BEACON LIGHTS
for
PROTESTANT REFORMED YOUTH

June - July 1968

The 1968 Convention
My Most Unforgettable Teacher
Open Forum
A Stranger In A Strange Land
Published monthly, except June and August by the Federation of Protestant Reformed Young People's Societies.

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Judy Lubbers
Editorial

An open address to the ecclesiastical assemblies of the Protestant Reformed Churches and their respective office bearers.

The things of which we write are controversial, yet they are important for both of us and we hope that you will give these things the attention that they deserve, and that with no cavilling. These are things that touch the foundations of our churches and are therefore to be discussed.

The things which we have in mind are not new but evidently are part of the trend of the churches of which we are a part. These things are going to effect our immediate history willingly or unwillingly. In the first place we notice that in 1965, in the Acts of Synod of the Protestant Reformed Churches in America p. 74, this amazing section of the agreement for the possession of the archives of the P.R. churches, “2. The parties hereto agree that return of the items mentioned in Paragraph 1 (the minutes, supplements, archives etc. of the P.R. churches both synodical and classical of said body prior to 1954 – A.N.) hereof by Christian Reformed Church to Protestant Reformed Churches shall in no way imply that Protestant Reformed churches, as presently constituted, is the legal continuation of the original Protestant Reformed Churches and/or denomination, nor that the Protestant Reformed Churches have a moral or legal right to the same apart from or prior to this agreement.” Our Synod approved this signing and we wonder why it is that such ‘tongue in cheek’ signing is held to be proper, or even conducive to the upbuilding of our churches historically. For this agreement was made as an organization, that is corporation rights were released. Is not such practice of subjectively opposing (at least we hope that this would be the argument given) and objectively signing such a lawful document rather dangerous? For the fact is that we as an organization no longer have legally a name!

The second thing which we noticed in the same year pertains to the lecture given at the Civic Auditorium on October 27, 1965, in that lecture objectively the separation dates of 1618-1619, 1834, 1886 are mentioned, yet the objective dates and separations of 1924 and 1953 are not mentioned (p. 11, Our Reformed Heritage). This speech was given to the public and to a generation of people which did not know of those dates. This we think is a dangerous policy in that the attempt is clearly being made to ignore our own immediate history, and attempt to find a common basis with which to call for Reformation in the body of another denomination, which is historically apostate. For these are bars or posts which are divinely instituted. A body which you, brethren, are separated from historically if not in the flesh. That this evidently is the interpretation is proven we think by a letter sent out by some body within the Protestant Reformed Churches to those who left and were separated from us in 1953. On the bottom of the first page of this letter the words following are found, “We, at First Protestant Reformed, will commemorate the ascension of Jesus, the Lord willing, in a special service on Thursday, May 23, at 7:30 P.M. You are invited to worship with us.” What a strange invitation! Here we have an invitation to those who have been apostate for 15 years, so denominated by the Rev. Herman Hockema in a speech given in April 1, 1954, The Heresy in the Light of the History of ALL Ages, people whom Rev. H. H. had no fear of calling heretics, and although it is true that sometimes the weak and foolish are led astray by this type of thing is not such an invitation a denial of a real Reformation. Or do the Protestant Reformed Churches now say that this separation was a mistake? On what Scriptural basis or historical basis are these things continuing which after all is the basis of the Mission endeavors through lecturing to the Reformed community?

The second page of this letter brings even more conundrums than the first. After the summation of the doctrine which we hold to officially, we find this statement, “As far as church government is concerned, we hold to the Reformed system, as set forth in the Church Order of Dordrecht.”
"It should be apparent to all that while the above truths are the great truths of the Protestant Reformation, they are also the truths which are most generally ignored and denied in our times, and that the church, including much of the Reformed community, has been unfaithful to her Reformation heritage.

"For the same reason, the Prot. Ref. Churches consider it to be their urgent calling to engage in the sturdy defense of these precious truths and to call the church to reformation anew.

"Though we are a small denomination, we lead a full ecclesiastical life and have a complete ecclesiastical structure. We have our own seminary; we have a mission program even though our means are limited; we have our religious periodicals; we have our own parental covenant schools in several areas. And we believe that the church is marked and blessed according to its faithfulness, not according to its size.

"We extend the hand of fellowship to all who with us desire to stand uncompromisingly (sic! A.N.) in the cause of the Reformed faith."

Now what could we comment on such a viewpoint? THIS – is this not like Israel or Judah of old time adorning herself with the garment of the harlot and commencing to walk in harlotry? For consider and consider this well brethren. You say that you hold the Reformed system of church government yet this is written at a time when our churches are arguing about a discipline case which has come to the point where there are sides, and those sides are becoming rather plainly marked. I am speaking of Vander Vennien and Timmer vs. First Consistory case. This is a case which after two years in the higher assemblies results in complete official silence. The official silence of executive sessions. This of course is contrasted with the open denial on the part of the Vander Vennien and Timmer's who have been excommunicated, the only party which seems to want to pass out all the documents of the case. So it appears, gentlemen, that while you walk a very silent path in our midst, before the churches of our body, you have the nerve to say to others that you hold to the Reformed System of church government, WHEN THERE IS EVERY REASON TO BELIEVE THAT YOU ARE HIDING DIRTY WASH, WHICH YOU WERE ALWAYS ANXIOUS TO HOLD BEFORE THE EYES OF ANOTHER COMMUNION. (Romans 2:21, 22. See previous 43 volumes of Standard Bearer) I mean that it is very strange that formerly your body did not try to hide things but wanted it brought out in the open but now official silence while everyone talks, and brethren we don't want platitudes and complacency and a false peace, we want reformation also HERE. We think that perhaps the thing which causes you to consistently miss the mark is your adorning yourself as a real stable organization, for example, the boast that we have a complete ecclesiastical structure, periodicals, schools etc., and even the criterion of today, a MISSION program. Gentlemen, there is nothing in such things if you have not learned that, "... I will have mercy, and NOT Sacrifice ... " (Matt. 9:13). And we think that this view is proven by the number of people who are as apostles of a new doctrine going around with the idea that "You have to obey and submit to your consistory" a sound that has never been heard in our circles, for there is a lot of room for Art. 31 and the idea of PROOF, is there not? Is a carnal, stable organization what you want, you can't be serious! WE DO NOT.

But more, we wonder if this invitation of First Consistory is mindful of the stipulations for heretics returning to our fold, as it is found in the Standard Bearer editorials of Vol. 38, p. 198 and following editorials. We are of the mind that letters such as this will be unnecessary if the pure truth of SOVEREIGN GRACE is preached, that is enough is it not? Let us maintain history, not violate it, for principles work through.

So in conclusion we posit:
1. An invitation to the Standard Bearer to take up the issues of our churches, the issues which are becoming very pertinent, enough boasting let us have deeds!
2. That we must remember the fact that just because Christian Reformed men leave one church which was home because of organizational integrity does not mean that we will accept any organization. We want STANDARDS also in church policy.
3. This is an absolute requisite, so that we may be assured that we are of one mind.
that we have the mind of Christ, only so can we strive in UNITY of faith.

4. This is requisite or the Reformed preaching of which we are "proud?" will be muted.

5. Only then will this business of oppressing the righteous cease. As an erring organization we ask you, gentlemen, to return to us so that we may have proper unity such as Psalm 133.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down the beard, even Aaron's; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

A.N.

FEATURES

MY MOST UNFORGETTABLE TEACHER

KAREN LUBBERS

The early morning smelled of mud puddles and budding trees. Intoxicated by warm sunshine washing wet sidewalks and breathing over wet sand, groups of school children laughed and shouted as they boisterously played "Hannibal Crossing the Alps," on the banks of a gurgling creek. A few girls skipped and panted as they raced with jump ropes around the school building. Suddenly the shrill ringing of a bell brought the children racing for the first place in after recess line-up.

I was in that line-up. Pushing and giggling we waited for our teacher to open the door. Finally she came. She always wore bright dresses on mornings like this, and her smile and "good morning" always made us feel jumpy with enthusiasm. Sliding on the freshly waxed floors, we drifted in the room and found our seats. As usual, we opened with prayer and raced through singing, not really knowing if the piano player kept up with us or not.

Bible story time came next. In a serious but excited tone she told us of David and Saul. We went to the cave where Saul was sleeping and we intently watched as David approached. How we hoped David would kill Saul this time! He approached slowly and we watched his strong, handsome face observe the sleeping Saul. Disappointed, we watched him walk away again, and yet we felt a strange admiration for this man's faith.

Smiling on our interested faces, our teacher found us again in the third grade classroom. She paused momentarily before leading us on to the less imaginative world of arithmetic. Fractions, fractions. We added, multiplied and divided them. By using drawings and illustrations, she made arithmetic mean something to us. She knew how to apply the division of a fraction to our sharing of a candy bar.

Reading class was always a thrill. Sitting in a circle, we would enter fantastic worlds of imagination. By the prodding of our

QUOTE:

"The riches, honours, languages, and favours of this world cannot be obtained without much trouble and travel, without rising early and going to bed late, and do you think that assurance, which is more worth than heaven and earth, can be obtained by cold, lazy, heartless services? If you do, you do but deceive your own souls. There are five things that God will never sell at a cheap rate,—Christ, truth, his honour, heaven, and assurance. He that will have these must pay a good price for them, or go for ever without them."

Thomas Brooks, Heaven on Earth, p. 25

BEACON LIGHTS

Three
teacher, we lost our self-consciousness and learned how to read with expression. In this way, she taught us how to discuss a story or an aspect of a story. By involving us all, she gradually taught us how to express ourselves. We communicated with her because she knew how to communicate with us. The paths of learning were always ones of excitement because she motivated us to search for new and unique answers to questions.

When noon hour came we burst outside again. Sometimes she would come out to play jump rope with us. She watched that no one was left out and when one came crying to her because he had no one to play with, she knew how to be sympathetic and understanding. She knew how to direct a child in building healthy relationships with others.

Back in the classroom again, we always did interesting projects in art class. For Mother’s Day we did not make colored paper plates as so many other third graders. We made earrings from little sea shells the teacher had bought at the east coast on one of her summer vacations. Constantly she stressed originality and creativity. When she recognized some original piece of art, she complimented the author, motivating him, as well as the rest of the class.

In every class, through every day, she did not only teach us facts, and we did not only accumulate knowledge, she also taught us the meaning of a life that glorifies God. Never did she stubbornly pour facts on us, but by gently prodding and coaxing, she led us to discover the greatness of God in this world, in our lives. By her discipline, interest, and enthusiasm, we, hesitantly at first, then eagerly, grew to know the wonder of life. Climbing upward, we grew from third graders to fourth graders. Time pushed us all onward, yet pausing. I turn and am thankful for this Christian teacher and the Christ she taught.

**THY WORD, OUR GUIDE**

JEAN GRITTERS

Should the Bible be used in solving the problems of current social trends in America?

I think the Word of God is the basis of all the principles on which we are to live, from when we are little children until the time we die. Proverbs 22:6 “Train up a child in the way he should go; and when he is old, he will not depart from it.” The Bible is a guideline for our lives, and it should be used to solve the problems of today.

Many of the problems today evolving from the social trends stem from a rebellion against God-given authority. What really is the cause of the Hippie movement, of racial riots, and other such problems? Hippies are rebelling against society, against their parents, and against any authority which they feel like defying. Negroes are finally rebelling against their traditional “white masters,” therefore causing all the disturbances and riots of which we hear so much about today.

What does the Bible say about rebellion? In Romans 13, we read, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained by God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.” From this passage alone we have God’s strong opinion on authority and those in subjection to it. Think of the many times in the Bible where we read “Children, obey your parents in the Lord; for this right,” or some other passage similar in meaning.

But this is not the point I wish to bring out. The point which needs to be stressed is this: We know that the world must live by the Bible, but the world refuses to be ruled by the law of God. Romans 8:7 “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

Today’s social trends are all in God’s plan. They are what we call “signs of the times.” If we look back through the history of the world, we begin to see a pattern.

In the time of Noah, the people were so corrupt and immoral that God sent a flood to punish them all. In the time of Zedekiah, the people again forsook their Lord: they were sent into captivity as a punishment from God for their sins. And today that
pattern is again being repeated: men are saying that God is dead, unnecessary, sinful wars are being fought, and there are even tumults within individual nations. Yes, these problems of current social trends could be solved by the Bible, but this is not what God intends. They are all His ways of showing us that the end is near.

We read in Matthew 24, "And we shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginnings of sorrows."

Today’s problems are only the beginning of what is yet to come. They are the world’s ways of showing their rebellion against God and His laws. We read, “Except these days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” Things will become so evil and corrupt that the very elect would fail.

So, let us bear in mind that obedience to God’s laws is the only solution to the problems of current social trends. But sinful man doesn’t want this! He wants to do what is right “in his own eyes.” And he walks down the broad way that leads to death.

But we as Christians must see God’s hand in all these problems. Then we can thank God Who has kept us faithful, and we must pray for grace that He may keep us faithful to the end.

THE ANNUAL REPORT FROM THE FEDERATION BOARD

The Federation Board started its new season with four new members: Randy Meyer replaced Jim Huizinga as Vice-President; Tim Heemstra became treasurer replacing Harry Rutgers; Sue Swart became Vice-Secretary for Barb Reitsma Huizinga; and Rev. Kortering became our advisor in place of Prof. Hanko.

Throughout the year the Board appointed new members to the Beacon Lights; Mr. Arie Nobel was appointed Editor-in-chief, upon the resignation of Mr. Darrel Huiskens; Judy Lubbers replaced Georgia Hendricks as News Editor; Ben Wigger and Mary Kregel joined the Public Relations Staff replacing Mark Hoeksema and Dianne Hauk; and Jim Lanting became the new Current Events writer to replace Mark Hoeksema.

This year the Federation Board was especially concerned with what it feels is a growing apathy among the young people. As a result, the Board worked on methods to encourage more interest, enthusiasm, and participation.

As was done last year, various individual societies again sponsored special combined society meetings. A Thanksgiving Mass Meeting was held at Southwest where Rev. Van Baren spoke on “Thanksgiving—Its Practical Aspect for Young People.” A debate and a speech by Prof. Hanko on the church’s celebration of Christmas, were the two main events which took place at the Christmas meeting held at Southeast. And Hope sponsored an Easter meeting at which Rev. Heys spoke on the question “What if” Christ be not raised from the dead.

The Board also had another debate team composed of Jim Lanting, Ed Lottermann, Tim Heemstra, and Ron Van Overloop which visited societies and participated in their after-recess programs. Some of the topics chosen to be discussed were, “The Signs of the Times,” “Creation,” “Civil Rights,” and “Missions.”

A toboggan-ice skating party was held February 22 at Hula Heights. It was well attended by about 100 young people and all seemed to enjoy themselves despite any bumps or bruises they may have received.

On April 5 and 6, the Federation Board sponsored, for the first time, a retreat. A group of 50 young people spent two wonderful days at Camp Manatou-In on Barlow Lake during which time was divided between recreation, discussion groups, singing, and eating. The main theme of the retreat was “Separation of the Church and the World,” with the text Romans 12:12. Various groups of young people discussed a list of topics under this theme, such as, “How can we express ourselves in music?"
"What is the relationship between the law of God and the law of man?" "Entertainment" and "What careers should we enter?" The chaperones, Rev. Van Baren and Mr. and Mrs. Harry Langerak, joined in the different groups from time to time to add encouragement and guidance. The Board is now in the process of planning a few more parties for the summer. So, everyone, watch for further announcements and help to make these parties a big success.

At this writing, we are looking forward to the annual Spring Banquet to be held May 16 at the Sveden House. Rev. Schipper is scheduled to speak on the theme "Happiness of Youth." It promises to be a most enjoyable evening.

This year’s convention will be held at First Church, August 15-19. The host society is now busy making plans which center around the theme "How Great Thou Art." We hope to see you all at the 1968 Convention.

The Federation Board
Sue Swart, Asst. Sec.

THE 1968 CONVENTION
SHIRLEY BOUWKAMP

April 28, 1968
First Junior and Senior Societies

Time is speeding by and before we know it the convention will be here. We hope you all plan to attend and we will try and give you a picture of what to expect.

Once again the convention will be held on a weekend with the usual registration taking place from 7:00-10:00 p.m. on Thursday in the basement of First Church. The necessary fees will be collected at this time.

In case you straggled in late Thursday night, from 8:00-9:00 a.m. Friday morning will be set aside for this. Following this will be the business meeting, which with your cooperation we should be able to finish by noon and thus leave more time for other activities. After lunch there will be a debate followed by the annual East-West ball game. Next on the agenda that day is the convention picture to be taken at 7:15 p.m. in front of First Church. The Mass Meeting will follow at 8:00 p.m. Here the first of the speeches will be given on "How Great Thou Art in Creation." We hope you know the various animals because your knowledge will be tested at the get-acquainted hour.

Saturday will be spent at the Jack and Jill Ranch in Muskegon. We hope you haven’t forgotten the good time you had there in 1966. In the afternoon the second speech will begin on "How Great Thou Art in Our Salvation." The committee is working hard to have something different after supper.

Following church Sunday morning there will be discussion groups at 2:30 in First church basement. After the evening service a singspiration will be held at 9:00 in First church.
Everyone will wake up early Monday morning with hot pancakes on their mind. If it is necessary, and we hope it isn’t, any leftover business will be taken care of immediately after breakfast. Otherwise we will head for Tunnel Park by Lake Michigan so don’t forget your swimsuit and towel. After about 2:00 a lot of the girls will probably want to leave to get ready for the banquet which will be held at the Sveden House at 6:00. Here the final speech will be given on “How Great Thou Art in Our Lives.” We hope that as you sing “God Be With You Till We Meet Again” that you will go away feeling spiritually strengthened and also closer to our young people.

We also hope that you will take part in ALL the activities so that others can really see “How Great Thou Art” witnessed by us in our lives.

CURRENT EVENTS AND COMMENTS

JIM LANTING

Black and white, religious leaders looked upon Dr. Martin Luther King with some kind of awe. They saw something of the Old Testament prophet in him. And his closest followers looked on him almost as a messiah. He had a “charisma” as the theologians put it, an inspired quality, an inner force pressing him on. Although many were skeptical of his rather dubious non-violent methods, no one ever questioned his cherished goal—equality and justice experienced in the brotherhood of all men. On August 28, 1963, climaxing a civil rights march on Washington, D.C., he delivered his now-famous “I have a dream” speech.

Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice . . . . I have a dream. It is a dream that is rooted in the American dream that one day this nation will rise up and live out of the true meaning of its creed; “We hold these truths to be self-evident, that all men are created equal.”

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their characters.

This is our hope. This is the faith that I will go back to the South with – with this faith we will be able to hew out of the mountain of despair a stone of hope. It is questionable how much hewing King did accomplish, and perhaps the mountain is made out of a harder granite and the stone embedded more firmly than what he suspected. And maybe he could expedite the task had he proposed to chip with a more suitable and durable chisel. However, on examining both his goal and his methodology, one perceives that he ought not only replace his tools, but that he ought to be in search of a different stone.

Martin Luther King strove for a humanistic, unattainable, and anti-Scriptural goal, hypocritically implementing the holy office of the ministry of God’s Word. Almost sacreligiously he maintained that he was divinely called to free God’s people who were enslaved and to “let freedom ring,” somehow equating himself with the Old Testament Moses.

How King ever adopted this gross misconception is as mysterious as his apparent lack of concern for his children’s salvation when he states that his ultimate dream, faith, and hope is that his children will be able to live blissfully experiencing racial equality among the brotherhood of men. If that dream is all that constitutes his faith, then one can only view King as a shallow and vain individual. Realizing this, perhaps we should re-evaluate his dreams before we “pray for the fulfillment of the goals that Dr. King stood for.”

Colossians 2:8: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”
REPLY

In answer to brother V. Graezer’s request for “Explanation, Please!” I have only the following brief remarks to make:

1. I have used the word gossip throughout the 27 years of my ministry in the same sense that the late Rev. H. Hoeksema condemns talebearers and tattlers, see I Tim. 5:13, in his treatment of the ninth commandment in his memorable work on the Heidelberg Catechism, and in the sense that Ursinus, the author of the Heidelberg Catechism uses the word gossip, years before I was born, in his commentary on the Heidelberg Catechism, when he treats the ninth commandment.

2. I am, in faithfulness to my promise given when I was ordained into the ministry, ready and willing to give instruction to all who desire and seek it; but if the above mentioned and extremely talented men, whom God gave to His Church, are not able with their superior gifts and abilities to make plain to Mr. Graezer that to gossip is sin, I will not assume the conceited position that I can do so by a few words exchanged in Beacon Lights.

3. I vehemently deny any implications that I, in 27 years of preaching and writing, ever taught that reporting evil in the right way to the authorities, that the listening to such reports by the authorities, and that the sounding by these authorities of a word of warning against current evils that were running rampant in their sphere is gossip. Mr. Graezer has not even tried to show that the 11 uses of the word in my Standard Bearer articles are such an unscriptural perversion of the word.

QUOTE:

‘We admire a man who was firm in the faith, say four hundred years ago . . . but such a man today is a nuisance, and must be put down. Call him a narrow-minded bigot, or give him a worse name if you can think of one. Yet imagine that in those ages past, Luther, Zwingle, Calvin, and their co-mpeers had said, “The world is out of order: but if we try to set it right we shall only make a great row, and get ourselves in disgrace. Let us go to our chambers, put on our night-caps, and sleep over the bad times, and perhaps when we wake up things will have grown better” such conduct on their part would have entailed upon us a heritage of error. Age after age would have gone down into the infernal deeps, and the pestiferous bags of error would have swallowed all. These men loved the faith and the name of Jesus too well to see them trampled on . . .

‘It is today as it was in the Reformers’ days. Decision is needed. Here is the day for the man, where is the man for the day? We who have had the gospel passed to us by martyr hands dare not trifle with it, nor sit by and hear it denied by traitors, who pretend to love it, but inwardly abhor every line of it . . . Look you, sirs, there are ages yet to come. If the Lord does not speedily appear, there will come another generation, and another, and all these generations will be tainted and injured if we are not faithful to God and His truth today. We have come to a turning point in the road. If we turn to the right, mayhap our children and our children’s children will go that way; but if we turn to the left, generations yet unborn will curse our names for having been unfaithful to God and to His Word.’

C.H.S., SERMONS, 1888, 83-84
A STRANGER IN A STRANGE LAND

"By faith Abram sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."—Hebrews 11:9

The account of Abram’s arriving in the land of Canaan is presented in the 12th chapter of Genesis. God had called Abram from Ur to go to the land God would show him. Abram went by faith.

Now Abram had arrived in that land of which God had spoken. Before his eyes stretched the plain (or oaks) of Moreh. A beautiful sight it was! The valley was a bountiful land. It could support a goodly number of people. And beholding it, Abram could rejoice that God brought him to such a rich land.

And God appeared to Abram and assured him that this land would indeed be given to his seed. God Himself would provide a place for the seed of the covenant. And for such a promise Abram could give to God the thanks.

At the same time, and from a human viewpoint, there was much that was discouraging. Were he not a man of faith, Abram could well be discouraged by the fact that “the Canaanite was then in the land.” This promised land was not vacant. It was not lying there for the taking. But another people claimed it as their own. The Canaanite represented a very real threat to Abram too in the land of Canaan. The Canaanite would seek every opportunity to harm Abram.

In addition to that, though God had promised to Abram’s seed this land, the fact was that Abram had no seed. And of his wife Sarai we read that she was barren. Natural man would conclude that the promise of God was vain and empty. What sort of promise is this that a land is promised to a seed that does not exist—and humanly speaking would not exist?

Abram’s experience is much as that which we have. There are plateaus of faith. We behold the unfolding of the promise of our God. We can rejoice in His goodness and grace to us. We hear of His plan of redemption through the cross of His Son. We experience how that He also works this out in the hearts of His people. We too look for that heavenly Canaan which He has promised to all those who are in Jesus Christ.

Yet we face that fact that the “Canaanite is yet in the land.” We live in a world of sinners. They are all about us. They seek to tempt, to deceive, to mislead, and even to persecute and destroy. There is in addition this: we have still the sinful flesh. We are inclined to all evil. This might make it appear as though the promise of God can not really be fulfilled. But we live by faith, believing that God will provide for His people according to His promise.

A second “problem” appears to arise in connection with Abram’s entrance into Canaan. We read in verses 6 through 9 of three moves Abram made. Each time he must erect his tent, then take it down and find another place. Partly, of course, this
can be explained from the fact that Abram had his flocks and herds. These needed proper pasturage. Nor would it be strange then that the owner of these flocks would move all his belongings from place to place. But Abram’s moves also took place because the Canaanite was then in the land. The Canaanite did not welcome Abram with open arms. On the contrary, this people must have made known to Abram that he was not welcome in Canaan. Therefore also Abram is constantly on the move.

This too, apart from faith, would be a disturbing thing. God had promised to Abram this land. Yet Abram can not find a permanent place of abode. One would think that the promise of God would also imply that Abram could choose for himself a nice location in Canaan, build himself a large and comfortable home; and from such a location he could direct all the operations of his “empire.” But this is not what happens. In the land of promise, Abram can find no abiding place — and he lives in tents.

God had His reason for this. Abram must learn to live by faith as a pilgrim. He lived in the hope of the fulfillment of God’s promise. He believed that God would fulfill His Word and give this land indeed to his seed. But also, God caused Abram to look for that city which has foundations (Heb. 11). Because Abram is forced to live as a stranger in a strange land, God directs Abram’s eyes heavenward where Abram will finally receive an abiding place.

Such is also our position on the earth. We are living in tents. Sometimes it does not appear so. We have our fine homes, We have all the comforts which this world can provide. We become very attached to earthly things. We begin to work in order to establish ourselves the more on the earth. Often the earthly comes first for us — afterwards will we seek the heavenly. But such ought not to be. We have our homes, our work, our families here on the earth. But always our stay on the earth is to be regarded as a dwelling in tents. We have here no abiding place. It is proper that we are strangers on the earth. For our home is in heaven above.

Finally, notice that this stranger, Abram, builds his altars in the land of Canaan. This is proper and right. The altar suggested first that Abram enters the land of Canaan according to God’s promise for Jesus’ sake. Abram had no right to the promise in himself. God’s promise comes on the basis of the shed blood of the Lamb. Therefore Abram properly presents the sacrifice.

In sacrificing, Abram expresses his deep thanksgiving to God for all His benefits too. Abram believes that God’s promise will be fully realized. He acknowledges to God his gratitude for all these benefits received.

In sacrificing, Abram worships publicly to God. He fears not the Canaanite in the land. He will acknowledge the Source of his blessing and care before all men. That too is proper. Abram does not simply mean about him. But that which fills worship in the heart — for fear of offending Abram’s heart finds expression in his public worship before God.

So also elect strangers on this earth worship God in thanksgiving. In our age man insists that public service to the Lord according to His Word is not necessary. Man would rather close the churches of the land — and institute his own form of service. But the father of the faithful did not so walk.

We have a calling also to worship the Lord publicly before men. We do so from Sunday to Sunday in the house of the Lord. God has provided for us this means to serve Him according to His Word. There we sing together His praises. There we pray in the unity of the saints. There we hear the preaching of the Word. In this we also must continue to be faithful. God has wonderfully provided for us in Christ. He has redeemed us and prepares for us a place in heaven. He calls us to acknowledge publicly and unitedly that goodness and grace revealed to us.

In our worship of His Name we express also our complete confidence that God will fully realize His Word of promise to us. Though the enemy appear to be great, though all things seem to be against us, yet we know that God will indeed work all things together for our good. Nothing can separate us from the love of God which is in Jesus Christ our Lord.

Young people, walk as such worshipping strangers on this earth.
THE ORIGIN OF LIFE

To ask a rather hackneyed question, Was the seed before the plant? or the plant before the seed? The latter is what we believe. However, some think the seed was before the plant. They are led to think so by the way they read the King James Version of Gen. 1:12. They place a hyphen between “herb” and “yielding,” and so read the text as though it said, “the earth brought forth . . . herb-yielding seed.” This means that from the earth there came not an herb, as such, but a certain kind of seed—herb-yielding seed. But this is not what the text says. God’s command was that the earth produce “green herb, seeding seed,” and that does not mean, “Let the earth produce the green herb as growing from a seed.” For the Scripture does not say that the plant grew from seed, but that the plant grew the seed. Therefore, the plants were brought forth from the ground, but the seeds from the plants. The plant was first, not the seed. If the seed was first, then plant life came into existence not by an act of creation, but by an act of providence; and what we have here is creation, not providence. Those who like to think that the creation days are ages rather than solar days, object that it takes longer than 24 hours for a plant to grow from a seed. But the plant did not grow from a seed. It was created on the third day. The age-theorists, bound more by science on this point than by Scripture, because of that become offended at the supernatural. But creation is a miracle. Think of Christ’s miracles of feeding the five thousand and the turning of water into wine.

Since we believe this, a second question will not be difficult to answer. How could this organic life, just considered, come forth from inorganic life? The answer is, not that it could develop from the resident forces of inorganic life (evolutionism), but, just as God created light out of darkness, so He created the principle of organic life in the inorganic matter. He called it all into being by the miracle-working word of His omnipotence. The earth did not, and could not, originate the plant, but was prepared to be the environment of the plant.

“And God said, ‘Let cause to sprout, the earth, grass; green herb causing to seed seed; tree of fruit, making fruit according to its kind which (has) its seed in it upon the earth; and it was so. And brought out, the earth, grass, green herb causing to seed seed according to its kind; and tree making fruit which (has) its seed in it according to its kind; and God saw that it was good.” (Gen. 1:11, 12, Heb.)

What is meant by “according to its kind”? According to the theory of evolution, the plants began from one single very low form of life, and gradually developed into the more complex structural forms; that one species of plant evolved into a higher species in a perfectly natural way without any miraculous intervention. Thus vegetation has evolved from milk weed to mammoth Sequoia. All life (so evolutionism) began
with the simplest form, a one-celled animal like the amoeba. This happened in “a
continuous progressive change, according to
natural laws, by means of resident forces.”
In this manner the amoeba developed into
a simple invertebrate like the hydra. Then
later, a higher invertebrate appeared like
the star-fish. Next came the lowest form of
vertebrate, the amphioxus (a sand-burrowing
half fish and half worm, about 2” long).
Higher, came a fish; next an amphibian,
then the lowest mammal. Beyond this the
lower ape stage was reached; then a higher
ape, and finally man.

But the Bible speaks of each natural
species producing only “according to its
kind.” What is meant by a species? Evolu-
tionists will not be of much help in an-
swering this, as they are not in agreement on the
matter. But not every form of plant or
animal is a species. There is the apple
tree which is able to produce fruit like
itself. The same may be said for the
coconut tree, the banana tree, the coffee
tree. By grafting, various and strange fruits
may be produced. But this is not what
Genesis 1 means by the word “kind.” The
expression does not imply that every distinct
form of plant or animal we now know
came from the hand of the Creator in those
creation days. God did not then create the
several types of cabbage such as Brussels
sprouts, kale, cauliflower, collards, and
Savoy cabbage; but only the one natural
species, cabbage. Just so, He did not then
create the over 300 different varieties of
apples, but just the one species, apple.
“According to their kind” does not refer
to all the varied types man can name or
produce by grafting, breeding and cross-
breeding. It rather refers to a basic natural
(not “systematic”) species (class) which
includes many varieties, but said varieties
are only within the divinely set bounds of
that “class.” So, according to Genesis, bird
is a species; not canary, vulture, parrot or
crow. The bird produces according to its
kind, i.e., another bird. It never produces
a creature of another order. Crocodile eggs
never hatch turkeys, nor vice versa. So
also man is the human species; not the
Negro, the Caucasian, Chinese or Patagoni-
an. God began with an original pair, of a
different species, and from that pair new
varieties arose. There are scores of different
varieties of cattle, such as Shorthorn, Here-
ford, Durham, Angus, Holstein, Jersey,
Guernsey, Dexter, Kerry, Devon, High-
lander, Park, and some wild breeds. God
created not all these varieties, but an
original pair, from which these forms were
derived.

Genesis 1 gives us the plainest, simplest
and most exact language we have of divine
revelation on the origin of life. Evolution
has no explanation of how life began.
Usually the theory assumes that matter
always existed (the eternity of matter); but
radio astronomy is searching for a beginning,
and is of the opinion that the origin “lies
5½ billion years in the past” (Scientific
American, Sept. ’56, p. 80). This primordial
matter is thought to have begun in a simple
one-celled animal. But how did the one-
celled creature originate? Perhaps from a
fiery mist which wrapped itself up into a
ball, gradually compacted itself into a tight
solid, then cooled, but remained sufficiently
warm to incubate life by a spontaneous
generation. But that theory went out with
L. Pasteur. The question of the origin of
life, and of the universe, remains un-
answered by non-Christians, and we feel as
far as they are concerned, it will remain
so. They are themselves inclined to feel
the same way. For evolutionist Vernon
Kellogg (quoted in B. C. Nelson’s After Its
Kind, p. 28) says, “This mystery may,
indeed, be forever beyond human under-
standing.” Other evolutionists express them-
selves similarly: “It is impossible, nowadays,
to imagine how evolution began” (L. D.
Nouy, Human Destiny, p. 57); “The chasm
between the not living and the living, the
present state of knowledge cannot bridge”
(Huxley); “Most naturalists of our time have
given up the attempt to account for the
origin of life by natural causes” (Haeckel).
There are two important facts of nature
which Moses teaches: 1) life comes only
from life; and 2) life can reproduce only a
creature of the same kind. This is the
meaning of the repeated “according to its
kind.” The animals belong to a distinct
kingdom “according to their kind,” but this
term is not used with reference to man.
Man belongs to a higher order of being.
He was created “in the image of God.”

Evolutionists deny this, assuming that
man descended, if not from an ape, then
from a tarsier, or at least from some earlier
animal. To establish this, they have searched
for a link which would connect man with his animal ancestry. Thus the expression “the missing link,” formerly supposed to be a
“creature” half ape and half man, which evolutionists hoped would some day unearthed. “The Hottentots of the Cape of
Good Hope particularly appealed to the western mind as candidates for such a place (link, RCH); it was said that their
language was only a step above the chatter of apes” (Scientific American, June ’56, p. 92). But there is not simply a (one) missing
link; there are thousands of missing links, and not only between the apes and man, but in many other places along the
imagined line of evolution. In fact, not only are there so many missing links, but whole chains are missing, so that it is scientifically
impossible to relate man to the animals.

In almost every school textbook on biology or zoology there is an illustrative plate reprinted from Huxley’s “Evidences As to
Man’s Place in Nature,” which shows the 19th century view of human evolution. This plate pictures the skeletal structure of the
gibbon, orangutan (Malay for “man of the woods”), chimpanzee, gorilla and man, respectively, the design being to show such
similarity of structure as to demonstrate the descent (or ascent?) of our ancestral line. But the gorilla, selected as the closest
ancestor to man, has on its skull a high bony crest like a comb of a rooster, Man’s skull is well-rounded and smooth, on top
and all around. Besides, the gorilla has 13 pairs of ribs; man has 12. The gibbon does not fit into the line because, although it has
a stomach similar to man’s, and 12 pairs of ribs, its arms reach down below its ankles, placing it in a very low animal category.
The chimpanzee has shorter arms, but has 13 pairs of ribs. The only likeness the orang (man) bears to man is the angle of the bony
structure of its forehead, which happens to be slightly higher than the other apes. The only likeness the baboon bears to man is a
faint resemblance in spinal structure. All :apes are equipped with feet having a thumb instead of a big toe, and all walk on all
fours. When they rest, they sit as do dogs, squirrels and rabbits. None of this suggests
that man is a “made-over ape.” Nor is this
asserted by the more cunning evolutionists.

They admit that the fossil remains, and
pieces of bone discovered are extremely
fragmentary, “cannot be reconstructed,” and
are not to be regarded as men, but parts of
men. So says Evolutionist Loren C. Eiseley
in Scientific American (June ’56, p. 98),
who nevertheless adds, “If we accept the
evidence of evolution, we must assume that
man became man by degrees, that he
emerged out of the animal world . . . over
long ages.” Then he concludes his “scientific” (?) view of man rather dazedly: “In
the end we may shake our heads, baffled,
and have to admit that many lives of seem-

ing relatives, rather than merely one, lead to
man. It is as though we stood at the heart
of a maze and no longer remembered how
we had come there” (p. 100). Evolution
admittedly ends in confusion of face and
futility. The reason why evolution finds
any support is not because it is substantiated
by science or direct observation, but be-
cause it is impossible to formulate over
against the biblical doctrine an alternate
theory.

BOOK REVIEW

A Symposium on Creation, by Henry M.
Morris and others, Baker Book
House, Grand Rapids, Michigan. Paperback,
156 pages, $1.95.

This book contains the following papers:
“Science versus Scientism,” by Henry M.
Morris
“Creationist Viewpoints,” by John W. Klotz
“Can We Accept Theistic Evolution?,” by
Paul A. Zimmerman
“The Origins of Civilization,” by R. Clyde
McCone
“The Noachian Flood and Mountain Up-
lifts,” by Donald W. Patten

“The Ice Age,” by Donald W. Patten
“Evolutionary Time: A Moral Issue,” by R.
Clyde McCone.

These papers which we hold to be the
most excellent are the first by Morris, both
of the papers of Patten and the last paper
by McCone. These mentioned papers are
the best that we have read in a long time.
An interesting idea of worth mentioned by
Morris is the combination of the second law
of thermodynamics and the curse on crea-
tion. This again indicates to us that Morris
submits to the Scriptures in his studies
which all these men do, with very interest-
ing results. Another idea which especially
caught our attention is McCones’s elaboration in the last paper of the trinity of gods which modern evolutionists worship, in antithesis to the author’s affirmation of faith which we think is beautiful. We thank these contributors for one of the best works of recent date and for their obvious dedication to the pursuit of a Godly viewpoint.

My advice to our young people is – Go and get this book immediately. A.N.

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**NEWS**

**Births**
Mr. and Mrs. Gerard Cnossen of Hudsonville, a girl.
Mr. and Mrs. Gary Lubbers of Hudsonville, a boy.
Mr. and Mrs. Robert Mantel of Doon, a girl.
Mr. and Mrs. Don Cook of Hope, a boy.
Mr. and Mrs. Fred Hanko of Doon, a boy.
Mr. and Mrs. Henry Bleyenberg of Doon, a girl.
Mr. and Mrs. Howard Bonestroo of Doon, a boy.

**Marriages**
John Heys and Sandra Poortenga of South Holland on April 5.
Richard Huizinga of Hudsonville and Shirley Vander Zon on May 10.
Robert Blankenspoor and Geraldine Van Den Top of Doon on May 1.
Jerry VanDen Top of Doon and Karen Schipper on May 3.

**Membership**
Mr. and Mrs. Cornelius Jonker and children have transferred from First to Hope.
On May 5 confession of faith was made in Doon Church by Robert Blankespoor, Geraldine Blankespoor, Jean Van Den Top, Gerald Van Den Top, and Jerry Van Den Top.

**Servicemen**
Jay Stellenga of Doon has finished his time in the army and is home again.
Robert Blankespoor and Jerry Van Den Top of Doon have left for Camp Carson, Colorado for active duty with the national guard.
Mike Engelsma of Hope was planning on returning home the week of June 16.

**Miscellaneous**
Graduation exercises of the Loveland School were held on May 29 with Rev. C.

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by JUDY LUBBERS

Hanko speaking on the theme “Our Help and Our Shield.”

Hope Protestant Reformed School held graduation exercises on June 6 in Hope Church with Rev. Kotering as speaker.

Graduation Exercises of the Doon School were held on May 24 in the church auditorium. The theme of the program was based on Psalm 23 and Rev. Decker was the speaker.

The South Holland church held a singspiration in their church auditorium immediately following their evening service of April 14. A collection was taken for the Library Fund.

The Ladies Society of Holland Church sponsored a singspiration in Holland Church on May 26. Arnold Dykstra was the song leader and a collection was taken for the purchase of a new bus for the transportation of Holland children to school.

The Young Peoples’ spring banquet was held this year at the Sveden House on May 16. Rev. Van Baren was the speaker and several other special numbers were presented, all centering on the theme of “Happiness.”

Rev. Vos, pastor emeritus of Hudsonville Church, suffered two heart attacks on the week-end of April 27. Although he is improving, his wife Mrs. Vos suffers much pain from her arthritic condition.

On May 21 grades 6-9 of Hope School traveled to Adam’s Street School for a choir festival. The choirs first sang alone and then joined together in singing the “Hallelujah Chorus.”

On June 2 the Hope Herald held a concert in the Hope Church.

On June 16 the Beacon Lights sponsored a singspiration in the Southeast Church.