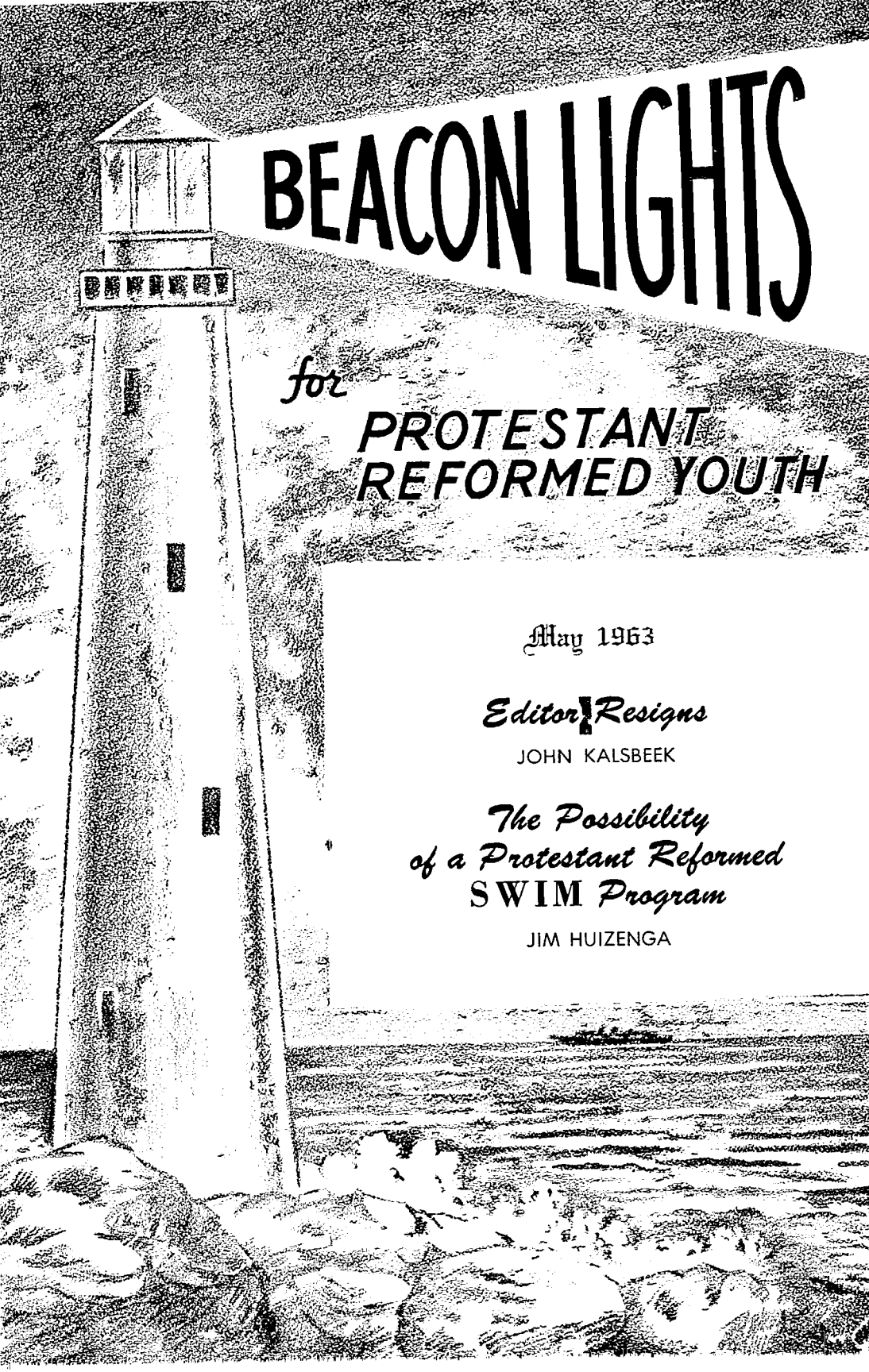


BEACON LIGHTS

for

PROTESTANT REFORMED YOUTH

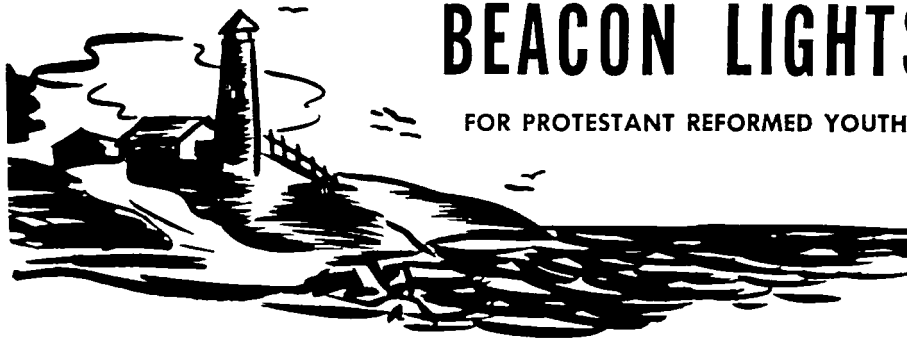
May 1963

Editor Resigns

JOHN KALSBEEK

The Possibility of a Protestant Reformed **SWIM** *Program*

JIM HUIZENGA



BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

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Some Convention Thoughts

It would be profitable for Protestant Reformed young people if the Federation Board subjected the annual Convention to a thorough study. The lines along which the investigation might be carried out are these: 1) What is the purpose of conventions? 2) What ought to be included in and excluded from conventions so as to attain the purpose? 3) Concretely, how does this affect the present arrangement and how, if at all, can improvements be made? If the Board were to seriously discuss the matter, they could present, I feel, some pertinent proposals to the delegates.

The purpose of holding a convention centers around friendship. There are two specific aspects of this friendship, those who come together to establish and strengthen friendly ties are Protestant Reformed Christians and they are young people. The Convention program ought to be geared to these facts in form and in content. To the extent that this is done there can and will be meaningful praise to God.

Although not exclusive of, friendship, among Christians is and ought to be more than swimming together or playing ball together. The purpose of the convention is not exhausted on outing-Wednesday. Rightfully, a large place has always been given to the three speeches, under the awareness that friendship is based on and rooted in the truth of the Word of God. Because we are co-confessors of the truth as maintained in the Protestant Reformed Churches, we are friends indeed. This leads to the observation that the attitude of the young people toward the speeches is a healthy irreproachable one. They desire to be instructed and inspired, not merely amused or entertained. It is the response to this desire, the speeches themselves, that could bear closer scrutiny and, perhaps, some redirecting. Not, of course, because the speakers are intent on amusing but because the speeches indicate a lack of concentrated awareness, at times, that the audience is young people. Even on the evening of the Mass Meeting, when many older persons may be present, the audience is specifically, pointedly, youth. We request, not as if for a new thing altogether, for a special kind of speech. By all means the Word, but the Word directed to youth, youth united, youth exclusively, as circumstances permit only once in a year. The special character of a convention speech does not consist in the speech's being a forty five minute string of practical maxims, as if opposed to the doctrinal emphasis of a speech to adults. But the uniqueness must reside here: the whole of the speech, in whatever combination of doctrinal and practical content the speaker chooses to arrange it, is zeroed in upon the age group of fourteen to this side of twenty. Young people are quick to distinguish between a living address and a presentation of an idea or ideas to which they are expected to listen, or worse, to which they lend respectability by being in attendance. Subtle though the distinction may seem, a keen awareness of it by convention speakers is a requisite.

But the strongest rapport between speaker and audience will still fail the

purpose of convention speeches if either party ignores that the audience is Protestant Reformed youth. The convention is no time for generalities. Everything that is said ought, with clarity, to be shown to be highly pertinent for us in our circumstances. More and more, we feel it to be true that no essential distinction holds between times of "special crisis" and times of "normality." Quite concretely, our youth experience that it is normal to live in crisis and that crisis is normal. Men din into our ears with amazing constancy that we have no future, that we have no legitimate place in the Reformed sphere, and, in fact, that the handwriting is on our wall. Besides this local attack there rages a furious disavowal on every hand of everything we are taught to believe is true and good and beautiful. And his vision is ailing who cannot see the influence of all this on Christian youth. The tide of numbers and prestige rolls against us and if the breakers have not bowled us over, do not foster a false confidence, there are more to come. The last days are perilous times and, having drilled this unpleasant truth into youth's consciousness, the inspirer-instructor must fit youth, not hoary and seasoned battlers, but impressionable, susceptible youth to continue in the things they have learned – today.

Some may protest (don't we all, silently if not voluably?) that this is a gloomy and serious flag to fly at the gay occasion of a convention. But such an objector misunderstands the nature of happiness. An ostrich, that she may be happy, plunges her head into the sand when danger threatens and, happily, is devoured. None will achieve happiness that will not reckon with enemies and adverse realities in deepest, profoundest seriousness.

Suppose that the speakers and the convention-goers are duly impressed with this purpose of the convention – instruct and inspire Protestant Reformed young people with the Scripture so that they are happy in friendship with God and the Church, are these suggestions out of order? Dole out more time to group discussion that centers about the Word of God. Perhaps, the regular length of convenitons is not sufficient and another day ought to be added. Perhaps, all that is called for is a different division of time among the activities. But what I have in mind is this. At a convention, the theme is, say, "Holding Fast the Truth." The inspirational speaker sets the tone for the entire convention by addressing the audience, in an inspirational manner, on this entire topic. The following two speakers would deal with two specific subdivisions of this topic, e.g., "Intellectually" and "Morally" or "Of Creation" and "Of Redemption" or any number of divisions. The general topic, in the light of the speeches, would then be discussed in its different facets in seminar-type meetings led by capable young people or ministers. One group of ten or twelve young people would discuss our calling to hold fast the truth in the light of our shortage of seminary students, another group might discuss our relationships with those who, to a degree, hold down the truth, still another group might spend an hour on the subject of the effects of higher education on our calling to hold fast the truth. And topics could be multiplied.

Such an emphasis will not only more fittingly express the true character of conventions but will also achieve a closer, more intimate relationship between the young members of the Protestant Reformed Churches. Nor will they, by the grace of God, fail to respond to the lofty challenges of Scripture, if only these challenges be directed to them in all their gravity and relevancy.

D.J.E.

NOTICE

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MR. ROBERT DECKER

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Grand Rapids, Mich.

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open forum

•NEIL DYKSTRA

May I have a little space in *Beacon Lights?*

When I read Rev. H. Hanko's article in the March edition that "our doctrine is outdated and our life and walk is too narrow and severe to be real in these days," I paused a while and looking around came to the conclusion that the harmony the Reverend sees in the preaching and our walk of life, is, according to my observation, not as obvious. As to the preaching of the Word, we might be fifty years behind the times, although we do not have to sit in church as long as we did when I was a boy. But let us look at our organic life. Fifty years ago we had catechism 9 months a year and some places 12 months, with 2 weeks vacation during the summer, and 1 week during the holidays. We had Young People's meeting all year around with a leader out of our own midst. Young men and young ladies met every week, having a president out of their own number. The Ladies' Aid met every week except 2 weeks during Spring house cleaning, and 2 weeks during the holidays. Larger churches that had a Choral Society practiced every week. I remember distinctly about 30 years ago I took a sick neighbor to the doctor on a very hot day in July, and while I had to wait for him, I took a walk through the village, and my attention was drawn to some singing in the distance. Tracing the sound, I landed back of a Christian Reformed Church, and looking through the window, beheld a group of people, red in the face and sweating, singing praises to God. Fifty years ago, girls learned sewing and knitting, now we have a basket ball team.

Now-a-days we have, only during the months September though March, catechism and Society, with vacation during Thanksgiving and Christmas and the bad weahter days. From April 1 through September or October 1, our church doors are closed during the week. If some minister gives a lecture during the week, the attendance is always very small. We have no more Field days with religious programs and our Church picnics consist of eating and drinking and playing games.

Fifty years ago, we told heathen people how to dress. I was informed that the people in Jamaica did not want slacks, pedal pushers or shorts sent to them, but we are going to do mission work there and bring them up-to-date. Fifty years ago the ladies wore skirts for swimming, now they wear next to nothing. On the streets they wore dresses at least half way to their ankles, and little girls had their knees covered. Now-a-days dresses barely cover the knees and little girls dresses come only half way to the knee. A good year ago I read that in a certain hospital the nurses uniforms had to cover their knees at least 6 inches, but we, Protestant Reformed people, are not that old fashioned.

Fifty years ago men would not think about going away nights to ball games, bowling alleys, golf courses, barbecues, or what have you. They would work in the garden awhile, and then sit on the porch with the family and go to bed on time. The house used to be a home, now it is a hotel, where we sleep, park our car, and hang our coat.

Fifty years ago we abhorred shows, now what can you see in the living room? Most of our families used to have 3 children or more, now most of them have 3 or less. So I could go on and on to prove that in the preaching we may yet be old-fashioned, but apart from that, we are quite up to snuff.

Therefore we must become more up to date also in the pulpit, then we can have great big church buildings, and large congregations, otherwise we will soon disappear. Or should we hear more of the thunder of Sinai and the curses of Mount Ebal in order that we may repent from following the way of the heathen round about us? Oh! that we would walk as pilgrims and strangers, as the true Israel of God; then when the world and all its pomp and glory passes away, we shall be arrayed, out of pure grace, in fine linen, clean and white. Rev. 19:8.

Thank you.

THE POSSIBILITY OF A PROT. REF. SWIM PROGRAM

JIM HUIZENGA

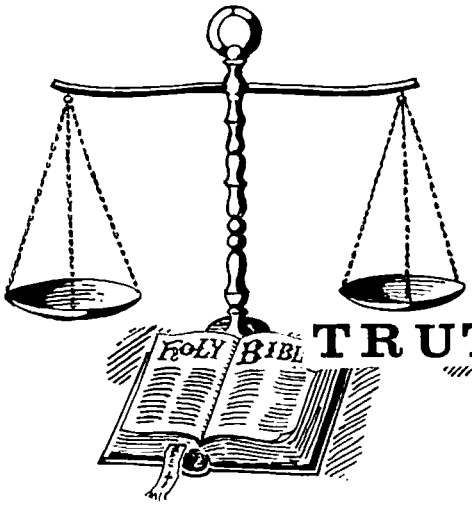
Before we decide whether or not a SWIM (Summer Workshop in Missions) program is desirable for the Protestant Reformed Churches, let us consider what SWIM really is as it exists in the Christian Reformed Church: who participates and how, and what results are obvious.

The formal SWIM program, under the authority of Classis, is open to qualified members of the Christian Reformed Church who are at least seventeen years old. Applicants who are accepted for this work typically spend eight weeks of their summer in communities where the Christian Reformed membership is rather small but where a mission board or chapel has been instituted. The SWIMers canvass the city, distributing pamphlets and tracts. Follow-up work consists of discussions with interested families and holding summer Bible classes for the children of interested parents.

The results of the SWIM program are certainly visible. Long hours of work with an interested family or a group of families often results in a situation where a missionary can spend full time. Other benefits, although they perhaps were not the primary intended result of this mission program, are, nevertheless, no less real. The young participant in the program usually, if not always, emerges from this experience with renewed convictions and personal faith. He is given a new insight into the life of the person who knows little or nothing of the Reformed faith. He becomes concerned with these people and tends to lose the selfish and esoteric qualities so often found in those who lead a very sheltered life. Here you may ask, "But isn't this concern for other people due to his unselfishness and willingness to work in the first place?" True, the applicants for the SWIM program are carefully screened, and only those who have been judged to be capable of giving themselves to this work have been chosen, but this does not mean that the SWIMer will not be spiritually enriched by this experience. I think that, on the contrary, the SWIMers are in all likelihood the persons most likely to benefit from this experience. It is hardly possible that the Christian Reformed Church was unaware of this when the program was instituted. The program, then, has two distinct advantages: it acquaints the people with the Christian Reformed denomination, and, at the same time, gives the participants a valuable experience.

Is such a program needed in the Protestant Reformed Churches? Before saying anything definite, I should like to qualify the purpose of this program. The Christian Reformed Church, by the very name given to the program, calls this a mission endeavor. However, practice is not always the same as theory. I find that most of the young people with whom I have talked who have been on SWIM feel that their job was to introduce their denomination to people who were willing to listen. Most of them did not go out with the idea of trying to see how many people they could convert. With this attitude in mind, there is room for work of this type. Despite our radio broadcasts and mailed pamphlets, people of the Reformed faith can still be heard to say, "Is that 'Protestant Church' still in existence? I thought they came back a while ago." "No, that was only some of them." "Oh. Why was it, again, that they left?" "I don't know. Something to do with grace or something." Silence.

In instances where there are people who have expressed interest in our denomination as a response to our radio ministry or pamphlets they may have received in the mail, it may be well to send representatives of the Protestant Reformed Churches to talk with these people and answer their questions. Since we do not have an overabundance of missionaries, the logical solution would be to adopt a program similar to that of the SWIM program as described above. Let's not look at this as a means to increase our membership, but rather as another way to make people aware of the truth we profess to own.



TRUTH vs. ERROR

REV. R. C. HARBACH

CHRISTIAN LIBERTY vs. JUDGING AND DESPISING

"Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? For we shall all stand before the judgment seat of God" (Rom 14:4, 10. ASV). He who does the judging here is the weak condemning the strong. The weak setting themselves up as strong insist that others conform to their ethical conceptions, and so regard those as "backsliders," "carnal" or "worldly" who in conduct and habits differ from them. What right would you have to compel the servant of another man to conform to your regulations? How presumptuous, then, and proud it would be for you to condemn that in a servant of the Lord which does not suit you! Zeal for good order and God's commandments does not require you to prescribe what you think is the course he ought to take, what he is to avoid; nor need he live according to ideas you prefer. Where Scripture neither prohibits nor commands, you have no right to judge his character or conduct. In that case, leave him to the Lord, before whom he stands or falls. In fact, because he too belongs to the Lord he shall be made to stand. This is good counsel to the inexperienced Christian. Conduct in matters of Christian liberty must be judged by the Word of God, and not by "community conscience" or our own opinion. Where the Word of God speaks it renders a judgment which is neither another's nor man's; it is God's. But no one has the right under pretence of maintaining God's Word of imposing outlooks, mandates or preclusions and inhibitions where the Scripture itself does not. Avoid spiritual witch-hunting often conducted in the name of religion. In these indifferent matters, let the weak brother keep his Scripture-quoting moralisms and his pious appeals to superior knowledge of right and wrong to himself.

There are some brethren who can see the mote in your eye from fifty yards away. Yet in attempting to get near you to prove it is there they will stumble over a cow. They pretend to have such acute foresight, whereas they are really nearsighted because of the beam in their own eyes. They are gnat-strainers and muck-rakers, forgetting the weightier matters of the law. Indifferent matters are not the weightier matters. The non-essentials are not our guide lines – the weightier matters are, such as justice, mercy and faith. It is possible to do the cause of Christ and the church of God much harm by causing others to stumble over our dissension, censoriousness, coldness, indifference, mere form of religion (all-in-the-mouth religion) and lack of spiritual enthusiasm. The comedian says, "Love your enemies –

it will drive them crazy." Benjamin Franklin said, "Love your enemies, for they will tell you your faults." Jesus said, "Love your enemies . . . that ye may be the children of your Father who is in heaven." Perhaps we have, some of us, let us say, a tendency to regard just about every one we meet as a potential enemy. We may be troubled at times with a sort of persecution complex. Then we may very wrongly judge the servant of another. In this respect the weak often do more harm in the church than the strong, but even here the strong must take care lest they become weak.

The Lord shall make him stand. The reference is to the strong. The Lord may use the strong to keep the weak from falling, but He does not use the weak to keep the strong from falling. Weakness is no virtue; and the strength of the strong is no hindrance. In fact, the strong shall stand, and that without the assistance of the weak. Now, the strong are strong because they depend for their strength upon the Lord's might. Weakness it is to trust in one's own strength. Standing and remaining strong is by grace alone. But the standing firm of the strong is the matter over which there is no question. The question is whether the weak will be able to stand. The danger is that they may think their weakness is most commendable strength. Then they will not be depending on the Lord's might. Our guide must be, "Be strong in the Lord and in the power of His might" (Eph. 6:10). For only in strength can we use and enjoy Christian liberty and its blessings. In order to that enjoyment the Lord must and will keep the strong brother from sin in the use of material gifts. The Spirit of God will keep him from abuse and excess. The weak brother does not seem to realize this, but thinks rigidities of his own must be submitted to by all and sundry as a safeguard to "right" conduct.

"But thou, why dost thou judge thy brother?" Christian liberty is not liberty to pass judgment on a brother in matters of personal taste. It is the weak brother who does this judging, regarding himself a better Christian than the other. He sets himself up as a standard, and in judging his stronger brother he really judges the law (Jas. 4:11, 12), for the strong is strong because he lives according to the law. 'Who art thou that judgest the servant of another?" It is just as absurd for an equal (a servant) to judge an equal (a fellow servant), as it is for a criminal to mount the bench of his judge. The stronger brother, living as he does in the light of God's Law, is fully persuaded in his own mind about what he has a right to eat, drink, wear, play, about distinctions in days and religious observances, and about the enjoyment of "'every creature of God." With his superior knowledge he has a tendency to *puff up* his own ego when he ought to use it to *build up* his brother in the faith. He has a tendency to little regard the edification of his brother. Therefore, let the weak refrain from despising the weak for his naive, narrow way, for we are all going to stand before the judgment bar of God.

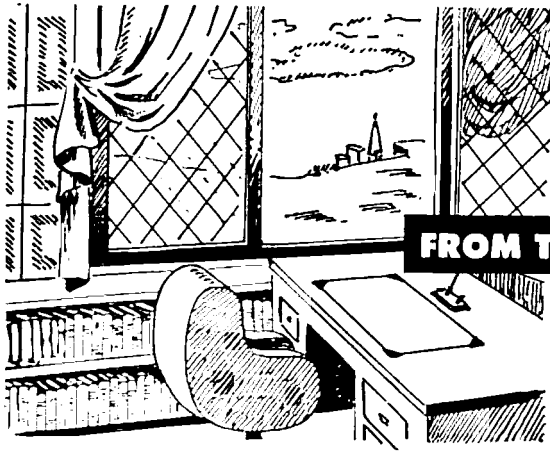
Brethren often fall out of fellowship with one another because of a lack of mutual understanding. With almost every social contact they pass by one another, miss one another. Then there follow hasty, unfair judging and rash misconceptions on one side, and contempt and uncandid reflections on the other. Offenses at times mar the communion of saints. Often the offenses rankle when not only the Matthew 18 principle of discipline is not appealed to and applied, but is not even understood. "My brethren, these things ought not so to be." We must remember that the center of our fellowship is in the same Lord, Jesus Christ, that the source of all our knowledge is in Him, and that He alone has authority over individual expression of faith and over Christian practice. The weak needs more understanding than the other. The strong needs more patience and condescension than the other. Both need more mutual respect for one another. The strong is not to be limited by the ignorance of his brother. The weak must not sin against his own conscience by doing what he thinks to be wrong. Therefore effort must be exerted to understand and edify one another. When this is not always accomplished, at least there should be no forcing a change of views on one another. Where there is true faith in the fundamentals of the faith (cf. the Belgic Confession) and in the essentials of the faith (cf. the Canons of Dordt) there will be real unity among brethren. In that case, differences of opinion on minor matters need not stand in

the way of brotherly love and Christian fellowship.

The Christian has liberty to do anything not forbidden by the Word of God. He may make his own choice in such matters. Where the Law of God says, "Thou shalt not," he has no choice. Murder, adultery and theft are not left to his choice. Yet no one has a right to set up "thou shalt nots" where Scripture does not. It is a sin of treason for a man or any group of men to assume the right which belongs only to God by attempting to bind the consciences of others with obligations not commanded or revealed in His Word. The church has the right to use individual communion cups in the celebration of the Lord's Supper, as over against the use of the common cup. The local church has no right to make a by-law stipulating what interpretation any given text of Scripture is to be understood to have. Nor are ecclesiastical rules to be made governing use of food and drink, clothing, jewelry, cosmetics, magazines, newspapers and such like. The church order would be in as many volumes as our *Standard Bearer* if we began legislating rules for all these things. It must not be thought that Christians who do not live by such rules are acting without love, are causing others to stumble, or are some sort of "heretics." "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship" (Westminster Confession, XX).

But thou, why dost thou judge, thou who art strong in the faith? Thou again, why dost *thou* despise, thou who art less mature in the faith? Know you not that Christian liberty does not permit hindering the rights of others, whether great or small? So be more patient and tolerant. Understand, however, that true liberty is not absolutely liberty, but is limited, first, by the authoritarian principle under God the alone Lord of conscience; and, second, by the equal rights of our fellow-men. A man must be free to obey God without hindrance from other men. In such matters he is not answerable to others. "To his own Lord he standeth." Christian liberty is liberty to obey God. Then he may not use his liberty to obey God as a plea to disobey God. He who has the right to eat all things has no right to force his liberty on others, nor has he the right to make himself a glutton. There is no liberty to use liberty to injure the other fellow. "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak" (I Cor. 8:9). He who will not eat from such largess has no right to attempt conforming others to his self-imposed restrictions. Nor has he the right to assume that Christian liberty undermines all moderation, good order and morality. When the strong live in the consciousness that "we shall all stand before the judgment seat of God" they will see that Christian liberty is tempered by the Law of God, by the law of (mutual) love, by moderation (I Cor. 9:25; Phil. 4:5) and even by abstinence. For the right use of Christian liberty does not consist in always demanding and exercising our rights, nor even, exclusively, in the practice of moderation and the legitimate enjoyments thereof. "It consists in abstinence as well as in use." It is true that the abundance of God's providence permits the free use of such good gifts as the delights of music, the enjoyment of art, of literature, fine dress, splendid homes, of laughter, the best foods, meats, possession of property and many other privileges. One need not shrink from the use of the best Irish linen tablecloths to the place where he does without a handkerchief. One need not demote himself from Italian bread to black bread. One need not become so extreme that he would not even use motsah or the smell of a cracker. One need not feel he sins because he drinks purer water than others. But neither must he lust after the lavish luxuries of this prosperous age. They are, indeed, things indifferent. But he must not become entangled with them, immersed in them nor intoxicated with them. At times the exercise of liberty will not edify. Then we must accommodate ourselves to the best interests of affected parties. We may and must at times practice abstinence, which, in turn, will be without the least infringement upon our free conscience. Liberty is granted us not for license but "that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him all the days of our life."

(To be continued)



FROM THE PASTOR'S STUDY

REV. G. VAN BAREN

PSALM 111:10 – *"The fear of the Lord is the beginning of wisdom."*

THE BEGINNING OF WISDOM

Graduation day, 1963! Some of you young people look forward to that event (or maybe it is already an accomplished fact). No doubt the day is one of great importance for you and for your families. It is the culmination of years of labor (I was going to say, "diligent labor," but possibly we were not always so very "diligent" in our work). Anyway, the day has finally come. For some there arises a sigh of relief that their days of schooling are ended. Others graduate from one school only to enter another of higher learning. But for all of you young people, whether you graduate this month or not, the event itself is of significance. The days of graduation later are fondly recalled. And if you look closely, you will very likely observe that the eyes of your parents are slightly damp at this event – for they recall how that such a short time ago they too were in the ranks of those who marched forward to the music of the majestic organ to receive their diplomas.

Now let me ask you, does graduation mean that you have learned everything? One finds sometimes that attitude in the graduate. Now he has his diploma. Now he is completely capable of expressing his judgment on every question – and woe be to anyone who differs from him. He takes the position that he can not learn any more; now he can only teach. But we do know better. Graduation means that we have had a measure of necessary preparation. In many ways, the real labor or work now lies before us. Schooling serves as one of the tools which must be used in our calling in this life. Nor does learning cease. Fact is, learning must never cease. One who "knows it all" simply reveals his own ignorance.

So you have a beginning, but it is only a beginning. For children of the covenant, that beginning can only be according to the words of the Psalmist. He declared that the beginning of wisdom was the fear of the Lord. If you understand that fact by the grace of God, then your training was not in vain (if one can use such language).

Wisdom and knowledge are not exactly similar. Knowledge is the accumulation of fact, but wisdom is the proper and discerning application of that knowledge. One may have knowledge – but not yet necessarily wisdom. So too, it would be possible to distinguish spiritual wisdom from mere knowledge. One might have learned all about the Word of God, yet not have spiritual wisdom. Spiritual wisdom is not earthly, but is heavenly. It does not arise out of natural man, but it has its source in God. Wisdom is that Divine Power, first of all, whereby God can and does direct all things in the best possible way to the glory and honor of His Name. Within the child of God, wisdom is first the spiritual ability to

discern that God's way is right and good. The Christian understands that what God does is to His greatest glory and for the good of the church. He sees that "Jesus Christ (is) the power of God and the wisdom of God" (I Cor. 1:24). And the child of God understands that in Christ all things are worked together for his good. But also, wisdom is that spiritual ability within the members of the church of Christ whereby they discern what is the proper and godly way for them to walk. When that wisdom is lacking, then one walks in the foolish ways of the world – ways which go headlong to destruction. But the regenerated see, know, and follow in the way of the Lord.

This wisdom has a beginning. In God, certainly, this wisdom is infinite. But in us, in the church, that wisdom is not eternal but rather it begins. Its beginning strictly speaking is first in regeneration. Then God through His Spirit implants the life of Christ into our hearts. The principle of wisdom is surely contained in that seed of new life. But in our consciousness, that wisdom has its beginning when, through the preached Word of God, that wisdom is called forth into revelation together with the calling and conversion of the child of God. In another way we can speak of the "beginning of wisdom," and that is when that wisdom first becomes revealed in our lives or actions. When the fear of God first becomes evident in one's life, then it is seen that such an one has the beginning of true wisdom. True fear of the Lord is the first evidence of spiritual wisdom.

And what is this fear of the Lord? Surely it is not being afraid of God. Little children may fear the dark, or the "bears" which they imagine lurk there. But the fear of the Lord does not fall in this category of "fears." One who possesses the fear of the Lord is not afraid at all: he is not afraid of God Who is his God; nor is he afraid of the world, the devil, and all his hosts.

In the fear of the Lord, we first of all acknowledge our own nothingness. From our youth up we understand that in us, that is, in our old nature, there is no good thing at all. If we truly have this fear, then we can confess that there is nothing in us whereby God would choose us or bless us. The fear of the Lord will never allow us to say that we chose Him and that therefore He chooses us. We are dust. We have rebelled. We deserve the eternal wrath and condemnation of our God.

But true spiritual fear acknowledges that God is the Sovereign God. Out of Him proceeds every benefit. All of salvation: regeneration, calling, faith, justification, glorification are all of Him. And in true fear the Christian confesses that all honor, glory, and praise must redound to the name of God for all this work. This fear casts one down on his knees in adoration and worship of the living God. According to it, we do not act haughty or proud, but rather humble and thankful. This fear is the beginning of all wisdom.

How is this fear the *beginning* of all wisdom? This is the first truth within the conscious spiritual life of the Christian. In man's depravity it is rightly said that there is no fear of God before his eyes. But as soon as God calls us from darkness to His own marvelous light, then there is immediately this spiritual fear. We confess God to be what He truly is. And in that fear, we begin to understand the revelation of all the truths concerning our God. Secondly, this fear is called the truth. This fear acknowledges that God is Sovereign. That truth is basic; it is the foundation upon which all revealed truth rests. Take this fact away, and the whole structure of the Word falls.

Now you, young people, have completed a period of training. Of course, your training did not, in itself, give you this fear. This fear is given us by Christ through the operation of the Holy Spirit. Yet the schooling which you received was supposed to be of such a nature that it constantly emphasized this truth that the beginning of all wisdom is the fear of the Lord. You were taught that the purpose of the child of God on this earth is not simply to make a "good living." His education is not merely to prepare him for his niche in society. Rather, education for the Christian is to prepare him for his place and position in the church of Jesus Christ – a position in which he reveals in all that he does, that he fears the Lord.

At graduation one speaks often of "commencement" exercises. The word is very appropriate. "Commencement" does not mean "the end" as one might suppose – since it comes at the end of graduation. "Com-

mencement" means a beginning. Such is your commencement too. You have not "arrived," but you have just begun. Now you face other milestones in your youthful lives. In your situation, the words of the Psalmist serve as an appropriate commencement text. You are beginning, and in that beginning there must be evident in your lives a true spiritual wisdom. And that beginning wisdom can only be the fear of the Lord.

Are you going on for further schooling? Or, do you intend now to find some work—possibly a work in which you will be engaged for the remainder of your life? It will not be long now and you will be seeking a life's partner: a husband or a wife. Daily you face temptations, the threats, the mockery of the world about us. None of these things could you do to the honor and glory of God of yourself. Only the fear of the Lord is the beginning of wisdom. By grace walk in that fear: then true wisdom will be manifest in all that you do.

How, then, is it that this divine mercy was bestowed on impious and ungrateful man? Surely, the answer is that mercy was shown by the One who, day by day, 'maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust:' For, although some who reflect on these truths repent and are converted from their wickedness others, according to the words of the Apostle, 'despised the riches of his goodness and long suffering, in the hardness of their hearts and impenitence, and treasure up to themselves' wrath against the day of wrath and revelation of the just judgment of God Who will render to every man according to his works.

— ST. AUGUSTINE

HELPS FOR BIBLE STUDY ON THE Book of GENESIS

REV. G. VANDENBERG

DELIVERANCE THROUGH JUDGMENT

Genesis 7 and 8

III. Destruction By Water (Chapter 7)

The first part of this chapter (vss. 1-10) records the final instructions of God to Noah just a week before the flood came. Again the obedience of Noah is marked (vs. 5) as he brought into the ark those appointed unto salvation and so all things were ready for the judgment to come.

Our attention in this chapter is to be directed mainly to the flood as the judgment of God by which the wicked world was destroyed by water. We cannot treat this in detail but will note a few of the main points.

Our starting point we may take from II Peter 3:5-7 so that we are mindful that this judgment is a type of the final judgment of the world. This is also suggested in Christ's words in Matt. 24:37. Hence, the outstanding feature of the judgment of the flood is that it is universal, i.e., its destruction included the whole world and from it there was no escape. "The rain was upon the earth forty days and forty nights" (vs. 12) Forty is a symbolic number. It is four times ten. Four symbolizes the earth and ten denotes completeness of anything as determined by the counsel of God. Forty then represents the full measure of the outpouring of the wrath of God upon the earth. God destroyed the world utterly.

The judgment of the flood was a divine wonder. This was no ordinary rain. Verse

11 tells us "all the fountains of the great deep were broken up, and the windows of heaven were opened." We take this in a sense figuratively but the meaning is obvious. There was a universal upheaval, catastrophe resulting not simply in great water-damage but in radical, structural change in the very earth itself. Many of the so-called problems of science can be answered if this aspect of the judgment of God in the flood be remembered. A divine wonder too, that the ark is preserved in such a storm. Which of our modern ocean liners could survive it? Lenski says, " . . . these mighty waters did actually prove themselves 'mighty'. What power behind raging, surging waters! On the one hand, how God's power in keeping the ark amid such dangers stands out the more distinctly! On the other hand, what opportunity for working vast geologic changes lie dormant in these 'mighty' waters! The native force of *gabhar* is enhanced by one *me'odh*, 'exceedingly' in v. 18 and by doubling of the same adverb — a Hebrew superlative — in v. 19. When will geologists begin to notice these basic facts?"

Verses 19-24 stress the fact that destruction was total and universal. The waters rose "fifteen cubits upward," i.e., approximately twenty five feet above the highest mountain. We do not picture people and animals attempting to climb these mountains to escape. This was impossible. The destruction came with such rapidity as to disallow this. GOD is judge and terrible as it is to fall into His hands, there is no escape.

To be noted yet is the fact that the very element (water) by which the church is saved (I Peter 3:20) is the element that destroys the world. Even so is the church now tried and purified as it were by fire and so shall the world perish.

IV. Salvation in the Ark (Chapter 8:1-19)

In this passage we are told how Noah and the other occupants in the ark spent the year and ten days that the flood waters prevailed and the earth was again made ready to be inhabited. The details are meager. Questions of curiosity remain unanswered. Most important is the fact that God saved and preserved them *in the ark.*

Here we may consider the truth that the ark is the symbol of Christ. True, I Peter 3:20 tells us Noah was saved "by water" but "in the ark." The water, symbolizing the flood of Divine wrath, destroyed the wicked and by it the church was saved. The ark, which is Christ, was in the midst of those waters but not destroyed. Christ was engulfed by the wrath of God against our sins but He did not perish. He died but also rose again. A beautiful picture directing us to the reality of our salvation in Christ.

When Noah, etc. entered the ark "God shut him in." (11:16) This means not only that when God shut the door no one else could possibly get into that ark but also that those who were in could not again get out. God seals His people in Christ and none of them shall perish. "The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are His." (II Tim. 2:19)

A key expression in this passage is found in verse 1, "And God remembered Noah . . . " This cannot be interpreted to imply that there was a time prior to this that God had forgotten him. This is certainly not true. Rather it points to the fact that the remembrance of God is the deepest reason for their preservation and salvation. In this remembrance God warned Noah, instructed Noah, strengthened him during the hundred twenty years while the ark was prepared, brought him into the ark and delivered him through the flood. If only God remembers us, we need not fear. His remembrance is our salvation for he works all things to our good.

That Noah sent out a raven and dove is of significance only as means of determining to what extent the waters of the flood had abated. We attach no symbolical meaning to this as, for example, that the dove here represents the Spirit, etc. Neither is this a sign of impatience or unwillingness on Noah's part to await God's time when he will be let out of the ark. This is only a natural sequence of events.

V. Post-deluvian Worship (Chapter 8:20-22)

With Noah, his family, and every living creature God had established His covenant. This was not a general covenant of nature but the covenant of grace as established with

the church and realized in Christ. Further discussion of this may be taken up in connection with chapter 9.

The church then, represented in the family of Noah, is led from the ark and the first thing they do is an act of worship. "Noah builds an altar unto the Lord" and offers a sacrifice. This sacrificial act is first of all an expression of gratitude for the wonderful deliverance wrought. In it is also a confession of sin and an acknowledgement of unworthiness of all this. Certainly Noah knew and felt that he did not deserve this. This is expressed by the "bloody sacrifice."

God's response to this sacrifice of Noah. Verse 21 says the "Lord smelled a sweet savour." The sacrifice was pleasing to Him. Immediately God says that He will not again curse the ground or smite every living creature as He had done. There would be no more flood such as this. This determination of God is not prompted by the fact that man is no more evil and that the thoughts of his heart are now good. The contrary is the case. But the point is first of all that God will not again destroy the world *temporarily* as He did in Noah's time. The next destruction will be permanent and final. Then, too, this will not again be by *water* but at the end of time the Lord will consume the world by the *fire* of His wrath. Till then He will maintain the ordinances of His creation for the sake of His Church. That church which He loves eternally in Christ He delivers through judgment that they may show forth the praise of His wonderful grace with abiding sacrifices of thanksgiving.

Graduation

E. R. T. KAMPS

Westminster Confession of Faith:
(Shorter Catechism)
Question 1. What is the chief end of man?
Answer 1. Man's chief end is to glorify God and to enjoy him forever.

The sun glistens on the pulsing muscles of the runner. His head thrown back, his arms and legs rising and falling in a strong, steady rhythm, his strides powerful, he reaches the top of the slope. Watch him as he approaches: His mouth open, he takes in the deep gasps of life-giving air. His strides reaching out long, his beautifully muscled body, shining with sweat, is poised in flight. See him reaching out for his colors Hardly slowing, he snatches the swatch of bright cloth from the time keeper at the first station. Now he's on his way around the bend on the next lap – a beautiful poem of symmetry in motion. And more: the picture of a man earnestly running with patience the race set before him.

It is very clear that graduation involves two participants, the runner and the time keeper. The runner stands at the bar of justice, and the time keepers stand in the place of God. Their lamps burn late. They spend their days teaching the laws and weighing one case after another. The runner, moreover, has a Track, a path of good works, "Prepared beforehand that he should walk in them." Further, it is clear that from the standpoint of the runner, graduation does not mean simply "attaining a certain grade," as Webster would have it; nor does it mean being marked by certain degrees, or having one's steps marked and branded: "Thus-Far-You-Have-Come." Such a description to the panting runner is passive nonsense. That gate in the near distance may look a mere painted, ruler-like pole to a spectator. But to the runner! It

is his Reason for Being. His whole aching, thirsty body is panting to reach it. He has slopped miles through the mud, rain drenched, to attain it. He has gone many a league in the wrong direction, set off track by twisted sign posts. His body is scratched, scarred in spots. He has fallen on the slippery mountain paths of pride and lain broken on the desolate ledges of despair. And you can call this goal a mere painted stick, an insignificant road marker? You won't be the first; Satan kept it up in a constant stream of derisive stage whispers all the while the runner was approaching! Satan kept drawing pictures of asses chasing carrots on a stick; he gave three dimensional, object lessons of the no-down-payment-needed, French-Provincial, mink-trimmed type. "These are your famous goals!" he kept saying, "Admit it, why don't you!"

This kind of description makes it all sound very glamorous, does it not? But such occasions usually are. Suddenly you are caught up, intensely involved, in the thumping drama of life, in a rare, this-is-it moment. This Moment of Truth does not seem in any way connected with those long, seemingly fruitless hours you spent trying to comprehend algebraic factoring, or the desperation with which you faced writing your first term paper, or that gnawing feeling in the pit of your stomach as you lurched into final exams not far from panic. And, since you are looking back a moment over the course you've run, could this moment possibly be even faintly related to the times you carried you homework back to school untouched, or the What-me-study? attitude you displayed too frequently? That flash-back of wasted study halls, or that decision that college-prep sounded like too much work? No, we would rather erase all that from this scene!

But like it or not, we cannot erase the fact that the glamor, the pageantry, the dignity of a commencement exercise, are an empty hypocritical facade unless the efforts which went before were the hearty expression of a mind thirsty for knowledge, and a soul longing to obey one command: "Be fruitful, multiply, replenish the earth, subdue it!" – not for glory but for God.

Graduations are steeped with tradition. One pictures old familiar professors suddenly transformed, swathed in simple dignity. They march before us, a long swinging line in their dark togas, each draped in the colors of his academy. They take their places solemnly; they seem timeless, like judges. They have known our minds; they have judged our works. We wait, breathless, and full of guilty dread. We have not earned "Well done." Somehow, whether or not we receive that parchment with the seal and tassel, we will not have earned it. Their solemn faces sear into our inner thoughts. It has been their office to judge us, and we have been found wanting. Still the swinging line of graduates approaches. With pounding heart and the metallic taste of fear, we hear our name called. It is the time. We must graduate.

Graduation exercises usually entail speeches. There are always the "Hitch-your-wagon-to-a-star," time honored admonitions to be re-said. There are the good speeches and the trite ones, the long, draining speeches, and the short, "brilliant" ones. At the risk of offending, the fact must nevertheless be stated that the only rare kind is the *listened-to* variety! Unfortunately this is especially true for a large number of the intended auditors, the graduates.

Why? The answer is simple. It is found in the very nature of graduation as it has been presented in these pages. It is the running, not the stopping for laurels that has meaning. It is the runner's heart not mouth that has made him keep going. This fact is only too apparent as an uninterested spiritless auditor slumps there in his habitual unthinking trance. The words of the orator have meaning not because of this moment, but because of all the things which have gone on before in the hearts of the listeners. True, there may be some laggards who will be stung into guilty self-reproach, but in general, the words or wisdom will only have effect to the extent to which the listener has lived that brutal, humbling, relentless Race in the months and years which have just passed. For some, the challenge of new worlds to subdue and conquer will always beckon in an increasingly spiritual, ever more powerful direction. Every barrier passed will open new and more demanding challenges and sacrifices. But for others the pace will dwindle into a standstill of numbed and senseless worldliness. The ever-present antithesis will become more and more obvious. "From him who hath not

shall be taken away even that which he hath."

The ardent runner will continue his race, his frame more and more wasted, his face marked with sweat and the strenuous toll of his ordeal. But his expression will be untroubled, earnest, his eyes fixed on that goal, and his legs pumping on up and down with a super-human, persevering strength.

Thus, the ceremony, the self scrutiny, and the oratory of graduation can be of great meaning. Enmeshed as we all are in the mundanity of our daily lives, it is a good thing there are moments such as graduation, moments that clear away the smog and point us back in the right direction. We suffer from an over-abundance of busy-ness. We wallow in meaningless details. We chase after transitory whimsies. We lose our directions entirely and forget completely what direction we had been headed in! Life's great Race becomes a rat-race on a treadmill. This is the blaring, jukebox theme song of our times, the cacophonous shout at the market place even at the door of our temples. Drowned, smothered in a whirling smoke screen of noise and debris, is the muted solo voice of the spirit. The solemnity and ceremony of graduation brings about a pause in the chaos of shouts and swirling dust. We are brought to a hushed moment of inner searching. We are given a meaningful illustration. Suddenly we see our destination vividly portrayed: That chief end of redeemed man! We see that moment when we too will all receive a robe and a crown.

Rev. 15:4 – *Who shall not fear thee O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

Editor Resigns

Dave Engelsma – his name is well known in our circles – has resigned as editor of *Beacon Lights* and the Staff, who has long enjoyed his companionship and trust, wishes to remember him with a few well deserved words of appreciation.

As our editor Dave gave of his time, talent, energy and effort to make *Beacon Lights* the stimulating paper that it is today. It was his goal to improve the subject matter and increase the caliber of the articles in *Beacon Lights* and his aims have been successfully achieved primarily because of his own writing ability which has produced such articles as *Philip Melanchthon* in three parts, *Ahead with Confidence*, *The Pope is Still Proud*, *The Weight of Glory*, and many, many more. These articles, master pieces of literature in regard to style, contents, and grammar, are also in scope and conviction truly Reformed.

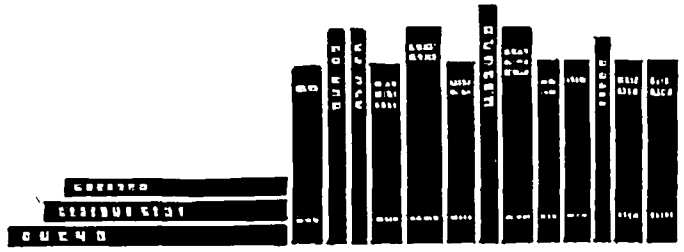
His standards were high and our *Beacon Lights* is a living witness of the results of such standards.

Dave is presently breaking in the newest member of the Staff, Robert Decker, who will take over Dave's place as editor.

The Staff welcomes Mr. Decker as it bids farewell to Mr. Engelsma. May the Lord continue to bless *Beacon Lights* with such talented men.

THE STAFF
MANAGING EDITOR

BOOKS



KNOW YOUR PSALMS

1. Oh, sure, the family calls it ulcers. Ulcers! That's just wishful thinking; the real trouble, as everyone but the family will admit, is *cancer!* He hasn't got long to live; I hear the Doctor gives him only five weeks . . ."

". . . . oh, you can't pay attention to the ravings of that old man. He might have been a hero at one time, when he was much younger, but now he is so stubborn about having his own way. I'm telling you, he's senile – is almost at the end of his doddering way; he's got one foot in the grave – can't last the month out, I'm told . . . ."

"Yes, he's almost totally blind. Cataracts? No, I don't think so; that's quite a convenient way to explain his ailment, but I've heard that in his youth he was a wild one. He's probably reaping his wild oats. You know that some sins carry their own punishments, and blindness is high on the list. I wouldn't be surprised if he's full of disease and that it'll crop up somewhere else soon; it's said that he will soon succumb to it . . . ."

These bits of venomous gossip recall to mind what Scripture verse found in the Book of Psalms?

Answer: Psalm 41: 8

2. "Am I tired! This bed surely feels good. I'd better get to sleep soon for I should get up on time tomorrow. Among other things, I have to get that traffic ticket fixed for the school principal; I should stop at that bookie, too, and arrange for a week's races in advance. Oh, yes, I shall stop at Louie, the Fence, about taking off my hands that 100 cartons of cigarettes I lifted off that truck last night. Ho hum, I wonder when it will be safe to do that bank job. That fake warning I mailed them will cause them to drop their vigilance when they find out it was a false alarm, about a week ought to do it. They need never know that I arranged the hiring of that new girl in the No. 4 teller's cage. She owes me a good turn for getting her mother out of jail. She'll make a realistic fainting scene after I have scooped her stack of bills into my briefcase and have safely gone out . . . ho, hum . . . Am I sleepy!"

This soliloquy recalls to mind what Scripture verse found in the Book of Psalms?

Answer: Psalm 36:4

3. "Come on, Joe, be a good sport, join our poker party tonight, the stakes are kept low so everyone can afford it."

"No, I wouldn't want to do that. You know that I believe gambling is sin. It destroys one's estimation of money so that it is no more a medium of exchange, but becomes a thing to be desired, and the getting of it is an end in itself." "Aw, Joe, You mustn' be so narrow minded. It's all in fun, and no one loses or gains more than a few dollars in the whole evening. Set in tonight, why don't you?"

"No, I have better things to do than to gather with you around your poker table. I believe that gambling is an evil disease and is habit forming; it has ruined many a family. I also believe that it is wrong to

gain money by the drawing of a card – a drawing of chance. One should earn his money, not gain it by gambling. I have not the slightest desire to join you; in fact, I abhor the whole thing, count me out!"

This conversation recalls to mind what Scripture verse found in the Book of Psalms?

Answer: Psalm 26:5

4. "Well, well, I see by the morning papers that my stocks have tripled since I bought them yesterday. I'll call my broker this minute and sell them at this tremendous profit. . . . . there, now that's done and I am probably the richest man in the U.S.A. The profits from those stocks added to all my other holdings gives me unlimited riches. I can out-buy any man you can name. Now no one can shove me around and make me do anything I don't wish to do; no one can order me about to go anywhere I don't care to go. I'm sitting pretty in this luxurious home, and no one, just no one will move me out of it."

This arrogant boast recalls to mind what Scripture verse found in the Book of Psalms?

Answer: Psalm 30:6

5. "Hi, neighbor Bill! Did you see the excellent job I did on my cement driveway? It seems that whatever new thing I attempt to do, I do it like a veteran. It goes without saying that I am a natural; everything comes easy to me. Oh, I suppose that I inherited some natural talents, but I surely have developed them to the nth degree."

"Yes, I noticed that, neighbor. You chose the best location for your house, Al. You keep it up better than all of your neighbors; your choice of wife is un-assailable. You surely do everything up brown, I have to admit that. Well, see you in the morning."

"Jane, did you hear that braggart next door talking to me on the porch? Honestly, his perpetual bragging gives me a pain in the neck. You ask me why I coddle him in his bragging? Well, you know he gets me things wholesale, and I have to talk nice to him."

The above conversation recalls to mind what Scripture verse found in the Book of Psalms?

Answer: Psalm 12:2

6. "The Lord has blessed my latter days more than my beginning. I now have 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 she asses. I also am the happy father of seven sons and three daughters. In all the land are no women found as fair as my daughters and I will give them an inheritance among their brethren."

This joyous statement recalls to mind what Scripture verse found in the Book of Psalms?

Answer: Psalm 16:6

7. God's soliloquy, found in Gen. 18:17-19. "And the Lord said, 'Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great nation, and all the nations of the earth shall be blessed in him? For I know him, that he shall command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him'."

This passage reminds us of which Scripture verse found in the Book of Psalms?

Answer: Psalm 25:14

8. That Krushchev knows no limits! He has acquired rule over all of Russia proper, and over the satellite states round about him. His influence is seen in Cuba, Laos, Africa and the Latin Countries. What a tremendous amount of power is vested in that one diabolical tyrant!

This statement reminds us of what Scripture verse found in the Book of Psalms?

Answer: Psalm 37: 35

Communion of Saints

DOROTHY DEVRIES

"I believe an holy catholic church, the communion of saints." These words we hear read every Sunday, and yet, do we really believe what they mean? Or do we just believe them to be true? Everyone believes something. But, do we really believe in the communion of saints? Who are the true saints? Can we be sure? Are we all saints as we unite to worship? The apostle Paul says, "Not all have the faith." Or, do we believe in a group, that we pick out and wish to join as a communion of saints? Is that true?

We know that a saint is and must be an holy one, for God says, "Be ye holy: for I am holy." I Peter 1:16. And again, "For both He that sanctifieth and they who are sanctified are all of one." Heb. 2:11. Now Paul says, "That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." Gal. 4:1, 2. For when it pleases the living God to regenerate and convert His elect, they are under the command of God to obey Him according to His precepts, and to serve Him with all their heart and mind. And when the Holy Spirit breathes His life in us, we want to do His will, and love Him with all our heart. And He will write His law in our heart and conscience, so that we want to walk in love and faith, and glorify the name of God only.

Oh, how good it is that we cannot have anything to say or do to make one saint, or bring one into that communion of saints. How bad would it be if we could. For the communion of saints is not of the flesh, but of the Holy Spirit. And we do not have each a little piece of that Spirit, but it is one whole, one breath, one life, one mind, and one faith in God the Father and in the Lord Jesus Christ. One Body, one Head, one Spirit. They speak one language, which is the language of the Scriptures and of all saints, through the Holy Spirit. Whether we are young or old. We cannot join the communion of saints, but the living God must through His Spirit unite us in that communion with all His people. John 14:26; I Cor. 12:12.

But, oh, the beauty, and glory and love and mercy of God, it is not ye that choose. It is only and alone the living God and Father that elects and regenerates, calls and justifies us and sanctifies us to become saints in Christ, "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II Thess. 2:13.

It is impossible to believe in the communion of saints than only by the Holy Spirit. Therefore we believe first of all in God the Father, and in Him through the sacrifice of the Son of God, or God in the flesh, and through the workings of the Holy Spirit in our hearts. And those saints are in all parts of the world, as one invisible yet becoming manifest in time in the church visible, or in the individual saint, young or old as they will be revealed in time, or are hid in Christ wherever they are. For it is a spiritual communion of saints as members of one Body in Christ.

Holiness cannot be just learned or put on at will, for than you have a voluntary will worship, thinking that godliness is gain. Col. 2:18. But it is a faith that can never be broken, for we belong to Christ only, and to His saints forever more. No one can bring one into the communion of saints, nor take one out. Christ alone has the keys, not the church visible which is impossible, but the church invisible has the keys in that communion of saints, through the Holy Spirit of Christ. For it is a spiritual bond that can not be broken. The visible church can only judge what is seen.

If those saints sin against each other and pervert their way, the Lord will surely rebuke and chastize them, until they are again restored into the fellowship of the saints. Otherwise they would be lost and that is impossible. So long as they continue in sin, they grieve the Holy Spirit and God's name is blasphemed, and not glorified. Heb. 10:25, Gal. 6:1.

For, you see, if you and I have really been born again by God, and have known each other as true children of God, because of that tie of the Holy Spirit, and then walk in sin against each other, than it would be impossible for you to be saved without me and I not without you, without returning and repenting before the face of the living God. Therefore we may not grieve the Holy Spirit, for John says, "If any man see his brother sin, a sin which is not unto death, he shall ask, and he shall give him life for them who sin not unto death. There is a sin unto death: I do not say that he shall pray for it." I John 5:16, James 5:19,20.

The Lord leads His own in whatever way He chooses, we cannot choose our own way. He gives us His Holy Spirit according to the measure He chooses not we. And according to that way He will glorify us. Not according in the way we want to go, or whatever we choose. For the Lord instructs His people by His word and Spirit to walk in His way and to teach them His precepts. But His Word also judges those that are not of Him. God is righteous.

Oh, what power and glory and honor comes through the communion of saints unto God forever and ever. For they are all one as their cryings and supplications and prayers come before the throne of God. Rev. 8:1-5. But if they sin against each other, they dishonor God and all that is holy. For sin is shame. I Cor. 3:13-17; Dan. 9:3-19; Isa. 63:7-9.

The living God knows His own. And we should make known His glory and power and greatness, and testify of Him for His name sake. That His name may be glorified. Otherwise the stones will have to speak. Luke 19:40.

O you that are the Lord's, let there be no silence among you, but testify and be witnesses of the living God, for there is no other God beside Him. Isa. 44:8, 62:6.

I believe an holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

NEWS from, for, and about our churches

LOIS E. KREGEL

Concerning our Missionary:

From Houston Rev. Lubbers wrote recently: "Last Sunday morning we had 15 in Sunday School and 27 in the service. There was one family from Port Arthur, Texas. This man is in the service and will accompany us to see some of these Dutch families in that community. This week the

Houston Post called whether we desired to use their Sunday page for advertising. An advertisement in the Chronicle did bring some people to the church. A certain Rev. Gross, minister with the Presbyterian Church (of Dutch ancestry), called this week. He was wondering about these 'Dutch Calvinists'."

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A flurry of school activities characterizes the home stretch of the school year in our various institutions:

"Manners in the light of Christian Charity" was the topic developed very interestingly by a panel at the May meeting of Adams St. School Mothers' Club.

The Hope School picnic was scheduled for June 5 at Hagers Park, in Hudsonville.

The Northwest Iowa Protestant Reformed School Society is beginning a fund, with the purpose of starting its own school some time in the future.

A musical program was to be presented by the choirs and band of Adams St. School on May 24.

Hope School Band's second annual concert was presented in Hope Church on May 10.

Graduation Exercices of Adams St. School are to be held on June 6 in First Church; Rev. C. Hanko is the speaker.

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Our servicemen:

Pvt. Arthur Bult, Jr., is home on leave for two weeks (until May 31), after which he is to be transferred to Fort Sill, Oklahoma.

Donald Ezinga and his family have been transferred to Mississippi; on the way they worshipped in Redlands Protestant Reformed Church, where their infant daughter was baptized. Their new address is: Star Light Trailer Court, Box 131 K, Pass Road, Biloxi, Miss.

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For the next census:

A daughter, born to Mr. and Mrs. Tunis Van Baren (South Holland)

A daughter, born to Mr. and Mrs. Donald Knoper (First)

A daughter, born to Mr. and Mrs. D. Vander Kooi (Southeast)

A daughter, born to Mr. and Mrs. Homer Teitsma (Southeast)

A daughter, born to Mr. and Mrs. John Blankespoor (Doon)

A daughter, born to Mr. and Mrs. Gerald Vander Kooy (Hudsonville)

A son, born to Mr. and Mrs. Melvin Yonkman (Hudsonville)

A son, born to Mr. and Mrs. Clare Kuiper (Southwest)

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Wedding bells

rang for Cornelius Nymeyer and Anna Mae Van Baren (South Holland), on May 17; for Karen Lems and Robert De Young (Hudsonville) on May 24; and for Robert Wayne Lubben and Kathryn Elaine Huizinga (Hudsonville) on May 17.

Congratulations

to Mr. Cornelius Woudwyk, Hudsonville's oldest member, who celebrated his ninetieth birthday on May 1.

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Trios and Calls:

Lynden's new trio consists of Revs. G. Lubbers, G. VandenBerg, and H. Veldman.

Redlands has extended a call to Rev. C. Hanko of First Church.

Rev. G. Lubbers has received the call from Loveland.

Southwest has called the Rev. B. Woudenberg of Edgerton.

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Miscellanea

Mrs. C. Hanko suffered a fractured ankle as a result of a fall April 25 in her home; she has improved to the extent that she is now able to get about again in the house.

Hudsonville Choral Society rendered a program on May 19 in the church.

Seminarian David Engelsma will be examined at the coming synod with a view to his candidacy for the ministry in our churches.

Rev. C. Hanko planned to preach the sermon at the installation of Rev. H. Veldman as pastor of our Hope Church on May 26. A congregational welcome for Rev. and Mrs. Veldman was to be held on May 31.

The Radio Choir outing is scheduled for June 18 at Fallasburg Park.

Hull's congregation spent a social evening together in the Community building on April 23.

The spring social of Southeast Church was planned for May 23; their Sunday School Picnic is on June 12.

First Church plans its congregational picnic for June 13 at Douglas Walker Park.

Southwest is to have its Church picnic on June 8 at Palmer Park.

J H ZANDSTRA JR
R. R. 1 BOX 227-
CHICAGO HEIGHTS, I