BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

JUNE - JULY 1991

"That the Holy Spirit was present during the testing of the man Christ Jesus and is the One who prompted such by leading Him gives us assurance in our trials. The role of the Holy Spirit also shows us that He is in control of the testing; He picks the battlefield (the desert) and He sets up the lines of contact (hunger and physical danger - wild animals)."

From "The Work of the Holy Spirit in the Baptism and Temptations of the Man Christ Jesus"
by Bruce Miedema

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Contents

Editor's Notes: June/July 1991 - David Harbach 1
EDITORIAL
The Work of the Holy Spirit - Bruce Miedema 2
CONVENTION DISCUSSION OUTLINE
The Signs of The Times - Mitchell Dick 5
Pre-Millennialism - Rev. W. Bekkering 10
That Hungarian Girl - J.P. de Klerk 14
CONVENTION DISCUSSION OUTLINE
Our Influence on the World in the Last Times - Rev. K. Koole 15
Church News - Lora Bouwkamp 19

EDITOR'S NOTES JUNE/JULY 1991

by David Harbach

Grand Valley State University is the place to be August 5-9 for a few days of fellowship and fun during the 1991 Young People's Convention. You'll want to be there for the speeches and to discuss the signs of the times and pre-millenialism.

All Reformed young people living in the last times are vitally interested in knowing about the end, living with a view to the end, and what it is to experience the end times. And so the titles for this year's speeches follow those three ideas. Rev. Van Baren speaks on "Knowing About The End," Rev. Bruinsma will present "Living With A View To The End," and Rev. Dykstra will explain "Experiencing The End." Knowing that Reformed young people, children, and those older are interested in the last times, this year's convention is an important one.

Mr. Mitchell Dick, who is now eligible for a call to be a minister in our churches, prepared a thorough discussion outline on what are the signs of the times. Rev. K. Koole prepares important questions concerning whether we should influence the world in the last times. If you want to know something about Pre-millenialism then you'll be pleased with Rev. Bekkering's thorough outline on Pre-millenialism - what it is and why it is wrong. We thank these faithful men who defend the Word of God, in these days full of signs of the last times, over against the

lies of the Social Gospel, the Redeeming Culture, and Pre-millenialism. With some hard work we will be prepared to increase our knowledge of these current issues.

Bruce Miedema, an enthusiastic member of the staff, wrote an interesting editorial on "The Work of the Holy Spirit in the Baptism and Temptation of the Man Christ Jesus." What happened to the man Christ Jesus assures us of the Holy Spirit dwelling in us and of our being able to walk by faith in a world of sin and temptation.

Mr. J.P. de Klerk has provided us with a special article "That Hungarian Girl". That actually happened; however, for security reasons (relatives and friends in Communist ruled countries) the names and some minor particulars have been changed. It is interesting to note that Rev. Woudenberg visited the same area mentioned in the article last year, but was unaware of Sara's story. Thank you Mr. de Klerk for translating your story into our language.

There is plenty of Church News from many of our churches for you to catch up on. Thank you, Lora, for faithfully giving us the news each month.

Prof. Hanko's very important series on the Janssen Controversy, "To Lose The Battle And Win The War' and Carol Brands' letter #12 on Ecclesiastes will appear in the August-September Issue.

Clarifications

In the May article from the department of From the Pastor's Study: (1) The Phillips translation of the Lord's Prayer and of Matthew 7:22 and all through the New Testament uses the pronouns you and your when referring to God. (2) The Revised Standard Version and New English Bible use the pronouns thy and thine in the Lord's Prayer; but in Matthew 7:22 they use the pronoun your, rather than thy. Thank you Rev. and Mrs. Heys for this clarification. We thank God that Rev. Heys has recovered from his difficulties involving his heart medicine.

Editorial

THE WORK OF THE HOLY SPIRIT

In the Baptism and Temptation of the Man Christ Jesus

by Bruce W. Miedema

The Holy Spirit is referred to in the Trinity as the third person. Third to whom, we may ask? To that question the Jews of Jesus' day, modern Mormons, Jehovah Witnesses, Unitarians, and Arm-strongians of the Universal Church would reply, nobody! They reject the Trinity of the Godhead. Heated exegesis also took place during the days of Sabellius and Arius (third and fourth centuries respectively)

to accommodate the oneness of the Godhead and the three different persons spoken of in Scripture. Sabellius saw the Son and the Spirit as divine and chose to absorb them into the Divine Essence. This resulted in a three-faced oneness with one center of consciousness (Modalism). Arius placed the Son and the Spirit outside the Divine Essence resulting in a Monarch type oneness in the Father (Monarchianism). Both of these views were unjust to the Godhead as well as unscriptural.

Tertullian coined the terminology that prevails to this day to describe orthodoxy; "God is one substantia (essence) and a three-fold subsistentia (person). There are three centers of consciousness; all three are Divine and are one God." The Trinity therefore contains a perfect oneness and a perfect threeness.

In answer to our question, the Holy Spirit is third to nobody but rather is only spoken of that way in scripture's chronological ordering of the Trinity. The Holy Spirit is co-equal and co-eternal with the Father and the Son, but He flows forth from the Father and the Son. Again the statement might be made; He must be third because the Father and Son had to be first for the Holy Spirit to flow from them. That is not true; because, the Holy Spirit is employed in the Trinity by upholding the Father and the Son from eternity and to eternity.

There are many references to the Holy Spirit in scripture which validate His place in the Trinity. Here are a few: Gen.1:2; Isa.48:16; 1 Cor.3:16; and John chapters 14, 15, and 16.

We now continue with the "Works of the Holy Spirit" in the Baptism and Temptation of the man Christ Jesus. This story is found in Matthew 3 and 4 (and in all the synoptic accounts).

The baptism of Christ Jesus is paramount to all baptisms because of the work of the Holy Spirit. Christ Jesus, the eternal Son of God is untouchable by Satan. Satan is able to make us doubt our salvation and he is able to seduce us to fall into his temptations but this he could not do to the eternal Son of God, the second person of the Trinity. That is, until the second person of the Trinity became fully man by being baptized with a sinner's baptism.

Christ Jesus established an identity through the baptism. This identity was the sign and a symbol of "ingrafting". This identity is important because we identify with the man Christ Jesus who was baptized as we are; but, we are ingrafted into Christ Jesus the eternal Son of God. "In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us, that which we have in Christ, . . . (baptism form)." John the Baptist knew Jesus was the eternal Son of God and for that reason he drew back from baptizing Him with a sinner's baptism (3:14).

Christ Jesus came to be made in all things like His brethren with one exception. He was sinless. For Christ Jesus to be the Savior of even one person given Him by the Father (and He is the Savior of an innumerable host) baptism must hold good for Him for it to hold good for His brethren. Therefore baptism is fitting, uplifting, and purposed by eternal authority for

believers and their children. "And Jesus answering [John] said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. (3:15a)." According to the Confession of Faith, Article XXXIV — Of Holy Baptism reads thus, "Therefore he has commanded all those who are his, to be baptized with pure water, 'in the name of the Father, and of the Son, and of the Holy Ghost': thereby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptized, when sprinkled upon him; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath, unto children of God."

Not much is spoken in Scripture of Jesus "and the Holy Spirit" before His baptism but God knew that once His Son was made capable of bearing His wrath for sin and the eternal destiny of all His children that then Satan would attack Him. Is that not why the Holy Spirit was so quick to descend on Christ Jesus after His baptism? "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (3:16)."

The next event that is recorded is the voice from heaven saying, "This is my beloved Son, in whom I am well pleased. (v.17)." Whether or not this event and the descent of the Spirit of God were perceivable to others is not known, but all that matters is that the man Christ Jesus experienced them. At this point the man Christ Jesus must have recalled the account of Job when God "boasted" of him to Satan; "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? (Job 1:8)", and felt very vulnerable just as Job became upon the will of God. It is proper to say that children of God are not lead along by Satan nor that testing is at the discretion of Satan. Overarching everything is God's Divine Purpose. The Spirit of God active in the man Christ Jesus led him into the wilderness "to be tempted of the devil (4:1b)."

In the desert the man Christ Jesus calls upon the Holy Spirit to defend Him. He draws upon the resources of God through covenantal agreement by the Holy Spirit and not upon His Divine nature. He has two defenses: (1) the anointing without measure from the Holy Spirit and (2) the Word which the Spirit inspired. Christ used nothing that is not available to us to use. Throughout his temptation Christ Jesus never comes out of His carnal obedience. He obeys completely and relies completely upon the Holy Spirit. Christ Jesus was also an expert swordsman with the Word. In response to the tempter he quotes from Deuteronomy (the Old Testament book of wilderness trials): "It is written; It is written; It is written. (4:4, 7, 10)."

Warfare was focused as never before and was not again until our Savior was on the cross and actually endured the torments of hell. Satan knew this was the last Adam and representative head. Christ Jesus in "suffering" is tempted and what is true for the older brother is certainly true for all God's children.

That the Holy Spirit was pre-

sent during the testing of the man Christ Jesus and is the one who prompted such by leading Him gives us assurance in our trials. The role of the Holy Spirit also shows us that He is in control of the testing; He picks the battlefield (the desert) and He sets up the lines of contact (hunger and physical danger - wild animals).

The Holy Spirit leads us today as we are also led into strange places. We at times are lonely, but never will we know the loneliness of our Savior in the wilderness. When we think we are alone and being swallowed up, the Holy Spirit is fighting for our "spiritual lives" Sometimes God blesses us when we have no feelings at all. That comfort is realized through knowledge of doctrinal truths (of which the doctrine of the Holy Spirit is part).

It is our sonship in Christ (which Satan wants) that causes us to be led into the wilderness. Characteristic of children of God is the leading of the Holy Spirit. "As many as are led by the Spirit of God, they are sons of God (Rom. 8:14)."

To you who hold the office of all believer the inspired apostle penned these words: "Our gospel came not unto you in word only, but also in power and in the Holy Spirit and much assurance. (I Thes. 15);" and, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father. (Gal .4:6)"

Convention Discussion Outline

THE SIGNS OF THE TIMES

by Mitchell Dick

I. INTRODUCTION

By the phrase "the signs of the times" we mean signs which indicate the coming of our Lord. These signs occur throughout the history of the New Dispensation. They occur in nature, in the nations, and in the church. They will occur up until the Lord Jesus returns again to condemn the world and save His church. These signs are not just things which point to a future coming of Christ. But the signs are part of His coming, and lead to it. They are like the thunder that we hear or the change of air pressure-both indicate a coming storm, but both are also part of the storm. In other words, we see Christ coming throughout history-in the signs. Christ comes, for example, through the preaching of the Word. But only in the last day will He come personally, as He said He would, upon the clouds of glory. All the signs, and all history in which the signs occur, are part of, indeed serve, the coming of the

Lord.

It is most important that we understand that there are signs of our Lord's return which we can clearly see. And it is crucial that we know also what these signs are, and look for them.

It is important that we understand clearly what are the signs of the Lord's return in the midst of a world which denies that the Lord is coming again, and therefore denies that there are signs which point to His coming again. Can you think of ways in which the world shows its lack of concern for Jesus' coming? Besides, we must look for the signs of our Lord's coming in the midst of many in the church world, who, though they believe that Jesus is coming again, yet they deny that there are signs which clearly show this. They think He can come any time now. Can you think of which churches deny this?

To deny that the Lord is coming and that there are signs which clearly show His coming is not only not Biblical, but unsettling and also terribly dangerous. The disciples asked Jesus what was the sign of His coming and of the end of the world, Mt. 24:3. And Jesus did not disappoint them. In the verses following in Mt. 24, and in other places Jesus speaks in great detail about these signs. Also many other passages tells us what these signs are and will be. And Scripture tells us what these signs are for very important reasons. Knowing the signs of our Lord's return, helps keep us from idleness and every form of disobedience and worldliness. Much more than a man who sees the approaching storm and prepares himself for it do God's people who see the signs of Christ's coming prepare themselves for His coming. They keep their lamps lit and trimmed (Mt. 25:1-13). By the grace of God and through faith they keep themselves from indulging in sinful lusts. And they do this out of joy and gratitude for their salvation and in the hope of the coming full salvation. Besides, the signs of the Lord's coming tell us that we need not fear. Even the signs of apostasy and abounding wickedness are cause for hope—the Lord is coming soon to judge the earth which will have filled its cup of iniquity! We need not fear, therefore, but as we see the signs, we look up in hope and expectancy, knowing our redemption is drawing near, Lk. 21:28.

II. THE SIGNS OF THE COMING OF OUR LORD

A. In the church.

1. World-wide preaching. References: Mt. 24:14; Mk.13:10; Rev. 6:1,2

a. This sign is fundamental:

1) All other signs wait on this one. How do the references above show this?

2) Through the preaching God gathers His church (Heidelberg Catechism, Q. 54). Jesus will not come until the last elect is saved (2 Pet.3:9).

3) The preaching is also a witness to the ungodly that their condemnation is deserved: Mt. 24:14; Mk. 13:9.

b. How is this sign manifest?

1) Has this world-wide preaching occurred? If so, does this mean that the Lord's coming is very near?

2) If this is the most important sign of our Lord's coming we should redouble our efforts to support the preaching: in the church and on the mission field! How do we do this?

2. Apostasy, or "falling away" from the truth. References: I Jn.4:1-3; 2 Thess. 2:3ff; I Ti.4:1; 2 Ti.3:1ff; 4:3,4; Mt. 24:11,24.

a. This is two-fold:

1) Any denial of the truth: of Christ, of the sovereignty of God in salvation.

2) Accompanying denial of the truth, and following from it, is lawless, immoral living.

b. How is this apostasy manifest today?

1) What false doctrines are being taught in churches which doctrines show a falling away from the truth? How does this show the importance of belonging to a church which maintains the pure doctrine of the Word of God? (cf. Belgic Confession, art. 29)

2) What kind of immoral living and lifestyles are being supported in churches today?

c. Why is apostasy in the church such a danger? Is there a danger of our churches apostatizing? What must we do to guard against this? Is "having the truth" enough? Is it possible for the believer to fall away? Consult in this connection Mt. 24:12, 24; Rev. 2:4,5.

3. The Great Tribulation. References: Mt. 24:9,21,22; Rev. 13:15ff.

a. This will be occasioned by Antichrist.

1) It will be very severe.

2) The witness of the church will be put out.

b. But we need not fear.

1) Antichrist's time is shortened, and he will be destroyed: Mt. 24:22; Rev. 13:5, 17:10; Dan 7:25; 2 Thess.2.

2) The elect who are on earth shall not be deceived by him. Their victory is certain.

c. Though this sign is future, yet we have a foretaste of it today.

1) Many are persecuted already. Do you know of any?

2) What does 2 Tim. 3:12 mean for us as young people? How do we experience persecution?

B. Signs in the nations.

1. Wars and rumors of wars, Mt. 24:6; Rev. 6:4.

a. The world has seen thousands of wars.

1) The whole history of man is one of nation rising against nation and kingdom against kingdom.

2) And these wars have increased in intensity and

frequency. Think of all the wars just in this century. Millions and millions slaughtered - even inno cent people. And what lethal weapons we have! Mis siles can be guided to within feet of their target. With nuclear bombs the world could easily destroy itself.

b. In light of the fact that the Bible calls war a sign of the Lord's coming again discuss these questions:

1) In what way was the war with Iraq significant to show that the end is near?

2) If we consider that murder is part of this sign of war, can we know that the Lord's coming is surely near when we consider that millions of babies are murdered each year by abortion?

3) If war is a sign of our Lord's coming, should we pray for peace, or for war?

2. Social conflict, economic woes, poverty, lawlessness. Rev 6: the black horse; Mt.24:12.

a. The world has attempted to explain this sign and offer correction.

1) It explains social conflict and the unequal distribution of goods in light of its theory of evolution: survival of the fittest.

2) The world tries to solve the conflicts by taxing the rich, welfare systems, etc.

3) Lawlessness, says the world, is a result of all the conflict and social problems: a corrupt society makes for lawbreakers.

b. We see lawlessness as the cause of all the social conflict.

1) Since the fall man has rebelled against the law of God.

2) The result is that each does what he wants in the world and puts himself above God and the neighbor. Each does his own thing to satisfy his lust and pride.

3) In what ways is this manifest today?

4) How can we be influenced by the lawlessness and immorality of the world? Discuss in this instance: peer pressure, drunkenness, drugs, television. All of these can entice us to wickedness. cf. Lk. 21:34-36.

3. The Antichrist. This sign is closely connected to apostasy. The falling away in the church makes the way for Antichrist. But also Antichrist causes the church to fall away further. Also this sign is not just reference to one man, but to an antichristian "spirit" in our day. For these reasons, this is a very important sign! References: 2 Thess. 2:3ff; I-II John; Rev. 13,17, 19:19-21; 20:10; Mt. 24:23-26; Dan. 2,7

a. The Antichrist is a person who will come and stand in opposition to God, Christ, and the true church.

1) He will be a political power, and establish a great kingdom on the earth. His power will be from the devil, Rev. 13:2. It will be humanistic—man-centered, its number, 666 (Rev. 13:18).

2) Antichrist will be religious: uniting his kingdom with the false church. (cf. Rev. 13:11ff—the second beast; 2 Thess 2: Antichrist sets himself up in the church).

3) Antichrist will be one human being who comes in the name and power of Satan. He attempts to imitate Christ (notice all the ways he does this in 2 Thess. 2!). He works lying wonders: Mk 13:22; 2 Thess. 2. He is the fulfillment of sin: 2 Thess. 2:8; Dan. 7:25

b. Can we see Antichrist already?

1) Do events in the nations of the world show that the way is being open for Antichrist to come? What has to happen first? How does the democratization of Russia figure in? The United Nations? How about this "New World Order" of which President Bush speaks? What about all the environmental movements - Earth Day, Greenpeace? What about the increasing humanism in government? Will the Pope be Antichrist?

2) What events in the church world show that the Antichrist will soon appear? What about ecumenism - the uniting of churches with each other and with those of heathen religions?

C. Signs in nature.

1. Death, famine, pestilence, earthquakes: Mt. 24:7; Rev. 6:7,8; Rev. 8:6ff; 16:1-9

a. Where have these occurred recently?

b. Is there indication that these signs have increased in severity and frequency? What does the book of Revelation say with respect to this - cp. the seals, trumpets, 1vials?

2. Signs at the very end of time

a. Signs in the heavens: Mt. 24:29; Rev. 6:12ff.

1) What are these signs? When do they occur? Are they to be interpreted literally?

2) If we are living when these signs occur what will our reaction be?

b. The sign of the Son of Man: Mt. 24:30; Dan. 7:13,14.

1) This will occur just before the Lord appears.

2) Somehow Christ will be seen by all the world in the heavens in all His glory.

PRE-MILLENNIALISM WHAT IT IS AND WHY IT IS WRONG

by Rev. W. Bekkering

I. Introduction

A. Have you ever heard of Dispensationalism, the Rapture or The Thousand Year Reign of Christ in Jerusalem? These are concepts that are part of the Dispensational Pre-millennialism that we are going to deal with.

B. Even if you don't know much about pre-millennialism that does not mean that this error is far removed from you. Most Baptist Churches are pre-millennial along with many independent Bible Churches.

II. Historical and doctrinal background

A. Brief history

1. Pre-millennialism had its beginning in this country about 1850.

2. In 1909 C.I. Scofield published the Scofield Reference Bible, which was a King James Version with his own interpretation given in notes by various texts. This became and still is the Bible of the Dispensationalists and Pre-millennialists.

B. Dispensationism.

1. Dispensationalism is the root error of Pre-millennialism. All Dispensationalists are pre-millennialists, but not all Pre-millennialists are Dispensational.

2. Dispensationalists usually divide the Scripture into seven dispensations or time periods. They do this according to their own presuppositions as to how all things will end. Then they interpret the prophesies of the Bible according to their presuppositions.

3. Dispensationalists insist upon a rigid application of an exact literal interpretation of Scripture especially when it has to do with Israel and the Church.

4. Dispensationalism makes a sharp distinction between Israel (the Kingdom people) and the Church. The Church is composed of those who are saved between Pentecost and the Rapture.

a. Israel and the Church remain distinct throughout history and cannot be viewed as being united into one.

b. Israel is presented as being for and of the earth and the Church is of and for heaven.

5. The result of Dispensationalism's wrong view of the Church is that it sees the whole of God's saving relationship to man as centered in His relation to the Jews.

a. The church, the body of Christ, is not part of God's initial redemptive plan.

b. The Church is a parenthesis or side track to God's ongoing purpose with Israel.

c. God has two people and two plans.

d. Most of the writings of the O.T. prophets and part of the N.T. belong not to the Church but to Israel.

6. The concept of Pre-millennialism's pre-tribulation Rapture arises from Dispensationalism's concept of the Church. The Church must be raptured out of the world before the tribulation comes because it is not a part of the kingdom of Israel.

III. Now let us look at Pre-millennialism more specifically

A. The name Pre-millennialism expresses that they believe that Christ will return before (pre) the millennium. Millennium means literally 1000 years.

B. They teach that Christ comes twice before the millennium.

1. The Rapture. Christ's first coming is called the Rapture or secret rapture.

a. It is an invisible coming of Christ for His saints (Church).

b. No signs signal this coming of Christ which can happen at any time.

c. The wicked will not know what happened when suddenly drivers of cars, planes and trains are caught up or raptured thus causing crashes and mass confusion. Graves of the saved are opened and their bodies resurrected, and the living faithful shall be transformed.

d. The raptured ones shall go to be with Christ in the air for 7 years.

1) During these 7 years the great tribulation takes place, but the church escapes this in the air.

2) The purpose of the tribulation is to purify the unconverted on earth.

3) Many will be converted, especially the Jews, who will return to Palestine.

4) The Antichrist will reign in Jerusalem.

2. The Revelation. This second coming of Christ takes place after the 7 years of tribulation. (The Rapture is called Christ's coming FOR His Church, the Revelation is Christ's coming WITH His Church.)

a. Antichrist will be destroyed by Christ at this time.

b. Satan will be bound for a 1000 years.

3. The Millennium

a. During the Millennium Christ will reign with His people in peace and prosperity for 1000 years from Jerusalem.

1) Some teach that the Millennium is only for the Jews and the Church is in heaven with God.

2) Others teach that both Israel and the Church will be in the Millennial Kingdom.

b. Pre-millennialists believe that this will be the time when the prophecies concerning Christ's glory and kingdom will be fulfilled on earth.

1) Christ will sit on David's throne in Jerusalem.

2) Some teach that the temple will be rebuilt and sacrifices will be reinstituted as commemorations of Christ's death.

c. After the Millennium Satan will be loosed for a short time in order to deceive the nations of Gog and Magog.

1) These nations will attack Jerusalem, only to be destroyed by Christ as He comes for Judgment (a third coming).

2) After the final judgment the eternal state will begin.

a)Some teach that the Kingdom people and the Church will be united in the new heavens and the new earth.

b) Others teach that the Jews will be forever on the new earth and the Church eternally in heaven.

IV. What we believe: Our view is called A-Millennialism (no-millennium).

A. We do not expect a literal 1000 year reign of Christ on earth. The millenium mentioned in Rev. 20 refers to the entire new dispensation, from Pentecost to the end of the world.

1. Rev. 20:2, 3, 7 speaks of Satan being bound for 1000 years. This must not be interpreted literally, but symbolically, and as part of a vision.

2. Satan is not bound absolutely so he can do nothing, but that he is so limited in his work that he cannot deceive that nations to battle against the Christian nations.

B. We believe that Christ comes once at the end of the world, He comes personally and visibly, not secretly as Pre-millennialism teaches with the Rapture.

1. The Pre-millennial view of the Rapture with two or three comings of Christ contradicts the clear teaching of the Bible in Matt. 24:30 & 37.

2. Pre-millennialism thinks that it finds Biblical basis for a secret coming of Christ (Rapture) In I Thess. 4:17. Not so!

a. Paul teaches that those who die before Christ returns will not miss out.

b. The dead in Christ shall rise first and then those who are alive and remain will be caught up (raptured) at the same time to meet the Lord in the air.

c. They shall be with the Lord forever, not 7 years as Pre-

millennialism teaches.

C. We believe that there is one people of God.

1. There is one way of salvation in both O.T. and N.T., by faith in Christ as God promised. (Gal. 3:6-9).

2. There is one people of God in both O.T. and N.T. (Gal. 3:28-29; Eph. 2:12-15).

D. We believe that the Bible ought to be interpreted literally except when the context makes it plain that it must be taken symbolically.

1. Pre-millennialism, in always interpreting the O.T. prophets literally, run themselves into many absurdities. e.g. Interpreting Isa. 65:17 ff literally, which they believe will be fulfilled in the Mil lennium. Read Rev. 21:1-5 in this connection. How do you think this must be interpreted?

2. Pre-millennialism's rigid literalism of the O.T. prophets leads them to expect the national Israel today must be restored because there Christ will literally reign in the Millennium.

E. We believe that the Church will go through great tribulation before Christ comes again as clearly taught in Matt. 24:21-24.

1. Pre-millennialism denies this truth with its teaching of the Rapture through which, they say, the Church will escape the Tribulation.

2. Pre-millennialism holds before its followers a distorted and unbiblical view of what will happen before the eternal state comes. This is spiritually dangerous.

F. We believe that Christ's coming is marked by the signs given in the Bible (Matt. 24:3 ff) and not as Pre-millennialism teaches that Christ's first coming (the Rapture) is without any signs.

V. Questions

1. Why do you think the Pre-millennialists call the Rapture "The Blessed Hope" of the Christian?

2. Is the Rapture the real hope of the Christian? See Rev. Kuiper's article on the Rapture in the S.B.

3.What dangers do you see in the Pre-millennial teaching that Christians will not have to face the Great Tribulation?

4. How can you be ready to face the Great Tribulations or Persecution?

5. Why are the O.T. Jews called the "Kingdom People" by Pre-millennialism?

6. What kind of Kingdom is looked for by Pre-millennialism?

7. Can you show from the Bible the kind of Kingdom we are expect ing?

8. How has Pre-millennialism shaped the thinking of many in our country concerning the Jewish State today?

9. Do you believe that Christ will literally sit on David's throne in earthly Jerusalem?

10. If Isa 65:17 ff is not fulfilled in an earthly Millennium then when is it fulfilled?

VI. Resources

Standard Bearer, Vol. 67, No. 11, p. 225, Feb. 15, 1991, The Millennium, by Rev. B. Gritters

Standard Bearer, Vol. 66, No. 13, p. 307, April 1, 1990, Book Review of The Nations, Israel And The Church In Prophecy, by Prof. H. Hanko

Standard Bearer, Vol. 66, No. 7, p. 155, Jan. 1, 1990, The Illusory Hope of the Rapture, by Rev. D. Kuiper

THAT HUNGARIAN GIRL . . .

by J.P. de Klerk

When Sara Sylvester was born, in a village in the Carpathian Mountains, her grandparents agreed to take care of her, because her parents had to flee time and again from the Communists.

The problem was that Sara's father was a minister of the Reformed Church who disliked the cruel government of the time in Budapest. That was well known. The secret police chased him and his wife, so that they had to live in hiding.

It was virtually impossible under these circumstances to look after their baby girl properly themselves. Nevertheless, Sara's mother often came to see her.

Also the local doctor, who was a member of the church, kept an eye on her. He, too, would have nothing to do with the Communist oppressors in his beloved country. In his opinion the Second World War had never ended; only the occupying force had another name. There was always enough food in the house, and in that way Sara knew no shortage while she was growing up; the doctor saw to that.

When Sara reached the age of ten years, her father died in a car accident and her mother was imprisoned by the secret police. Two years later Sara's grandparents received a message that Sara's mother had died too.

This gave Sara a shock. It took several months before she got over it. Her grandparents then sent her to a farm higher up in the mountains, where the church had founded a Christian school for secondary education.

One day she came across an old book about the faith and works of Hungarian missionaries in Africa and South America. She was deeply impressed by what these people had done and risked in foreign lands. She wondered greatly if she could get the opportunity to witness of the Gospel to others without interference from Communist or other secret police.

Sara was also acutely aware that not only would it be difficult to get out of Hungary but that

money was a problem too. Where could she find enough money to travel, let alone maintain a mission house or a small hospital.

Sara trusted and prayed the Lord to provide and show her what He wanted from her. She would prepare herself by studying as much as she could.

She not only was absorbed in theology, with the help of an aged retired Reformed minister, but was also interested in medicine. With the help of friends of her late father, she could go to a hospital in Budapest and train to be a certified nurse. Her studies were a lot of work but yet she managed to learn English and French as well. After graduation, three years later, Sara went back to her grandparents and mused about the next step she would take.

Her English and French languages stood her in good stead as they enabled her to act as interpreter when there were discussions with visitors from the West. These people entered Hungary as tourists, but they were theologians who brought money and literature. With their help she escaped to Switzerland and went from there to Scotland.

It was obvious, she was quite intelligent and adapted easily to new surroundings and other cultures.

She received training as a physician. Then she was posted in Sierra Leone, a country at the West coast of Africa (formerly a British Colony). She lives in Kassiri and is happily married recently. Among the people there are some Muslims, but they give them no problems.

Convention Discussion Outline

OUR INFLUENCE ON THE WORLD IN THE LAST TIMES

by Rev. K. Koole

The Subject assigned has to do with the question of "Our Influence (as Christians) on the World in the Last Times - how and to what extent."

I. Introduction:

A. The word 'influence' evidently was chosen with some care. The topic was worded this way rather than 'Our **life** in the world, as Christians', or, 'Our **witness** in the world'.

1. Before we embark on any discussion it might be well to get some response from the group members about what they

understand by 'influencing our society (or world)' and whether they feel we are not doing enough as Christians. Also, things they have questions about in this area.

2. We speak of a calling to witness to those about us, seldom is the word 'influence' used. What difference would there be between the two? What would the relationship (connection) between these things be?

B. Many today speak of our calling to influence the world as Christians. What most have in mind is that we make the world more 'Christian', that is, more moral and Biblically centered. What they have in mind is establishing a Kingdom of Christ with peace and prosperity and justice on this earth with Christians playing a lead role in all facets of life. Some envision a future Millennial Kingdom brought about suddenly at Christ's return to earthly Jerusalem. Others say that such waiting is too passive, so they speak in terms changing the world by means of the Church preaching a Social Gospel, and others speak in terms of 'Redeeming Culture'. Our question in connection with this 'Kingdom of God on earth' idea has always been, where do the Apostles point the church in this direction? What Scripture proof is there of the early NT church denouncing this or that government policy, over turning what was in place, and trying to replace it with their own. (If someone has questions about some NT passage this should be discussed.)

C. Before we discuss the Social Gospel and Redeeming Culture, some matters of the Biblical perspective could be briefly discussed.

1. II Cor. 6:14-17 speaks of our calling to be separate and warns against being unequally yoked with unbelievers. This raises questions.

First - What does 'being separate' mean? (Isolated to some extent and disinterested perhaps?) How are we to be separate and show it?

Second - How is being 'Separate' in the Biblical way going to affect the Christian ability to influence the world in any meaningful way?

2. Also, there is the whole book of the Revelation, with all of its judgments, visions, and warnings of Satan's evil designs, and God's over-riding purpose. (Perhaps discussion of this could wait until the end and be discussed if time permits.) Still, What is interesting is that in the last chapter (Rev. 22:7) you read, "Behold I come quickly: Blessed is he that **keepeth** the sayings of the prophecy of this book."

Note - The text does not say simply - 'he that **believeth** the say ings' of the prophecy of the Revelation, but he that '**keepeth**'. By this the Apostle evidently meant that believers were to live in

accordance with the prophecies of the Book of Revelation. How does one do that? (Quite possibly the second Speech will shed some light on this.)
Related questions are - What are some of the dangers threatening this proper 'keeping' by Christians throughout the ages and especially in our own day (and perhaps special dangers to young people)? What are the saints to be looking for and watching out for? What is the witness to which the Apostle is calling the believers?

II. The Issue Addressed - Christian Involvement in social issues.
A. Today we hear much about the Social Gospel. It is severely criticized in our circles (and by others).
1. What do you understand by the 'social gospel'? (examples of what is promoted and what is the goal of those who preach it)
2. We criticize it. Why? What is wrong with it? If it isn't true love for the neighbor, what is? What is the Church's calling?
3. What difference do you see between preaching against Abortion, and Labor Union Membership, and opposing from the pulpit such things as poverty, slavery, apartheid,and military warfare?
B. Others speak of Redeeming Culture.
1. What do you understand them to mean by this? What is their goal?
2. We are to 'redeem time', but that is different than redeeming culture is it not? What is the difference?
3. At this point perhaps it would be profitable to discuss what is called Christian Rock. They are redeeming music they say. What justification is given for its use, and what is your response?
C. Personal Involvement
1. Some may argue that since the Church is not to preach a Social Gospel, Christians ought not become involved in social issues. Is this a valid conclusion? Why or why not?
2. The laws are becoming more and more lenient towards immoral, ungodly behavior, and more suppressive of historical Christian stands. There is the horror of abortion, legislation stating that teenagers may obtain abortions without parental knowledge or consent, laws protecting pornography (using taxpayers money), laws that infringe upon the right of schools (and churches) from hiring whom they will, etc. Petitions are being circulated to compel congressmen to reconsider evil laws or to remove unworthy judges, etc.
The question is - how ought we to respond? We can preach against these things in church, but that does not make our Godly stand known in the world. Should we not become actively involved in opposing these things? Why or why not? If so, to what extent? Should it be relegated to silent indignation? Should it involve personal correspondence to Congressmen? Is group 'pressure'

permissible, as in one letter signed by a number of fellow believers?

What about signing a petition with others not of our faith (begun perhaps by a good Baptist neighbor). Is it permissible to join with unbelieving neighbors in some just cause against some objectionable evil (as a pornographic shop in the area) without compromising one's difference with them in other areas?

3. A specific case - There is the issue of the Anti-abortion movement led by the Right-to-Life group. If you have read recent Beacon Lights you will know there is debate about the extent to which Christians may be involved.

a. How should we view this organization? To what extent support them?

b. What considerations should come into the picture? For instance, considering that unbelievers are involved (Roman Catholic priests), is it something we can take an active part in?

III. Considering Purpose and Motive

A. The question arises concerning our intention and expectation in these matters.

We believe that Scripture teaches that in the end wickedness will win out in society. It is foretold. All these things must come to pass before Christ returns.

Can you think of any good reasons for writing to congressmen and speaking against ungodly laws other than expecting to change the direction of our society?

B. If one writes to congressmen to voice objections to pending legislation what ought be brought to his/her attention?

C. If there is one great fault in today's 'Christianity' it is that there is complete disregard for what Scripture calls 'heavenly mindedness'. What do you understand by this? How does this influence our view of our present calling in life? What affect on others?

The summation of the whole chapter, then, the second of James (James 2) is, "let us beware of hypocrisy." If we say we are Christians, let us live Christlike lives. If we believe, let us behave. If in us we have the Christ-given faith, from us let the Christlike behavior emanate.

The Behavior of Belief by S. Zodhiates
Part II, page 72

CHURCH NEWS

by Lora Bouwkamp

PELLA, IOWA

Larry & Lila Gullion rejoice in the birth of Jonathon Curtis. Jonathon was baptized April 7.

The church held an Easter Singspiration Easter Sunday.

Julie Bekkering, Lynn Bekkering, Lon De Zwarte and Chuck Pawloski made confession of faith June 2.

LOVELAND, COLORADO

Rev. Bruinsma presented slides on mission work on the island of Jamaica

The Ladies Circle held a Mother-Daughter Banquet April 26.

The membership papers of Brad Schwarz have been transferred to Faith PRC, Jenison.

May 19 was the date that Marla Van Baren made public confession of her faith.

Mr. and Mrs. Robert Brands rejoice in the birth of Lisa Marie.

The Young Adult Society sponsored nights of volleyball March 22 and April 12.

Alan Dotson and Matt Moore made public confession of faith March 24.

HUDSONVILLE, MICHIGAN

Mr. & Mrs. Daryl Kuiper give thanks to God for the birth of Kerrie Sue, April 20. Kerrie was baptized June 2.

We express our sympathy to Mr. & Mrs. Dave Vander Kooi in the death of her brother, Mr. Tony Woodwyk.

At his request, the membership of Mr. Cal Dykstra was transferred to Southwest PRC.

Mrs. Joel Zandstra and Mrs. Vern Haveman mourn the death of their father, Mr. George Ophoff.

Mr. and Mrs. Randy Van Overloop give thanks for the birth of Amber Lynn March 2. Baptism was held April 14.

Mr. and Mrs. Richard Wierenga are thankful for the birth of their son Trenton Lee, March 7. Baptism was held April 14.

The consistory transferred the membership papers of Mr. Les Kamps to Southwest PRC at his request.

On April 2 Mr. Don Dykstra celebrated his 91st birthday and their 67th anniversary.

The Young People's Society held a pancake breakfast April 13.

On April 10, the Lord delivered Mrs. Jeanette Lems to glory. We extend sympathy to her family.

HOPE, WALKER

The baptism of Kelli Elzinga took place April 28.

We express our Christian sym-

pathy to the Ron Engelsma family in the death of Ron's mother.

Mr. and Mrs. Ed Van Den Top were blessed with the birth of a son, Steven Edward.

Steven Van Den Top and Monica Beth Koole (daughter of Jim and Gladys Koole) were baptized May 26.

The membership of Tom Schimmel was transferred to Byron Center PRC.

Mr. & Mrs. Doug Kooienga were blessed with the birth of Andrea Lou.

Marcia Lotterman and Harv Ver Beek were united in marriage June 6.

At his request, a certificate of dismissal was sent to the home of Keith Garvelink.

The baptismal membership of Angela De Zwarte was received from Pella PRC.

Mr. Joe King observed his 83rd birthday April 11.

Jon Hop, David Langerak and Michael Moelker made public confession of their faith April 14.

We extend sympathy to Mr. Len Dykstra in the death of his sister Miss Jessie Dykstra.

The Doug Kooienga family mourns the death of Deb's grandfather.

SOUTH HOLLAND, ILLINOIS

Ryan and Mary Regnerus were blessed with the birth of Mary Joy, March 27. Mary Joy was baptized April 21.

On April 25, Mrs. Esther Van Baren celebrated her 96th birthday.

On May 2, Nettie Haak celebrated her 70th birthday.

We express our Christian sympathy to Joe and Ann Postma in the death of his sister, Janet De Vries.

Matt Pfau returned home from duty in the Persian Gulf briefly in May.

The sacrament of baptism was administered to Anneke Jo, daughter of Joe and Marcia Van Baren March 17.

The membership papers of Clyde Brown have been transferred to Bethel PRC.

On March 18, Bert and Evelyn Maatman celebrated their 66th wedding anniversary.

We express our sympathy to Menno Smits in the death of his sister, Rose De Jong.

The membership papers of Joanne Van Milligan (nee Zandstra) were sent to her home in order that she may join First CRC of South Holland.

The Mother-Daughter Banquet is scheduled to be held May 17.

FAITH, JENISON

The confession of faith of Matt Kuiper, Julie Tinklenberg, Dean Bekkering and Russ Potjer was made March 3.

Amy Velthouse and Mark Oomkes were united in marriage March 22.

We extend our sympathy to the families of Jon Bol, Jeff Slager, Don Van Dyke and Howard Pastoor in the recent death of Mrs. Henrietta Harkema.

The membership papers of Mrs. Beverly Kamps (nee Dykstra) have been transferred to Southwest PRC.

Jim & Karen Daling rejoice in the birth of Nathaniel James.

The congregation extends their sympathy to Mr. and Mrs. Jim Daling in the death of his grandfather.

We extend our Christian sym-

pathy to the family of Mr. Bert Korhorn who passed away March 19.

Jory Kalsbeek and Joel Mulder were united in marriage March 30.

Jim and Amy Mol rejoice in the birth of Kristen Dale.

The sacrament of baptism was administered to Thomas Dale, son of Mr. and Mrs. Bob Buiter; David Richard, son of Mr. and Mrs. Rick Noorman; and Nathaniel James, son of Mr. and Mrs. Jim Daling.

Dan & Denise Decker were blessed with the birth of a son, Blair Robert.

The membership papers of Mr. and Mrs. Calvin Kamps were sent to them upon their request.

The congregation extends their Christian sympathy to the Will Van Dyke family in the death of her father, Mr. Andrew Fredericks; and to the family of Mrs. W. Kuiper in the death of Mrs. Jeanette Lems.

The Al Karsemeyer family mourns the death of Al's brother, Nick.

We rejoice with Dale and Tricia Bekkering in the birth of Kristin Rose.

The sacrament of baptism was administered to Blair Decker and Kristen Dale Mol on May 12.

Mark Zandstra and Brenda Holstege were united in marriage May 10.

Rev. Bekkering had the privilege of baptizing his first grandchild, the daughter of Dale and Tricia Bekkering May 26.

The baptismal papers of Mr. Joel Mulder were received from Baldwin St. CRC. He made public confession of his faith June 2.

The membership papers of Mrs. Amy Oomkes were transferred to Byron PRC at her request.

Mr. and Mrs. Mike Kooienga rejoice in the birth of Jordan Lee.

HOPE, REDLANDS

A Spring banquet was held at the church April 26 for those who were out of high school.

The congregation expresses its sympathy to Bill, Jim and Al Karsemeyer in the death of their brother, Nick.

Sympathy is extended to Mrs. Mary De Vries in the death of her sister-in-law. Mary celebrated her 76th birthday March 23.

Mrs. Sue Gaastra celebrated her 89th birthday March 7.

The Adult Bible Society had a miniature golf outing March 8.

Mr. Eltje Meelker had his 87th birthday March 14.

Mr. and Mrs. Duane Huisken rejoice in the birth of a son Colin Henry.

Mr. and Mrs. Ron Van Voorthuysen rejoice in the birth of a daughter Lynnae Joy.

The consistory received the membership papers of Mr. and Mrs. Joe Meyer from Coopersville CRC, MI.

Miss Kristi Brummel's papers were transferred from Faith PRC.

Mrs. Jennie Jabaay mourns the death of her brother Mr. Gerrit Hop.

Mr. Jerry Vogel requested the transfer of his membership to Lynden PRC.

EDMONTON, CANADA

Robert Charlton and Peter Hendricks made public confession of their faith April 28.

The sacrament of baptism was administered to Elizabeth Dianna, daughter of Mr. and Mrs. Albert Nieuwenkamp.

A sing-song was held with Immanuel PRC April 5.

BYRON CENTER, MICHIGAN

The membership papers of Mr. and Mrs. Cal Miersma have been sent to their home upon their request.

Elder Walt De Lange celebrated his 86th birthday April 9.

We express our sympathy to Dan and Shelly Van Dyke in the death of his grandfather, Andrew Fredericks.

Joel and Joy De Groot mourn the death of Joel's grandfather, Rev. Renze De Groot.

The consistory received the membership papers of Mr. and Mrs. Ken (Cathy) Rietema and daughter Ashley from Southeast PRC.

The Young People sponsored a Hostess dinner March 8.

We express our sympathy to Terry and Ellen Kamminga in the death of his grandfather.

We extend our sympathy to the Leo Holstege family in the passing of Marcia's mother.

Mark Oomkes and Amy Velthouse were united in marriage March 24.

Gary and Jan Lubbers rejoice in the birth of a son, Jared Thomas.

HULL, IOWA

The sacrament of baptism was administered to Coral Shaye, daughter of Mr. and Mrs. Carl Vande Kamp; and to Charles Henry, son of Mr. and Mrs. Harlan Hoekstra.

The public confession of faith by Wayne Bleyenberg, Mark Hoekstra, and Patricia Hoekstra was made April 21.

The membership papers of Mr. Robert Brands were sent to him upon his request.

A Mother-Daughter Salad Luncheon was held April 29.

Mr. and Mrs. Dennis Hoksbergen rejoice in the birth of a daughter, Amber Joy.

Mr. and Mrs. Peter Brummel were blessed with the birth of Kyle Matthew.

Mr. and Mrs. Daryl Warntjes also rejoice in the birth of Jennifer Ellen.

Mr. and Mrs. Jason Vande Griend were blessed with the birth of a baby girl, Jocelyn Lee. Baptism was administered March 31.

BETHEL, ILLINOIS

The consistory has received the membership papers of Mr. Clyde Brown from South Holland PRC.

FIRST, HOLLAND

We extend our sympathy to Gord and Sandy Bonzelaar in the death of her grandfather.

The Young Adults sponsored a progressive dinner April 19.

The sacrament of baptism was administered to the infant son of Mr. and Mrs. Ryan Feenstra March 24.

David Overway made public confession of faith April 14.

IMMANUEL, CANADA

Sympathy is extended to the Wierenga family in the death of Kay's father, Mr. Roy Klopstra.

Mrs. Agnes Wierenga passed away and sympathy is extended to her family.

Mr. and Mrs. Jim Wierenga rejoice in the birth of a son. Baptism was administered April 14.

The membership of Allan and Janice Poettcker, with five baptized children has been approved by the consistory.

John and Kay Wierenga were blessed with the birth of a son. Baptism was administered February 10.

SOUTHWEST, MICHIGAN

Mr. and Mrs. Ted Andringa rejoice in the birth of Jacob Henry. Baptism was administered May 5.

The membership papers of Les and Bev Kamps have been received from Hudsonville and Faith PRC.

Rev. H. Veldman celebrated his 83rd birthday April 20.

We extend sincere Christian sympathy to Mr. Ted Engelsma, Mr. and Mrs. Al De Young, Mr. and Mrs. Phil Kraima in the death of Helen Engelsma.

The membership papers of Edson and Jillayne Reitsma have been received from Hope PRC and Beechwood Reformed.

Mrs. H. Veldman celebrated her 82nd birthday March 30.

The membership papers of Mr. Henry Westra were received from Faith PRC.

Mrs. A. Deppe celebrated her 85th birthday March 18.

The sacrament of baptism was administered March 3 to Paula Rae, daughter of Mr. and Mrs. Steve Kuiper.

Mrs. Helen Schipper celebrated her 83rd birthday March 10.

FIRST, GRAND RAPIDS

The sacrament of baptism was administered May 19 to Jodie Lynne Looyenga, daughter of Mr. and Mrs. Bob Looyenga.

Dan Bult, Tim Decker, Jonathon Decker, Brad De Vries, Tom Pastoor, David Reitsma, Beverly Storey, Mike Velthouse, Christopher Vink and Joel Vink made public confession of their faith June 9.

Mrs. Nellie Doezema celebrated her 90th birthday June 1.

The communicant membership papers of Jennifer Engelsma have been transferred to Southeast PRC.

Mr. and Mrs. Ken Pastoor rejoice in the placement of a baby girl, Erinn Joy, in their home and await finalization of adoption.

Miss Jennie Karsies celebrated her 92nd birthday April 6.

The sacrament of baptism was administered April 7 to Leanne Renae, daughter of Mr. and Mrs. Lary Doezema.

Mr. Ryven P. Ezinga celebrated his 85th birthday April 14.

We express Christian condolences to Mr. and Mrs. Stuart Bylsma in the death of their grandson, Kyle Flikkema.

Mrs. Frances Nouse celebrated her 88th birthday March 8.

The congregation expresses sympathy to the Ophoff family in the passing away of Mr. George Ophoff.

We express our sympathy to the family of Mr. Bert Korhorn who passed away March 19.

Mrs. Henrietta Harkema went to be with her Lord March 11.

Mrs. Jess Rietema celebrated her 86th birthday March 23.

Miss Jessie Dykstra was taken to be with her Lord April 8.

SOUTHEAST, GRAND RAPIDS

The public confessions of faith of Emily Eldersveld, Dave Kamminga, Jill Pipe, Nicole Pipe and Timothy Pipe were heard April 21.

Baptism was administered to

Leanne Joy and Jonathon Michael, daughter and son of Don and Mary Kamphuis May 12.

Steve and Pam Flikkema were blessed with the birth of Jeremy Steven. Baptism was also held May 12.

The consistory has received the membership papers of Jennifer Engelsma from First PRC.

Russ and Amy Zwak rejoice in the birth of Kyle Henry and Kamy Beth. The twins were baptized May 26.

Rev. Key preached his farewell sermon May 26.

The consistory granted the request of Ken and Cathy Rietema to transfer to Byron Center PRC.

Cornelius and Joyce Pastoor mourn the death of his father.

The consistory has granted the request of Chip and Laura Wierenga to transfer to Byron PRC.

PEACE, ILLINOIS

The baptism of Kelsey Jayne, daughter of Kim Medema, and Brent Peter, son of Bart and Jan Zandstra took place Feb. 24.

The council received the baptismal membership of Joan Boer from 2nd Reformed Church.

Bill and Pat De Jong were blessed with the birth of Joanna Win. Baptism was set for March 24.

DOON, IOWA

Paige Elizabeth was born Feb. 28 to Mr. and Mrs. Joel Van Ginkel.

The Young People sponsored a pancake breakfast April 13.

Jeff Van Bemmel made confession of faith April 21.

EDGERTON, MINN.

The baptism of Tricia Beth, daughter of Mr. and Mrs. Harold Brands was administered Feb. 17.

Mr. and Mrs. Joe Brummel celebrated their 50th anniversary Feb. 12.

Dan Gunnink and Dana Hulstein were united in marriage March 23.

We extend our sympathy to the Bleyenburg family in the death of husband, father, grandfather, and brother.

Mr. and Mrs. Bernard Hop mourn the loss of his brother Gerrit Hop.

LYNDEN, WASHINGTON

Miss Heidi Vander Meulen made public confession of faith Feb. 24.

The sacrament of baptism was administered March 3 to Derek John, son of Mr. and Mrs. Mark Heystek.

Mr. and Mrs. Roger Blok were blessed with the birth of a son, Kevin James. Baptism was administered March 3.

Mr. and Mrs. Brian Bevaart were blessed with the birth of Rebekah Jane. Baptism was held April 7.

The marriage of Mr. Sweitze Vander Meulen and Mrs. Etta Vander Meulen was solemnized March 15.

Mr. and Mrs. John Meyer were blessed with the birth of a baby boy.

The congregation expresses their sympathy to Rev. and Mary Haak in the death of Mary's grandfather, Mr. Charles Pastoor.

BOOKS:

Published by the Federation of Protestant Reformed Young People's Societies

Reformed Education by Prof. David Engelsma -86pp. - **$2.50**

Originally published in 1977 by the Federation of Protestant Reformed School Societies, this excellent book was reprinted by the Federation of Protestant Reformed Young People's Societies in 1981. An excellent series of speeches on:

The covenant basis of Christian education
Scripture in the schools
Reformed education and culture
The Protestant Reformed teacher - and
The goal of Reformed education.

Implications of Public Confession of Faith by Abraham Kuyper - 68pp. - **$2.50**

A reprint of Abraham Kuyper's stimulating volume answering the question, "What is expected of me after I make confession of faith?" He reveals how full Christian life does not end but begins with confession of Christ as a personal Savior. An ideal gift book which includes a presentation page.

Leaving Father and Mother by Rev. C. Hanko - 56pp. - **$1.50**

A brief discussion of finding a mate, and courtship, the marriage vows, and the bond of marriage that unites two lives in love, in devotion, and in the fear of the Lord.

Christian Liberty by Rev. R. Harbach - 48pp. - **$1.50**

An excellent short book on Christian Liberty in matters indifferent, concerning proper mutual respect, vs. judging and despising, in observance of days, occasions to fall, offenses, and the principle of faith.

NEW BOOK

Jesus' Beauty Shining In You by Rev. C. Haak and Rev. R. Van Overloop, Don Doezema and Marybeth Lubbers - 187 pp. - (retail $6.50) - **New Book Sale $4.00** + postage, **until September 1.**

The three main authors of this book took each fruit of the Spirit as given in Galatians 5:22-26 and wrote from a particular point of view. Don Doezema wrote on the fruit shown in the life of Christ; Marybeth Lubbers wrote about the fruit shown in the life a biblical character; and Rev. Van Overloop wrote on the fruit of the Spirit shown in the life of Reformed youth today. A superb study of the fruit of the Spirit in the life of Christ and in the lives of God's people.

Orders for books should be sent to:
Beacon Lights, P.O. Box 375, Jenison, MI 49428.

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.**