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WELCOME

Welcome, everyone! Welcome to another year of Young People's society life. The past year ended with the wonderful 1992 convention sponsored by our Faith PRC of Jenison, MI. Many thanks go out to the congregation of Faith and especially to the steering committee for this year's convention. It had what a convention should have - friends and fellowship. Personally, I met many new friends and had opportunity to talk with them. There were others, though, that I regret not getting a chance to meet (maybe next year?)

As the Federation Board, we would like to encourage you all to have a good year of fellowship in your separate societies. Young People's is about dedication and study - the study of God's Word. Read the convention speeches and review the text. Read the Bible in society; choose your subject matter and method of study carefully - then learn to enjoy it. God is graciously blessing us with these opportunities. Know Him, study His Word. He is our Creator and Sustainer. Do you know what that means? **Do you know what that means?!?**

"Covet earnestly the best gifts" (I Cor. 12:31). Encourage each other. Help each other learn. Then, I assure you, society will be a joyful occasion, not a silent disgrace of God's name. Figure out for yourself, as did Augustine, "It does indeed make a difference where a man finds his joy" (Confessions).

Friends, it was a great joy for me to be with those of you who went to this past convention. Next year, we go on to northwest Iowa and I can't wait! In addition, we will have a Fall Retreat, singspirations, and mass meetings for some of you. Look forward to these things.

We are Christians now - not later. We must walk a Christian walk now as young people - not some other time. Walk with each other and be there for each other. This is what Young People's society is about! Welcome!

In His Service,
Tom Bergman
President of Federation Board

CONVENTION VOLLEYBALL CHAMPS!
Nathan Brummel, Chad Huber, Gary Ericks, Tim Bleyenberg, Sarah Ondersma, Julie Bekkering

THE 1992 YOUNG PEOPLE'S CONVENTION

by Kris Moelker

The 1992 Young People's Convention was sponsored by the Faith Protestant Reformed Church of Jenison, Michigan and was held July 27-31. For the first time in convention history conventioneers were housed on two campuses. The Juniors stayed at Grand Rapids Baptist College and Seminary, while the Seniors dormed four miles down the road at the Reformed Bible College in Grand Rapids, Michigan. This was the first convention I was privileged to attend away from home. This couldn't have been possible without the help of my personal attendant, Kim De Meester. We were part of the group that dormed at Reformed Bible College.

In recounting the events of the week, I must not fail to mention the pre-convention Singspiration. On the evening of Sunday, July 26, conventioneers, families and friends gathered at Sunshine Ministries for an evening of song and praise to our Heavenly Father.

We Seniors arrived at Miedema's Lake late Monday morning for lunch, waterskiing and tubing. Boats ran all afternoon giving skiers a chance to demonstrate their skills and giving tubers rides they will never forget. We also had the opportunity to play volleyball, basketball or sit in the sun.

Kris Moelker with Kim De Meester

After supper, both groups went roller skating at Woodland. There were the usual races, trains, and other skating activities. I was even wheeled on to the rink for a special number. The enjoyable outing ended and we went back to our dorms for midnight devotions.

Tuesday morning dawned and it was going to be another pleasant day. After breakfast, we went to GRBC for the day's activities. The first item of business was the convention picture. It took awhile to line nearly 300 people up and then hold our positions while the camera zoomed over us twice.

Following lunch at GRBC cafeteria, we headed outside for the afternoon. The Olympic games were next on the agenda. Our discussion groups became teams and we spent the afternoon watching and participating in the games.

Late that afternoon, we Seniors went back to RBC to get ready for dinner and then the evening's activities at the Kaptein's in Coopersville. First there was the ten wagon hay ride. (I rode in the truck following the wagons, but got my share of hay afterwards.) After a couple hours, the wagons were parked around a bonfire which we gathered around until it was time to head back to the dorms for devotions.

On Wednesday, we stayed on our respective campuses for a speech and discussion groups. Rev. Key addressed us Seniors on the aspect of being soldiers of Christ. Every Christian is a soldier of the army of Christ. We carry wounds which show that we are in a continual fight against the devil, the world, and our old man of sin.

After the discussion groups, Juniors and Seniors went to Newaygo for canoeing. The day

was just right. After sack lunches were distributed we set out on the trip. No one got through the 2 hour long trip without getting wet.

On Thursday, the weather was cloudy and cool. After breakfast we headed for GRBC where we gathered with the Juniors for the third speech. Rev. Cammenga spoke to us concerning our calling to be Christian athletes.

The banquet was a formal event this year. The Juniors came to RBC and we had a wonderful evening. The food was delicious and the program that followed was delightful. Everyone will remember the extraordinary fashions, the chaperones who left meaningful verses and sayings with us, the prizes, and the beautiful slide presentation on the week's activities.

Following the banquet, we changed and headed to Eastbrook Lanes for bowling. A ramp enabled me to take part in all the fun. After a couple hours, we returned to the dorms for devotions. Then some of us stayed up all night while others got very little sleep.

The next morning, we packed our bags, cleaned our rooms, and headed for Faith Church. I was too tired from staying up all night that I headed home directly from RBC. Over all, I must say that the week was enjoyable and was a great benefit to me spiritually. The members of Faith Church did an excellent job in making the 1992 Young People's Convention a success.

CONVENTION SPEECH

WHAT IS A CHRISTIAN? A SAINT

by Rev. James Slopsema

Almost everyone today claims to be a Christian. Many, however, who take the name of Christian do not live as Christians with the result that they cheapen the name. Think, for example, of the professional athletes who claim to be Christian but regularly profane the Sabbath day with their ball playing. Think of the entertainers, who claim to sing God's praises as Christians, but who do so with music that is God-dishonoring and that comes out of the drug culture. Think of the big name televangelists (Jimmy Swaggert, Jim and Tammy Baker) who have not only lived in immorality but robbed the poor in the name of Jesus Christ. Think of countless others who call themselves Christian but who divorce and remarry, curse and swear, violate the Sabbath day, lie and steal contrary to the clear will of God. All this only serves to cheapen the name Christian.

We must not so cheapen the name Christian but honor it.

We do so when we live as a saint, a soldier and an athlete.

Today we call attention to the fact that a Christian is a saint.

WHAT IS A SAINT?

The word "saint" means one who is holy. A saint, therefore, is one who is holy in Jesus Christ.

In the Bible holiness has the basic idea of being separated, set apart from everything else.

Thus, for example, the O.T. temple was holy in that it was separate, distinct from all other buildings in Israel. It was holy in that it was the dwelling place of God, to be used in a special way in the service of God.

In like manner a saint is one who is set apart. That which sets him apart from others is not the color of his skin or the amount of money he has. He is set apart from others spiritually.

The human race of which we are a part is corrupt and evil. Down through history mankind

Rev. Slopsema with Dan Lanting and Jim Schimmel

has trampled underfoot the good commandments of God. The history of mankind has been a sad story of murder, dishonesty, stealing, immorality, profanity and every sin imaginable. This also characterizes society today.

A saint is one who stands apart from all that. He is one who doesn't live like the world lives. He has forsaken a life devoted to sin in order to live a life devoted to the service of the living God. He is one separated from sin, separated unto God.

That which separates the saint from sin to the living God is the saving work of Jesus Christ.

On account of his natural birth the saint is spiritually no different than anyone else. He is born corrupt, depraved, evil. His life is devoted to sin and evil.

What sets a saint apart spiritually from the rest of society is that he has been saved in Jesus Christ.

We must remember that salvation in Jesus Christ does not consist simply of the forgiveness of sins and rescue from the fires of hell. Salvation is that; but it is so much more. Salvation is also a radical change that Jesus Christ works in a person's life spiritually. When Jesus saves a person, He delivers him from the power of sin. He changes the heart so that there is a turning away from sin and a turning to God in righteous living. The change that Jesus accomplishes in a person's life is so radical that he becomes a new creature. It's as through he was born again.

This work of salvation is called sanctification, i.e., a making holy.

Through this great work of salvation one becomes a saint, i.e., a holy one.

This work of salvation Jesus Christ works in all those whom God has ordained to eternal life.

Young people, you are saints!

Its rather interesting that in his epistles the apostle Paul frequently addressed the members of the churches as saints of God. When Paul did this, he was addressing not just the adults of the congregations but also the young people and children.

Young people and children of the church are saints of God because of God's covenant.

Being raised in the Protestant Reformed Churches you know very well what the covenant is. Our churches emphasize the doctrine of the covenant. The covenant is God's friendship with His elect people in Jesus Christ. And what does God do as the friend of His people? He saves them in Jesus Christ. That's the greatest act of love, God can possibly show to those who belong to His covenant.

Another wonderful reality of the covenant is that God establishes His covenant with families. God's covenant of love and salvation is with parents and their children. There are exceptions to this, of course. Born into the covenant home of Isaac and Rebekah was not only Jacob, whom God loved, but also Esau, whom God hated. There have been many Esau's or reprobates born into covenant families that never are brought by God to faith and salvation. Neither are they true members of God's covenant. Yet God does place His elect children into the homes of believing parents. With these God establishes His covenant of grace and brings them to a great salvation in Jesus Christ.

Since these covenant families comprise the church, Paul addressed the members of the church, young and old, as saints of God.

For that reason I also address you today as saints.

You have been born of covenant, believing parents. That makes you children of the covenant.

Most of you have come already to a conscious faith and salvation in the Lord Jesus Christ. Some of you have already made confession of your faith in Jesus Christ. You are saints of God. And I am addressing you as such today.

Should there be any here who do not believe in Jesus Christ as their Savior, I call you in Jesus' name to turn to Him and believe, that you too may have the knowledge of blessings of salvation.

HOW WE ARE TO LIVE AS BECOMES SAINTS

I want to call your attention at this point to a very important passage of Scripture: Eph. 5:3 & 4, "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks."

Notice, that the apostle Paul speaks here of what "becometh saints."

The word "becometh" means "fit, appropriate."

The perspective of Paul is that there is a behavior that is becoming or appropriate for saints and a behavior that is not appropriate for saints. It is Paul's concern that we behave ourselves in a way that is appropriate for saints.

The apostle finds this kind of urging necessary because, even though we are saints, we often do things that are quite inappropriate for saints. As we have seen that as saints there is the work of grace in our hearts that has changed us and made us spiritually separate from the world. And when we live according to this work of grace in us, we do that which is becoming to saints. However, this work of salvation is not yet complete in us. It is only begun. We still have a sinful nature, full of evil. And when we act according to that sinful nature, as we often do, we behave in a way not appropriate for saints.

It is our solemn calling to live as becomes saints of God.

This means, according to Eph. 5:3 & 4 that certain things must be named among us and certain things must not.

Paul makes mention specifically of sexual sins. He speaks of fornication, which is a rather broad term and includes such things as premarital sex, extra-marital sex (adultery) and homosexuality. Paul also speaks of unclean sexual desires ("all uncleanness and covetousness"). He speaks finally of filthy talk that distorts sex and brings it down to the gutter ("neither filthiness, nor foolish talking, nor jesting")

Concerning these Paul admonishes, "Let it not once be named among you."

We must understand that our behavior, whether positive or negative, will be the topic of discussion in the church. It will be talked about among yourselves, as young people. Your parents will talk about it with each other and with you. Your behavior will also be the topic of discussion by the minister in the catechism room and from the pulpit. It will dealt with in family visitation. In short, it will be named among us.

The word of God indicates that our behavior *must* be such that these sexual sins never be named among us as problems.

For this is not becoming to the saints of God. How inappropriate that these kinds of sins be named among us, who, as saints, have been separated from the world of sin by the grace of God!

The apostle Paul deals only with sexual sins in his letter to the church of Ephesus. Other sins could well be added to this list. Closely associated with the sins of immorality, mentioned by the apostle, are the sin of drunkenness and wild partying. There are also the sins of profanity, gossip and backbiting, cheating, rebellion against the authority of parents and teachers. How easily these and other sins find their way in the lives of covenant young people!

Let not these things be once named among you.

For this is not appropriate for the saints of God.

According to Paul's exhortation in Eph. 5:3 & 5 what must be named among us is giving of thanks.

By giving of thanks Paul means a life of thankful service to God for the blessing of salvation.

A young person, who lives such a life of gratitude to God, serves God with his all. He presses all his time, all his abilities, all his possessions, all his energy into the loving service of God.

Shall we be more specific?

Seeing that his father and mother have been set over him as the visible representatives of God, he honors and obeys them.

Recognizing that youth is the time in life given him to prepare himself for his future work in God's church and kingdom, he applies himself diligently to make the most of his training in the home, school and catechism room.

Closely related to this, he is very much concerned to find the work that God has for him in his adult life. His concern is not what will make him the most money or satisfy any selfish interests he may have. His one concern is to serve the Lord. With that in mind he prayerfully considers what is his life's work in God's kingdom. Is it to be a minister of the gospel or missionary? Is to be a Christian school teacher? Is it to be a businessman, a common laborer, a father, mother. . . ?

Closely related to this, he is concerned to find a proper marriage partner. His concern is to find a marriage partner that will assist him in serving the Lord in a covenant home. For that reason he seeks for a mate that is spiritually minded. His quest for a godly mate also reflects itself in whom he dates and how he behaves

himself in dating.

Such are the characteristics of a young person who lives a life of thankfulness to the Lord.

And how becoming it is to the young saints of the church, when these kinds of things are named among us.

For God has set them apart as His saints exactly to live this kind of life.

WHAT IS THE IMPORTANCE OF THIS LIFE

How very important it is that young people of the church live as becomes saints!

It is important, first, because nothing less than the honor of Jesus Christ is at stake!

We have taken the name Christian. By this name we claim to be followers of Christ. We are those who belong to Christ. However, if we live in a way that is unbecoming to the saints of God so that all sorts of evils are named among us and named among the world about us, we bring shame to the name of Christ. It is only when we live as becomes the saints of God, that Christ is honored by us.

In this connection, let's not forget the great sacrifice Jesus Christ made for us. Lovingly and willingly He gave Himself over to the hellish agonies of the cross that we might be saved from the eternal wrath of hell! If we have so much as an ounce of thankfulness for this great gift of love, we will do everything in our power to avoid bringing shame to His name.

Live, therefore, as becomes the saints of God.

In the second place, is necessary to live as becomes saints for that is the only way to receive the inheritance of God.

Paul makes this plain in Eph. 5, the chapter that we have been alluding to. In verse 5 he writes, "For this know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

God has a glorious inheritance. It consists of eternal life with Him in heavenly glory. This inheritance has been earned for the people of God by the death of Jesus Christ.

However, those who live in a way unbecoming to saints by giving themselves over to the sexual sins mentioned in verses 3-5 or any other sin, have no part in that inheritance.

For those who live in sin without repentance show that they are not true saints of God saved by grace.

In conclusion, let us say that it certainly is not easy to live as becomes the saint of God. There are many temptations that surround us every day. Sometimes they are overwhelming so that again and again we are drawn away into sins that are not appropriate for us as saints.

But don't forget that to live a holy life that is becoming to a saint is possible. It is possible also for young people. Think of Joseph in Egypt. Think of Daniel and this three friends in Babylon. They were young men your age. How sorely they were tempted. Yet they lived holy lives as becomes the saints of God.

The power to live such a holy life is found in diligent prayer, in constant meditating on God's Word and the fellowship of the saints.

Take time, therefore, to pray. Read your Bible. Pay attention to the preaching. And encourage one another in a holy life.

Do these things that you may live in holiness as becomes the saints of God.

For at stake is nothing less than the honor of Jesus Christ and a glorious inheritance.

ROLLER BLADING AT HOLLAND BEACH

1992 PRYP CONVENTION REPORT

by Mike Feenstra

Turning into Faith Church's parking lot on Monday morning, I had high expectations about the convention that followed. I thought about how much fun it was going to be because I knew that this was going to be the biggest convention ever. I think we should give credit to Faith YP for their great idea of splitting up the senior and junior young people, and also for their work in picking out the two beautiful campuses of the Reformed Bible College and Grand Rapids Baptist College.

But their great work didn't stop there because their idea of a beach party on Cedar Lake, complete with waterskiing and tubing, was a real treat and something I never had done at a convention before. I had so much fun that I was exhausted when I went to eat at the dining room of RBC, where we were served dinner. After dinner we closed out the first day with rollerskating.

On Tuesday morning after a stunning wake up call by our chaperones we made our way to hear the first speech by Rev. Slopsema. During his speech he called our attention to our calling to be a Christian as a saint.

After the speech the day slipped by as we battled in the Olympic games until the much anticipated hayride finally came. Talk about great fun, I love hayrides! They have frequently been in conventions and should always be.

The next morning we heard a speech by Rev. Key on the Christian as a soldier. Being a soldier is not very easy, because we must battle against ourselves, the world, and the Devil. To do this he told us to put on the whole armor of God, to fight against the world and the apathy to voice what the Bible truthfully says.

Discussion groups on Wednesday were on the subject of Christian stewardship. We discussed different aspects of this theme by mentioning that we must visit the elderly, contribute to the church, and use our talents to the glory of God.

Following the speech we went on a canoe trip! I had a lot of fun dumping people all along the Muskegon River.

Rising the next morning, we were all feeling the effects of the lack of sleep. We traveled over to Baptist College to hear Rev. Cammenga speak on the Christian as an athlete. He stated that we must train ourselves as the Olympic athletes of old did in Paul the apostle's time, training hard by studying God's word and living a godly life.

After the speech we headed for Holland beach, where we were going to play beach volleyball. But after a couple of games the rain started and lasted the whole time we were there. With the banquet ahead, the rain sent many of the conventioneers to the dorms early.

The most important event in any convention of course is the banquet, and the Faith society did a terrific job. Their choice of food and entertainment were great, complete with chicken teriyaki and a mock fashion show.

The final morning at the convention was typical of all conventions, with young people literally ready to fall asleep at any moment because of a night filled with bowling and a lack of sleep. But as we trudged back to Faith Church and said our final goodbyes we brought another convention to a close. A convention that I can honestly say was one of the best I've been to in my six years of experience, both spiritually and physically.

CONVENTION SPEECH

A GOOD SOLDIER OF JESUS CHRIST

by Rev. Richard Flikkema

Young men and young women of the army of Jesus Christ, I want to begin by telling you a story. It is about a young man who, the day after his birthday in 1971, went as required by law to register for the draft. That young man was me. I did not mind registering so much. But I remember vividly some time later listening to the radio at my uncle's shop where I worked for news of how high the numbers went. You see, I was in the last year of the lottery system. Every young man received a number from 1 - 365. Mine was 125. Would the government go that high in choosing how many men they needed for the army, or would they not, so I asked myself. As it turned out, they only went as high as about 18 if I remember correctly. You can imagine how relieved I was that I did not have to go into the army. Oh, if I was chosen, I would have gone. But I really did not want to. Actually I was afraid to. To be completely honest I was terrified at the thought. It was the latter part of the war in Vietnam, a war that we did not win. It was a terrible war where tens of thousands of this country's troops, some from our own churches, perhaps some of your relatives, lost their lives in the forests and rice paddies of Vietnam, Cambodia, and Laos. I never became a soldier of the United States of America.

But I am a soldier. Not a soldier in the army of this country, but a soldier in the army of a better. I am a soldier in the army of the Kingdom of heaven, and Jesus Christ is my commanding officer. He chose me to be that. He enlisted me to be that. I did not enlist. He enlisted me. He made me willing to be His soldier, and my prayer is daily that I may be a good one and live to serve Him.

My speech this morning is about being a good soldier of Jesus Christ. The text that you have chosen for your convention theme speaks of that. "Thou therefore endure hardness, as a soldier of Jesus Christ." II Timothy 2:3

I. What It Means To Be That

What makes a soldier, a soldier? I think it best to begin with that question, and having answered that, address the reality of being a good soldier of Jesus Christ.

A soldier is a whole lot more than a person with a uniform and a gun in his hand. To be sure, a soldier wears a uniform, and to him is given a weapon. But a soldier is more than that. A soldier is one who knows what that uniform represents, and is trained in the use of weapons. He goes to training, to boot camp. There he is taught what it means to be a soldier. He is taught how to be a soldier. He is taught discipline, to obey orders. His body and mind are prepared, honed to battle readiness, so that at a moment's notice, should the need arise, he might be ready to go to war.

Further, a soldier, a good soldier, possesses these characteristics: courage first of all. What is courage? It is not as some would have it, the absence of all fear. A soldier, a good one, has fear. Rather, courage is bravery that has one's fear in control, so that a soldier's fear does not give way to terror. A good soldier, a courageous soldier, is one who in spite of fear goes forth to battle and faces the enemy.

Secondly, a soldier is one who is a courageous patriot. He is a person with a zeal for the cause which he serves, and for which he is fighting. If one is a soldier in the army of the United States of America, he must possess a zeal for the cause for which this country is fighting. There is no room in the Armed Forces for those who have

no zeal. The Army without it will surely lose.

Thirdly, a soldier is one who trusts. He trusts his fellow soldiers to back him up on the battle field and trenches. He trusts his superior officers to have a sound battle strategy. He trusts that his country will support him with supplies, ammunition, enthusiasm, and with prayers. He trusts that the weapons he uses, and in which he has been trained, will perform. If he has not that, he cannot be a soldier.

Now let us address the reality. How many of you have thought of yourselves as soldiers, soldiers of Jesus Christ? How many of you are soldiers of Jesus Christ? A Christian is that, you see. If you are a Christian, you are a soldier. Paul was a soldier. Paul tells Timothy he is a soldier. But it is not just apostles such as Paul, or ministers such as Timothy or such as myself who are soldiers. Every Christian is a soldier. And Jesus Christ is your commanding officer. He is the Captain, the General of the army of God, the army of the kingdom of heaven. Now let me ask you another question, how many of you are good soldiers of Jesus Christ? A good soldier you must be!

What makes you a good soldier? First of all, you wear a uniform, and wear it with honor. What is your uniform? The Bible calls it robes, robes of righteousness, robes of holiness. Those robes are our uniform. A good soldier of Jesus Christ wears them. They distinguish him from the soldiers of Satan who are dressed in the filthy rags of sin. He wears them with pride, considering it an honor to wear them.

A good soldier is one, in the second place, who both has a weapon and knows how to use it. What are your weapons? They are not earthly swords or spears, bows or arrows. They are not Colt 45's or machine guns or M 16's. They are spiritual weapons. Paul speaks of such in Ephesians 6 where he enumerates the armor of God. He refers to the sword of the Spirit as being the Word of God. That is our weapon! The Word of God! In that weapon we must be trained. We go to boot camp, if you will, where we learn not only the use of that weapon, but what it means to obey orders, and where our heart and soul are honed to battle-readiness. That boot camp is our homes and the extension of our homes, the Christian school. It is our church and the instruction we receive through the preaching of the Word and catechism. These all teach you how to be good soldiers and how to use that weapon that a good soldier of Jesus Christ has. Learn that training well!

And now we go to characteristics. Courage! A good soldier of Jesus Christ is courageous. No. that doesn't mean you have no fear. I have fear. But by the grace of God I am not terrified. I have my fear in control (though it is a daily struggle). It is grace and faith that does that. It is prayer that helps me in my fears. It will help you. It is sufficient for every soldier of Jesus Christ. With your fears go to Jesus Christ. He is there for you. Go also to those whom Christ has given you, your parents and pastors, as well as others.

Patriotism and zeal! A good soldier of Jesus Christ is patriotic, filled with a zeal for the cause of Christ. This zeal is rooted in love, love for Christ, love for your country - heaven, love for your citizenship in that country, and the fact that Christ has called you to serve. Do you possess that love, that zeal? There is no room in the army of Christ for those who do not. There is only room for zealous patriots.

II. The Warfare That Must Be Fought

There is a war that must be fought. It is not against the armies of North Vietnam or Iraq or any other earthly foe. It is against sin and Satan. It is a war that goes on every day and every minute of every day. Sin and Satan are real. They exist and never cease to assault us. Sometimes they are bold and confront us with a frontal attack. They bombard us with false doctrines and worldly pleasures to defeat us. Sometimes they are more subtle, lurking in this form or that to catch us unawares, hoping our guard is down.

Over against such the word of our commanding officer is, "Don't entangle yourself in their affairs". We read in verse 4 of II Timothy 2, "No man that warreth entangleth himself in the affairs of this life!" The idea is, don't involve yourself so as to be entangled. Don't involve yourself with embracing false doctrine. Reject it! Don't involve yourself with worldly pleasures. If you go by a movie theater, keep on driving. If you are at a party where the liquor comes out or drugs, to use a phrase, "Just say no" and leave. If your boyfriend or girlfriend tempts you to go too far and engage in sex, resist that. If you don't, you will become entangled, all tangled up in the devil's spider web of destruction. Do not let that happen! Fight!

Will that be easy? No, that will be hard. There will be, as the passage tells us, hardships. A soldier's life is full of them. So also the life of the good soldier of Jesus Christ. Paul knew them. He refers to that in verse 9. The word translated "suffer trouble" in that verse is the same word translated "endure hardness" in verse 3. He suffered the rejection of men. He stood up

for the truth with the sword of the Word, and he was hated. He suffered bodily harm. He was whipped, beaten, stoned. Twice he was imprisoned in Rome. He wrote II Timothy during that second and last time. And yes, he finally was killed, suffering death itself on the battle field. As good soldiers of Jesus Christ, hardships you will have! I think that one of the greatest hardships a young person faces is rejection by other young people. Oh, so much you want to be liked by your peers. You want to be in the in-crowd, not out. Now, being "in" is all right, but not if it means doing things that you ought not be doing, going places you ought not be going, saying things you ought not be saying. Then be "out"! Endure this. Stand up under it. In so doing you will be "out" with your peers, but you will be "in" with Christ. And that is all that matters.

Be pleasing to Him. That must be true of you. For Christ has chosen you to be a good soldier. The passage in verse 4 speaks of that. We read, "that he may please him who hath chosen him to be a soldier." Think of it! Christ has chosen you. He has enlisted you. You have not enlisted in His army. He has enlisted you. What grace! What honor has been bestowed on you, that you should be a soldier of Jesus Christ! Then "please Him".

III. The Encouragement That That Soldier Has

What encouragement do you have? To get at that I want to go back to that last characteristic of a good soldier. I left it for this point. That characteristic was trust. A soldier trusts. He trusts his fellow-soldiers. He trusts his superior officers. He trusts his country and the weapons given to him. In them he finds his encouragement.

Trust your weapon - the Word of God. It will not fail you! Trust your country. Heaven will not fail you! Trust your fellow soldiers. And fellow soldiers, do not violate that trust. Trust your superior officers, your parents, your pastors, your church. And parents and pastors and all who are in authority, do not violate that trust. But should father, mother, pastor, friend, or anyone else do so, there is one who will not—Jesus Christ! He will not fail His good soldiers who stand in the front line of the battle. Never!

How do I know that? I know that first of all by personal experience. Christ has never failed me. But I know that secondly, because His Word tells me so. It tells me in the first place that he fought the battle for me. He did that on the cross. It tells me secondly that though the battle rages on, the outcome is certain. Victory! That's the outcome. No earthly soldier knows that before he goes to battle. But the good soldier of Jesus Christ does. And it tells me in the third place, that for the good soldier of Jesus Christ there is the welcome home ceremony, the victory parade. And the crown of victory that shall be given us at that day. Paul refers to that crown in verse 5 and again at the end of this epistle.

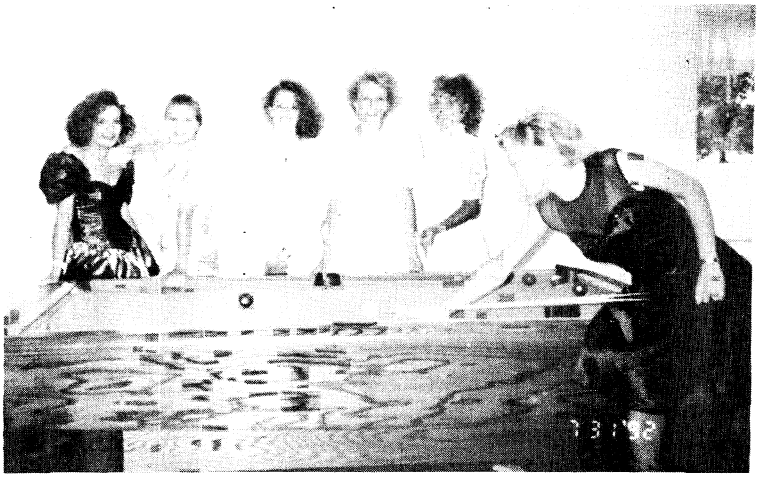
What say you to that? There is a saying used by the Army, "Be all that you can be in the Army". Be all that you can be, all that Christ wants you to be, in the army of Jesus Christ! You have your marching orders. Now go forth! Go forth with a song in your heart and on your lips. "Go forth", as we sing from Psalter #407, "In His service and strong in His might to conquer all evil and stand for the right. For this is His word: His saints shall not fail, but over the earth their power shall prevail; all kingdoms and nations shall yield to their sway. To God give the glory and praise Him for aye."

Rev. Koole takes Control

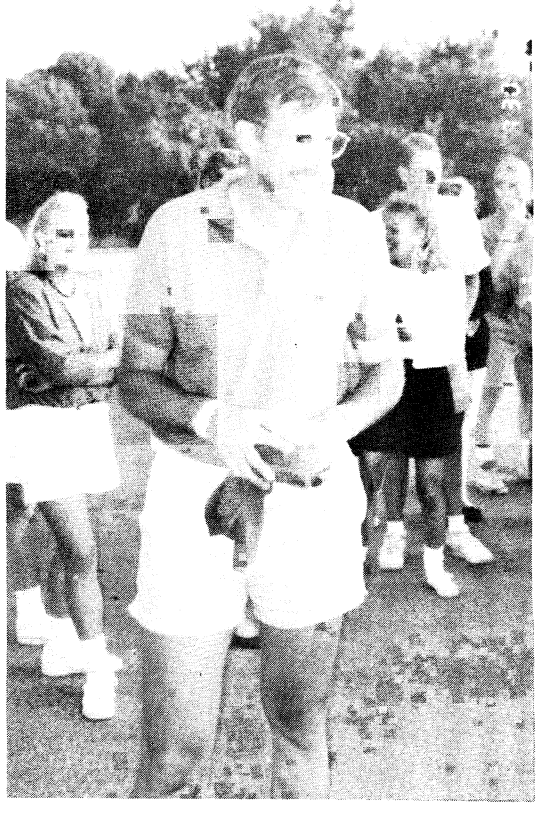
Thanks to Tim and Jane Heemstra for taking pictures for the Beacon Lights.

Winners from Twirp Night Activities
Jeff Scholten, Melanie Vander Noord, Jeremy Meulenberg, Erica Kalsbeek, Brain Kalsbeek, Heidi Kaptein

"Are you full yet"
A Bewildered Rev. Koole and Jane Heemstra in front of 108 Pizza Boxes



What a Pool Party!



Rev. Slopsema at the Olympic Games

Cycling at Holland Beach

CONVENTION REFLECTIONS

by Jane Heemstra

My husband and I had the opportunity to chaperone on the Junior Campus at the 1992 convention sponsored by Faith PR Church. We had done this previously about 10 years ago and still enjoy pleasant memories and lasting friendships as a result.

Chaperoning a convention can educate one as to the emotional state of our young people. I learned some of what is going on in these young people's heads and hearts. I thoroughly enjoyed the activities with all the laughter and screeching. The tears of a few who suffered from disappointment, loneliness and from being homesick pulled on my heartstrings more than they know. I particularly enjoyed however, the quiet times during our daily discussion groups and nightly devotions. During discussion groups for example, I learned that for most conventioneers it's frightening to come from out of state to a Michigan convention. In their words; "there are so may P.R. young people here in Michigan and everybody knows everyone so they assume we do too, consequently we often feel a bit left out." We as parents could possibly do a bit better at welcoming strangers into our fellowship and therefore set the example for our young people.

During devotions I decided to get away from the habitual read, pray, go to your room kind of thing. One thing I asked my girls to do was to choose a day that they would voluntarily spend 10 minutes or so alone with their personal Savior and His word. They were to return that following night and share with all of us either one or more verses that they found meaningful and how it affects their personal lives. Although this was on a volunteer basis, everyone participated. What an insight I obtained from these girls through this exercise, and I believe they learned from each other. At the beginning of the week I told them our devotions would be 10 to 15 minutes "max". However, these times together stretched to 45 minutes or so with me doing very little talking. I loved it.

To be a "chap" at one of our conventions takes a great deal of energy, patience, enthusiasm, endurance and consistency while suffering from sleep deprivation. Would I do it again??????? - Yes, in a heartbeat.

Oh sure there are those who act disrespectful and disobedient, but when I stand back and look at them from a distance I realize that those who are the hardest to love are the ones who need it the most. Of course we realize we are not in a perfect state but nevertheless constantly strive for a Christ-like life. And we hang on to His promise that He will preserve this church even unto the end.

But what is the use of praying to one whose will is already fixed? We answer, Because He so requires it. What blessings has God promised without our seeking them? "If we ask anything according to his will, He heareth us" (I John 5:14", and He *has* willed everything that is for His child's good. To ask for anything contrary to His will is not prayer, but rank rebellion.
- p. 40, "The Attributes of God" Arthur W. Pink

CONVENTION HIGHLIGHTS

by Heidi Lotterman

The 1992 Convention was a great time of fun and fellowship. A special thanks to all who participated. It was a job very well done.

Many exciting events took place. There was a mystery scavenger hunt, rollerskating, canoe trip, hayride and bonfire, a trip to the beach, bowling and last but not least, the banquet. All went well and was very much enjoyed.

The theme of the Convention was "What Is A Christian?" There were three interesting speeches to answer the question. Rev. Slopsema spoke on "A Saint," Rev. Flikkema spoke on "A Soldier" and Rev. Cammenga spoke on "An Athlete". I think the speech that benefited me most was the one about a soldier. Rev. Flikkema talked on how we must not fear but go willingly knowing that it is our calling to fight for Christ.

All in all, I really enjoyed the convention - we all did.

THEME TEXT

II TIMOTHY 2:3, 4, & 5

Thou therefore endure hardness,
as a good soldier of Jesus Christ.
No man that warreth entangleth himself with the affairs of this life;
that he may please him who hath chosen him to be a soldier.
And if a man also strive for masteries,
yet is he not crowned,
except he strive lawfully.

CONVENTION SPEECH

THE CHRISTIAN ATHLETE

by Rev. Ron Cammenga

I count it an honor to be able to be a speaker at the 1992 Protestant Reformed Young People's Convention. I wish to thank the young people of Faith Church for inviting me to speak. My prayer is that this speech, as well as the others that are given, may be of benefit to you who are attending this year's convention.

Rev. Cammenga

The Christian is an athlete. The athlete that the New Testament speaks of frequently and to which the Apostle Paul refers in a passage like I Cor. 9:24-27 is the Olympic athlete. The Apostle and the Corinthians to whom he is writing were very familiar with the Olympic games. These athletic events originated among the Greek city-states already long before Christ was born, in 776 B.C. Corinth was a Greek city-state. Every four years the games were held in the Valley of Olympia on the western coast of the Grecian peninsula near the city of Elis. Contestants and spectators not only from Greece, but from the far-flung reaches of the empire would come to participate in the games and all the festivities connected to the games. Although there were no satellites or television transmission, news of the results of the games spread quickly to even the remotest parts of the then-known world.

The Apostle makes reference to a number of Olympic events in I Cor. 9:24-27, as well as elsewhere in his epistles. In its origin, the Olympic contest consisted only of a foot-race. Even later when other events were added the foot-races were still prominent and the featured events of the contests. This explains the fact that the athlete to whom the Christian is most often compared in the New Testament is the runner. Call to mind Paul's well-known words in II Tim. 4:7, "I have fought a good fight, I have finished my course, I have kept the faith." This explains why in I Cor. 9:24-27, although various Olympic events are referred to, the emphasis here too is on running. Paul writes in verse 24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." And again in verse 26 he says, "I therefore so run. . . ."

Gradually other events were added. In time the pentathlon became the featured event, consisting of running, jumping, discus throwing, the hurling of the javelin, and wrestling. "Striving for the mastery" in I Cor. 9:25 is a reference to wrestling. Later, boxing was added. In I Cor. 9:26b Paul refers to this event: "So fight (literally "box") I, not as one that beateth the air." Still later, chariot racing and horse racing were introduced.

The Christian, now, is an athlete. The Apostle does NOT have in mind what many people today have in mind when they talk about the Christian athlete. Most people today immediately think of the professional sports figures who profess to be Christians, who notwithstanding their repeated violation of the Sabbath Day, not to say anything of their worldly lifestyle, call themselves Christians. They are not "Christian" athletes. Neither does the Apostle have in mind those Christians who enjoy and participate in athletics. There is a place for this in the life of the Christian. But this is not the Christian athlete that the Apostle is referring to.

The point of the Apostle is that from a spiritual point of view, the Christian is an athlete. The Apostle makes a comparison between the Olympic athlete and the Christian. From a certain point of view the life of the Olympic athlete resembles the life of the Christian.

Every Christian is an athlete. There is no exception; to be a Christian is to be a Christian athlete. If you are a Christian, by virtue of your being a Christian, you are a Christian athlete. There are no couch-potato Christians, Christians who are merely spectators, not themselves actively involved in the contest they are witnessing. You, I trust, are a Christian athlete.

THE CHRISTIAN ATHLETE'S TRAINING

To every athlete training, preparation, and practice are vital. Success on the court, or the diamond, or the playing field doesn't just happen. It takes hours and days and weeks and months of rigorous training and conditioning for an athlete to be successful, regularly successful. Generally, those most committed to work in practice, those most committed to the demands of a training program, are the most successful in competition. For the Christian athlete, too, training is vital.

From a certain point of view, it is impossible to separate training from striving, the actual participation in competition. For the Olympic athlete first there was a time of training, and after the training was all over the competition, the athlete's brief moment in the sun. Was it worth it? Did all the hours of training pay off? Although, even for these athletes, their training was a continuous thing; as soon as the competition was over, the training started all over, probably for some other contest or for the next Olympics. For the Christian, the training and the actual striving in the contest cannot really be separated. The Christian is ALWAYS in training; all his life long he is preparing himself for the contest; his training is never finished. At the same time as he is training, he is also involved in the contest, striving for the mastery.

We ought to note several things about this training.

In the first place, the training of the Olympic athlete was INTENSE. The training of the Olympic athlete began usually about a year before the actual games. The athlete in training devoted himself full-time to rigorous preparation for his event. Long hours were spent day after day practicing, practicing, practicing. The Olympic athlete simply spent himself in time and energy in getting ready for the games.

So it ought to be for the Christian. We ought to be in training and we ought to be intense in our training effort. Are you, young people? I tell you, the Lord has given you some spectacular training facilities, the best of equipment, none better in all the world. It is no understatement to say that there are no young Christian athletes in all the world who have the kind of training facilities that you have. You have a covenant home. You have been brought up in a faithful Reformed church. You have received instruction in Reformed Christian schools, for many of you, Protestant Reformed Christian schools. You have attended catechism classes, Bible study societies, the annual Young People's Conventions.

But do you use these facilities that God has provided for you? Is your use of them an energetic, an enthusiastic use? And are you thankful to God for this training that you have?

In the second place, it is important to note that one of the outstanding motivations of the Olympic athlete in training was the glory of the gods. In its beginning and in the hundreds of years of its early existence, before the modern reintroduction of the games, the Olympics was a religious festival. The purpose of the Olympics was the glorification of the Greek gods, especially Zeus the king of the gods. Now that religious character has been lost to the modern Olympics. But that was very definitely the origin of the Olympics.

That, too, must be true of the Christian ath-

lete. He has one goal in mind, and that goal is the glory of God. Not his own personal glory is the outstanding goal of his running and striving. That is the goal of the Olympic athletes today: their glory and the glory of their nation. But for the Christian the goal is far higher: the glory of God. It is with a view to that goal that he trains, is willing to train intensely.

In the third place, the purpose of the Olympic athlete's training was development, improvement. The Olympian was interested in getting better and better, in honing his skills, in reaching always the next level. There was no room for complacency. Complacency always leads to defeat. That is true of the great athletes. The best athletes are fierce competitors. But they are in competition, not so much with others, but with themselves. They are always working at it to improve their own game, to learn that new move, to master that additional skill.

This, too, must be true of the Christian athlete. He must never be satisfied with the status quo. But he must always be striving for improvement, always advancing in the Christian life, going on from grace to grace. If we are not going forward, then it is the case that we are actually going backward.

In the fourth place, with regard yet to the Olympic athlete's training, that training required extreme self-sacrifice and self-denial. No athlete who was unwilling to make that sacrifice, to discipline himself to that extent could possibly succeed. The Olympic athlete had to practice what I would call "purposeful neglect." He had to let everything go that did not directly benefit his training. Every distraction had to be set aside, every pleasure forfeited in the interests of his training and his running the race.

This self-sacrifice comes out in a passage like I Cor. 9. It's brought out by the Apostle in vs. 25 when he speaks of "striving" for the mastery. Literally the word that the Apostle uses there is "agonize." The Olympic athlete was in agony in his training and running of the race. That bespeaks self-sacrifice and self-denial. In the same verse, the Apostle speaks of the fact that in their striving, in their agonizing, the Olympic athlete was "temperate." That refers to self-control, self-discipline. He denied himself even those things legitimate in themselves in the interests of his training. For example, he would be on a strict diet, denying himself certain tasty beverages, particularly alcoholic beverages, and delicious foods.

This self-denial also comes out in verse 27: "But I keep under my body, and bring it into subjection: lest that by any means, *when I have* preached to others, I myself should be a castaway." Paul compares himself to a boxer. And the adversary that he is boxing is HIMSELF. It is his own body. The body finds the Christian life too demanding, too taxing. The body is always interested in ease. The body is always craving those things that bring pleasure to the body. The body finds the grueling, demanding life of the Christian athlete too much. Paul, now, disciplines that body.

He beats that body into submission. He has himself in control and focused.

And how about you, my fellow Christian athletes? Are you willing to pay the price of denying yourself? Do you do this? Does attendance at the house of God on the Lord's Day come before your own recreation? Does giving of your hard-earned money to the cause of the gospel come before your spending it on yourself? Are you temperate? Do you deny yourself not only those things which are positively detrimental to your running the race, but even those things which perhaps are not terribly detrimental but which certainly are of no real help to you in the contest?

THE CHRISTIAN ATHLETE'S STRIVING

After his training, the Olympic athlete competed in his event: That was his "striving for the mastery." About that striving, I want to notice several things also.

In the first place, that striving was NECESSARY. As important as training was, that training was pointless apart from the striving. That was the purpose of the training: to prepare the athlete for the actual competition. It was in the competition that the days and months of preparation would pay off.

For the Christian athlete, too, striving is necessary. It isn't enough to train; it is also necessary that you put your training into practice in the striving. This is absolutely necessary. There is a relationship between striving for the mastery and obtaining the crown of victory. That comes out in Verse 24: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." Running is the necessary way to receiving the prize and obtaining the victory. The simple truth is that there is no reward, no victor's crown, no receiving of the prize apart from striving.

There are some who fail to receive the prize because they have never even trained. But there are others who although they were trained, did not receive the prize because notwithstanding their training they did not put their training into

practice. They did not strive.

In the second place, in his striving the Olympic athlete gave it his all. Every great athlete gives it his all, and gives it his all consistently. The Apostle indicates that by what he says in verse 24: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." That was true in the Olympic contests: one received the prize. That doesn't mean that only one in the church, or very few are going to gain the prize. But the Apostle's point is that because the athletes knew that there was going to be only one winner of the race, they ran for all that they were worth. They gave it all that they had.

This must be true of the Christian athlete. Is it true of you? Do you use all your talents in the service of the kingdom? Do you utilize all your time and energy in the service of the kingdom? Do you press all that you are and all that you have in the running of the race?

In the third place, in their striving every Olympic athlete was under the strict supervision of a coach. Coaches were assigned to the athletes. The athletes did not hire or fire their coaches at their own whim. But they were at all times under the authority of the coach who had been assigned to them. That coach controlled every aspect of the life of the athlete. He did not only instruct him in technique. But his whole life was regulated by his coach: what he would eat and drink, when and how much; how much sleep he should have; when he should rise in the morning and retire in the evening; how much free-time he should have - it was all in the hands of his coach. And if he did not carefully abide by the instructions of the coach, he was expelled from the competition.

The Christian athlete, too, is under strict supervision, the strict supervision of God and God's Word. That Word of God controls every aspect of the life of the Christian athlete. Willingly he submits himself to that supervision of his life. Any running of the race, any striving for the mastery must be according to that Word, never contrary to it.

One more thing about the Christian athlete's striving. Every good athlete must be willing to play hurt. The best athletes play hurt. They overcome adversity and personal injury and do not allow these things to keep them off the field or on the bench. He plays in spite of the sprained ankle, the bruised ribs, the gimped-up knee, the sore shoulder, and the strained back. He is out there because he has the grit and the determination that the great athletes all have.

That, too, must be true of the Christian athlete, that he is willing to play hurt. The injuries will come. Sometimes those injuries come from those without. Sometimes those injuries come from within, the most painful kind of injury. But the Christian athlete does not allow these injuries to stand in the way of his striving or cause him to quit the race.

THE CHRISTIAN ATHLETE'S REWARD

In both his training and in his striving the Christian athlete is motivated by the hope of reward.

That was a powerful motivation for the Olympic athletes. The Apostle refers to that reward in the text. There is reference to the "prize" in verse 24, and to the "crown" in verse 25. The reward, the prize was a little garland of victory, a wreath of leaves and flowers woven together and placed on the head of the victor.

Besides, there was the glory that the victor enjoyed. No heroes were glorified in ancient Greece and Rome like the Olympic champions. The man who was crowned with the wreath of victory was acclaimed throughout the nation. He would be honored as long as he lived. In order to perpetuate his memory, his name and Olympic achievements were entered into a public register. A statue of his likeness was placed in the sacred grove of the gods at Olympia. Odes were written in his honor by the greatest poets of the days.

Besides the glory, the Olympic champions were accorded special privileges. On returning to their hometown, the victors were paraded through the city streets in chariots beautifully decorated, to the cheers of throngs of well-wishers. Usually the victor was given a new home, a yearly stipend, immunity from taxation or military service, and an honorary position on the city council.

For the Christian athlete, too, there is a reward. That reward is eternal life for the body and the soul. It is more than that, it is glory. Not human glory, vain glory, temporary glory. But a sharing in the glory of God in Jesus Christ. That we must have before us; that we must keep before our eyes as the goal of the race.

For the sake of that prize we must exert ourselves strenuously in the race, give our all, endure every hardship, make every sacrifice.

Their crown was corruptible. It didn't last. But our crown is an incorruptible crown. If they spent themselves in the pursuit of a corruptible crown, how much more should not we strive for the incorruptible.

MINUTES OF THE 1992 DELEGATE BOARD MEETING

Art. I Roll was taken revealing delegates absent from Faith Jr., Grandville, Southwest and Hull.
Art. II President Dean Dykstra read from Scripture and opened with prayer.
Art. III Minutes of the 1991 Delegate Board Meeting were read and approved.
Art. IV The report from the Scholarship Committee regarding the recipients of the 1992 scholarships and their respective awards was read and approved.
Art. V A treasurer's report was given by Treasurer Dave Hop. This was discussed and approved.
Art. VI The names of the nominees for the following Federation Board offices were read:

A. Vice President
1. Steve Bylsma
2. Bruce Hugg
B. Vice Treasurer
1. Scott Bouma
2. Mike Feenstra
C. Youth Coordinator
1. Bruce Klamer
2. Dan Van Dyke
D. Vice Secretary
1. Erika Kalsbeek
2. Tammy Van Den Top
3. Pam Kuiper (Hope Church)
E. Librarian
1. Kirsten De Vries
2. Susan Overway
F. Spiritual Advisor
1. Rev. Van Baren
2. Rev. Gritters

Art. VII The floor was opened for nominations.
Art. VIII Nominations were closed and the following officers were elected.
A. Vice President - Bruce Hugg
B. Vice Treasurer - Mike Feenstra
C. Youth Coordinator - Dan Van Dyke
D. Vice Secretary - Erika Kalsbeek
E. Librarian - Susan Overway
F. Spiritual Advisor - Rev. Gritters
Art. IX A motion was made, supported, and passed to adjourn.
Rev. Dykstra closed with prayer.

Respectfully submitted,
Mary Hanko
Fed. Brd. Secretary

CHURCH NEWS

by Lora Ellerbroek

HUDSONVILLE (Michigan)

On July 16, Mrs. Anne Miedema was called to glory. She was the wife of Ted Miedema, Sr. and the mother of Elder Peter Miedema.

We extend congratulations to Mr. Gerrit Lubbers who celebrated his 85th birthday July 31.

FAITH (Michigan)

The membership papers of Mr. and Mrs. Doug Boone and family have been received from Southwest PRC.

The membership papers of Mr. and Mrs. John Van Baren and family have also been received from Southwest.

The congregation extends its sympathy to Mrs. Kae Miedema and family in the death of Mrs. Anne Miedema.

Randy Van Dyke and Tricia deMaat were united in marriage on July 31.

We extend our Christian sympathy to Bob and Gail Moelker in the death of Gail's brother-in-law, Rick Mason.

Mr. and Mrs. Craig Ondersma were blessed with the birth of Hannah Marie.

BETHEL (Illinois)

Congratulations to Phil and Bonnie Kooiker in the birth of Zachary Dean who was also baptized on August 2.

GRANDVILLE (Michigan)

We rejoice with Rev. and Mrs. Kortering as they celebrate their 35th anniversary.

The membership papers of Mr. and Mrs. Bill Bos and family have been transferred to Loveland PRC.

Brent Dommisse and Shari Bouma were united in marriage June 19.

The public confession of faith of Lori Davis and Mike TenHaaf took place June 21.

We rejoice with Mr. and Mrs. Jon Engelsma on the birth of Matthew Jonathan.

Mr. and Mrs. Kurt Van Overloop rejoice in the birth of Jared Scott.

The baptism of Sarah Hope Joostens took place July 5.

Mr. and Mrs. Jim Vander Kolk rejoice in the birth of Loren Daniel.

Mr. and Mrs. Brian Dykstra were blessed with the birth of Devan James.

HOLLAND (Michigan)

Rev. and Mrs. Bruinsma were blessed with the birth of Lydia Dawn.

Deane and Donna Wassink rejoice in the birth of Tyler Jonathon.

EDMONTON (Canada)

Mr. and Mrs. Juergen Gerdes were blessed in the birth of Steven Alexander April 1.

Rev. and Mrs. Thomas Miersma were blessed in the birth of Matthew Peter April 8.

Mr. and Mrs. Peter Hendricks were blessed in the birth of Julie on May 7.

Mr. and Mrs. Herman Klaasens were blessed in the birth of Jeremy Peter on June 30.

The membership papers of Mr. and Mrs. G. Kooiker and children were received from Crestwood Presbyterian Church.

The membership papers of Mrs. Frances Ovis and children were received from the Orthodox CRC (Now disbanded).

Mr. and Mrs. H. Nieuwenkamp celebrated their 40th anniversary January 30.

SOUTHEAST (Michigan)

Congratulations to Mrs. Mary Kamminga who celebrated her 94th birthday July 6.

The membership papers of Mrs. Grace Kay Dick were transferred to Immanuel PRC.

SOUTH HOLLAND (Illinois)

The sacrament of baptism was administered to Amanda Joy, infant daughter of Tom and Brenda Medema.

The consistory has received the membership papers of Rev. and Mrs. Spriensma and children from the Bethany CRC.

The congregation extends its sympathy to Sadie Knoper in the sudden death of her husband, Don Knoper.

HOPE (Walker)

The sacrament of baptism was administered to Andrew Luke, son of David and Joan Hanko on June 21.

Mr. and Mrs. Jim Laning rejoice in the birth of Heather Brooke.

The sacrament of baptism was administered June 28 to Michael John, son of Jeff and Mary Kalsbeek, and Lydia Sue, daughter of Jim and Gladys Koole.

The membership papers of Kenneth and Pamela Engelsma and children were received from Grandville PRC.

The membership papers of Tim and Yvonne Schimmel were sent to Grandville PRC.

IMMANUEL, (Canada)

The sacrament of baptism was administered to the infant son of Mr. and Mrs. T. Zylstra on May 31.

HULL (Iowa)

We congratulate Mr. and Mrs. Gerb De Jong in the birth of Thomas.

LOVELAND (Colorado)

The sacrament of baptism was administered to Jonathan Arthur infant son of Mr. and Mrs. Marvin Schwarz.

We rejoice with Mr. and Mrs. David Griess and family in the birth of Leah Beth.

DOON (Iowa)

The sacrament of baptism was administered to Dayna Nicole, daughter of Mr. and Mrs. P. De Roon on July 19.

HOPE (Redlands)

Mr. John Jabaay celebrated his 86th birthday June 14.

The congregation extends sympathy to the Feenstra family in the passing away of Mr. Kryn Feenstra.

Mr. John Ekema celebrated his 79th birthday July 4.

The congregation extends sympathy to Mr. and Mrs. Randy Hendriks in the passing away of Randy's mother.

BYRON CENTER (Michigan)

The public confession of faith of Chad Fennema and Robert Knott was made July 5.

The congregation welcomes Richard and Sylvia Van Baren and 3 children from Southwest PRC.

The membership papers of Mr. and Mrs. Tim Kaiser were received from First PRC (Grand Rapids).

The papers of Mrs. Robert Knott (nee Dawn Davies) were received from Pinegate CRC.

Congratulations to Mr. Jim Kars on his 82nd birthday and to Mr. and Mrs. Kars on their 56th anniversary February 14.

The sacrament of baptism was administered March 22 to Nathan Scott, son of David and Julie Hiemstra, and Nancy Louise, daughter of Bruce and Rosanne Van Solkema.

There is nothing in this passage to suggest that she divides her interests between household and career. And this is not because she *needs* to cook, and she *needs* to sew. She is not stuck in the home because she cannot afford daycare for her children. She does this work because she *ought* to do it and because she *wants* to do it, for the fear of the Lord and for the sake of her husband. If, as we read in Psalm 104:23, "Man goeth forth unto his work and to his labor until the evening," then we also must submit willingly to the Word of God when we are told in Titus 2:5 that the wife and mother finds here work as a "keeper at home." That limits the expression of her gifts not a bit. That does not confine her in the four walls of her house. Quite the contrary. She is one busy woman, a wise woman, a woman who does what needs to be done for the benefit of her household and the household of God.

- p. 12, "Far Above Rubies", "A Virtuous Woman" - Rev. Steve Key

A WORD OF COMFORT

There is a great difference between punishment and chastisement, which we do well to bear in mind especially when the Lord leads us in ways of sickness and adversity. There is, first of all, a difference with respect to the motive and the reason for both. The motive of punishment is God's righteous wrath against sin; the motive of chastisement is His everlasting love. "For whom the Lord loveth He chasteneth", Hebrews 12:6. There is a difference, too, with respect to purpose. The purpose of punishment is vindication of justice; the purpose of chastisement is instruction and sanctification, "For our profit, that we may be partakers of His holiness", Hebrews 12:10. And so, finally, there is a difference with respect to the result or end. The end of punishment is eternal death; the end of chastisement is eternal glory. Our God never punishes His children, for Christ bore all our punishment on the cross; but He does chastise the, that they may be exercised thereby. Let us understand this by faith, and know that He always loves us.

- Consolation, Rev. Herman Hoeksema

WOULD I BE CALLED A CHRISTIAN?

Would I be called a Christian
If everybody knew
My secret thoughts and feelings
And everything I do?

Oh, could they see the likeness
Of Christ in me each day?
Or, could they hear Him speaking
In every word I say?

Would I be called a Christian
If everyone could know
If I were found in places
Where Jesus could not go?

Oh, could they hear his echo
In every song I sing?
In eating, drinking, dressing
Could they see Christ, my King?

Would I be called a Christian
If judged by what I read?
By all my recreation
And every thought and deed?

Could I be counted Christ-like
As I work and pray?
Unselfish, kind, forgiving
To others every day?

J. F. Moser