BEACON LIGHTS

BY PROTESTANT REFORMED YOUTH

"Especially this second point is of interest to us. Apparently, many years after the Janssen controversy, Rev. Hoeksema gave some thought to the whole question of general revelation. . . (and, DH) abandoned the idea of general revelation altogether."

Prof. Herman Hanko,
"To Lose The Battle And To Win The War."

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EDITOR'S NOTES MARCH 1992

by David Harbach

Look for a new editor-in-chief, D.V. within the next three months. Anyone in the Grand Rapids area who is interested in being the editor of our young people's magazine can contact me at 896-7715.

The deadline for the writing contest is past. We thank those of you who sent in your articles for the contest. The winners will be notified in April, while our readers, however, will have to wait until the May issue to know who won in each level. Look for the winning articles in future issues.

Prof. Hanko continues his excellent series on the Janssen Controversy. "Chapter V - The Relation Between Common Grace and Janssen's Views" (2) continues to show how Dr. Janssen connected his views on Scripture with his views on common grace. Janssen's common grace was basically the second the third points adopted by the Synod of the Christian Reformed Church in 1924.

Letter #16 by Mrs. Brands studies Ecclesiastes 4:7-12, "The Miser's Poverty." Four benefits of working with others applies to our own lives and to the church in a much richer way. Solomon shows the characteristics of the miser and also four benefits that are missing to the miser.

Lori Ellerbroek (nee Bouwkamp), our faithful Church News editor, supplies us with the latest in church news. Congratulations on your recent marriage, Lori! For those of you sending her church bulletins, her new address is: 14320 Pine Creek Drive, Holland, MI 49424.

Angie Schipper, as you will recall, enjoys writing poems. "I Wonder What Today Might Hold" teaches us that our God loves us, He is always near, and keeps His promises. Her poem also teaches us that today may be the last day of our lives.

Rich Peterson, one of our associate editors, provides us with an explanation to Matthew 7:1 "Judge not lest ye be judged." Many questions could be asked such as the following one. Does God judge us? Does Jesus judge us? Does our fellow Christian judge us? Who judges us? Find out the answer to these questions by reading Rich's article.

Prof. Engelsma as you know wrote an excellent book on Reformed Education. Recently he wrote an article in "Contra Mundum, A Reformed Cultural Review." He wanted his book reviewed in Contra Mundum, so I sent a copy to the editor, T. E. Wilder, suggesting he review Prof. Engelsma's book. T. E. Wilder then asked for permission to print the chapter on "Scripture in the Schools" as the lead article in the education issue of Contra Mundum. I agreed to this and Prof. Engelsma revised the second chapter for printing in the review. Perhaps Prof. Engelsma will allow us to print his revised chapter in Perspectives in Covenant Education? If you want the revised version sooner, then contact Contra Mundum, T. E. Wilder editor, P. O. Box 32652, Fridley MN 55432-0652. Maybe Prof. Engelsma will consider revising the entire book?

Melissa Spidel has taken over the mailing of the Beacon Lights. Melissa is the sister of Melinda La Count of our Grandville Protestant Reformed Church. She is very organized and caught on very quickly as to the system for handling the mailing of our magazine. Thank you Melissa and welcome to the Beacon Lights.

Allen Brummel, from First Protestant Reformed Church of Edgerton, MN, has agreed to take care of the book orders. Allen is attending our Grandville Protestant Reformed Church with his brother Nathan while both of them go to our Protestant Reformed Seminary. Welcome to the Beacon Lights Allen.

EDITORIAL

JUDGING ONE ANOTHER

by Rich Peterson

The Bible is the Gospel of Peace. Through the work of our Lord Jesus Christ, we have peace with God. This truth we believe is the foundation for our walk of faith. But there is more. This gospel also gives us instruction how to have peace with our neighbor and to have peace with ourselves. So complete is this peace that it is not only contained within our spirits, but it can pervade our entire being. The Gospel of Peace therefore is all comprehensive, for every relationship we have in our lives, and for every aspect of ourselves.

When Jesus preached His Sermon on the Mount He said in Matthew 7:1, "Judge not lest ye be judged" KJV. So important is this truth that He repeated it twice again from two different perspectives. I can think of no other place in the teaching of Jesus where He repeats Himself over and over again at the same place and at the same time. It must be therefore that this instruction of Jesus is a key factor for His people to believe and to follow if they are to experience the blessedness of which Jesus speaks. "Blessed is," - that is the theme of the Sermon on the Mount.

Judge not. We understand what Jesus means by this. In fact it seems quite simple. But what does He mean by "lest ye be judged"? Who will judge us if we judge others? Could it be God Himself? No, it could not be God because Jesus has reconciled us to Him through the cross. We are no longer the enemies of God, but His friends. Judgment implies wrath and anger. But, God so loved the world that He sent His only begotten Son. God only expresses His love toward His people, not His wrath and judgment.

Who then judges if not God? Jesus? This could not be either, only because of the nature of His work He does both for us and in us. Jesus' love for His people is founded in God's unchangeable and eternal love for us. The cross of Jesus is the highest expression of His love for all those given to Him by the Father. The entire life of Jesus, His mighty miracles of healing and His compassionate teachings whereby He gently leads us into the truth, bears witness to His great love.

But if not God nor Jesus, then who? Our fellow Christians? Do they judge us if we judge them? This could not truly be either, for two reasons. First, if our fellow Christians are judgmental toward us who had judged them, then they themselves do not heed the exhortation which Jesus gives us there and other places in Scripture. And, second, most of us who judge others do it in our own mind. We do not have the courage to tell them to their face. Or we may express our judgment of the brother to another which may take the form of slander or backbiting. In this way the brother is not even aware that we have judged him.

Who then will judge us if not God, Jesus, or our fellow Christian? The only possibility left is ourselves. How can that be? Why would we judge ourselves and bring wrath and anger into our own souls? Surely God does not desire that we hurt ourselves in this way. And this is the point. This is the burden of Jesus' soul. This is why Jesus repeats Himself twice over again when He exhorts us, "Judge not lest ye be judged." For when we judge one another according to the standards we have set up in our own minds and if we ever fail to meet that standard ourselves, then our own conscience convicts us. Our own conscience can become our worst enemy.

In our fallen state, any attempts by the brother or sister to help are judged by us to be that of judgment instead of love and compassion. We think they come to judge us as we have judged them. And many times we withdraw from those who bring the love of God to us. And finally, we may separate ourselves, in fear of being judged, so far that we think God no longer loves

us. We will be left alone and think that nobody cares.

Judging is so much a part of our sinful nature that at this point we are probably trying to think of an exception to the exhortation our Lord Jesus gives us to "judge not". What about Jesus Himself? Did He not judge? Yes, He did, but He also knew men's hearts. Those who were not given to Him by the Father He judged in wrath and righteous anger. But those who were given to Him by the Father He always displayed His love and compassion. This fact is clearly seen by the example of the woman taken in adultery. "Where have all thine accusers gone? Neither do I condemn thee, go and sin no more." Well, you may ask, what about the Apostle Paul when he says, "O foolish Galatians who hath bewitched you?" First of all we must understand that it is the Holy Spirit speaking through Paul to the Church, not Paul to man. And, secondly, the tone of the Holy Spirit is not one of judgment but rather of grieving. The Spirit is crying to the Church. It has been deeply hurt by the Church's apostasy in believing the lie of Judaism.

What about the Law? Surely we can judge the brother if he has sinned by the perfect light of the Law, can't we? Yes, sin must be dealt with quickly and decisively. We must be very clear on this point. Do we come to the brother in judgment with wrath and anger or do we come with love and compassion? Does man judge or do we bring the Word and let the Spirit convict the sinner? Many times in our lives we sell short the power of the Holy Spirit and try in ourselves to help the brother and it does not work. Then we become frustrated and impatient. But let us remember the instruction that God gives us in His Word. Blessed is the man who judges not.

TO LOSE THE BATTLE AND TO WIN THE WAR

THE JANSSEN CASE

Chapter V - The Relationship Between Common Grace and Janssen's Views (2)

by Prof. Herman Hanko

(In the last article we began a discussion of the way in which Dr. Janssen connected his views on common grace with many different aspects of the controversy in which he found himself involved. His arguments were many times very strange and impossible to follow. But when he specifically appealed to common grace in support of his views on Scriptures, he made a good case for his position. To this latter subject we now turn in this article.)

When Dr. Janssen proceeded to support his heretical views of Scriptures by an appeal to common grace, he made one basic and inexcusable error: He never defined clearly what he meant by common grace.

Perhaps this would not have been so bad if it were not for the fact that there were different views of common grace floating around in the church. It would have been helpful and more effective if some clear-cut definition of common grace had been offered by the learned professor.

It is not, however, too difficult to come to some conclusions on this question by reading carefully Janssen's writings. It soon becomes quite evident that Janssen was a firm believer in the ideas of common grace which had been developed by Dr. Abraham Kuyper in the Netherlands.

Dr. Abraham Kuyper taught, and apparently Janssen accepted all these teachings without question, that because of God's operations of common grace in the hearts and lives of the unregenerate, it was possible for the unregener-

ate to discover truth, to do good in the sight of God, and to contribute by means of this good to the cause of the kingdom of Christ in the world.

Basically, therefore, the common grace of Prof. Janssen was the common grace of the second and third points adopted by the Synod of the Christian Reformed Church in 1924. In the second point, the Christian Reformed Church had said that the Scriptures and the Reformed Confessions teach that there is a gracious operation of the Holy Spirit in the hearts of all men which, while it does not regenerate them, nevertheless restrains their sin. And in the third point, the Christian Reformed Church had taught that, because of this gracious and restraining work of the Holy Spirit in the hearts of all men, it is possible for the unregenerate to do good, although such good ought never to be called saving good.

To this view Janssen held with a vengeance.

The first and perhaps most basic area in which Janssen connected common grace and his views of Scripture was in the area of revelation.

This whole question is an extremely important one. It is important for two reasons: 1) It was really the most fundamental point which Janssen himself made. 2) It was a subject to which Rev. Hoeksema was to return in later years. Especially this second point is of interest to us. Apparently, many years after the Janssen controversy, Rev. Hoeksema gave some thought to the whole question of general revelation, chiefly because Dr. Janssen had connected it with his view of Scripture. And, giving thought to this entire concept, Rev. Hoeksema abandoned the idea of general revelation altogether. We shall return to this in a later article.

Generally speaking, the view of revelation which was held in the Christian Reformed Church was a view which separated between general revelation and special revelation. Special revelation was God's revelation in Scripture, while general revelation was God's revelation in creation and in history.

Most of the time, however, especially in the Christian Reformed Church and mostly since the time of Kuyper, general revelation was connected to common grace. That is, the general view which prevailed was that God's general revelation to the heathen outside the sphere of Scripture and the preaching of the gospel is God's general or common grace to them.

This is not such a strange view when one stops to think about it. It would seem to follow rather logically that if revelation is grace (as it is when God reveals Himself to His people in Christ), then a general revelation to all men is a general grace to all men. And it was exactly at this point that Rev. Hoeksema, many years later, came to criticize the whole idea of general revelation.

However that may be, the reason why general revelation was, in fact, grace was because it gave the heathen some knowledge of God; it gave to them some ability to understand the truth; it gave to them some power to know the difference between good and evil, and even to follow the good in some areas of life. Revelation gave sufficient knowledge of God to create in the heathen a dissatisfaction with idolatry and a desire for something better. General revelation was, therefore, responsible for such things as the high moral code of Hammurabi, the splendid systems of philosophy developed by the Greek philosophers, the high moral standards of Roman jurisprudence in the early years of the history of the Roman Empire. Because so many elements of truth could be found in heathen thought and heathen writing, God's general or common grace was abundantly fruitful in the lives of the wicked.

This was taught widely in the Netherlands and in America. It was this idea to which Janssen attached his thinking.

Janssen gave some specific examples of this idea as it was related to Scripture. He taught his students, e.g., that Abraham was not separated from the heathen when he lived in the land of Canaan, but that he had much contact with the Canaanites. Because common grace created and preserved the remnants of the knowledge of God among the Canaanites, Abraham could find in their thinking and their religion much that was congenial to his thoughts and much that he could learn from them and incorporate into their own religion. And so Israel's religion, which was a development of the religion of Abraham, was in part determined by heathen religions. Israel's religion was raised on the broad foundation of the original religion of mankind, Janssen said. So Janssen wrote that the history of Israel and the history of Israel's religion "must not be considered apart from the religion and culture of the Ancient Eastern peoples."

This is important for understanding the whole question of the subsequent history of the Christian Reformed Church and the Protestant Reformed Churches. We want to spend a bit more time on this comparison later, but it is important and interesting to note that the views for which Janssen was condemned in the 1920's were views which are now openly taught and

readily accepted in the Christian Reformed Church. And there can be no doubt for his views, the doctrine of common race, on which he based his views was not only not condemned, but was officially adopted as church dogma. Janssen lost the battle, but he won the war.

ECCLESIASTES 4:7-12

LETTER #16

THE MISER'S POVERTY

by Mrs. H. Brands

Some people do realize that there is no reward in laboring for the favor of other people and so they react by saying, "Okay, forget others. I'm living for myself! Me for me!"

Now, within this group of self-centered people there can be a large variety of personalities. All three groups of people from the last lesson could fit in here: the workaholics, the lazy people, the relaxed or easy-going people. But Solomon chooses to make his point by staying with one group of self-centered people" those who do labor hard but do it all for selfish ends.

We call such selfish workaholics "misers", right? You could write a large "MISER" over all six of today's verses.

(4:7) "Then I returned,
and I saw vanity under the sun."

By now we are getting used to expressions like this. It always marks the introduction of a new observation by Solomon.

(4:8a) "There is one alone,
and there is not a second'
yea, he hath neither child nor brother:
yet is there no end of all his labor;
neither is his eye satisfied with riches. . ."

This is a classic picture of a miser. He has no one to work for but keeps on working endlessly, accumulating riches all for himself.

(4:8b) ". . . neither saith he,
For whom do I labor,
and bereave my soul of good?
This is also vanity yea,
it is a sore travail."

Here we can see how many people usually fail to look beyond their immediate goals. This man lived for himself but never stopped to ask what benefit there was in all his endless labor. As a matter of fact, although he was laboring for himself, he was actually hurting himself, "bereaving his soul of good"! And now Solomon gives a few examples of ways in which a person hurts himself by his self-centeredness.

(4:9) "Two are better than one;
because they have a good reward
for their labor."

BENEFIT ONE OF WORKING WITH OTHERS: there is greater reward for the labor. If two work together in business they usually earn more money. If they can harmonize their thoughts, they can learn from each other and make fewer mistakes. While one is working, the other can take a break and relax. Working together has rewards!

(4:10) "For if they fall,
the one will lift up his fellow:
but woe to him that is alone when he falleth;
for he hath not another to help him up."

BENEFIT TWO OF WORKING WITH OTHERS: they rescue each other in dire need. Everyone falls prey to despondency at times. Alone, a person may give up and overthrow his venture. But with a partner, he is encouraged to continue. "Falling" is a picture of any desperate situation in which one partner can rescue the other.

(4:11) "Again, if two lie together,
then they have heat:
but how can one be warm alone?"

BENEFIT THREE OF WORKING WITH OTHERS: they strengthen and support each other. The example given applies primarily to marriage. I've heard widow ladies discussing how they were never cold in bed while their husbands were alive but how they had trouble sleeping after their husbands' deaths because of cold feet! Just so, in any relationship of good partnership, the partners help each other out constantly, making life more enjoyable for each other, strengthening each other.

(4:12) "And if one prevail against him,
two shall withstand him:
and a threefold cord in not quickly broken."

BENEFIT FOUR OF WORKING WITH OTHERS: together two people form a stronger defense. One modern-day picture is the Labor Union, which (although wrong in essence) can accomplish almost anything workers want because the workers stand together, united. Other such examples include the many groups which send lobbyists to legislatures, working through laws they could never work through as isolated individuals. On an even smaller scale, the typical one which Solomon referred to in his day, a man alone would be unable to stand up against an adversary who attacked him physically or some other way, whereas a man with a partner or friend could better counteract and win the attack.

When Solomon says "a threefold cord is not quickly broken", he is referring to any larger number of people in unity, including such examples as I mentioned. Some people have made this refer to Christ as a third party (husband and wife and Christ, for example), but that is not the intent here. Rather, if three people are friends - or any number in unity - they may have a strength that far exceeds not only one person alone but even two in partnership.

Being a miser or a loner is not the solution to the insensitivity of other people. The only answer is to labor not for people at all but for God alone. Then, though people may try to destroy our work, it still will last for all eternity.

There is an inescapable warning here also for Christians. Christians can easily dismiss fellow believers as unnecessary to them because of their various sins and weaknesses. A child of God also may be tempted to "go it alone", feeling no need of the church or fellowship. He may either ignore the church altogether or else simply not associate within the church.

But God calls us also to live with and for His people. The four natural benefits discussed in this letter apply also within the church in a much richer way. The entire true church is Christ's body of the redeemed and we need each other to share the fellowship of the redeemed. We need to be able to confess our salvation not only to God but also to other believers. We need also the communion and strengthening of saints found in marriage. Unless God in unusual ways Himself makes fellowship impossible (as may be true in the very last days before Christ's return), it is wrong for a child of God to isolate himself from the other children of God.

May God forgive us when our motive in labor is anything other than love for Him and His people. May He in His grace lead us to love Him above all and our neighbor as ourselves.

Letter #16. Theme: ECCLESIASTES 4:7-12
"The Miser's Poverty"
Questions:

1. Name the characteristics of the miser (4:8).
2. What does it mean to "bereave my soul of good"?
3. Name four benefits of companionship which are all missing to the miser.
4. What are some dangers of being alone when you fall?
5. Restate verse 12 to make clear who is meant by "one" and "him" and "him".
6. Can this lesson be applied within the church? How?

The all-wise God, whose never-failing providence ordereth every event, usually makes what we set our hearts upon unsatisfactory, and sweetens what we feared; bringing real evil out of seeming good, and real good out of seeming evil; to show us what sort-sighted creatures we are, and to teach us to live by faith upon His blessed self.

Augustus Toplady

I WONDER WHAT TODAY MIGHT HOLD

by Angie Schipper

Today may hold the sun or rain.
Today may hold a sigh or pain,
Today may hold each bitter tear,
But we must remember God is near.

Today may hold excitement and cheer,
Today may hold a boring Friday night,
Today may hold within it's hand a pleasure unknown to man,
And we must remember God holds us dear.

Today might be the day when children play,
Today may be when God takes His sheep away,
Today may be the day when a person gets a date,
But we must remember God's promises are never late.

Today may be the day when we are sad and lonely,
Today may be the day when we are happy and outgoing.
Today may be the last day of our lives,
To rest with God in our abiding home.

CHURCH NEWS

by Lori Ellerbroek

HULL, (Iowa)

The membership papers of Rhonda Gritters have been sent to Faith PRC upon her request.

Nicole Lea, infant daughter of Mr. and Mrs. David Groeneweg, was baptized November 24.

The consistory has received Cassandra Jane, the adopted daughter of Mr. and Mrs. Jack Andringa, as a baptized member.

The papers of Joan Renae Kuiper were received from Southwest PRC.

The membership of Miss Melanie Moore was transferred to Grandville PRC at her request.

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

Brian Driesen and Valerie Pollema were united in marriage.

Kollette Vaughn, infant daughter of Mr. and Mrs. Veryl Heynen, received the sacrament of baptism on January 12.

Mr. and Mrs. Brian Gritters were blessed with the birth of a daughter, Shantelle Marie.

LOVELAND, (Colorado)

The consistory has approved the transfer of membership of Mr. John den Besten to the congregation from the Immanuel CRC of Ft. Collins.

The memberships of Matt Moore and Heidi Vander Meulen have been transferred to Lynden, WA PRC.

Kerri and Andra Schwarz made public confession of their faith on December 29.

Steve Engelsma's papers have been sent to Hope PRC (Grand Rapids) at his request.

Shon Griess' papers have been transferred to the Southeast PRC at his request.

The congregation was invited to father-son, mother-daughter basketball games on Friday, January 31.

FIRST, (Grand Rapids)

Mr. Claude Van Putten celebrated his 93rd birthday January 30.

SOUTHWEST, (Grand Rapids)

Congratulations to Mr. Al Bleyenberg who celebrated his 87th birthday on January 7.

Mrs. Annie Jansen celebrated her 82nd birthday January 24.

Congratulations to Mr. and Mrs. Dick Kuiper on the birth of Katie Jo.

GRANDVILLE (Michigan)

On December 26 Paul and Jean Harbach celebrated their 53rd anniversary.

The sacrament of baptism was administered January 5 to Danielle Rose, daughter of Marc and Hilda Kamps, to Hannah Rebekah, daughter of Randy and Peggy Scott, and to Rachele Mae, daughter of Al and Sandy Van Dyke.

SOUTH HOLLAND, (Illinois)

The sacrament of baptism was administered December 29 to Phillip Henry, son of Lewis and Jan DeJong, and to Olivia Grace, daughter of Keith and Mary Vooys.

Troy and Becky Maatman rejoice in the birth of a son, Jacob Troy. Baptism was administered on February 9.

Lou and Cheryl Regnerus were blessed with the birth of Glen Phillip.

Lynn Vanderbilt and Jeremy Lubbers were united in marriage February 1.

HOPE, (Walker)

We express sympathy to the Jeff Terpstra family in the recent death of her grandfather, Mr. Paul Phoda.

BETHEL, (Illinois)

We rejoice with David and Deborah Benson at the birth of Jessica Elisabeth.

REDLANDS, (California)

The sacrament of baptism was administered January 19 to Breanna Joan Meelker, daughter of Gerrit and Bonnie Meelker, and for Kyle James Karsemeyer, son of Ed and Jeanne Karsemeyer.

Mrs. Jennie Jabaay celebrated her 84th birthday January 26.

Our sympathies to Mrs. Donna Huisken and family in the death of her father Henry Van Der Berg.

BYRON CENTER, (Michigan)

The public confession of faith of Mr. Brent Dommisse took place November 2.

The membership of Mr. and Mrs. Ray (Evie) Boverhof and four children have been received from Byron Center CRC.

The consistory has received the membership of Tim and Beth Ondersma and son Timothy from Grandville PRC.

The membership of Mrs. Grace Buquet was received from Kellogsville CRC.

We express our sympathy to Kathy Looyenga and family in the death of her grandmother, Mrs. Grace Clawson.

We express sympathy to David and Julie Hiemstra in the death of David's grandmother.

HUDSONVILLE, (Michigan)

The consistory received Mr. David Overweg as confessing member from Rusk CRC.

Mrs. Heather Bartelds' (Kreuzer) papers were sent to Byron PRC at her request.

The sacrament of baptism was administered January 26 to Amanda Jenae, daughter of Mr. and Mrs. Todd Lubbers; and for Carmen Leigh, daughter of Mr. and Mrs. David Miedema.

Mr. and Mrs. Tom Verstrate give thanks for the birth of Travis John January 18.

HOLLAND (Michigan)

Mr. and Mrs. Charles Doezema were blessed with the birth of Rose Lynn. The sacrament of baptism was administered January 26 to her and to Cody Lee, son of Mr. and Mrs. Tom Cammenga.

Mr. and Mrs. Don De Jong were blessed with the birth of Brent Joel.

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
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The Protestant Reformed Teacher - and
The Goal of Reformed Education.

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

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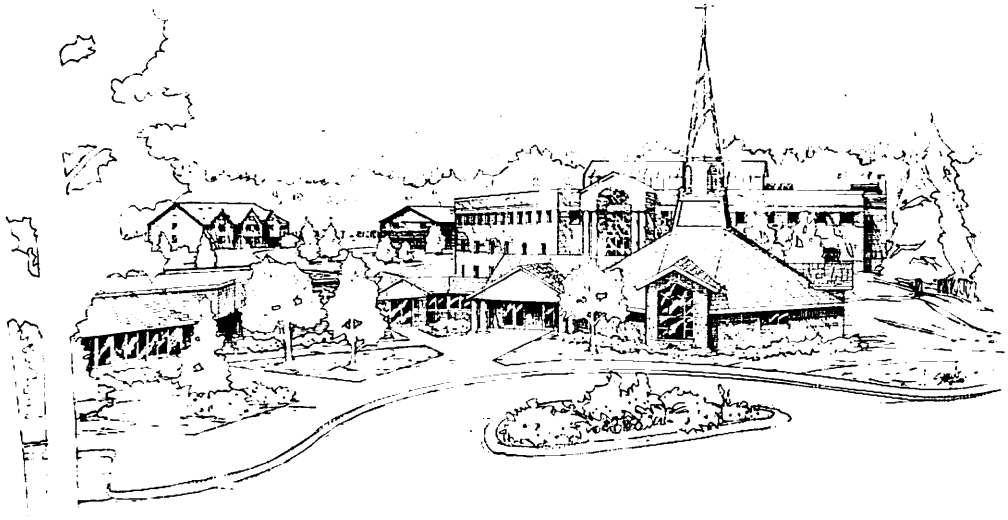

REFORMED BIBLE COLLEGE
GRAND RAPIDS, MICHIGAN
for the
PROTESTANT REFORMED YOUNG PEOPLE'S CONVENTION
JULY 27-31, 1992

HIGH SCHOOL AGE CONVENTIONEERS WILL BE HOUSED AT THE GRAND RAPIDS BAPTIST COLLEGE NEARBY.