BEACON LIGHTS

BY PROTESTANT REFORMED YOUTH

"Properly understood, . . . we must say that this is God's plan for us. . . . We may not allow the things of this earth so to control us that we never have time for anything else."

Workaholic? Easy-Going? Slouch?
by Mrs. H. Brands

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EDITOR'S NOTES FEBRUARY 1992

by David Harbach

Look for a new editor-in-chief, D.V., within the next four months. If anyone in the Grand Rapids area has a keen interest in being the editor of our young people's magazine then give me a call at 896-7715 and I will be glad to tell you what your tasks will be as the editor. It is not easy for me to relinquish the position of editor-in-chief. One of my joys I will miss will be working with a staff of dedicated young people.

Prof. Hanko continues his excellent series on the Janssen Controversy. He sent me more articles even before he was asked to send more. "Chapter V - The Relation Between Common Grace and Janssen's Views" proves to be a striking beginning of how Dr. Janssen connected his views on Scripture with his views on common grace. Read on to learn more about the errors of common grace.

Letter #15 by Mrs. Brands studies Ecclesiastes 4:4-6, which has an interesting title, "Workaholic? Easy-Going? Slouch?" Do you find yourself answering to these questions? You might even see these characteristics in yourself. Mrs. Brands, however, points out that Solomon compares these three characteristics with each other. You'll enjoy the wisdom of Solomon as he shows us a proper work attitude.

Lora Bouwkamp, our faithful Church News editor, supplies us with the latest in church news. She receives almost every churches' bulletins on a regular basis. The staff thanks those who keep Lora supplied with church bulletins.

Angie Schipper enjoys writing poems and I enjoy reading them. If you have a daughter or you are a daughter, you will appreciate in a special way the sensitivity of this poem. Angie wrote this for her parents but now shares with you the heartfelt contents of "You Hold the Key To My Heart".

Robert Brands, from Loveland, Colorado, wanted copies of back issues of the Beacon Lights a couple of years ago. I supplied him with what I had available. He still needs the April and May issues of 1942, and the August-September, October, November and December issues of 1944. If any of you want to be relieved of these issues, send them to Robert Brands, 126 E. 23rd St., Loveland, Co 80538. Thank you Mr. Brands for sending your article on "The Casket". You have reminded us of the seriousness of living faithfully each day of our lives as we take one step closer to the casket.

Any questions you would like to ask Mr. Dewey Engelsma can be sent to the Beacon Lights P.O. Box 375, Jenison, MI 49428. The staff is thankful for Mr. Engelsma's sanctified replies to previous questions and we look forward to more of his answers.

Have you written your article for the Beacon Lights yet? I'm talking of course about the writing contest, details of which are in this issue. The staff has put a lot of work into this and we hope for an enthusiastic response from you. This provides the opportunity for many of you to begin writing for the cause of His kingdom. The articles are due March 15, 1992. Articles will be returned to authors if they so request.

Many readers are happy about the change to a larger size magazine. Some of these same readers bind their copies each year. When we switched to a larger magazine format with the November issue of 1991 this presented a problem for those who bind the B.L. A dear reader suggested this solution to the problem: bind the November and December 1991 issues with this 1992 issues. The staff thanks you for your encouraging comments and for the suggestion.

Joan Hanko has agreed to handle all subscriptions to the B.L. on a trail basis. I am glad Joan and her husband Dave show their faithful support to the B.L. by working together on subscriptions. If you want, you may send your dues directly to her address as shown on the inside cover page.

To Lose The Battle and To Win The War

THE JANSSEN CASE

Chapter V - The Relation Between Common Grace and Janssen's View (1)

by Prof. Herman Hanko

(In the last article on this subject, which appeared some time ago, we discussed the fact that Janssen defended his views of Scripture and the miracles by an appeal to common grace. Our readers will recall that Prof. Janssen, professor of Old Testament in Calvin Seminary in the years before the common grace controversy which resulted in the beginnings of the Protestant Reformed Church, denied the infallible inspiration of Scripture, denied the miracles, and denied that various parts of Scripture were given by revelation. He taught that many parts of the Bible were of human origin and that they even came from pagan mythology and culture. He supported this position by an appeal to common grace. In this article we propose to discuss exactly how Janssen connected common grace with his views on Scripture.)

An examination of the question of how Dr. Janssen connected his views on Scripture with his views on common grace will soon show that he did this in different ways. In fact, one cannot help but gain the impression that the connection between common grace and some aspects of the subject was so contrived and forced that Janssen left the impression that he was obsessed with his views. Some of these points which he made are of only passing interest, and we mention them here only briefly.

In one of his pamphlets, Janssen made the assertion that the relation between common grace and the Reformed faith was so close that anyone who denies common grace departs from the whole Reformed faith. By making this radical statement, Janssen was going beyond anyone who had written on this subject in the past and was raising the doctrine to a position of importance with which hardly anyone agreed.

In another pamphlet, Janssen connected the whole question of common grace with the church political errors which, in his judgment, were committed by his opponents, by the Theological School committee, and by the Synod. He argued that even natural principles of justice were violated in the treatment of his case; and his argument was that these natural principles of justice, found even outside the church among unregenerated men, were violated, because his opponents either denied common grace or failed to recognize the importance of this doctrine. Janssen's point was that these principles of justice which were violated were to be found among the unregenerate because of common grace. To run roughshod over them was, therefore, to deny common grace.

This issue of the relation between comm... grace and the church political errors committe... in the treatment of his case was even broad... by Janssen to include many ethical breaches ... conduct. Among these errors to which Janssen pointed was Rev. Hoeksema's atta... Janssen's views shortly after the Synod of ... Our readers will recall that the Janssen case ha... come to the Synod of 1920, but that Synod h... exonerated Janssen. Shortly after the Syn... met, Hoeksema became convinced th... Synod had made an error, and Hoeksema bega...

in The Banner, to show how Janssen's views were, after all, contrary to Scripture and the Reformed Confessions.

If Janssen had simply argued that Hoeksema's writings were a sort of rejection of the authority of Synod after it had decided in favor of Janssen, Janssen may have had a point. But Janssen wanted to drag common grace into this matter as well. And so he argued, strangely, that in rejecting the decision of Synod, Hoeksema had shown Anabaptistic tendencies by refusing to submit to Synod's decision just as Anabaptists refused to submit to authority. This involved the Anabaptistic conception of grace. Anabaptism, according to Janssen, denied common grace and maintained that there was only one kind of grace. When Hoeksema did the same, Hoeksema automatically became an Anabaptist.

This same argument was carried over into another area of Janssen's defense. In 1918, the Christian Reformed Church had been busy with another serious doctrinal dispute. This dispute involved a Rev. Bultema, minister in a Christian Reformed Church in Muskegon, who was really premillennial in his teachings. He had been condemned by the Synod of the Christian Reformed Church in 1918, and in this controversy too, Rev. Hoeksema had taken a leading part.

Dr. Janssen brought up that old controversy once again by claiming that Bultema had been guilty of Anabaptistic excesses — although how this was true was never made clear. The irony of it all, said Janssen, was that Bultema was expelled from the church for his Anabaptism, while Hoeksema was allowed to remain in the church. The error in both instances, said Janssen, was a denial of common grace.

These efforts of Janssen to bring the issue of common grace into every facet of the controversy strained the credulity of people. They never seemed important enough to Janssen's opponents to warrant an answer. They were not even arguments that were taken up by Janssen's defenders, and they were often factors in making people wonder whether common grace was indeed the issue that Janssen claimed it was. Janssen's line of argument was proof of the truth that a bad argument in defense of the truth does more damage than a good argument against it. It is difficult to understand why Janssen, an extraordinarily able man, could not see the harm he was doing his own cause by introducing common grace as an element in almost every aspect of the problem.

All this ought not, however, to obscure the fact that Janssen made an excellent case for the proposition that the doctrine of common grace was important for his position. Janssen pointed out very clearly that his position stood solidly on the rock of common grace, and that, in the final analysis, to repudiate his position involved one in a repudiation of common grace. He did not always demonstrate this in connection with every single detail of his position; nor did he show how common grace was connected to his position on every point which his accusers brought against him; but he drew the lines clearly enough when he explained how he developed his position from the doctrine of common grace. And his arguments at this point are so convincing that it is not difficult to see that, given common grace, Janssen came to the conclusions he did on such questions as the nature of miracles, the relation between general and special revelation, the relation between Scripture and heathen culture, etc.

But to this we will return in the next article.

It is of the utmost importance that there be knowledge among us of the basis of Christian education - and by "knowledge" is meant the knowledge of conviction, i.e., the knowledge of faith. There is a very practical reason why parents and teachers alike should know the basis: the entire endeavor of Christian education depends on it! And a large endeavor it is, in terms of time, money, energy, and struggle. Especially when the going gets tough, knowledge of the basis is crucial. It is crucial for parents who must sacrifice to pay tuition. It is crucial for teachers, who may have heavy work-loads, suffer thanklessness and criticism, and, in some cases, be paid little besides. It is crucial for Boards when they wrestle with knotty problems and become involved in painful conflicts.

Reformed Education" - Prof. David Engelsma, p. 10.

ECCLESIASTES 4:4-6

LETTER #15
WORKAHOLIC? EASY-GOING? SLOUCH?

by Mrs. H. Brands

Have you ever sat down and compared the lifestyle of the "workaholic" over against the "lazy person" over against the "easy-going" or relaxed person who will work but not too hard?

In the verses of ECCLESIASTES which we are looking at today, that is what Solomon does. He is still looking at work from the viewpoint of seeing if there is any value to it when it is done to impress people. And from this viewpoint he considers the value of the labor of the workaholic, the lazy person and the person somewhere between these two.

(4:4) "Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This is also vanity and vexation of spirit."

Keep in mind that this is labor "apart from God" because the Godly evaluation is not going to be the same as the Godless evaluation!

Here we have a picture of the man who does everything right. He is a hard worker, efficient, achieving the ends he seeks. His work is profitable materially.

But. . . the result is that his neighbors and friends do not allow him to enjoy his work. They are jealous of him because of his good labor itself as well as because of its results.

This result of the work stuns the man. He had expected men to approve his work, to applaud him. Faced with this unexpected result, his soul is so vexed that all his work seems worthless to him. Why should he have worked so hard and achieved so much only to be ridiculed and envied by other people, even by his supposedly good friends?

Such envy almost always occurs where work is well done. "I wish I had said that," or "done that", the other person inwardly feels. . . and so, due to his pride, he refuses to give proper credit to the man who did achieve.

How then shall we as Christians evaluate hard work?

#1. If it is done out of pride to promote ourselves in any way at all, work is sinful in itself and must end in despair. Christians also can fall into the sin of laboring for the false reward of human praise.

#2. If we labor out of a sense of compulsion to work—the true workaholic—this also leads to physical wear and tear on our bodies that must lead to depression. Then it is not PEOPLE but WORK ITSELF that is the slave-driver. Christians also must fight this!

#3. If we labor hard because God place before us certain tasks, and we labor hard with in the God-given boundaries of good sense and well-ordered life, then we labor for God and w have His reward. Though our work fail to me our goals, and though other people fail to give u credit, yet God never fails. He will receive an reward all labor done for Him to His glory.

(4:5) "The fool foldeth his hands together and eateth his own flesh."

It doesn't take Solomon long to dispose of truly lazy person, does it? He is a person wh labeled a "fool." A fool, in Scripture, even a from spiritual life, is a man who has no co sense and who defeats his own purpose

fool's purpose may be enjoyment of life and, since he figures labor is in itself evil, he refuses to labor in order, as he thinks, to enjoy life. But does this laziness produce pleasure? Of course not! Rather, in order to eat he has to eat himself! He can get no food apart from labor, either of himself or of someone else. To remain consistently lazy, he has to destroy himself. Since he does nonetheless remain lazy and considers every exertion to get food as too much, his is a miserable, tormented existence.

(4:6) "Better is a handful with quietness, than both the hands full with travail and vexation of spirit."

The lazy man has been dismissed; there is obviously no profit to his life, either for himself or for others.

Now the workaholic is compared with the relaxed and easy-going person. This man labors but doesn't give all his life to work. He does his work "quietly", not worrying about its results or what his neighbors think. If the results are meager, he is satisfied with that. If the results are more, that's okay, too. He never has a lot of material things but doesn't crave them, either, and so is satisfied.

Apart from God, this middle course is the best, says Solomon. There may be no eternal reward but at least the man has no great vexation and endless labor and he is content in his work.

What about "with God"? Is this third option also the one favored by God for Godly people?

Properly understood, I believe we must say that this is also God's plan for us. For us, laziness is condemned out of hand. But for us also, work may not become an obsession. We may not allow the things of this earth so to control us that we never have time for anything else.

We need time, first of all, for God and must take time for spiritual things, such as "remembering the sabbath day to keep it holy" and such as the Scripture study we are doing here, and such as kneeling in prayer.

We must take time for others and not regret it if helping another person means less time for our own work.

And in our own work, while we may never be lazy or sloppy about it, we must labor "with quietness", submissive to the will of God and patiently seeking His will, not creating our own goals apart from Him which too often cannot be met.

May God help us to labor, to labor hard, but to labor for Him and "with quietness".

Questions:

1. Verse 4:
   a. Does this refer to a man who labors selfishly or properly?
   b. Why do the neighbors envy the man?
   c. How does the envy affect the hard-working and outwardly prosperous man?

2. Christian evaluation:
   a. What are two attitudes towards work to avoid?
   b. What are two standards towards work to develop?

3. Verse 5:
   a. Why must a truly lazy person destroy himself?
   b. Whom does Solomon here call a "fool"? Why?

4. Verse 6:
   a. What is meant by "a handful with quietness"?
   b. What is meant by "both the hands full"?
   c. What kinds of workers are compared here?
   d. Which lifestyle is better from an earthly viewpoint?
   e. Is this true also from the spiritual viewpoint?

True worship of God takes place in families, when father and mother lead the children in true worship in the living room or around the dinner table, reading and explaining the Bible, leading them in singing Psalms of praise, and offering prayers for the family and the church.

...t all that comes to focus when the families gather together for *public worship* as a ...ngregation. . . . The worship God requires of His people is that they gather *collectively*, ... body, and offer united homage to their Lord and Redeemer.

...blic Worship and The Reformed Faith" - Rev. Barry Gritters, p. 3

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 excelle book was reprinted by the Federation of Protestant Reformed Young People's Societies in 1981. An exc lent 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**

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Jesus' Beauty Shining In You by Rev. C. Haak and Rev. R. Van Overloop, Don Doezema and Marybeth Lubbers - 187 pp. - **$6.50**

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 of 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.

THE CASKET

by Robert Brands

The title of this article is a very sobering thought. It is something that most people do not want to think about. They would regard it as morbid thinking with no value at all. It is, however, something that should be thought about quite often because it is an ever present reality and is for us the end of the road. The purpose of my writing this article is that we properly prepare ourselves for the day of our death. We have to keep the casket in our mind continually so that we do not live like the fool who does not consider the end of his days. We must ever be prepared to meet our Maker. We should live each day as if it were the last day that we have to live because it could very well be. What a difference that would make in the way we live. It was in fun that I told my employer a while ago that I can do what I want to do. He said, "Oh, no you can't. You have to pay taxes and die." I continue to think about the death aspect and realize how important it is to have peace with our Maker. We have to have a personal knowledge that all of our sins have been taken care of. We have to make our calling and election sure as I Peter 1:10 directs us to do. The idea is not that we make our calling and election sure with God because He is the one who elected us, but rather that we make it sure with ourselves and thereby not doubt it. We do this by constantly examining ourselves and by living a godly life. We are to love our neighbor as ourselves. We have to especially see to it that all animosity which we have toward fellow church members is removed. If it isn't, the Lord will continue to remind us that he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (I John 4:20).

I remember reading a sign alongside the highway when I was yet a teenager which asked this question, "Where will you spend eternity?" It struck me even at that time that this was a question of extreme importance. I still feel that way today and I want all of our young people to seriously consider that question. What is time as compared to eternity? Our days are but a span, a breath, a sigh and we meet our Creator. We will then have to give an account as to how we conducted ourselves. That time might come a lot sooner than what we think. We are called to live a sober life and shun the company of those who would experiment with drugs or those who delight in drunken parties. One way that the Lord deals with these sins is by using what we call car accidents. There are no accidents with the Lord you must understand, but it rather clearly shows that the Lord is very angry with these sins and is taking action as a direct result. Are you prepared to meet Him while living in this sin? The Bible condemns drunkenness and states I Cor. 6:10 that the drunkard shall not inherit the Kingdom of God. Living sober lives also means that we refrain from listening to the rock and roll songs of the devil which are geared toward the destruction of the youth through fornication. The fornicators also shall have no part in the Kingdom of God as is evident from I Cor. 6:9. We must rather fill our minds with the songs of Zion which bring us very close to the Lord. There are no other songs which can possibly bring us as much joy that it is impossible not to sing these songs with great enthusiasm for they are the very heartbeat of the child of God. What a beautiful way to shout forth the praises of the Lord. It is in this way among others that you prepare yourselves for the casket. When I say that we have to prepare ourselves for the

casket I mean that we have to prepare ourselves for the Lord.

We are called to redeem the time because the days are evil. (Eph. 5:16) We have to regard the creature time as a great gift from God and are to use it by devoting our lives to His service. It is important that we be men and women characterized by prayer. It is through prayer that the Lord will grant His grace and Holy Spirit to those who sincerely ask this of Him. It is through prayer that we can bring our burdens unto the Lord and ask for strength to fight the battle of faith and to resist the temptations of our mighty three-fold enemy - the devil, the world, and our own flesh. It is important that we be scholars of the Word of God and that we study it faithfully, thereby learning what the will of the Lord is.

I also would like to stress the importance of attending funerals of fellow church members. It is all too often that this is neglected in favor of making a few extra dollars. it is through our attendance that we show respect for the deceased and love for the relatives of the deceased. It is a very painful experience to bring a loved one to the grave. It is painful to have the earthly ties severed. It is through our attendance at funerals that we are made more acutely aware of our own end as we see the casket. It is for this reason that especially our young people should attend the funeral. We can regard the casket as the gate whereby our bodies enter either into heaven or into hell.

I want to make plain that when I speak of our bodies being in the casket I do not mean that the person who formerly existed in that body is still in that body and has to wait for the resurrection before he meets the Lord. This is not true because the soul of that person is removed immediately from that body at the time of death and is conscious before the Lord. We are to regard the body in the casket as a seed that is sown and that body has to wait in the casket until the last day before it is resurrected and reunited with the soul. I believe that we show dishonor for the body when we choose cremation instead of a proper burial. Our attention should be drawn to the fact as to who gets us out of the casket. There is only one who has this power and that is our Lord and Saviour Jesus Christ Who conquered the grave by His glorious resurrection. He is the resurrection and the life. he that believeth in Him shall never perish.

How painful it is then to hear this precious name taken in vain. The only name whereby we can be saved and delivered from the grave. We can be thankful that we don't have to grieve as those who have no hope. It is through our steadfast hope and trust in our Saviour that we can approach the casket with confidence. I have as an elder visited with elderly saints of our congregation who expressed a strong desire to die and be with the Lord. These are saints who were prepared to enter the casket. I rejoice with them.

In conclusion I would like to have you take note of the fact that as we travel our earthly pilgrimage here below, each step that we take is a step closer to the casket. You cannot shove that reality aside. Are you preparing yourself for the casket?

The covenant is the relationship of friendship between God and His people in Jesus Christ. It is a vibrant relationship of mutual knowledge and love, represented in Scripture, not a lifeless contract, but as a marriage, or as a father-child relationship. For us men, women, and children, it is the enjoyment of salvation and life itself; it is the greatest good, the chief end of man, and the purpose both of creation and redemption.

"Reformed Education" - Prof. David Engelsma, p. 11, 12

WRITING CONTEST

The divisions and basic themes of the contest are as follows:

Division	Theme	Pages
3rd - 4th Grades	Animals Showing God In Creation Lion, lamb, etc. (Draw a picture)	1 page written
5th - 6th Grades	Animals Showing God in Creation Lion, lamb, etc. (Draw a picture)	1 page written
7th - 8th Grades	History of a Biblical City Significance of this city then (in biblical history) and now. Cities - Jerusalem, Athens, Damascus, Rome Beirut, Alexandria, Baghdad	2+ pages
9th - 10th Grades	History of a Biblical City Significance of this city then (in biblical history) and now. Cities - Jerusalem, Athens, Damascus, Rome, Beirut, Alexandria, Baghdad	2+ pages
11th - 12th Grades	Cults and World Religions Description and its opposition to Christianity. Describe their publications, peculiar beliefs, and rituals. Tell who their great leaders are and who they worship. Explain any creeds or documents they hold to. Pick one from Christian Science, Jehovah's Witnesses, Transcendental Meditation, or Mormons	3+ pages
18 - 22 years of age	Witnessing in the Workplace (Active & Passive Witnessing)	3+ pages
23 - up	Financial Stewardship	3+ pages

The top three articles for each level will not only have their articles printed in the Beacon Lights but will also receive a book gift certificate.

Articles for the writing contest are due March 1, 1992. Please indicate your name, address, and division.

Send your written or typed article to:

Beacon Lights
P.O. Box 375
Jenison, MI 49428

YOU HOLD THE KEY TO MY HEART

by Angela Schipper

You, yes you mom and dad hold the key to her heart.
You have unlocked your daughter the day she was born.
You have released her emotions, whether they be gladness or pain.
You have given her beauty and image which she adores.

You have given her a place,
You have given her a place in your heart.
You have given her a Christian home,
You have given her that place, her home.

You gave her the freedom,
You gave her some tears,
You gave her a smile,
And you gave her her fears.

Why has this been done?
God has willed for you to do your part.
To be parents,
And to be the everlasting key to my heart.

VISITED BY MAJESTY ON HIGH

"Come, behold the works of the Lord, what desolations He hath made in the earth. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." Psalm 46: 8, 10, 11

Our village received a special visit by the Lord Christ.

It was a visit of the Majesty on High.

What we really received is a little foretaste of the end of the world.

Some of us went to heaven in the process of that visit. Others are in the hospital because of that visit. Some of us had a brush with death. All of us were deeply impressed by that visit.

God came to us, and He roared: I have never yet heard a voice such as we heard around supper time, Tuesday evening, April 3, 1956. It sounded as though a thousand express trains were traversing the sky.

His footsteps were seen; He walked from the southwest to the northeast, skirting our village: everyone was aware of His august presence.

O Taste and See - Rev. Gerrit Vos, p. 171

CHURCH NEWS

by Lora Bouwkamp

IMMANUEL, LACOMBE

Irwin & Yvonne Tolsma were blessed with the birth of a daughter.

The sacrament of baptism was administered to the infant daughter of Mr. and Mrs. Tolsma and the infant son of Mr. and Mrs. C. DeGroot.

The membership papers of Rick and Marsha Span, with 3 baptized children, have been transferred to Redlands PRC.

The membership papers of Bethany Kuiper have been sent to Southeast PRC at her request.

DOON, IOWA

Mr. and Mrs. Dennis Altena were blessed with a baby boy, Cody Jacob on September 13.

Mr. and Mrs. Eugene Van Den Top were blessed with the birth of Eric Lee December 4.

The Young People's Society sponsored a Taco and Barbecue supper November 19.

A singspiration was sponsored by Doon with the other two area churches in November.

On December 26 the young people delivered 12 fruit baskets to older members of the congregation.

EDGERTON, MINN.

Shari Brummel made confession of faith on August 25 (Apologies for the earlier omission, Shari.)

Christina Vander Wolde celebrated her 85th birthday September 14.

On September 13 Art Bleyenberg celebrated his 80th birthday.

Henry Huisken celebrated his 84th birthday October 30.

Hattie Ver Hey celebrated her 93rd birthday December 24.

The baptismal papers of Tim Bleyenberg were sent to Redlands PRC.

Cal and Elizabeth Buys were blessed with the birth of John William December 6.

A soup supper sponsored by the young people was held November 21 to raise funds for the 1992 convention.

FAITH, JENISON

The membership papers of Mr. and Mrs. Craig (Heidi) Ondersma and 2 baptized children were received from Grandville PRC.

The choral society held a Christmas concert on December 22.

The sacrament of baptism was administered November 24 to Joshua Ryan, son of Mr. and Mrs. Doug Dykstra.

The membership papers of Mrs. Julia Korhorn have been transferred to First PRC, Grand Rapids.

The papers of Miss Cynthia Fisher have been received from Southwest PRC.

Jeffrey and Jay Van Baren have been received as baptized members from Southwest PRC.

HUDSONVILLE, MI

Mrs. Al Garvelink was brought home to her Lord. We extend sympathy to Mr. Al Garvelink, Mr. and Mrs. Bob Garvelink and Mr. and Mrs. Dan Kramer in the death of wife, mother and grandmother.

Tom Miedema and Dave Miedema made public confession of their faith December 29.

Mrs. Marie Poortenga celebrated her 87th birthday December 23.

Mr. and Mrs. Dave Miedema rejoice in the birth of Carmen Leigh December 13.

A special birthday was celebrated New Year's

Day by Becky Bykerk.

The consistory received the papers of Mr. David Overweg from Rusk CRC.

Mrs. Tim (Heather Kreuzer) Bartelds transferred her membership to Byron Center PRC.

HOPE, WALKER

The membership papers of Mr. and Mrs. James Laning and son were received from Bethel PRC.

We express sympathy to the Leon Garvelink family in the death of his mother.

The membership papers of Steven Engelsma have been accepted from Loveland PRC.

Mrs. Dick Kooienga observed her 87th birthday December 31.

We express sympathy to the Paul Zandstra family in the death of Donna's mother, Mrs. Delores Vereeke.

BETHEL, ILLINOIS

We rejoice with Nathan and Lisa Lubbers at the birth of Natalie Elise December 21.

SOUTHEAST

Gerlof Vander Baan celebrated his 90th birthday December 17.

GRANDVILLE, MI

Mark and Hilda Kamps were blessed with the birth of Danielle Rose November 16.

The papers of Roger and Hilda Gritters and family were received from Redlands PRC.

The membership papers of Miss Marlys Van Maanen have been sent to Faith PRC.

The sacrament of baptism was administered to Jessalyn Engelsma, daughter of Ken and Pam Engelsma, and to Andrew Case, son of Roger and Anne Veldman.

Al and Sandy Van Dyke were blessed with the birth of Rachele Mae on November 23.

HOPE, REDLANDS

Caroling by the young people was done December 16.

Mr. and Mrs. Ed Karsemeyer were blessed with the birth of Kyle James December 4.

SOUTH HOLLAND, ILL

Lou and Jan de Jong rejoice in the birth of Phillip Henry December 7.

Susan Kuiper and Daniel Falb were united in marriage December 21.

We express our sympathy to Mrs. Kaye Wiersma in the death of her sister-in-law, Mrs. Pearl De Young.

Paula Pfau made confession of her faith December 22.

SOUTHWEST

Nathan Kamps and Jill Schipper were united in marriage December 20.

Joan Kuiper and Kevin Kooima were united in marriage December 27.

The sacrament of baptism was administered December 29 to Renae Christine, daughter of Mr. and Mrs. Dave Rau.

There is legitimate concern expressed in some circles that worship services are dead, dry, stale, colorless, formalities. Then people search high and low, far and near, to be moved, to find something impressive in worship.

They climb the liturgical ladder to the heavens (or are chased up by preachers), crying out, "Is the moving worship service here?" Then there are testimonials to jerk tears, altar calls to spur on the emotions, a nationally known quartet, or a weekly change in worship because novelty excites.

But it is not there.

So they descend the liturgical ladder down to the depths; and try drama and dance and even rock bands. Or it is an outdoor service on the front lawn, or a puppet show or film.

And, as praiseworthy as their motives might be, it is not there either.

The solution is nigh thee, in thy heart, in the Word of faith preached soundly! (see Romans 10:8).

"Public Worship and The Reformed Faith" - Rev. Barry Gritters, p. 24, 25.

WHAT IS A CHRISTIAN?

LET'S DISCUSS IT

AT THE
1992
PROTESTANT REFORMED
YOUNG PEOPLE'S CONVENTION

TO BE HELD, D.V.
JULY 27 - 31, 1992
IN GRAND RAPIDS, MICHIGAN

Sponsored by Faith Prot. Ref. Church

PLAN TO ATTEND!