his attitude, his actions, his language and even his dress. This takes a lot of spiritual

courage especially for young people who are constantly under strong peer pressure and the temptations of this present evil world. The pressure to conform has been immensely increased in recent years by the modern mass media. This modern mass media is the most powerful advanced weapon in the devil's arsenal to cause everyone in the world to follow after his philosophy and life style. The Christian that dares to be different is truly strong and highly commendable, far more so than one who just goes along with the stream of the world without ever making any spiritual evaluation and judgment. Such a Christian is pleasing to the Lord.

As young people we ought to be very careful whom we adopt as our role models in life. The heroes of the world are consistently some of the most depraved and immoral of the world. They are often leaders of the grossest immorality and blasphemy against God. They are the Michael Jacksons, the Madonnas and many others whose names I don't know or care to know. They promote sometimes subtlty and today often even brazenly the grossest sexual immorality and sodomy that the world can produce. Christian young people should not have large posters of these kind of people all over their rooms, nor should they listen to the evil music these people produce, or attend the movies in which they star. Any young person who does this and still calls himself a Christian ought to be ashamed of himself. He ought to be sensitive to the fact that when he does this he grievously offends the Lord that bought him with His own precious blood and calls him to holiness.

Our Lord Jesus commanded us to follow after Him. He is the supreme example for the child of God. When we say this we do not mean to agree with the modern day notion that Jesus is nothing more than a great example, that He is the finest example of humanism. The child of God can follow after Jesus only after He has been redeemed through His blood and transformed by His Holy Spirit. Scripture often exhorts us to follow Jesus. Jesus Himself said that if anyone would be His disciple let him deny himself, take up his cross and follow Me. When He washed the feet of His disciples in the Upper Room He said: "I have given you an example, that ye should do as I have done to you." John 13:15. Paul exhorts us in Ephesians 5:2 "And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and sacrifice to God for a sweet-smelling savour. He exhorts with similar language in Philippians 2:5 "Let this mind be in you, which was also in Christ." In I Peter 2:21 the Word of God speaks of Christ as the the example of suffering for believers. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow in His steps." What an amazing thing it is to have Christ as our example. He is the holy and perfect Son of God. We are to follow His example of perfect obedience to His Father in heaven, of love to God and to our fellow man, of humility, of desiring always to be pleasing to God, of seeking the glory of God as the highest purpose of life. Well could we make a concerted effort to study the life of our Lord Jesus Christ and the beautiful virtues of God that were

revealed in all that He said and did. We should earnestly long to be more and more like like Him.

The Lord has also given us godly examples to follow among men. First of all most of us have the example of godly parents. What a blessing that is. During my seven years in Singapore and working among the young Christians there I was often struck by how much they had missed in not having had a covenant home. How greatly blessed of God we are to be raised in such a covenant home. What a tremendous amount we learn by the daily example of our parents in our homes. It is rather common that young people go through a stage in life when they are almost ashamed of their parents. Parents can according to their thinking at times seem to be so hopelessly out of date and out of touch with the modern world But be careful, young people. Don't be too quick to criticize your parents. Be thankful if you have parents that love the Lord; few today have such parents. Follow the example they set before you. God ordained that children and also young people should be trained for their life in the covenant home not only by the instruction of their parents but also through their godly example. And for us as parents this is a scary thing. I often have to pray that I might be a good example to my children so that the instruction I give to them with my words is not negated by the life they see me living. I fear greatly that my own sins and weaknesses will be reflected in my children. May God help us.

The Bible also says of the elders of the church that they are to be examples to the people of God. And it exhorts us to follow after their example. "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation." Hebrews 13:17. For many modern day professing Christian young people this would be considered laughable advice. It is the character of sinful and foolish youth to imagine that they are so wise in themselves they surely do not need the advice and example of godly elders in the church. But remember that this is God's Word. God is pleased to lead His people in the church through the example of godly men.

One of the beautiful things of belonging to the church of Jesus Christ and being active in the communion of the saints that is found there is the fact that we can be an example and encouragement to each other. God ordained that it should be that way. He has created the church as a communion of saints for that purpose. It is possible to be led astray by evil examples. Some young people make the most ungodly and careless members of the church their greatest heroes and friends. By doing that they greatly encourage a sinful and rebellious life style in these members of the church and they endanger themselves to being led away by the corrupt influence of bad friends. On the other hand how powerful can the example of a godly young person be on others. The very peer pressure that in the world serves to lead young people to evil can by the grace of God in the church serve to compel and constrain and encourage godly young people to live lives pleasing to the Lord. Think about that when you are together as young people.

Convention Speech

OUR CALLING TO WALK IN LOVE

by Rev. Carl Haak

Love without deeds and actions is no love at all, but only a hollow word. The true love of God in you will be seen in concrete deeds, in how you live, in a life of obedience to God.

That is true of God's love. It's reality is seen in what it did, for God's love did not remain in Himself (if it had we would have perished) but moved God to act, to give His Son to death for us. (See I John 3:16.)

So also the true love of God in us is not simply a warm and fuzzy feeling, not simply a matter of words, but must and will be seen in our life. (See I John 3:18.) A wife understands this. Her husband may say: "I love you", but if he is not faithful, is never at home, never talks to her, then she will not believe him. A parent understands this. A son may say: "Mom and Dad: I love you", but if he does not obey his parents but rather brings upon them misery and suffering, they will find it hard to believe. You understand this, if someone loves you it will show in words and deeds. Otherwise, they can profess all the love they want, they are only using you.

So true is it that the love of God in us will be seen in words and deeds that without this genuine walk in God's love we cannot have the assurance of God's love to us. (See I John 3:18.) It is not enough to say: "love, love", and then to live contrary to God's commands in uncleanness, fornication, envy, hatred, jealousy. Rather, it is in doing the things God has commanded that we receive the assurance of God's love to us. Only by a walk in love, (that is, in a chaste life, forgiving one another, holding no grudge, living in peace) can we know and rejoice in the love of God towards us.

But how will love act? What does it really mean to live in the love of God?

There is no word so abused as the word love. There is no area of life with more confusion and outright deception of the Devil as the area of the Christian's walk in love. Love becomes the justification for almost any act. Homosexuality is defended as love. Abortion is advocated as a loving thing to do. Sex outside the bond of marriage is defined as love. Love for many is understood in terms of human passion, a great desire to do something or towards someone. And, they say, you simply can't stand in its way; in the name of

love you may do anything you want.

We must understand that love is defined by God, can be known only from God, acts as God acts, and is a gift of grace which only God can give. The Word of God pulls love out of the sinking, confusing, tangled mass of mere human passion and directs it solely to God. (I John 4:7, 8.) If one is to walk in love he must pray with Samuel, "speak Lord, for thy servant heareth."

Consider with me" OUR CALLING TO WALK IN LOVE

I. WHAT?
II. HOW?
III. WHY?

I. WHAT?

So far as I know there is only one passage in the Bible where we find the phrase, "walk in love," and that is Eph. 5:2. In the context we are called to live not as unbelievers in the vanity of their mind, but as those who have learned Christ and been taught the truth in Him. We are to put off the old man and his deeds of corruption and to put on the new man renewed in the image of Christ. This means in concrete terms that we will put away lying and speak the truth; we will allow no corrupt communication (putrid speech) to go out of our mouths but only that which is good and edifying; we will put away all malice, bitterness, wrath and evil speaking and be kind, tenderhearted, forgiving one another. And then to summarize it all we read "Be ye therefore followers of God, as dear children", literally, "imitate God"! And how do we imitate God? By walking in love! We read: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savour." Take God as your pattern, and do so by walking in His love.

What then is it to walk in love?

Your walk is your life as you live it from your heart. It is not just your life as it becomes seen in your acts and words, but it is your life as you live it from your heart. The outward part of life is often deceiving, especially when it comes to love. You are what you are in your heart. If you are hateful in your heart and bear an ugly grudge against another, you are a hater no matter how sweet your smile may be or how honeyed your words may sound. Behind every word, action, thought and deed lies that heart of ours, and as it is so we are. If your heart is God-centered and loves God, then you will walk in love. And if your heart is void of God's love, then no matter how pleasant your outward life may appear, you walk in hate. Your walk, then, is your life as it starts in the heart and bears fruit in word and deed towards all around you.

Walk in love! That means that the love of God has been placed in your heart by a sovereign work of the Holy Spirit. That love of God poured out upon us (Romans 5:5) dominates the born again heart, so that every action, thought and word reflects the presence of the love of God in that heart. God must be seated on the throne of your heart if you are to walk in love. That means that when you find in yourself strife against the brother, lust, envy, desire of revenge, you will be miserable and your heart will tell you that you are not in harmony with the God you worship. You will deplore that with a grieving heart. And positively, it will be the passion of your heart to be in harmony with God;

to think, do and speak out of a heart which has been given to know the love of God.

To walk in love is therefore to love God first.

Do you? Do you love Him first and supremely? Do you fall on your knees before Him with trembling fear and reverential awe? To walk in love is to love Him because He first loved you, and to love Him unashamedly, joyfully and with all the powers of your heart, mind and soul.

No human relationship can fill the void that is in us. We were created with the need to have someone; that is, to live in fellowship with God. St Augustine said it: "we were made for God Himself, and our hearts are restless until they find their rest in thee." Or we may take the words of Ps. 16:11: "In thy presence is fullness of joy, at thy right hand there are pleasures forevermore." If we are to walk in love one with another, God must be, and He alone can be, the love of our hearts.

Have you ever felt even mild panic at the thought that there is no person particularly interested in you? And then you fell into the world's trap, that you can find joy and fulfillment only in a relationship with someone? And there resulted a frantic search for someone, lest you be left alone and rejected?

You and I must understand that we were made for God first and foremost, and in Him we are made complete. If you think that you will find fulfillment only in a relationship with someone, you can only be disappointed. Only God is indispensable. Only God deserves to be first. Anytime we allow a person to be foremost in our thought and to be the goal of our life, we are heading for disaster. First there must be the love of God and love for God. Only then can there be love for one another.

Love God! Know the Scriptures personally so that your thinking is changed by them and your behavior controlled by them. Love for God can be the only acceptable motive for all our actions. That at its heart, is what it means to walk in love.

II HOW?

Love for God will always be seen in loving one another. Devotion to God finds its outward expression in loving one another in the body of Christ. To the person who says: "I love God, I love Him supremely, I love His Truth", but this person lives in hatred of his brother, unforgiveness, lust, envy, etc., the Bible calls him a liar. (I John 4:20, 21.) He who loves God will love his brother also.

But how will this be done?

Eph. 5:2 furnishes the clear and unmistakable answer: "As Christ also hath loved us and given Himself for us." To walk in love is to walk as He walked, especially in His total self-denial and self-abasement for us. Christ will be the study of our life, the pattern of our living and our constant meditation. Study Him as He is seen on the pages of the Scriptures! I have often thought, in this connection, that the gospel narratives would be especially good books to study in Young People's Society.

More specifically, there are at least five characteristics of a genuine walk in the love of God.

1. HOLINESS. God's love, and all true love for God, is Holy Love. It will be pure as He is pure. Or we may put it this way, it will be a love which keeps God's command-

ments.

We may define God's love as a cleaving in holiness. (See Col. 1:15.) The love of God is clean and undefiled. It is sexually clean. There is no love of God in fornication or in premarital sex. All sexual uncleanness, all sex outside of marriage is nothing but self love and self centered, destructive lust. It is sin.

That means to walk in love is to be chaste, holy and clean in all our relationships. If what we do or think is contrary to the will and law of God, it is not love no matter what we may say or our profane society would say in defense of it. Rather all which is done, thought, or imagined contrary to the ten commandments is lust, hatred and pride. If you or I break the 7th commandment which calls us to be sexually clean, which tells us that our bodies belong to Christ Who has purchased them and to be kept for the person God brings to us in the bond of marriage, then we walk the very opposite way of God's love but rather go the way of lust, darkness, pride, vanity and destruction in hell. If we base our relationships on the physical and tempt ourselves with how far we can go so that lust roars in us as a river which cannot be stopped, then we walk in the darkness of the Devil and the way of death and the chambers of hell. (See Proverbs 7.) Keep yourself from sinful lust which war against the soul! (I Peter 2:11.) Such "love" is nothing but vain and carnal passion which brings ruin and the heaviest scars on your soul.

To walk in the love of God is to govern your desires, thoughts and emotions by the holiness of God. The gate to our heart is primarily our ears and eyes. Everything you have ever heard or seen has left a permanent mark upon your soul, for good or bad. Walking in love means that you guard your heart by controlling your ears and eyes. The world blares and parades all kinds of the grossest sexual uncleanness before you in its music and television. Most of television programming today along with most music on the radio is nothing else than a pipeline straight to hell, a channel to bring up before you the grossest and most shameless forms of uncleanness for which men shall burn an eternity in hell fire. Guard your heart! Flee youthful lusts!

To indulge in, to excuse, and worse, to defend that which leads to or entices one to break the holiness of God is to walk as an enemy of God. For a child of God it is to bring shame on the worthy name of Christian, dishonor to God, and deepest, heaviest guilt upon one's soul. Will you walk in love? True shining love of God? Will you leap and rejoice in the power and beauty of God's love? Then, "be ye holy, for I am holy saith your God." I Peter 1:15.

2. SACRIFICIALLY

Seldom can the Bible mention the love of God without talking about God's giving of His Son for us. (See Eph. 5:2.) This is the theme which so captures the Apostle John in his epistle and which he applies so wonderfully to us. (See I John 3:16, 4:10 &11.)

So the love of God in us is seen in self denial and self sacrifice. The Apostle John tells us that as He laid down His life for us, we ought also to lay down our lives for the brethren, and to love one another in very deed and truth. At every point the love of God cuts clean contrary to our sinful nature and

against the grain of our society. Today the emphasis is what you can get for yourself. Everything is geared for me and for my right to enjoy the pleasure of the moment if that is what I want. If angry, explode! If it feels good, do it! If it seems okay and you can gratify your lusts, give in and indulge! To the least little want you may have, to any impulse or urge of your flesh, surrender!, do it! And the name of love is placed over the top of it.

God's Word speaks of discipline, self control, restraint, waiting, responsibility and commitment. God does not place the emphasis on the now (the moment of carnal satisfaction), but on keeping yourself under His control and of being conformed after the image of Christ. The love of God in us denies self and gives of its time, talents, money, etc. for the good of the other members of the body of Christ. There is always a cost involved when we walk in love; ourselves, our time, advantage, ease, pleasure, possessions, etc. Hollow love is always cheap, doesn't cost you anything but is self centered. God's love in us gives us not simply things but self in order to serve the good and interests of the brother or sister.

A common complaint parents have of young people (and perhaps parents bring this on themselves by over indulging their teenager when a child) is that young people think only of themselves, expect everything and give nothing. Walking in the love of God opens your eyes to see the pile of dirty dishes (and wash them), to see that Dad could use a hand without being asked, to see that a friend needs a listening ear. Those walking in the love of God don't spend their time thinking of how number one is going to make out, but is concerned in its thought (followed by concrete deeds) for the good of the members of your family and church.

3. FORGIVING.

This too is the great action of God's love, He forgave us our debts in the death of His beloved Son. Walking in the love of God means we will keep our lives clean of grudges, envy, resentments, false judgments, backbiting and slander.

Forgiving one another costs us our carnal sense of justice. We have an innate sense of justice, one which is perverted because of our sinful nature. The justice we envision satisfies our interests. "They did this to me they said that about me.and justice is that the last ounce I have coming is paid with interest." The love of God surrenders that perverted justice and in the way of reconciliation, confession and humility embraces those who have offended us. It delivers us from being eaten alive by resentment, revenge and envy, and it imitates the heavenly Father in that it forgives one another their trespasses.

4. COMPASSION.

How compassionately God loves us! God's compassion is His Father's pity, the truth that He is touched with our misery and infirmities. Is. 63:9 profoundly tells us that He was afflicted in all the afflictions of His people, that in love and pity He redeemed His people!

So the love of God is not cold and aloof, but is touched by one another's sorrows and needs. The love of God is not bland, ho-hum. It is not: "well I have to say I love them, but I don't particularly love

them." There is a fervency to this love, we will be highly affectioned one to each other and in honor prefer one another, Rom. 12:10. That means we will purge ourselves from the attitude: "well that's her problem, I am not going to get my hands dirty with that, If they had been like me, they would not have gotten themselves into that mess." Rather something of the compassion of Him Who is touched with all our infirmities will be seen in us.

How often we hurt each other by simple, gross insensitivity and total self absorption in our own feelings, wants and wishes. How blind we can be to the feelings of others, barging around with words about someone else, smashing and breaking the feelings of another. To walk in the love of God means you will think before you speak. You will put yourself in the other person's shoes! You will prayerfully develop the gift of empathy and understanding. It is exactly because the true love of God is compassionate that the environment off those who possess it becomes a haven of rest and refuge from a cruel and biting world.

5. WISE.

You must love with discernment. Your friends will not be those who only talk of the love of God, but those who walk in the love of God. Your dating will be in the love of God. It will not be characterized by heated passion, but by talking, by getting to know each other, and by respect. Satan wages an incredibly deceptive war in the matter of your heart, and in the tender issue of dating. Compromise is her strategy. Be wise! Build on the true love of God and not on mere physical attraction. Who you marry determines the remainder of your life. Don't be foolish at so vital a point in your life. Don't trust on anything but the love of God which is seen in a person who lives a holy life and is truly devoted (unashamedly!) to God.

To be married to a man or woman who loves the Lord truly and lives to serve God is one of life's greatest privileges. It is worth whatever the wait, whatever the cost.

III. WHY?

Only one reason can be advanced to answer the question: "Why must we walk in the love of God?" That answer is: The glory of God. In the words of Eph. 5:2, "it is sweet smelling savor to God." God is glorified in the life of His people, especially in this: that they walk in love one for another. (See John 13:34 & 35.)

That is why some of the strongest statements in the Bible about living the true Christian life are found in connection with our calling to walk in the love of God. (See I Cor. 13:1-3.) You may distinguish yourself head and shoulders above your fellow believers in the degree of knowledge you attain, in your ability to speak of things spiritual, and in your acts of self denial. But if the true love of God is not at the heart of us all and you do not love your brother and sister, you are a big zero. We manage to make lots of noise, the noise of a hollow drum. There is nothing to us.

God is glorified in the sincere walk of love! That which pleased God more than anything was when from Calvary His Son said, "I love thee." That which pleases God more than anything else is when when His children walk in love.

THE YOUNG CHRISTIAN

I cannot give it up, this little world I know,
The innocent delights of youth, the things I cherish so;
'Tis true I love my Lord, and long to do His will
But oh! I may enjoy the world and be a Christian still.
I love the hour of prayer, and love the hymns of praise,
And love the blessed Word which tells of God's redeeming grace;
But I am human still, and while I'm here on earth
God surely will not grudge the hours I spend in harmless mirth.
These things belong to youth, they are its natural right;
My dress, my pastimes, and my friends, the merry and the bright;
My Father's heart is kind, He will not count it ill
If my small corner of the world should please and hold me still.
And yet, outside the camp, 'twas there the Saviour died;
It was the world that cast Him forth and saw Him crucified.
Can I take part with those who nailed Him to the tree,
And where His name is never praised, is that the place for me?
Nay, world, I turn away, though thou seem fair and good,
That friendly, outstretched hand of thine is stained with Jesus' blood;
If in thy least device I stoop to take a part,
All unawares thine influence steals God's presence from my heart.
I miss my Saviour's smile whene'er I walk thy ways.
Thy laughter drowns the Spirit's voice and chokes the springs of praise;
Whene'er I turn aside to join thee for an hour
The face of Christ grows blurred and dim, and prayer has lost its power.
Farewell! henceforth my place is with the Lamb who died;
My Sovereign, since I have Thy love, what want I more beside?
Blest Thou, Thou'rt now my free and loving choice
In whom though now I see Him not, believing, I rejoice.
Shame on me! that I sought another joy than this,
Or dreamt a soul at peace with Thee could crave for earthly bliss;
These vain and worthless things, I lay them all aside,
Thy goodness fills my longing soul, and I am satisfied.
Lord Jesus, let me dwell outside the camp with Thee,
Since Thou art there, then there alone, is rest and peace for me;
Thy dear reproach to bear, I'll count my highest gain,
Till thou return, rejected One, to take Thy power and reign.

-Margaret Mauro

REPLY

Dear Editorial Staff of the Beacon Lights

by Dale and Laura Miedema

We would like to respond to the article which the Beacon Lights printed in the December 1990 issue titled "Is Right to Life Right?" We wish to address not only the author but this general attitude toward pro-life movements, in particular RTL. The uninformed opinion expressed in this article seems to prevail among many.

There is no disagreement in regard to the evil of abortion so we will go on from this common ground. It is the opinion of the author of the aforementioned article and of others that "joining the RTL is not the Christian's calling in his obligation to condemn the evils of abortion." We believe God calls us beyond simply "condemning the evils' of abortion." We read in Proverbs 24:11,12. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold we knew it not, doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" God calls us to action not only in words but deeds also. RTL is one of several local agencies which we as active Christians can choose to use as a tool in our attempt to make an impact against the evils of abortion.

Many people are very uninformed concerning RTL Policies in regard to violence and force. We quote directly from RTL of Michigan policy statements. "It is essential that RTL of Michigan, Its affiliates and members, avoid any involvement whatsoever of the organization in any of the following activities: 1. Use of RTL name or designation of individual participants in civil disobedience activities as members or leaders of RTL. 2. Participation in or support for civil disobedience or other unlawful activities as RTL affiliates or representatives. 3. Raising money as RTL affiliates or representatives or providing RTL funds or assistance to any group involved in civil disobedience. 4. Use of RTL membership or mailing lists for any activity involving groups involved in civil disobedience or other unlawful activities. Recent bombing and arson in other parts of the nation against abortion facilities concern RTL of Michigan. To counter violence with violence is against our principles. Prolifers have consistently worked peaceful-

ly through the democratic process in order to reach our goal - the end of violence within clinic walls. We are a peaceful movement." The fact that incidences of violence or unlawfulness does occur cannot be attributed to RTL and we must keep in mind the media's eagerness to expose these incidences and create a bigger scene than it warrants.

The Goal and Purpose of RTL of Michigan is: "We strive to achieve the passage and ratification of a Human Life Amendment, to educate the people on identified RTL issues, to motivate them to action, to encourage community support for and participation in programs that foster respect for human life and to promote and support pro-life candidates and legislation. We work on behalf of the defenseless human beings, born and unborn."

The article in question also stated concern that"RTL is becoming increasingly Humanistic." We are of the opinion that because RTL does not affiliate with any particular religious group, this is to our benefit and one more reason this organization can be of use to us. As we are called to exercise our rights as citizens of the U.S. government, so we can use organizations such as RTL to assist us in our calling before God to assist the unborn & Women in crisis and now increasingly Euthanasia.

Finally, in response to the question "How then should we as Christians fight the evils of abortion?" We can fully agree with the authors response that the preaching of God's word is a powerful weapon. However, by no means should we stop at preaching alone. Prayer is an extremely powerful gift to us from our heavenly Father and should not be underestimated or forgotten. As we see in I John 3:16-18. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." Our actions are equally as important. Our lack of action speaks louder than words. Our circumstances today have been compared to, and rightfully so, living near Dachau during World War II and doing nothing. It is very easy to be complacent and find excuse for inaction, but God's word calls us to definite action. In closing we once again turn to God's Holy word in Matthew 25:34-40 "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, Ye have done it unto me.

REPLY

Dear Editor:

by Crystal Kooienga

I am writing to express my disappointment in the article "Is Right to Life Right?" in the December 1990 issue of the Beacon Lights.

I think the most glaring mistake that the writer makes is her belief that Right to Life condones violence and disrespect for those placed in authority over us by God. On page 21 of the 1989 Right to Life of Michigan's Conference Book there is a section concerning Civil Disobedience. I quote:

"Right to Life of Michigan, a non-profit corporation and its affiliates have decided through the years of consensus planning to focus their energies and resources on education, legislative lobbying activities and political action to achieve our goals. We have always opposed, and continue to oppose actions that are contrary to the law." And later on: "Right to Life of Michigan and its affiliates reaffirm their dedication to lawful efforts to protect the unborn and have rejected any Right to Life participation in civil disobedience."

I also disagree with the writer's argument that by supporting Right to Life we are unequally yoking ourselves together with unbelievers. God uses so many means for His good. The world is here to serve the church. If by supporting Right to Life, or giving money to cancer research or donating to the Salvation Army we can help others, Jesus tells us that "inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. I know that all the people who support Right to Life are not children of God, I don't feel I'm yoking myself with them, but if they can be used to fight this sinful practice - fine; the Lord uses sinful means for His purpose. There are some who break the law in their misguided zeal against what they see as only a civil or moral wrong - not as a sin against God. This behavior is not what supporters of Right to Life are contributing to. When I donate to Right to Life, I see it as a means to fight an evil which each of us individually must face. The author of the article felt that we should fight the evil of abortion through "uniting as the church of Christ to preach the Word . . . from the pulpit, in the printed page, and over the radio." That is the church's responsibility, but I don't think that is enough for us as individuals (it's too easy for us to leave it up to our ministers!). I don't think that reaches the young pregnant girl considering aborting her baby. Right to Life emphasizes educating

people against abortion. They inform the public concerning those in political power who are against abortion. When election time comes, I am happy to have information they give me on where the candidates stand on the issue of abortion (Usually the anti-abortion candidates are the most conservative overall).

In closing, I would like to caution those, such as the writer of this article, who would leave the taking of action on important issues such as abortion only to those who preach and teach in our churches. Each of us is responsible for the means God has blessed us with. We will be asked by God to account for how we used what He gave us. It makes me tremble to think of standing before His throne and seeing all the times I failed to do what I could have or should have done. Matt 25:45 ,46 "Then shall he answer them saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

CONVENTION NEWS

This year Byron Center Protestant Reformed Church is sponsoring the **1991 Young People's Convention.**

It will be held **August 5-9** at Grand Valley State University.

The topic of our convention is **"Reformed Young People Living in the Last Times".**

Rev. Van Baren will speak on **'Knowing About the End'**

Rev. Bruinsma will speak on **'Living with A View to the End'**

Rev. Dykstra will speak on **'Experiencing the End'**

Our text is **I Thessalonians 5:8** and **Psalter #157** is our theme song.

Our discussion topics are:

a. What are the signs of the times?

b. Should we influence the world in the last times?

c. Pre-millenialism.

RESPONSE

Dear Editor:

by Karen Hanko

I was very appreciative of the tone of deep concern that was evident in the replies to my article. I hear the arguments of the authors with understanding and sympathy. I would like to stress that I too, (as all of us should), have struggled with how I as a Christian can best condemn the evils of abortion. I too tremble to think of standing before our Lord at the end of time, knowing I stood by and watched the murder of innocent unborns and never said or did anything. However, I still remain convinced that joining RTL is not the way to combat this great evil.

Let me clarify a few things first. When I said RTL uses force (that was a bad choice of words), I did not mean violence as such. What I meant by force was "a show of human might," i.e. picket lines, demonstrations, lobbyings, etc. I fail to see how a pregnant girl about to abort her baby, or a congressman about to vote "yes" on a law allowing abortion can be truly changed by a mere show of human might. He or she can only be changed by the message of the gospel. RTL is ultimately doomed to failure because it fights abortion with a view to mere moral reform, and does so by a mere show of human might and strength. We as God's people do not merely seek to make this world a better place in which to live, but seek the higher goal of the salvation of Christ's church. And <u>that</u> is why we use different tactics, that is, the preaching of the Word." Not by might, nor by power, but by my spirit saith the Lord of Hosts" Zech. 4:6.

This is the basic humanism of RTL - a goal of mere moral reform rather than true salvation, and methods that are based on mere human strength. I feel that becoming a member of RTL would be an affirmation of this humanistic creed. In fact, I wouldn't be surprised if we as Christian members of RTL would be strongly opposed from within the organization if we attempted to push a Biblical basis rather than a civil, humanistic one for the fight against abortion. In reality, this has already been the experience of someone I know. Certainly, as one of the letters suggests, God uses wicked means to advance the cause of His kingdom, but God used even Dachau to advance the cause of His kingdom. Does that mean we should have supported and even joined in the horrible murder that went on there, hoping that God would use us to further His kingdom!?! I reaffirm my claim that RTL is an

unscriptural organization, though I do not deny the presence of God's people in the organization. They alone can answer before God for their actions.

Finally, I can understand and appreciate the authors' concern that the issues of abortion be left to our ministers, and that the rest of us stand by and do nothing. I firmly reject that idea. But I think we all need to be reminded that we must not minimize the power of God's Word. We ourselves can not comprehend its power as it reaches every corner of the world. We must also remember that though the official preaching of the Word may be limited to our ministers, there are countless other ways that each of us can and must bring the Word. I think of letters to congressmen, letters to the President, letters to the editor of the local press and various magazines, and then of course, the power of our own personal, Christian witness as we come into contact with others. May God give us grace in this daily battle against the powers of darkness, and may each of us stand before our Lord at the end of time with a clear conscience and hear the blessed words, "Well done, thou good and faithful servant . . . Enter thou into the joy of thy Lord."

GOD'S CREATION

When I think of God's creation
I think of clean beautiful streams
Flowing in one direction
A never ending stream
Which unto rivers descending.
I think of ducks
So peacefully and gracefully swimming
At night, when the moon
Upon the water is gleaming.
I think of fish which swim about
And the animals God created,
Too many to count.
I think of birds which God did also create
And to listen to the sound
The birds cheerfully make.
The main thing I think of all
Is that God created us all.

Steve Wigger

When I sit here thinking of the wonderful things I see,
It gives me memories of what God has created for me;
The beautiful springing flowers
And all the glorious showers,
As I look up in the night
There will be a wonderful sight.
Now seeing the birds soar in the air,
Oh, doesn't it look so fair?

Sara Langerak

CARNAL CHRISTIANS

by Prof. David J. Engelsma

"Carnal Christians" is a humbling rebuke of a church of Christ. It charges that the life of the congregation is being dominated by the depraved human nature, by what the Bible calls "the flesh." A more shameful state of affairs cannot be imagined.

"Carnal Christians" is a shocking rebuke. Seemingly, it asserts a contradiction. If one is a Christian, he is spiritual, not fleshly. On the other hand, if one is fleshly, he is no Christian.

Yet the Holy Spirit of inspiration calls Christians carnal in I Corinthians 3:1ff: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (v. 3) If we are to submit ourselves to this rebuke, we must be clear, and honest, as to what "carnal Christians" are.

They are not people who, although they profess to be Christians, are in fact unregenerated and unbelieving. Elsewhere, Scripture does indeed refer to unsaved persons when it describes them as "carnal" (cf. Rom. 8:7,8: "the carnal mind"; also, Rom. 9:8: "children of the flesh") But the carnal Christians whom we have in mind are genuine Christians. According to I Corinthians 3:1, they are "brethren" and "babes in Christ." Although the apostle says in this same verse that he cannot speak to these church members "as unto spiritual," he does not flatly deny that they are spiritual. They are not the "natural" men and women of the preceding chapter.

Nor are carnal Christians those in the church who lack certain gifts of the Spirit that Christians can and should have. Some evangelicals today are teaching that carnal Christians are church members who are justified, but not sanctified, i.e., those whose sins are forgiven, but who are not made holy. They have received Jesus as Savior, but not as Lord of their lives. But there can be no receiving of Jesus as Savior without receiving Him also as Lord. Jesus is Lord. Wherever the Spirit is present as the Peace of pardon, He is present also as the Power of purity. He is the Holy Spirit. The carnal Christians at Corinth were sanctified, as verse 2 of chapter I acknowledges, although there was a serious deficiency in their progress in holiness.

Others might say that carnal Christians are those without much knowledge of the truth. But chapter 8 of I Corinthians shows that lack of knowledge was not the problem. Carnal Christians may be well-versed in doctrine.

Still others would say that these people lack "the Baptism with the Spirit," or that they are inactive in seeking and exercising spiritual gifts. This explanation of "carnal Christians" is false on its very face. If ever a congregation possessed gifts, it was the Corinthian church. Even the extraordinary gifts of the apostolic age were theirs. Carnal Christians may well be zealous for gifts and energetic in using them in the church.

Scripture itself explains the rebuke, "carnal Christians," by describing such persons as "babies in Christ" who can only be fed the milk of the Word (I Cor. 3:1,2) They are not growing up in Christ. They are immature, still in their spiritual infancy. Although the Spirit is in them, they are not filled with the Spirit. The result is that their lives are not governed by the Spirit, as ought to be the case, but by the corrupt nature that remains even after rebirth. Their walk now is "according to man," as is the literal translation of verse 3.

This is deplorable! Men, women, and children who can and should walk according to the Spirit are walking instead according to the standard of sinful human nature.

This is blameworthy! Even though the flesh remains in Christians as long as they live, it need not and must not rule their behavior. Carnal Christians have only themselves to blame for their fleshly conduct. They do not yield themselves to the Spirit within them. They allow their flesh to get the upper hand in their life. They are satisfied with a childish level of sanctification. They are content to live in the Spirit without also walking in the Spirit.

Carnal Christians!

This is a sad possibility in Christ's church. One may be a saved adult, even an old man or woman, but only a spiritual baby. If these carnal Christians come to control the life of the congregation, as was the case at Corinth, the Christianity of the congregation (and, I suppose, of a denomination) is carnal. Probably, such a church likes to think of itself as mature, strong, and spiritual, especially in comparison with other churches. But the Word of Christ is, "Ye are yet carnal."

The proof of this humbling rebuke is clear and conclusive. It is the behavior of such Christians, or of such a congregation, or of such a denomination. Babies behave in an infantile manner. Carnal Christians walk in a fleshly way.

But let us again be clear, and honest, as to what this carnal behavior is. It is not that a congregation is uninterested in "spiritual things"-in doctrine; in sermons; and in preachers. The carnal Christians at Corinth were enthusiastically interested in these things. They possessed and prized doctrinal knowledge. They listened to preaching attentively. They discussed preachers vigorously. But they were carnal Christians for all that.

Nor is this carnality the miserable lethargy that some members display in regard to an active church-life. On the contrary, these Corinthians were eager to use the spiritual gifts and to hold office. But they were carnal Christians nevertheless.

Neither is it that the carnal Christians are characterized by "worldliness." I have heard men speak darkly of "the carnal ele-

ment in the church" (always with reference to others than themselves) When pressed to become specific, they indicated that they referred to those whom they judged to be living worldly lives—making friends with the world and enjoying fellowship with the works of the world. But this is not the behavior that draws the sharp rebuke, "carnal Christians," in I Corinthians 3:1ff.

"For whereas there is among you envying, and strife, and divisions, are ye not carnal?" Those Christians are carnal whose lives are lacking in the "charity" of I Corinthians 13 and who thus cause schism in the church.

"Envying" is literally the word zeal. This Greek word refers to the passion born of pride to have one's own way in the church, regardless of the brother and regardless of the peace of the congregation, in order that one may be preeminent.

"Strife" is the ugly wrangling—the harsh words, the politicking, the contentions—that comes from "zeal."

And "divisions" are the hostile factions that emerge from the "strife." Carnal Christians are not only pitiful themselves. They are a threat to the church. Because of them, the congregation (and even denomination), which in reality is one in the faith, finds herself divided.

And over what?

The situation at Corinth shows the New Testament church that this carnality can flare up over natural differences among the members. Chapter 11 speaks of conflict between the rich and the poor. But chiefly they strive over spiritual things, over church-matters, we would say. Carnal Christians fight about spiritual gifts; about position and office in the church; about doctrinal knowledge as it bears on indifferent things, e.g., whether the believer may eat food offered to the idol; and about the different preachers and their distinctive abilities.

Things that actually belong to the unity of the congregation, carnal Christians make a bone of contention.

If this flourishes among us, let us not boast of our maturity and spirituality. We are still carnal. Zeal, strife, and division come straight out of sinful human nature. Although found in the church among the saints, they are the very same sorry evils that prevail in the business, politics, and neighborhoods of the ungodly world.

To those who like to evade the rebuke and justify their zeal, strife, and faction-making in the church by saying, "But we fight for the name and cause of God," I respond, "There is a necessary contention sometimes in the congregation and denomination." Fighting is necessary when there is departure from the truth of the gospel or when there is disobedience to God's law. But the way of fighting the good fight of faith is never zeal, strife, and factions. It is the way of Matthew 18; the way of restoring the sinner in the spirit of meekness; the way of the Reformed church order of orderly protest and appeal; and, when the synod has spoken, the way of submitting to the decision, living in peace with the church.

There may be no evasion, or softening, of the rebuke, "Carnal Christians." Only one time does the New Testament admonish Christians as carnal. This is when they show themselves unloving to

their fellow saints and disturbers of the peace of the church.

Carnal Christians need to become spiritual Christians. Their behavior in the congregation must be ruled by the Spirit of Christ, rather than by their own proud flesh. Then they will repent of their shameful sin. Then they will seek the unity of the church. Then they will value highly the more excellent way of love among the saints, and walk on that way. For then they will grow up in Christ.

Since the Spirit gives Himself through the Word, they must hear the Word. The preachers must bring it—a Word of rebuke when zeal, strife, and divisions betray the presence of carnal Christians; a Word of the excellency of love for each other in the congregation; and a Word of the preciousness of peace in the church. Our congregations must hear that Jesus Christ is Head of the unified church, His undivided body.

Carnal Christians will repent at this preaching for, although carnal, they are Christians. The spiritual babies will grow up for, although babies, they are alive in Christ.

PRAYER

Lord, make my life just one long prayer,
My need of Thee my constant care,
At home, abroad, at work or rest;
My aim to lean upon Thy breast.

Lord, make my life just one long trust,
My table full, or ne'er a crust,
Knowing that He who died for me
Still lives that I supplied may be.

Lord make my life just one long work,
From early dawn to evening dark,
Telling His fame to all I meet,
Until my service is complete.

Lord, make my life just one long song
Of sweetest praise the whole day long,
My heart and voice exulting Thee,
In one continuous melody.

Lord, make my life just one long look
For Him who all my sorrows took,
Who bore my sins upon the tree,
And promised to return for me.

CHURCH NEWS

by Lora Bouwkamp

SOUTH HOLLAND

The sacrament of baptism was administered Dec. 30 to Case Nathaniel, the infant son of Homer and Evelyn De Jong and to Gordon James, son of Todd and Val Terpstra.

The evening of Dec. 30 John Holleman, Rob Holleman, Rob Koontz, Greg Lanting, Ryan Zandstra, and Steve Zandstra made confession of their faith.

Joanne Zandstra and Glenn van Milligan were united in marriage Dec. 7.

HOPE, WALKER

The sacrament of baptism was administered to Anthony James, son of Cal and Linda Kalsbeek Dec. 23.

We express our sympathy to the H. Vander Waal family in the death of his father, Hugo Vander Waal.

Mrs. Dick Kooienga observed her 86th birthday Dec. 31.

The membership papers of Mr. and Mrs. Tom (Ruth) Oosterhouse and six baptized children were received.

Ken and Angela Elzinga were blessed with the birth of a daughter, Nicole Beth.

We express our sympathy to the Tom De Vries family in the death of his father, George De Vries.

Sharon Huizenga and Michael Bosveld were united in marriage Feb. 1.

Mr. and Mrs. Jeff Terpstra rejoice in the birth of a daughter, Kelsey Joy.

HOPE, REDLANDS

Jacob Scott, son of Mr. and Mrs. Glenn Feenstra received the sacrament of baptism Nov. 18.

Beth Van Meeteren and Steve Potjer were united in marriage Nov. 23.

Mr. Bill Karsemeyer celebrated his 78th birthday Nov. 21.

We extend sympathy to the den Hartog family in the death of Sherry's grandmother.

LYNDEN, WASHINGTON

The Young Adults sponsored an ice-skating party Jan. 12.

The consistory received the membership papers of Miss Audrey Den Besten from Redlands PRC.

The sacrament of baptism was administered Dec. 2 to Titus James, infant son of Mr. and Mrs. Albert De Boer.

HULL, IOWA

Mr. Glenn Kooima and Krista Groen were united in marriage Jan. 11.

On January 20 the sacrament of baptism was administered to Emily Ann, the daughter of Mr. and Mrs. Bruce Korver, and to Kristen Marie, the daughter of Mr. and Mrs. Peter D. Westra.

The membership papers of Mr. Terry Jansma were sent to his home upon his request.

Upon his request the membership papers of Gary Brummel were transferred to Faith PRC.

PEACE, ILLINOIS

Bart and Jan Zandstra were blessed with the birth of a baby boy, Brent Peter.

SOUTHWEST

The membership of Mr. and Mrs. Theodore (Audra) Andringa have been received from our Hull and Doon churches.

The sacrament of baptism was administered to Lorelei Marie, daughter of Mr. and Mrs. Tom Buiter, Lindsey Nichole, daughter of Mr. and Mrs. Bennett Kamps, and Jessica Marie, daughter of Mr. and Mrs. John Ophoff.

Cyndi Fisher and Richard Spaman made public confession of their faith Dec. 16.

The Tom Oosterhouse family requested that their papers be sent to Hope PRC.

The baptism certificate of Mr. Randy Dykstra was received from Hudsonville PRC.

Mr. Al Bleyenberg celebrated his 86th birthday Jan. 7.

Dale John Schipper, son of Mr. and Mrs. Gordon Schipper, was baptized Nov. 4.

Congratulations to Mr. and Mrs. John Van Baren, Jr. on the birth of a son.

IMMANUEL, CANADA

The consistory announces the membership of Jake and Tina De Schiffart and baptized son Tyler. Also the membership of George and Swannie Wiersma has been received.

The membership of Mr. and Mrs. John Oudman has been approved by the consistory.

Uilke and Joanne Tolsma celebrated their 40th wedding anniversary.

FAITH, JENISON

The membership papers of Barb De Young (Moelker) were transferred to Hudsonville PRC. The papers of Mr. and Mrs. Al Karsemeyer were received from Redlands, and the papers of Mr. and Mrs. Tim Van Dyke were received from Hope, Walker.

On Sept. 14, Paul Oosterbaan passed away due to kidney failure. Also, Garold Dyke, the brother of Phyllis Oosterbaan, passed away. We extend our sympathy to the family in their grief and losses.

At his request the membership papers of Dan Hanko were sent to Loveland PRC.

The membership papers of Mr. Dan Van Dyke have been sent to Byron Center PRC.

Mrs. Hilda Prince, the stepmother of Clare Prince, passed away, We extend our sympathy to the family.

On Nov. 4, Daniel Craig Pastoor, son of Mr. and Mrs. Howard Pastoor was baptized.

On Nov. 11, Heidi Holstege,

Mary Hanko, Christine Bylsma, Bob Bos, Jeff Potjer, Dennis Offringa, Kristi Brummel, Sherri Boer, Brenda Van Den Top, and Alice Reitsma made public confession of faith.

The membership papers of Gary Brummel were received from Hull PRC.

The membership papers of Kristi Brummel were transferred to Redlands PRC upon her request.

The sacrament of baptism was administered to Elisabeth Anne, daughter of Mr. and Mrs. Doug Griffioen; to Kelly Anne, daughter of Mr. and Mrs. Kurt Kaptein; and to Aubrey Renae, daughter of Mr. and Mrs. Mike Richards.

We extend our congratulations to Mr. and Mrs. Les Kamps as they were united in marriage Dec. 21.

EDMONTON, CANADA

Mr. Joe Van Gelderen was received as a confessing member.

Mr. Joe Van Gelderen and Miss Valarie Zylstra were united in marriage Nov. 9.

EDGERTON, MINNESOTA

Cal Buys and Elizabeth Hilton were united in marriage Dec. 29.

The membership papers of Jim and Gloria Bleyenberg and family were received from Redlands PRC.

The congregation expresses its sympathy to Mr. Henry Huisken in the death of his sister, Mrs. Gertrude Kooiman.

Mrs. Betty Broekhouse mourns the death of her brother-in-law, Gerrit Broekhouse.

Mrs. Christina Vander Wolde turned 84 on Sept. 14.

Mr. Henry Huisken celebrated his 83rd birthday Oct. 30.

Mrs. Hattie Ver Hey turned 92 on Dec. 24.

HUDSONVILLE

The membership (baptismal) papers of Randy Dykstra were transferred to Southwest PRC.

Marlin Hoekstra and Joy Timmer were united in marriage Dec. 15.

Mr. Ted Miedema, Sr. celebrated his 86th birthday Dec. 11.

Les Kamps and Bev Dykstra were united in marriage Dec. 21.

Mrs. Marie Poortenga celebrated her 86th birthday Dec. 23.

The consistory has received the baptismal papers of Kathy Timmer from the Free Reformed Church.

Jeff De Young, George Hoekstra, and Kathy Timmer made public confession of their faith Jan. 20.

We extend our sympathy to the Allen Boven family in the death of his father Christmas Day.

The membership papers of Mrs. Lynne (Kamminga) Huizenga have been transferred to Grandville PRC.

At his request, the baptismal certificate was sent to the home of Mr. Tim Kamps.

Mr. and Mrs. Michael Zuverink give thanks to God for the birth of Andrea Ruth.

The baptism of Kristina Lynn, daughter of Mr. and Mrs. Peter Bykerk, Matthew John, son of Mr. and Mrs. Doug De Boer, and Logan John, son of Mr. and Mrs. Greg Lubbers was celebrated Jan. 13.

BYRON CENTER

We extend our sympathy to Mr. and Mrs. Cal Miersma in the death of their daughter-in-law, Vicki Miersma.

Mrs. Doris Baas was accepted as a new member from the Christian Reformation Church.

We express our sympathy to Mr. and Mrs. Jake Bouman and Mr. and Mrs. Dennis Bredeweg and families in the death of Dadie's father and Annette's grandfather, Mr. Klaas Bos (Netherlands).

The membership papers of David and Julie Hiemstra have been received from Ridgewood CRC and Jamestown CRC.

The sacrament of baptism was administered Jan. 6 to Jared John, son of Dennis and Annette Bredeweg, Kyndra Grace, daughter of Cal and Chris Hassevoort, and Jordan David, son of David and Julie Hiemstra.

The membership papers of Jay and Marcia Hoekstra were received from Forest Grove CRC.

FIRST, GRAND RAPIDS

We extend our congratulations to Mrs. Henrietta Harkema who celebrated her 85th birthday Jan. 15.

The congregation expresses its sympathy to the De Vries family in the death of Mr. George De Vries.

Mr. Claude Van Putten celebrated his 92nd birthday Jan. 30.

The consistory received the papers of Jacob and Sally Koenes from Cascade CRC.

We extend our congratulations to Mrs. George Lubbers on her 85th birthday Dec. 23.

SOUTHEAST, GRAND RAPIDS

Our pastor's grandfather, Mr. Jacob Key, entered his heavenly home at the age of 95.

The sacrament of baptism was administered to Steven Charles, son of Steve and Karen Ophoff.

Baptism was administered Dec. 2 to Michael Ross Kuiper, son of Dan and Gail, and to Joseph Andrew Holstege, son of Jim and Kathi.

BETHEL, ILLINOIS

The congregation expresses its sympathy to Mr. and Mrs. Roger Key in the death of his father.

We rejoice with Mr. and Mrs. Daryl Poortinga at the birth of a daughter, Erika Noel.

LOVELAND

Ray and Joy Schwarz were united in marriage Nov. 30 in Grand Rapids, Michigan.

We express our sympathy to Mr. and Mrs. Fritz Schwarz in the death of her brother, Mr. Gideon Griess.

After nearly eight years in a coma, the Lord took Marty Straayer to Himself. We extend our sympathy to the family.

COVENANT, NEW JERSEY

The sacrament of baptism was administered to Jared Scott, son of Mr. and Mrs. Steven Hanko, and Rebecca Ann, daughter of Mr. and Mrs. Charles De Groot.

Janine Wiseman mourns the death of her brother Michael, killed in an automobile crash in Northern Ireland.

FIRST, HOLLAND

We extend our congratulations to Chuck Doezema and Heidi Buiter who were united in marriage Dec. 29.

The membership papers of Mrs. Jan Pawloski have been transferred to Pella PRC.

The membership papers of Karen Headley have been sent to her home at her request.

HULL

Upon their request the following membership papers have been transferred. Kimmy Kooiker to join Faith PRC, Marlys Van Maanen to Grandville PRC, and Ted Andringa to Southwest PRC.

Rev. and Mrs. Moore celebrated their 30th wedding anniversary Nov. 23

But Not On Sunday Night

I love the church that Jesus bought,
I know that it is right
I go there Sunday morning,
But not on Sunday night.

I love to sing the songs of God,
Such worship must be right,
So I sing on Sunday morn,
But not on Sunday night.

Bless the pastor's message, Lord,
Give him great power and might,
And put the sinner in his place,
I won't be there Sunday night.

I love to hear the gospel, too,
It gives me great delight.
I hear it every Sunday morn,
But not on Sunday night.

I'll go through rain, or sleet, or snow
To do anything that's right,
To be at Church on Sunday morn
But not on Sunday night.

I know I'm weak and need more strength
To keep me in the fight.
So I come to church on Sunday morn,
But not on Sunday night.

Some day the Lord will surely come,
I hope I'll be doing right.
So may He come on Sunday morn,
But not on Sunday night.

YOUNG ADULTS SPRING RETREAT

WHEN? Thursday Noon, April 4 - Saturday Noon, April 5

WHERE? Covenant Heights Conference Center Estes Park, Colorado

WHO? Seniors in High School and older

SPEAKERS? Rev. Ron Cammenga "The Coming Antichrist"
Rev. Wilbur Bruinsma "The Final Judgment"

COST? $10.00 Registration Fee
$45.00 Check-in Fee
$55.00 Total (Includes 2 nights lodging, 5 meals)

GREAT FELLOWSHIP! LOADS OF ACTIVITIES!

A BEAUTIFUL MOUNTAIN SETTING!

REGISTRATION FORMS DUE BY MARCH 15, 1991