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Love Not The World
My Third Easter
Open Forum
Martin Luther King Is Dead!
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LOVE NOT THE WORLD

1 John 2:15-17: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.

Today much emphasis is placed on the attachment for this world. More and more it is the case that the church no longer separates itself from the world, but professes an open attachment and love for it. Churches tolerate and even promote worldliness, while the love of the things of God fail. Such things as divorce and remarriage, union membership, and movie attendance are approved even in the Reformed community of churches. It is not uncommon to see church participation in the social causes of this world. And these things have an appeal to our flesh. But John severely condemns this modern spirit in the church when he says, “Love not the world, neither the things in the world.”

The world to which John refers is the world as it develops in sin with fallen man at its head. It includes all things in this world from the spiritual-ethical viewpoint of their subjection to sin. That world says John is a world full of lusts. Fallen man, standing in enmity against God, creates a world of lusts. Rather than loving God and serving Him with all things of this creation, man hates God and subjects all things to the service of his own pleasure, enrichment and praise.

This results in a world of lusts. There are the lusts of the flesh, the most carnal lusts—adultery, murder, drunkenness, and all kinds of immorality. There are the lusts of the eyes and the higher senses. To satisfy these lusts man has created worldly art, movies, literature, science and worldly clothes. And these lusts stand in the service of man’s pride of life. In this natural, earthly life man has made himself the goal of all that he does. He subjects all things to serve the glory, honor and well-being of man. The world seeks not the glory and honor of God, but man’s excellence and glory. This present creation as it is characterized by sin with fallen man at its head is a world of lusts and man’s pride of life. There is nothing else in it. No good is in it at all!

Therefore, covenant youth, who have the love of God shed abroad in your hearts, you must not love this world. You must not seek its lusts. You cannot allow yourselves to be yoked in fellowship with it in any sense. For everything in the world is of the world and not of God, and if you love what is of the world, you love the world, not your Father! The love of this world excludes in every respect the love of the Father. A love it is that leads to life eternal.

Remember, young people, the world and all of its lusts passes away. Even now it proceeds to its destruction. The wicked world with man at its head is the object of God’s wrath. God’s wrath destroys! And any who love and trust that which perishes likewise perish! But they who do the will of the Father abide forever. They do not belong to the world that perishes, but to the world of God’s eternal love in Christ. As God in Christ has shed His love abroad in your hearts, covenant youth, do the will of your Father and love not the world.

Beloved readers, this means that when the appeal is made to you to embrace your “calling” to join hands in approving this world as much as possible; when the appeal is made to you to attend movies for art’s sake; when the appeal is made to you to exercise tolerance and “love” for your fellow citizen, lest you offend; when you are invited to try dancing as an art form you are not deceived. Our calling is love not this world in any sense. And this does not mean that we take a neutral attitude toward that world. This is impossible; we either hate it, or we love it! Rather, we must love God and seek His righteousness in all things, and antithetically firmly oppose all that is of this world. We pray that God may grant us the grace to maintain this calling in this age of worldliness.

RGM

BEACON LIGHTS

One
No, I am not 3 years old, but Easter, 1968, will be my third year with you, the Protestant Reformed Churches of America.

In some ways I feel as if I've already been here for years and years. But when questions arise and I must struggle to find answers to them I think . . . 'Has it been 3 years already that I have been a member of a Protestant Reformed Church? How can it be when I still know so little?'

Easter carries many marks each year. Usually the land has begun to show signs of life, the birds can be heard any time of the day, the sunshine is warmer, the school season is close to an end, and you will find that the unfolding mystery of it all will give you a jaunty, happy step. This and much more is associated with this time of year. Everything from the mystery of life returning to the land to the church bells that ring across America to beckon your presence within the church sanctuary.

I would like to do something different today. I would like you to come with me and let's turn back to some pages in my life. Only 5 years will be just fine. This is Easter morning, 1963, at 9 a.m. So come, grasp my hand, for we must haste to church. As we enter the door numerous people gather around us, shake hands, pat you on the back, quiz you as to your church home and that you are very welcome to return, thrust a pen in your hand so that you can sign the guest register, then shake your hand some more. How do you like that for a warm welcome!

I am a teenage Sunday School teacher so you will soon become aware of numerous teens sitting all around us when we go in to sit down. This morning there will be no classes. Instead, the Sunday School will present a program. Suddenly it is 10:45 and everyone is dismissed. Such a lovely program wasn't it!

Now everyone reassembles to prepare for the 11:00 a.m. morning worship services. Today is Easter so we'll not only have some favorites sung by the congregation but also be favored by special numbers from the choir and individuals. Before we know it 11:45 has arrived. All quiet down because now the sermon begins. Suddenly the noon whistle blows from the nearby fire station and everyone begins to look at watches and shift around restlessly. Come on, pastor! We have places to go today and dinner to fix yet! Two minutes after 12 we close in prayer and depart. Oh, well, only fifteen minutes today. Usually it's about twenty-thirty minutes though!

After more hand shaking, smiles, and chatter you are invited to this evening's service. It will consist of a cantata by the choir and a brief Bible reading by the pastor.

Yes, that was only 5 years ago! How different it will be this Easter, Lord willing. When I walk through the church doors the only one to greet me will be an usher. He will lead me to my seat among a congregation that is peacefully silent, even the children. Services will be conducted as usual with the greatest length of time centered around the preaching of the word. The sermon will probably deal in some way with the resurrection doctrinally and conclude with an application of comfort to God's people.

The departure after services will have some bustle and chatter with a dispersing into a group here and there in front of the church. Some groups will be discussing the sermon just heard and some will busy themselves with everyday happenings. Coffee dates are made and everyone goes their way.

Quite a contrast isn't it? Ask me – 'Do you miss it? Isn't it a rather harsh change? Wouldn't you feel more at ease to return? Don't you find the people cold? Isn't the preaching hard to understand?'

By the grace of God I can answer me to all of these and other such similar questions. This is where I find my home, my joy, and spiritual growth in big and small ways. The only thing I find that really sets me back on my heels is that enormous mountain of unlearned truths of God's word. My background left me completely unprepared for this challenge. I did not go to a Christian school. I had no catechism, church life was regular but shallow, and home life had almost no Bible use or conversation at all. But discouraged I am not, for one thing I continually learn anew, my God will never
leave me nor forsake me but will lead me one step at a time.

Protestant Reformed young people, I wish to tell you this. My prayers go with you that as you reach adulthood and take over the responsibilities of the church and home, do not be awed and led away by the shaking hand, friendly smile, and pat on the back. That is really all they have to give you.

Do not ever be ashamed of your Reformed heritage. Instead, cherish it, defend it, and seek with all of your heart to continue in it by the grace of God. Great is your heritage and great your responsibility toward it, but remember, our God is greater than these. He will both keep you and establish you, even in your generations.

FROM THE PASTOR'S STUDY

"INVOLVEMENT" OR "PARTICIPATION IN CHRIST" — WHICH?

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." — Hebrews 3:14

We live in an evil world. It is a world which is evil also in its religion and aims, its art and culture, its philosophy and science and industry. The whole world lies in the Evil One. And we live in an America which in school and church is fast becoming thoroughly pagan in its life and world-view. They do not serve God but their idol-gods. Their very speech betrays them! Oh, their word emits a very learned sound, but it is the false philosophy of men.

I am thinking this time of the science called: semantics.

This science is a very commendable one when in the proper hands and when used for good and proper ends.

Semantics deals with what is called the denotation and connotation of words. Webster says that semantics is "the historical and psychological study and classification of changes of words or forms viewed as factors in linguistic development." We are told that it deals especially with the "connotative meaning" of terms. Thus, we are told

"home" denotes a place where one lives, but connotes: safety, comfort, privacy and intimacy. Now this is all very well. But do not forget that a home is more than that: it is a dwelling-place. It is somewhere. It is not a vague, beautiful isle of somewhere! Everything that suggests "privacy" and "intimacy" is not a home. This might then rather suggest that old fashioned "privy," and a house of debauchery, be it then a modern day one-night motel!

My point is that this science of semantics is a very dangerous and godless business in the hands of evil men. It is when these terms are placed in the hands of modern day sophists, inside and outside of the church, that we have trouble. In propaganda of the nations and of politicians "connotation" and "ambiguity" is exploited to the hilt, for evil purposes.

This is also the case with such a term as "involvement." The entire Bible does not contain this term, nor does it teach the conception and error contained in this term.
Look up any Concordance and you will find that the term cannot be found in the King James Version at all. The Bible has its own vocabulary and with good purpose. The Bible does not even have the abstract term: 

*participation*!

So what?

It is important to notice that the Bible speaks of being "made partakers of Christ." This emphasizes what we are rather than what we do. Here not any mere existentialism of the moment. Here we are dealing with the solid and abiding work of God, as the God of our salvation. We are God's workmanship, created in Christ Jesus unto good works! (Eph. 2:10) This is not a mere concept distilled by man's imagination by the science of semantics! Someone may hastily and rashly say: does this not involve involvement (pardon the cognate accusative, my youthful collegiate reader?) No, it does not! Not mere involvement, but very qualified involvement which is the fruit of grace and manifests itself in the keeping of the commandments as an evidence of the love of Christ in our hearts.

Has it ever been the proper methodology to reason from the denotive to the connotative of a term and thus set the connotative as the real and only meaning and only having value for life? Thus: *Home*—safety, comfort, privacy and intimacy. A good guide-book for the hippies! Thus did the sophists and the cynics of Greece reason in their rebellion against the accepted mores of society. And thus do we in the church (nominal church) rebel against the vocabulary of the Bible and of the accepted ethics of the church based upon the Bible teaching. Thus we get: *get involved in the church*—make a partaker of Christ! *O, tempore, O, Mores*!

In a world where men have so-called wisdom this becomes the fad of the day. With exaggerated zeal men go forth and give talks to young people in the High Schools and Colleges. Perhaps the occasion is labelled: religious emphasis week! It is all a bit vague and nebulous, you must know. But, at any rate, it is getting "youth involved." At least they are "involved" in the fan-fare of the moment, too much preoccupied with the fanfare and hustle to think incoherently about the meaning of the term "Religions" in the term "religious emphasis." Well, it is vague, and lies in the field of the "connotative" you must know. It is at least a term on which all can agree. We must be religious, and we are. Let's emphasize it. The Devil himself will agree. He is not excluded. (Matt. 4:6) Satan too emphasized "religion" to Christ in the desert in the temptation. Religious emphasis! It sounds so ponderously important!

But, beware! Young people should take warning!

Is the distinction between the true and the false religion pointed out in this most common denominator: religious emphasis?

Get involved is the watch-word.

Yes, it is a bit bewildering. But it's in the air. Everybody is saying it. Let's get in step!

Pardon me! Is this the same as being made a partaker of Christ, and that this be emphatically stated. The notion of being made a partaker of Christ is even more than "being" such a partaker. It means being *made* such. It is God's work which effects our status in Christ. Yes, then this involves me, and that should be emphasized. But this is a far cry from merely going out and telling people to "get involved." Frankly, that is a term which used to mean: get into trouble! And even today this term means that we are passively the victim of those who would involve us. Get involved in politics, civil rights movements, marches, and you name it! Thus we become the dopers of those who have lost or who never had the vision, and who cannot distinguish the things that differ. They are simply the blind leaders of the blind. Both shall fall into the pit!

The difficulty with such cliches as "getting involved" is that it is so general, so vague and indefinite that the Devil can use it in his cause and kingdom to attain his end. I am certain that Satan himself as transformed into a minister of light would have no objection to the following syllogism:

1. The Bible teaches that we must be and are religious
2. Religion is that we get involved in helping our fellowman
3. Hence: getting involved is the religion which the Bible teaches.

I am sure that only God's people in Christ will subscribe to the following syllogism:

1. The Bible teaches that Christ makes us partakers of His grace by His almighty, saving power.
2. To be a partaker of Christ makes us part of the communion of saints, and of all Christ's benefits.

3. Hence: true involvement is that we work out our own salvation with fear and trembling, doing good to all men, particularly the saints.

If we hold fast the beginning of this confidence to the end we do well.

Then are we made partakers of Christ!

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**TRUTH vs. ERROR**

by REV. ROBERT C. HARBACH

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**THE SEA AND ITS GOOD**

"And God said, 'Let the waters under the heaven be gathered together in one place' (Gen. 1:9). Here is God's amazing act in forming the oceans. The Psalmist has an infallibly inspired account of it. "Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. They go up by the mountains; they go down by the valleys (Heb., The mountains ascend; the valleys descend) unto the place which Thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth" (Ps. 104:6-9).

Some modern evolutionary scientists believe that the waters came forth from the depths of the earth — just the opposite of the Scripture teaching, which is that the Earth was originally covered with water, and the submerged land was made to emerge! A noted British scientist, Fred Hoyle, of Cambridge University, believes that the oceans were squeezed out of the earth's interior. (cp. *Frontiers of Astronomy*, p. 42).

But according to II Peter 3:5, the land was brought forth through the water by divine command.

Those who hold the age-theory of the days of creation think they have an argument here against the solar day, for they believe the ocean-covered earth would have left the land soggy with saltry mud, and that this "saline ooze" could not have been removed soon enough in order that vegetable life might appear within such a short time as 24 hours. But what of the work on the first day? Was much more time than 24 hours required to create light? and to divide it from the darkness? Only the evolutionary mind is prone to think so. As to the second day, God set out the whole expanse by merely the movement of His forefingers, indicating that it took no time to speak of to accomplish. "When I consider Thy heavens, the work of Thy fingers (Heb., forefingers), the moon and the stars which Thou hast ordained . . ." (Ps. 8:3). Here is the picture of God lifting the constellations, nebulae and galaxies of the heavens into place merely with His forefingers! But as for the land, God caused it to appear not in a condition of saline ooze, but as dry land (v. 10). Furthermore, the idea not merely of certainty, but of *instancy* is conveyed to our minds in the words immediately following. "And it was so!" If
this work extended over a period of hundreds of years, the Scripture would have read, "and year after year it became so."

The words "gathered together in one place," evidently refer to a gathering not in several places, but in one place, and as some interpreter, that land is made to appear, not lands, there being originally but one continent and one sea on Earth. The formations of seas and continents as we now know them, so it is believed, were made as a result of the Flood. "By the Word of God the heavens were of old, and the Earth (land) standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." (II Peter 3:5, 6). There were heavens of old and an earth existing "out of the water and in the water," or (Heb.) "out of the water and between the water." Peter refers to Gn. 1:9, 10, stating that the earth rose out of the water, and existed between the water, i.e., between the water below in the fountains of the deep and the water above the firmament. The world that then was, was literally surrounded by water, both by the deep, and in and by the expanse. Still scoffers could not believe it possible the world could be destroyed by a universal deluge. So today, modern scoffers cannot believe the world shall some day be destroyed by fire. Yet all the elements for causing such a great conflagration are not only present in the waters of the earth (hydrogen), but also in the very atmosphere (oxygen, nitrogen), and in many of the celestial bodies (hydrogen).

"And God called the dry land Earth: and the gathering together of the waters called He seas . . . " (Gn. 1:10). The waters are gathered together into one place, and are given a name in the plural, seas. There are many seas, but they have only one place, one ocean bed (Psalm 104:8). How did Moses know there were numerous seas? He had never explored them, nor had anyone else of that day? How could he know there was but one bed for these seas? (The answer is to be found in II Peter 1:21).

Students of oceanography have come to know this very well. The father of this science was Matthew Fontaine Maury (1806-1873). A statue of this man may be found in Richmond, Va., showing him seated with sea charts in one hand and the Bible in the other; and in the background a globe of the world with fish and birds. One day when ill, he had his eldest son read to him from the Bible. Reading from Psalm 8, his mind centered on v. 8, "the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." On this he remarked, "It is enough. If the Word of God says there are paths in the seas, they must be there, and I am going to find them!"

On a National Geographic Society map of the world you may take a sixth grade geography lesson and note that in the Arctic region the North Pacific and the North Atlantic Oceans are connected by the Arctic Ocean. In the Antarctic region the South Pacific, Indian and South Atlantic Oceans merge into one. In fact there is an amalgamation of all the seas of the world, having connection by a wonderful inter-communication system. But they all lay in one great expansive bed! They are rocked in one globe-encircling cradle of the deep! But it is not said of the land that it is in one place, thus forming one continent. Nor does Moses state or imply that the seas have one identity. For the one basic sea bed consists of several basins, containing different seas. For it has been demonstrated that the water of one ocean is chemically different from that of another ocean.

"And God saw that it was good" — beautiful! Much could be said of the majesty and beauty of the sea, both in tranquility and in raging storm. There is a fantasyland of beauty on the floor of the sea observed with the aid of sea-diver's "hard hat" helmet, the scuba diver's mask, the latest developments of the diving bell, the Bathyscaphe, and the great improvement over the Momisen Lung, the Steinke Hood. (The latter device enables a man to breathe normally in an ascent of 350 feet from the bottom!) The sea is good because of its rich chemical content, a good portion of which is salt. Salt is necessary for the preservation and purifying of life, both in the sea and on the earth. The ocean has healing powers. It contains the element iodine which is procured by burning the seaweed kelp, and removing the iodine from its ash. The thyroid gland of the human body produces iodine; but when this gland does not so produce, it becomes infected by the disease known as goiter. Then allopathic doses of iodine, or the taking of kelp tablets, may be prescribed to make up the deficiency. Iodine may be used to purify sus-
pected drinking water. Ten drops in a gallon of such water is said to render it safe within forty minutes. Other elements are also present in the sea, e.g., gold, tin, radium and oil. The sea is good!

The sea is good also because of its “paths” or streams. You may trace on the map mentioned one of those paths called the Gulf Stream, which originates in the Gulf of Mexico, courses along the coast of Florida and the eastern seaboard, upward along Nova Scotia, thence sweeps out across the Atlantic to the British Isles, and crosses the mouth of the English Channel. This is a very warm stream (86 deg. F. at the Gulf), bringing warm climate to the Georgia-Carolina border, making not only New England habitable, but also the British Isles and Europe. The map will also indicate how this Gulf Stream is diverted eastward to the British coast by the power of a polar current (the Labrador Current) which issues forth from Baffin Bay and strikes the Gulf Stream somewhere off the coast of Newfoundland. The convergence of these two mighty forces at this point causes the superior power of the Gulf Stream to continue across the wide expanse of the Atlantic; while the polar stream in part winds and spirals south of Iceland, and also in part dives under the surface at the point of convergence to elude its rival. Beneath the surface it travels southward to the West Indies where it surfaces to cool the atmosphere enough to make life possible in that tropical area. Indeed the sea, and God’s work in the sea are good! (I like this, reader! The Editor)

Life can only come from life. Genesis 1:20 may seem to teach otherwise. “Let the waters bring forth abundantly the moving creature that hath life.” This seems to be saying that the waters produced or generated this life. But the original of this text says, “Let the waters swarm with swarms of living creatures.” Then there is no suggestion that the waters caused the life of these creatures. “Bring forth” means to issue from the womb. The waters were made to swarm, to teem with life by God’s creative word: Let! His command brought life!

Interesting it is to watch the water swarvers found in a single drop of water. These animalcules are plainly visible even with the aid of a toy microscope. How could Moses know there were myriads of microscopical swarvers in the water, since he had no such optical aids! Without the mastery of mathematics, the discovery of lenses and the powers of magnification, man would be ignorant of the existence of these microscopic creatures. Yet the fish, too, need relatively strong lenses to see the microscopic worms they eat. Some of their natural food is too small for unaided vision to see. So God has equipped them with optical lenses as strong as 6x and 7x. But if the fish were outfitted with only microscopical lenses, they would be entirely short-sighted, and would not be far-sighted enough to see and escape enemies. So the Lord created them with bi-focal lenses, a membrane covering the eye and dividing it into two sections, the bottom section with microscopic power, and the upper part being far-sighted so that it may see at a distance, even through the air above the water to detect the approach of preying gulls. The Lord knew all about the science of optics long before Hans Lippershey or Benjamin Franklin!

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OPEN FORUM

ROGER KAMPHUIS

Dear Young People,

I am taking this time to give a word of thanks to all those who contribute to make our Beacon Lights a successful magazine for our covenant young people.

I go along very much with Miss Lois Hoeksema’s ideas that she has written about in the April issue of our B. L. We need more people to contribute on different opinions. Miss Hoeksema has stated that in the Beacon Light Index there were more people writing on different opinions than there are today, well, that is very true. And too, in the earlier issues the booklets contained over 20 pages quite a few times, today the booklets scarcely ever get up to 15 pages. There may be some that feel they don’t have the ability to sit down and write.

BEACON LIGHTS

Seven
I for one don’t write enough either, but I try my best now and then, and that’s the best we can do. I feel others could do the same if they could only try it once. I also believe there could be more opinions written in about the Index itself, that is, on some subjects found in earlier Beacon Lights, or many can add new comments.

I don’t know, but maybe there are those who have never paged through the whole book. I have found it very well written and helpful. If we didn’t have it a lot of us would never have known that these older Beacon Lights were in existence. I have read a few of these early issues and have found the articles in them very interesting. I’m planning on sending for more soon. Have you read any of these, if not, why not send to the librarian for them?

In our Beacon Lights Index I have found articles written by various young men who have been in the military service. These nice little articles were well written and very interesting. They were under such headings as: “Armed Services – off to Camp,” “Army Life,” and “Military Mail bag.” Why don’t we have this type of an article written in our Beacon Lights today? After all, I’m sure we have many of our young men in the Military Service throughout the World. Today there is a struggle in Vietnam and many men of our Protestant Reformed Churches are being sent there. Why don’t we have some articles from them? I believe it would be interesting to hear from them, that is, of the experiences they now have.

Maybe some of our young men in the service don’t receive the Beacon Lights, but I’m sure if they would ask, the Beacon Lights staff would soon have issues sent out to them. And too, even if they do get the Beacon Lights it would be interesting to let other men in the service know how they are doing through written letters published in our Beacon Lights. I’m sure that many would appreciate this idea. So I’m sure if we only try we can have more articles in our magazine. Let’s give it a try.

Roger Kamphuis

EXPLANATION, PLEASE!
VERNON GRAEGER

The following are extractions from the “Form of Ordination of the Ministers of God’s Word” ................. What this holy office enjoins .................

“First, that they faithfully explain to the flock the word of the Lord, revealed by the writings of the prophets and apostles; and apply the same as well in general as in particular, to the edification of the hearers, instructing, admonishing, comforting and reproving, according to everyone’s need .................”

To which the candidate for the ministry of the Word promises at the end of the ceremony in front of the whole church ................. “Yes, truly, with all my heart.” Pages 67 and 68 in back of the Psalter.

I am a member of the flock of Christ and desire an explanation of God’s Word which the ministers are in duty bound to give as they promised God when they were ordained. Please explain these three sets of verses, extracted from the Bible and answer the questions attached to the close of this article.

a. III John vs. 9-10
“T wrought unto the church but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content there with, neither doth he himself receive the brethren, and forbiddeth them that would and casteth them out of the church.” In these verses John is writing to Gaius his well beloved repeating a bad report he had listened to. Is he “gossipping.” If not, why not?
b. I Corinthians chapter 5 verses 1-4
“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the gentiles, that one should have his father’s wife.

And ye are puffed up and have not rather mourned, that he that hath done this deed might be taken away from among you.

For I verily as absent in the body, but present in spirit, have judged already, as though I were present concerning him that hath so done this deed.”

So writes St. Paul to the Corinthians. He has heard a terrible report about a brother in the church. Was he listening to “gossip”?

Eight
Is he spreading “gossip”? If not, why not? Notice he was not present to personally witness this deed.

c. 1 Samuel Chapter 2 verses 22-24

“Now Eli was very old and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil doings by all this people. Nay my sons for it is no good report [evil report — brackets — my words] that I hear; ye make all the Lord’s people to transgress.”

In 1 Samuel Chapter 3 verse 13 God tells Samuel concerning Eli, “For I have told him that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not.”

In these verses Eli hears an evil report about his sons but does not remove them from the ministry. Were the people “gossips”? Was Eli listening to “gossip”? God was right in saying Eli should have taken action on the basis of these evil reports but Eli, unlike the apostle Paul did nothing, therefore both Eli and his sons die on the same day (1 Samuel chapter 4 verses 17-18), and the glory of God departs from Israel (1 Samuel chapter 4 verse 22).

Now in the Standard Bearer Rev. M. Schipper uses the word “gossip” in the February 1, 1968 issue on page 196 and Rev. Heys uses the word gossip 11 different times – three times in the April 1, 1968 issue of the Standard Bearer, pages 299-300, one time in the March 15, 1968 issue, page 276, and seven times in the April 15, 1968 issue, pages 322 and 323. Besides this, student Richard Moore has used it once in the Beacon Lights, February 1968 issue (page 1) of his editorial. How many more times this word has been used in various articles I do not know.

Since both Rev. Heys and Rev. Schipper and student Richard Moore have used this word in public and said that listening to gossip is wrong, what would they say Eli, the priest, St. Paul and St. John were doing in the above three sets of scripture verses? How would you explain this? Please tell our readers what definition our denomination attaches to the word “gossip.” Please explain what you mean by the word “gossip” when you designate it as being evil.

Would the above ministers and seminarian be willing to write some articles for the Beacon Lights on the word gossip and also allow our readers to reply to them in the same magazine. Since you continue to use the word “gossip” in public, please explain and answer these questions in public for the edification of all the flock of Christ as you promise in your ordination vows.

BOOK REVIEW


This book is a biography of the great prince of preachers, Charles Haddon Spurgeon. This book is to be recommended for an introduction to Spurgeon as the author gives quick views of his youth, schooling and early preaching, and he branches out with nice style into the particular aspects of the subject’s life.

Nevertheless, the author wants to maintain that Spurgeon is an heir of the Puritans, this is his thesis. We think that it would have been good to detail such a thesis more amply than he did. Our opinion here is that the author presses his views upon his subject so that he can conclude erroneously that, “Spurgeon, if he lived today, would surely rejoice in the faithful Evangelical ministry of Dr. Billy Graham, although he might not care for all the methods employed in his campaigns. He would not like ‘calls to decision,’ . . . ” Spurgeon emphasized regeneration according to God’s Sovereign Will too much for this. We think he would have found Graham rotten. And so would the Puritans! i.e. Charnock and Owen for example.

If we compare this work to Iain Murray’s The Forgotten Spurgeon we find that the latter has far greater historical value not only, but also that Murray seems to stand on a more solid basis of fact, especially when it comes to what actually was taking place in the church. He shows more concretely the significance of a man such as Spurgeon. (The book is high priced at $3.95.)

A.N.

Nine
CRITIQUE

AGATHA LUBBERS

MARTIN LUTHER KING IS DEAD!

The words "Martin Luther King is Dead!" were emblazoned upon the pages of the newspapers of our land. These were the words which began every news-bulletin on radio and television the evening of April 4, 1968.

We are in total agreement with one of the Grand Rapids ministers who stated in his sermon that "We deplore the murder of any man." Martin Luther King was murdered. We know not the motive of the man who murdered Martin Luther King nor do we know the murderer. We do know that according to the determinate counsel of God this self-appointed leader in America was killed. It was as one of my fifth-grade students stated the issue: "God killed Martin Luther King."

God said to the whole world, "I am the King." The world did not, nor would they hear the speech of God.

Who was the man, Martin Luther King? You will be able to read about Martin Luther King in the newspapers, news periodicals, and other magazines of the world. He will be eulogized. Biographies will soon be available, I am sure, so that those who wish to read about him, can do so.

He was ostensibly a preacher of the Word of God. He was an intelligent man and was a gripping orator. He lived passionately and was possessed with an enthusiastic and ambitious drive to eradicate through what he called non-violent methods the blight of poverty and social maladies which afflict his colored and white brothers. He was the mediator for his people. He was their "messiah."

Martin Luther King was a dreamer. He said it himself. He was possessed with a vision—the post-millennial dream of a time when all men and all races will sit down together in brotherhood. He believed and preached the universal brotherhood of all men. He was a modernist and a social reformer. He believed in the necessity to reconstruct the American society to conform with the basic ideals of democracy.

Martin Luther King was not a Christian. Oh yes, he said he was a Christian and many others have said that he was a Christian but he was not a Christian in the Scriptural sense of that word. Oh yes, he was a "Christian" in that broad sense of the term but this is not Christianity. He was a pagan. He was anti-Christian. "Who is a liar but he that denieth that Jesus is the Christ?" John 2:22a. Never have I nor any one else heard him in all of his public utterances as a "minister" preach the Word of the Cross. Martin Luther King was certainly a moralist but this is not Christianity. Christianity is founded on the high spiritual plane of the Truth of the Word of God. The Christian must confess that God is alone great and that he is nothing—less than nothing.

As a preacher of non-violence Martin Luther King did not preach the Gospel of our Lord and Christ that "the meek shall inherit the earth." His boycotts, and marches always ended in violence, bloodshed, arson, looting, and annihilation of civil order. He justified civil disobedience on the grounds that his was a nonviolent protest. He had a just cause.

In his frequently quoted speech of Wed-
Wednesday, April 3, Martin Luther King spoke words which indicate as a last testament his basic aim in life. He had been to “the top of the mountain.” He was the “Moses” of his people. From the snow-capped heights of “Nebo” he had looked into and seen the “promised land.” He shouted with golden tongue and with fiery oratory that he might not enter in with his people. Then with eyes blazing he roared that he had seen the vision of the glory that shall be. “Mine eyes have seen the glory of the coming of the Lord.”

Martin Luther King was not interested in his campaigns in the kingdom of God. He did not preach the coming of a heavenly and eternal kingdom of peace—a kingdom with a glory which eye hath not seen and ear hath not heard. He preached a kingdom which is earthly. He preached about a land which would provide in the here and now equal opportunity for all the oppressed and particularly such equal opportunity for those whose skin is black. He preached a kingdom which is the fabrication of the fertile brain of man.

Martin Luther King was not interested in the message of the Gospel. He had not seen the promised land but he had only seen what seemed to him and to all his blood brothers (black and white) to be the eventual fulfillment of the dream of all men who wish to re-erect the Tower of Babel. The utopian dream of all who do not love the Lord Jesus Christ as the Redeemer of his people was the dream of Martin Luther King.

The true preacher of the Gospel preaches the truth which Jesus preached. “My kingdom is not of this world.” “I go to prepare a place for you.” “Go and sin no more.” He is not concerned with housing developments, with sanitation department strikes. He is concerned with repentance with freedom from sin.

Martin Luther King was a modernist and was a social gospeller. He did not preach the Word of the Cross. His life is not to be emulated by young people in the churches of the Reformation. Children of the Reformation follow not the “reformer” Martin Luther King! The tune which he piped will lead to the mountain of destruction.

It is disturbing when Christian institutions and colleges, including my alma mater, permit and sponsor marches to commemorate the life and death of Martin Luther King. He is not a reformer who must be honored by the Christian institutions of our land. When Jew, Roman Catholic, and far out Protestant all join in eulogizing and honoring a man, one can be very sure that he does not walk in the footsteps of Jesus Christ. Martin Luther King did not die for Christian principles. He was not a martyr for the cause of Christianity. His principles were the principles of all those who love not the King of kings and Lord of lords.

Have we been deceived by the piper’s song?

At a time like this it is vitally important for each one of us to search the Word of God for direction in our thinking and in our action as disciples of Christ. We must not conform to the world. When I thought about all these things I was reminded of the words of Joshua when he proclaimed: “As for me and my house, we will serve the LORD!”

“Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the god of the Amorites, in whose land ye dwell: but as for me and my house we will serve the LORD.” Joshua 24:14-15

Strangers and pilgrims, who are travelling to the promised land, lift up your heads and believe that all these things must come to pass. Place your trust in Jehovah who is preached by the true preacher of the Gospel, and not in the vain hope of the false prophet, who preaches a utopia here on earth. Ally not yourself with men, movements, and with organizations which are incompatible with the truth of the Word of God and the true preaching of the Gospel. Testify against the lie.

A king is dead!

The King of kings and the Lord of lords liveth and abideth forever. He reigns over all. He has all these things in His hand and all things happen according to His time schedule. Towering o’er the wrecks of time.
stands the Cross of Christ who liveth and reigneth forever and ever. Jehovah is God! Him will we serve!

As for me and my house we will serve the Lord. Hallelujah.

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These quotes are quoted in Spurgeon, The Heir of the Puritans, by Ernest W. Bacon.

**QUOTE:** "We both fight and prevail in the power of His might. . . . In all, especially difficult encounters, let us lift up our hearts to Christ, Who hath Spirit enough for us all. . . . There can be no victory where there is no combat. The victory lieth not upon us but upon Christ, Who hath taken upon Him, as to conquer for us, so to conquer in us. Let us not look so much who are our enemies, as Who is our Judge and Captain; not what they threaten, but what He promiseth."

*Richard Sibbes, The Bruised Reed*

**QUOTE:** "God hath but three things dear unto Him in this world, His saints, His worship, and His truth; and it is hard to say which of these is dearest unto Him!"

*Thomas Goodwin, Zerubbabel's Encouragement to Finish the Temple*

**QUOTE:** "Here is our guide, our rule, ready to direct us in all stated duties, on all occasions and emergencies; so that nothing can befall us, nothing can be required of us in the worship of God, in the course, ways, and actions of our lives, but what we may have here light, guidance, and direction for. It is the word of His wisdom, will, and grace, Who made us these souls, and Who foreknew every thought that would be in them to eternity, and hath secretly laid up in His Word that which shall suit and answer unto every occasion of all that believe in Him!"

*John Owen, Hebrews*

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**ANNOUNCEMENT**

The Free Christian School of Edgerton will need a TEACHER for the lower room grades 1-4. If interested in filling this position please contact

Mr. Allen Hendriks  
R.R. II, Box 87  
Jasper, Minn. 56144

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**SERVICEMEN ADDRESSES**

From South Holland:
- SP-4 Robert Poortenga U.S. 54814473  
  Co. A, 82nd AVN BN.  
  82nd Air Borne  
  Fort Bragg, North Carolina 28307
- Pvt. Harry Rutgers U.S. 54822810  
  B-B-1 Class 29  
  Fort Huachuca, Arizona 85613
- Sgt. Henry Zundstra U.S. 54812894  
  Co. B, 2nd Bn, 5th Brigade  
  Fort Polk, Louisiana 71459

From Hope Church:
- Pfc. R. Miedema RA 16936107  
  1st Cav. Div.  
  A.P.O. San Francisco, Calif. 96490
- Sgt. Michael Engelsma US 54957097  
  H.H.C. 14th I.C.C.  
  A.P.O. San Francisco, Calif. 96384
- Pvt. David L. Moelker ER 17773106  
  Co. A 2nd Bn USA MED T.C. C1=183  
  Fort Sam Houston, Texas 78234

From South West Church:
- Pvt. Kenneth Kuiper US 54977362  
  C-3-5 AIT  
  Ft. Polk, Louisiana 71549

From First Church:
- Pfc. Ron De Vries U.S. 54904946  
  Co. "C" 3/22nd Inf.  
  A.P.O. San Francisco, Calif. 96268
- Cpl. Gordon B. Meyer 2285462  
  USNC Ward 4 East  
  Naval Hospital  
  Great Lakes, Illinois 60088

From Hull Church:
- Sp/4 Tunis L. Jansma U.S. 55894871  
  Hq. Batry, 2nd Missile Bn,  
  50th Arty.  
  A.P.O. New York 09189
- A.M.N. Rodley Brunsting A.F. 27819001  
  CMR-1 Box 9663  
  Chanute A.F.B., Illinois 61866

From Southeast Church:
- Pvt. William F. Pipe N.C. 27106369  
  Co. C, 2nd Bn.,  
  U.S.A., Med. I.C.  
  Class 201-A,  
  Fort Sam Houston, Texas 78234

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*BEACON LIGHTS*
from, for, and about our churches

by JUDY LUBBERS

was held on Genesis 24, a program was arranged, and refreshments were served.

Members of the Oak Lawn Church spent the week of April 15 redecorating the interior of their church, under the supervision of the building committee.

On Thursday, April 18, the young people of the Grand Rapids area held a roller skating party at Terry Hall in Grandville.

On April 4 and 5 the Federation Board sponsored its first retreat at Camp Manatoulin. The 50 young people that attended enjoyed informal discussion groups, games, and free time.

Births
Mr. and Mrs. Herrn Van Dyke from Hope, a daughter.

Servicemen
Dave Moelker from Hope has returned home after completing his training in the reserves.

Membership
Aron Schwarz has become a member of the Loveland Church; he is from the Lutheran Church.