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To Lose The Battle
And Win The War
The Janssen Case
The History Of The Case
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EDITOR'S NOTES: February 1990

by David Harbach

Nineteen years after the turn of the century an investigation began into the teachings of Prof. Ralph Janssen, professor of Old Testament in Calvin Theological Seminary. What were some of his teachings? To find out the answer to this question read "The History of the Case," chapter 1 of the Janssen case by Prof. H. Hanko. You will look forward to each issue of this series as Prof. Hanko writes clearly about this important history.

Have you ever caught yourself profaning or using God's name irreverently? Rev. Harbach ends his series on "God's Controversy With Israel!" by warning us to avoid profane swearing. In addition he also shows us the identifying marks of apostate teachers so that we are cautioned from becoming apostate in our daily lives. Although this is the last article for this series, we hope that Rev. Harbach will be able D.V. to provide us with more spiritual encouragement from his ready pen.

In this issue you will also find Rev. B. Gritter's convention speech, "Contentment And Self Denial." If you remember that speech you will recall that Rev. Gritters asked many questions. "Did you ever change your mind 'half a dozen' times about whether you were going to go to the party with the friends?" "Isn't that incentive for you? the knowledge you need to be content in your self-denial?" These questions and many others are answered in a
striking way. Rev. Gritters shows us how to be content in a life of self denial.

Mr. Dewey Engelsma of Hope Church in Walker answers the first question proposed to him which deals with a young person moving away from home. We welcome Mr. Engelsma to the pages of the *Beacon Lights* and look forward to reading his answers to important questions. Mr. Engelsma needs you to ask him questions about any situation in life that you would like an answer to. Send you questions to the editor or to Mr. Engelsma. We look forward to hearing from you.

What is the theme of Ecclesiastes? Your memory is a little fuzzy on that question? Well then, read Letter #2: The Idea of Ecclesiastes,” by Mrs. Carol Brands to find out the answer. Carol continues her second letter to a young friend as they begin the study of the book of Ecclesiastes.

We appreciate poems that you may wish to send to us that are spiritually encouraging to young people. An excellent example of this type of poem comes from a sixteen year old from Burnie, Tasmania. Colin Bosveld writes about the Bible in, “The Wonder Of The Book.” “... Though men have tried this Book to burn. Its pages still endure...” We thank you Colin for an excellent poem on God’s unchanging Word and hope that you will continue to provide us with your Christian writings.

Joan Buitier, who not only has provided us with this issue’s news, has been taking on the responsibilities of secretary as we look for a new one. Her fellow staff members thank her for doing two jobs at once, no easy task when you consider all of the work that is involved in being a secretary and in writing the news. She has made our staff meetings profitable by her faithful labor.

We welcome Roger Gritters as an associate editor. Roger is a member of our Redlands, California congregation. That means we have four associate editors, Mr. John Faber (Gramps), Bruce Miedema, Rich Peterson, and Roger Gritters. We need other writers and pray that more of you will be willing to write for our young people’s magazine.

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**THE WONDER OF THE BOOK**

by Colin Bosveld
Age: 16, Burnie, Tasmania, Australia, 1988

The Bible—God’s inspired Word.
Valued above all measure.
The Christian’s sword. He’d rather it
Than silver, gold, or treasure.
The only book without an error,
God's kept it through the ages
To warn men from their sin, and brings
Salvation on its pages.

The Bible—God's redeeming Word,
Shows the straight and narrow way,
To those who seek, that they may know
Christ died their sins to pay.
But after that He rose again,
And entered into glory,
Where He intercedes on our behalf.
This is salvation's story.

The Bible—God's united Word
Abounds in unity.
It's manifest on every page
That all its parts agree.
It has many human authors,
But only one Divine.
And all its parts comply because
God planned it by design.

The Bible—God's eternal Word,
Forever it stands fast
Till all in it has been fulfilled,
From the first unto the last.
Though men have tried this Book to burn,
Its pages still endure.
In spite of all that man can do,
Its truth remains secure.

The Bible—God's unchanging Word.
Read from it day to day.
It helps us grow in faith and truth,
When we its words obey.
Praise God that He provided it
To keep us in His grace.
We'll strive to follow His Word, until
We meet Him face to face.
I'm glad for the opportunity to speak to you this evening because of the subject that the host society chose. I believe that Christian young people live in one of the most difficult ages that the church has ever lived in. And I pray that you might be able to be content with your lives in this age. I pray especially because when I look at the young people, I see so many young people that don't really look content. They don't very often look satisfied, don't very often look like they are happy that things are the way they are. Sometimes the look in their eyes tells me that they wish things really were different.

Now, I don't claim to be able to read your minds, or be a specialist on the behaviour and feelings of young people. The simple fact is that it was not that many years ago that I was sitting there listening to the ministers speak. And I remember pretty well that, although it looked like I was enjoying myself (and most of the time I was), deep down I wasn't really content with the way things were going.

I want you to be content in your lives—content in suffering; content under the authority of parents, teachers, employers and government; and, content in self-denial you are called to exercise.

There are some mistakes I don't want to make this evening. It would be very easy for me to introduce this subject by saying that "You young people better get on the stick and start practicing self-denial," or "You young people better take your parents for an example of self-denial." That would be a mistake, because if there is ignorance of self-denial or a lack of practicing self-denial, it is not limited to young people. All of us are at fault. It would be just as easy, but probably just as mistaken a notion, to say that we are failing miserably to practice self-denial, to make this speech one continuous and sharp rebuke to you for failing to deny yourselves in any way. That would not be correct. You may not practice self-denial as you ought. There may be some present who don't deny themselves in the least. But I believe very strongly that, because self-denial is a distinctively Christian virtue, and because I believe that most of you are Christians, I also believe that to one degree or another, you are practicing self-denial. I believe that the committee that chose this subject was thinking the same thing, since the theme for this speech is "Contentment in Self-denial" which assumes that you are practicing self-denial, but need to know how to be content in that.
Self-denial is a fundamental element of the Christian life because self-denial is a requirement of Jesus Christ. It’s not the case that self-denial is a nice option that I hold before you this evening—take it or leave it. It’s not true that there are two different kinds of young people that are going to heaven—Christians who practice self-denial, and Christians who don’t practice self-denial. This is a mistaken notion that some are spreading today. And I don’t want any of you to have that notion either. I want you to know exactly what’s up. This is what’s up: If you are not practicing self-denial, the simple fact of the matter is that you are not a believer. I’m not saying that you are not an elect. I’m not saying that you will not live eternally in heaven. You may. But I’m simply saying that you are not a believer; and you have not been born again. And if you die like that, you will not go to heaven. This is not my conclusion that I pulled out of my sleeve before I came tonight. This is the very word of Him Whose name you carry (see Matthew 16:24.)

Self-denial is a denial of self. You may say, “Tell me something I didn’t know.” But sometimes I think that we suppose self-denial is simply a denying ourselves of certain things. If we think that self-denial consists of simply giving up certain things, and that if we are successful in giving up certain things we have practiced this Biblically demanded virtue, we are dead wrong!

As a young person, you may take the position that you will never drink in excess, smoke pot or sniff cocaine. In itself, that sounds good. A child of God should never drink too much; a child of God should never do drugs. But there are many young people who are not Christians, who say the same thing: “I will never drink in excess, and I’m not going to take drugs.” It may be that the reason you will never drink in excess is not that Jesus Christ forbids it, but that you know that it will ruin your life—your chances for financial success, your reputation in the world. And this is just what non-Christian young people say as well. Then you are not denying yourself; you are affirming yourself. You deny yourself certain things so that you will be better off.

Maybe you say to yourself, “I’m going to deny myself the sexual pleasures that many young people are enjoying today. I’m not going to be promiscuous; I’m not going to sleep around; I’m going to be and remain a virgin.” But if you say that to yourself because you don’t want to ruin your reputation or become pregnant or become infected with some horrible disease, then you are not denying yourself, you are affirming yourself, the priority of yourself.

Self-denial is a denial of self.

You remember when Christ was being taken captive by the bands of soldiers when Judas betrayed Him that the disciples ran away in a panic. John Mark ran so quickly that he left his clothes in the hands of his pursuers. But Peter followed at a distance to see where Jesus was taken, and went around the fire to warm himself and watch what was going on. But soon Peter was recognized for who he was, a disciple of Jesus. And when faced with more than one accusation that he actually was one of His, Peter said, “I know not the man; I am not one of His disciples; I refuse association with Him; I disown Him forever; He never was, nor do I wish Him to be today, a part of my life and my desires; I will do
nothing for His good." What did Peter do? He denied Christ.

This illustrates the way we are to deny ourselves. For the sake of Jesus, we refuse intimate association with ourselves. For the sake of Christ, when pleasures beckon, when material possessions beckon, I will not consider my wants, my desires, my pleasures. I disown myself. That is self denial.

Maybe you say, "Come on, be reasonable, deny intimate association with myself? Tell me another joke." Or, "Why should I deny myself? I'm a Christian; shouldn't I rather affirm myself? Shouldn't I, in order to feel good about myself, let my self be in control, in the driver's seat?" Or, "How is it possible that I deny myself, that I deny me? If I am denying myself, who's in control here?"

This is possible and necessary because there is more than one "self" in me. And if this sounds paradoxical, just read Romans 7 to find a good paradox. And now your Reformed theology that you've learned in catechism is important and comes into play. When you were born, your parents gave you only one thing: a completely sinful, depraved nature. There was not an ounce of spiritual good that was handed down to you when you were born. This is the truth of total depravity; in you, that is, in your flesh, there is no good thing. But that's not all there is to you. If you are a believer, a regenerated Christian, there is also in you a new man. That man in you is Christ! Christ lives in you. Christ has given you His resurrection life. And that means that in you there is a battle going on, the hottest battle that ever raged on the face of the earth, battle of the old man against the new man.

Did you ever have a guilty conscience? That's a little skirmish in the war. Did you ever change your mind "half a dozen" times about whether you were going to go to the party with the friends? That's the battle going on with your old and new man.

Self denial is your new man saying "no" to you, to your old man, when the old man wants the upper hand. Sometimes I tell the catechism students that inside of me something is going on like goes on at homes where there are brothers. Brothers, don't always get along winningly. Although we are best of friends now, my brother and I would fight once in awhile. And, because I was older, in our fights I would often pin him down and tell him that I would let him go if he would promise that he wouldn't hit me. The promise usually came pretty easily, but when I let him up, he would come up swinging (probably with good reason). Well, the same is true with our old man. He's always there. You will not rid yourself of him until you die and go to heaven. And you can never believe Him if He promises he's going to be good. If you're ever off your guard, you'll "take it in the chin".

You must deny your self, that is, deny that old man that would always have the upper hand and paste you one on the chin.

Now, let's make this practical and apply it.

Regarding dating.

Perhaps there's a nice looking young man from school who asks you out. And he's not only nice looking, he's got a personality that won't quit, and maybe rich besides. There's only one problem: he's not a Christian. Or, he's a Christian, but only in name. Or, he's not a Reformed Christian and has
shown antagonism to the Reformed faith. What do you do? Your old man is saying "Yes, I'd like to date him. I haven't had anyone ask me out for months and even years. And if it takes much longer, I might just end up single for the rest of my life. I'm going to date him anyway." But you say "NO" to that old man. For the sake of Jesus Christ Who commands me to date and marry in the Lord, I say "NO." What have you done? You've not only denied yourself something pleasurable; you've denied your self.

Maybe you have a date. Maybe your date is a Christian. But maybe your date says, "Let's take this dirt road down into the woods, and I have a nice blanket in the trunk." Or, "There's a movie just out that's supposed to be really good. We're going there tonight." Or, "How about if we go to that party at so and so's house. They're supposed to have a keg of beer there: everybody's coming." Your old man says, "Yes." He says, "We won't get caught." Your old man says, "Well, that sounds good." But your new man (Christ in you) says, "No: for the sake of Christ, Who forbids this kind of behavior, I will not."

Regarding marriage.

When you get married, self-denial is the kind of behavior you will have to become familiar with, because your marriage will not be a happy marriage if you don't know anything about self-denial. When you get married, your old man will say, "Well, she doesn't need me around the house. It sounds much better to join a couple of ball leagues and play a couple of nights a week; and then on the other free nights I can be fishing or hunting. As long as I'm home a night a week, and always on Sunday, it'll be all right. And your new man needs to say, "You're a fool, man. I must deny you. I must put you down. I must keep you down because my wife and children need me at home."

When you marry, you take the vows that promise you will deny yourself. Your are going to be with your husband or wife for better and for worse, for richer and for poorer, in sickness and in health. That means when the spouse is in an automobile accident, and lives, but cannot perform the duties of a wife and mother, you remain married to her the rest of your life, denying yourself the "privilege" of divorcing her and marrying another who will be able to satisfy your needs. That means that when your spouse deserts you, you deny yourself the opportunity to marry another, and you remain single for the rest of your life, for Christ's sake.

Regarding entertainment.

My old man says, "Yes, I want to be entertained at the movies; yes, I want to have fun dancing with worldly music in worldly company, enticing myself sexually with the dances of the world." My new man (Christ in me) says, "I will not be entertained with sin at the movies; I will be entertained in Christian company with Christian entertainment and Christian friends. I will not amuse myself with the worldly dance, violating the seventh commandment."

Regarding your faith.

My old man says, "The doctrine of total depravity is nonsense. The doctrine of total depravity goes against my grain. I want to think better of myself than that there is nothing in me that is good, and everything in me is evil, except what God gives." The doctrines
of limited atonement and unconditional election can be offensive. Christ died for only some, and those for whom He died are those whom God chose before they were born, without reference to what they were or would become? God is sovereign over the sin of men, so that, without being responsible for it, He is still in perfect control over it? Nonsense! Nothing I want to accept.’ And my new man (Christ in me) says, ‘Away with you, I don’t know you.’

Regarding unbelieving friends or relatives.

Then it happens that relatives are excommunicated, or walk in open unbelief and rebelling against God. The word of God says, ‘Have no fellowship with them; no, don’t even eat with them.’ Maybe that’s your brother or sister. Maybe that’s your mother or father. Someday that could be your son or daughter. And your old man says, ‘There’s no way in the world that I’m not going to visit with my parents, with my brother and sister. There’s no way in the world that God could require that of me.’ And your new man (Christ in you) says, ‘I must deny you, old man. I must put you down. I must obey the word of God.’

And then we’re tempted to say, sometimes, ‘It’s not worth it.’ When the dates aren’t there; when the drinking is tempting, ‘everyone else’ is calling me to go along; when I’m lonely of my parents and friends; then we are tempted to say, ‘It isn’t worth all the suffering, all the misery, all the giving up, all the sacrificing, all the losing.’

Well, I have an incentive for you, (a carrot, if you will) that is God’s incentive. And knowing this is the power to give you contentment in your suffering.

Look with me at Mark 10:28-31.

The incentive for you to deny yourself is the future blessing that God promises (‘in the world to come, eternal life’). This isn’t the only world; there’s a world coming. And we will receive this reward of eternal life in the world to come. Now is the time of work; now is the time of losing, of forsaking, of giving up, of denying self. The time of reward is in the future. And the people of God must look ahead to the future when they think of their self denial. God promises this to those who deny themselves.

What a precious incentive is this that God gives to all of His people. It is life. It is life for the soul and for the body. The resurrection from the dead of our body belongs to this reward. It is life for the soul that will be everlasting life of the highest quality, the best life, the fullest life, the richest life that is possible; that life which God has worked out and prepared for us in the death and resurrection of His own Son, Jesus Christ.

And that is so much more precious than all those things we’ve given up, there is really no comparison. That’s what Paul says in Romans 8:18: ‘For I reckon that the sufferings of this present time (and the context is clear that these sufferings are the good works of suffering with and for Jesus Christ) are not worthy to be compared with the glory.’

Knowing this, we can be content!

Sometimes when we want some earthly pleasure very badly, we say that all the misery we go through in order to attain it is worth it. Maybe you want a new car very badly. So you take on another job, and work in all your spare time in order to get that car. And
when you get it, you say, "It was all worth it." Some of you are here from Loveland. When we visited Loveland 4 or 5 times in the past 10 years, we wanted to see the view of the Colorado mountains from the 14,000 foot height of Long's Peak. You have to hike and hike and hike, in weariness and pain... until you finally come to the top and say, "It was worth every minute of the hiking... ."

And yet Paul says, the reward that we await is not worthy to be compared with the suffering that we experience now. And that's why Mark says, "It's a hundred times better than what you give." So with self-denial. It's drudgery and pain; it's giving up and losing; it's hurt and misery. But in the end there awaits us a reward that will overshadow all the pain and misery, so great that all this in the present time will not even be remembered for the glory that we have then.

But what about now?

There is also a reward for God's people today.

Mark 10 says, "he shall receive an hundred-fold now in this time houses and brethren and sisters and mothers and children and lands." There's eternal life in the coming world, but there is also a reward in this time.

This does not mean abundant earthly possessions. It might seem on the surface that the Lord is teaching here that the reward in this life for His people's good works, is abundant, earthly, material possessions, and relatives, and friends. Sooner or later we will get back what we gave up and then get it back a hundred fold? For many reasons, it's obvious that that is not what the Lord intends to teach.

The Lord promises here that God will give us in this life a great good; He will give us a good that we will also experience to be a great good, and that we experience to be a hundred times better than that which we gave up for the sake of Jesus Christ.

But that good in this life is just the beginning of eternal life, and the enjoyment of eternal life by the child of God. When the Lord says a hundred-fold lands and mothers and others. He is saying, "the joy of the experience of eternal life will be a hundred times better to you than what you gave up for my sake."

Contentment in self denial is the incentive God gives to deny ourselves. And the incentive in this life is Christ and the experiences of the fellowship with Christ for the sake of Whom we abandoned those things. We gave them up for the sake of Christ. We gave them up to have Him and to walk with Him and to know His friendship; and now that friendship with Christ is to us in our own experience a hundred times better than what we gave up for Christ.

We forget that sometimes.

Isn't Christ better than everything that we might give up for him? Don't feel sorry for yourself, because you've lost something for Christ's sake. You mustn't feel sorry for yourself when you lose everything earthly for Christ's sake. You must feel sorry for those who refuse to give up for the sake of Christ; they also have their reward. But you have a hundred-fold reward for that which you have given up.

Isn't that incentive for you? the knowledge you need to be content in your self-denial?

You say, "I'm much happier when I affirm myself, when I give in to my old man"? You say, "I don't believe you when you say that the reward is a hundred-fold joy even in this life"?
Well, you’re wrong.

And I call to witness a dozen old friends before you tonight. And I wish to God that I could parade them before you, one by one, and have each tell his tale of woe to you. I call to witness the ones whose lives are completely ruined by drugs and drink, because they said “Yes” when they should have said “No.” I call to witness the ones whose marriages are nothing but a living “hell” because they said “Yes” when they should have said “No” and “No” when they could have said “yes.” I call to witness the ones whose souls are ruined by despair that God sends as His judgment upon them because in the troubled times of their marriage they denied their marriage vows of “till death do us part” and they made new marriages.

And I call myself to witness tonight. By the grace of God I was able to say “No” to the riches that I wanted, not because there is anything wrong with riches, but because there was a call to the ministry to which I had to say “Yes,” and to which my old man said, “Not for the world!” By the grace of God I said “No” to the unbelievers I could have (and anyone could have) married, and said “yes” to my wife of ten years. By the grace of God there was a renunciation of self, and an affirmation of Christ. This is not to say I’m perfect. Far from it. I’m a sinner no less than you. My flesh is just as corrupt as yours; I have nothing to brag about. And I hope that you understand that I’m dead serious about that.

And I’ve never been happier in my life. God gave me a hundred fold joy for those things I’ve given up. Oh, that’s not to say that it wasn’t misery, and it isn’t misery today. It is. It’s a denial of me. And I don’t like that. But I have Christ. And having Christ, I have everything!

That’s contentment!

Prayers are heard in heaven very much in proportion to our faith. Little faith will get very great mercies, but great faith still greater. It was the custom in old times for all the poor in the parish to call at every house with bowls for provisions; and whatever size the bowl was, every generous person would fill it. Faith is our bowl: if we have only “little faith,” we shall get that filled; but if we have “great faith,” we shall have that filled also. Little faith gets much; but great faith is a noble and princely merchant and does a great trade - it obtains millions where little faith only gains hundreds. Great faith gets hold of God’s treasure.

Spurgeon

God does not stop to consult us, everything takes place according to “the counsel of His own will”. God has His time; He has His own way; and He acts and works accordingly.

M. Lloyd-Jones
To Lose The Battle And Win The War
The Janssen Case
Chapter I
The History of the Case

by Prof. H. Hanko

The battle which rocked the Christian Reformed Church to its foundations during the years 1919 - 1922 swirled around Prof. Ralph Janssen, professor of Old Testament in Calvin Theological Seminary.

Ralph Janssen was born to a family of farmers in the Zeeland - Holland area in 1874. As a youth he attended the Christian Reformed Churches of Niekirk and Zeeland, the later congregation pastored at that time by Rev. Johannes Groen, who, it seems, had a great deal of influence on him.

After completing his high school education, he studied at Hope College, but because of his intellectual abilities pursued his studies in various universities. In this country he studied at the University of Chicago where he received his A.B. degree in 1898. From there he went to Europe where he studied at The University of Strasbourg, The University of Heidelberg, and The University of Halle, where he received a Ph.D. in 1902.

In that same year, through the influence of Rev. Johannes Groen, his former pastor, he was appointed Professor of Old and New Testament at the Theological School of the Christian Reformed Church, and served as Lecturer in Old and New Testament until 1906.

Very shortly after his appointment trouble arose in the Seminary. It seems as if the trouble was partly that the other professors were all ordained ministers, while Janssen had never been ordained. But already at this time Janssen seemed to hold to views on the relation between the authority of the church and the authority of science with which the other professors did not agree. The result was that he was not reappointed in 1906.

Janssen took this opportunity to continue his studies at the Free University of Amsterdam, the Netherlands where he earned a Th.D. in 1908. From 1908 to 1914 he was professor of Greek in Knox College, Galesburg, Illinois. In 1914 he was once again appointed to Calvin Theological Seminary as Professor of Old Testament, even though he was still not an ordained minister.

Not many years went by before trouble arose once again between Janssen and his colleagues in the Seminary. The other professors with
whom he had trouble were: Profs. Louis Berkhof, William Heyns, Foppe Ten Hoor, and Samuel Volbeda. Probably there were some underlying reasons why these troubles arose. Some said that Janssen was a man of different “academic spirit and theological temperament” than the others; by which they probably meant that Janssen was a man of somewhat strange personal characteristics. He just did not fit in with the others. The problem of Janssen’s ordination was still troubling some of the professors. Janssen himself claimed that the problem was rooted in jealousy on the part of those who opposed him, and he saw in the opposition of the other professors plots to turn students against him. There is no question about it that Janssen was an intellectually superior man and that his gifts were many and great.

However all this may be, the real trouble surfaced when Professors Berkhof, Heyns, Ten Hoor, and Volbeda became suspicious of the orthodoxy of Janssen’s teachings. Their suspicions were aroused by statements made by some students during Seminary *huisbezoek* or “house visitation.” Periodically all the students in the Seminary were visited by the professors to discuss the spiritual welfare of the students. At the same time, the professors, in mingling with the students, overheard some conversations of the students, which suggested that Janssen was teaching heresies in his classes. And, at the time students were examined after their graduation for entrance into the ministry, some gave strange answers to questions which were put to them.

These professors were so concerned that they decided to present a petition to the Theological School Committee, which was the governing body of the Theological School, the members of which were appointed by Synod. This committee was sometimes called The Board of Trustees.

At a meeting in June of 1919 this petition was presented. The professors did not file any formal charges against Prof. Janssen, but asked for an investigation of his teachings on the question of the authority, infallibility, and credibility of Scripture. The Curatorium appointed a committee which met first with the four professors and then with Prof. Janssen. They submitted a report to the Curatorium which was adopted by that body. The complete report reads:

Report of Comm. on Communication by four Profs.

Brethren:—

The communication referred to us contains a request, signed by Profs. Ten Hoor, Heyns, Berkhof and Volbeda — that the Board of Trustees examine Prof. Janssen’s position in respect to the authority, the infallibility and the credibility of the Holy Scriptures. They state that the question whether the instruction of the said professor does not fall short of doing justice to these things, rises irresistibly.

They ascribe the origin of this question to three sources: 1. Statements of some students made to the above named profs. during their official student-visits; 2. Questions asked by certain students in the class-room of one of the profs.; 3. Rumors of what has transpired at certain classical examinations.

After examining the communication of the four professors, your committee heard them personally, and found:—
1. That, according to their own testimony these four professors had not personally brought these matters to the attention of Prof. Janssen; and

2. That the remarks touching the instruction of Prof. Janssen, as made to these four professors concerned: a. the authorship of the Pentateuch; b. the historicity of Job; c. the Old Testament miracles, e.g. the collapse of the walls of Jericho; d. the inspiration of the Song of Solomon; e. his theory of inspiration.

Thereupon your committee met with Dr. Janssen and informed him of the contents of the document and requested him to explain himself.

In very frank and open discussion the professor explained himself fully on all these points. He read freely to us from his lectures.

I. Prof. Janssen gave most heartily the assurance that touching the authority, credibility and infallibility of the Holy Scriptures he is wholly in accord with the Form which bears his signature (The Form for Professors of Theology).

II. Prof. Janssen states that the Reformed Organic Theory of the Inspiration of the Scriptures is his.

III. Touching the remarks made by students to the other professors the professor quoted freely from his lectures that:

a. That certain portions of the Pentateuch are not of Mosaic origin, but that the Pentateuch as a whole is the product of a Redactor under the Inspiration of the Holy Spirit.

b. Job. That the professor has always assumed the historicity of Job.

c. Miracles. In all these O.T. miracles there is operating a divine causation, but the Lord uses in many cases natural agencies, e.g. the walls of Jericho did not, as Borstius says, fall of themselves, but possibly thru' an earthquake, tho' the Scriptures do not indicate the manner.

d. Song of Solomon. That, tho' the Song of Solomon may not contain Messianic prophecy, but shows the Divine Origin and the Sacredness of Love, the professor has never thought of doubting the inspiration of said book.

IV. Furthermore the professor produced evidences by signed statements, containing confessions and apologies of various parties that had been instrumental in spreading these damaging reports, that he has been the victim of persecution.

Your committee examined these signed statements and confessions also.

Recommendation:

1. The Board of Trustees express their disapproval of the fact that the four professors came with this document to the Board before having personally conferred with Prof. Janssen on these matters.

2. The Board express their full confidence in Prof. Janssen.

When the Theological School Committee met to discuss and decide
upon the report, they basically agreed with the Committee. They decided in the first place, that the four professors who had objections against Janssen should have gone first of all to Prof. Janssen with their objections before they came to the Theological School Committee. They also decided to give Janssen a vote of confidence as the committee advised.

So the result of the matter was the Prof. Janssen was cleared of all charges. In a way this was too bad because Prof. Janssen’s answers to the committee were not altogether acceptable. While Janssen did a good job of defending himself, he left some room for doubt concerning his views. E.g., he specifically denied that Moses wrote the first five books of the Bible called the Pentateuch, and said that some editor had put these books together from many earlier documents. Furthermore, he really denied the miracle of the falling of the walls of Jericho when he insisted that it might have happened through an earthquake.

There surely was some smoke, and the old proverb, where there is smoke there is fire, should have alerted the Committee to possible heresies in Janssen’s teachings.

QUESTION FOR MR. ENGELSMAB

by Mr. Engelsma

Dear Mr. Engelsma:

For the past few weeks I have seriously been considering moving away from home. I have the desire to try living on my own, making my own decisions, paying the bills etc.

I have been out of high school for 2 years. My job makes me happy, and my family is great for me in many ways.

I have approached my parents about this decision, only to find they were strongly against it.

Through much thought and prayer, I feel the Lord has led me to lead a life apart from my family. But still through this decision, I have a guilty feeling going against my parents and family.

I would appreciate it very much if you could give me your thoughts on this situation.

Anonymous

Dear Miss/Mr. Anonymous,

Thank you for your letter. Be assured that to establish a home, a place of our own, is a natural and normal desire. And this can easily be discerned even in the play areas of our very young children. I can myself remember as a teenager having similar thoughts, as the saying goes - to make it on my own.

God Himself calls a man and woman to leave father and mother when they enter the marriage state. Ai. there establishing a home is most readily accomplished by living in a
separate dwelling place. The problems and difficulties arise when faced with the question of what actually should occasion the reason for any other move.

At first reading of your letter, I was ready to say that you have answered your own question when you state that "I feel the Lord has led me to live a life apart from my family." If the Lord leads you to do this, you have no other choice. But then you write you also have a "guilty feeling" going against your family. It shouldn't be both, that is, God leading you and you having a guilty feeling.

You do not indicate why your parents are opposed to your leaving their home. If they are anxious about your spiritual welfare, they are to be commended. This should be the innate desire of all Christian parents who are faced with decisions such as this, concerning their covenant children. Parents should also be concerned about the physical safety of their children who leave home, for we live in a violent and dangerous world that is filled with sin and corruption.

With respect to those who move from home to seek employment and/or marriage partners and determine to settle in an area where a Protestant Reformed congregation is located, we extend to them our blessing. Not a few have done this to their joy and contentment.

But we have also observed and have worked with young people who have left their homes solely to escape the godly supervision of their parents. Such action is always in violation of the fifth commandment to "honor thy father and mother", and is disobedient to the instruction found in Ephesians 6:1, 2. To leave home for this reason is sinful rebellion and since it does not have God's blessing, there have been disastrous consequences.

There can be existing abnormal circumstances in a home that discourage and even prohibit growth in sanctified living. In such a case I could advise one to seek other living quarters.

One other factor that has some bearing on your decision is your age. You have been out of high school only two short years and perhaps this is your first full-time job. Are you mature enough at this young age to handle all the temptations and responsibilities in living on your own?

So, to conclude our answer, dear Miss/Mr., my advice comes down to this. Be sure that it is really God's will that you live apart from your family. Obedience to Him is better than sacrifice.

Sincerely,
Dewey Engelsma

The Young Peoples’ Society of Hope Protestant Reformed Church of Redlands, CA welcomes you to the 50th Anniversary Young Peoples’ Convention to be held August 6 - 10.
Letter To A Young Friend
On The Book Of Ecclesiastes
Letter #2: The Idea Of Ecclesiastes

by Mrs. Carol Brands

I have no idea whether you have ever studied the book of Ecclesiastes, which I have chosen for our first study. If you have, you won’t need much introduction. I know, however, that at your age I knew exactly nothing of the book and so I shall assume that you know as little as I did at your age and begin from scratch.

I think I shall begin by mentioning why I am interested in this book. When I was a freshman in college (I went to Trinity), our very first assignment in philosophy was to use any resources we wished, including our ministers, but to study this book of Ecclesiastes and then retell the book as if we were explaining it to a six-year-old. I was always interested in teaching and so this was just a sort of assignment to spark my interest.

The book came alive to me through this study and I have always had an extra interest in it ever since. Six years later, as a fledgling teacher, I had to take my turn in leading chapel exercises for the entire school, grades one through nine, and I chose to restudy Ecclesiastes and speak on it for the chapel. And now, this past year in Ladies’ Society it was decided to study the book in depth, my first time of studying it so carefully, and so I am right now again immersed in the book and enjoying the study thoroughly.

Like all three of Solomon’s books (Proverbs, Ecclesiastes and Song of Solomon), this book has a host of interpreters and interpretations. Some of the interpreters - even some good ones - do not even consider Solomon to be the author. Some consider him the author but have varying interpretations as to when in his life he wrote this book. So this is a book which is not clear-cut even though the central message is clear.

The purpose of the book is clear. Solomon, as the King-Preacher in Jerusalem, feels responsible for the lives of his people. As a king who meets people of fame from all over the world, he encounters every sort of motive for living and every sort of reasoning as to which is the best way of living, the way to find meaning in life. So he seeks to investigate this matter very thoroughly, to study life from every single viewpoint and to answer the question: where is meaning in life to be found? Is there any value to our work in this life?

Solomon studies work from various aspects of unbelief and consistently draws one conclusion: apart from God, there is no meaning in life. Apart from Him, all is vanity and vexation of spirit. The only meaning in life is to be found in Him. There can be no true happiness apart from Him. The only solution to life's problems is to put your trust in God.
in God Himself, in serving the Creator of the heavens and the earth.

Solomon never enters into the idea of redemption from sin through a Saviour. The necessity of this redemption is obvious because, as a matter of fact, no one does perfectly serve the Creator, no one perfectly seeks God. Solomon does not enter into this because his is the very practical question: is it possible for there to be meaning in life? And the rest of Scripture is necessary for the fullest answer of all: yes, but only in Christ!

That will give you an idea of the book we are about to study. If you manage to read through it once before you receive my next letter, you will find that much of it is at first puzzling but, given this idea of the book plus given a Christian outlook, the book is not an enigma.

I thought the idea of the book was well captured in a cartoon I saw on the walls at Trinity when I visited back there some years later. Obviously, Trinity students were still being told to study Ecclesiastes and summarize it in some form. One art student had chosen to summarize it by the use of four cartoons, using the ill-fated Charlie in the cartoons. In the first three cartoons, Charlie had tried three ways of finding happiness (I forgot now what they were), and each one had resulted in his usual failure. In the fourth cartoon, Charlie was seen hugging the Scriptures and... at last a smile of happiness was crossing his face. Here was the answer! Here was meaning to life! Here was happiness!

That's the way it really is, isn't it? Sometimes we forget this in the pressures of daily life and think we can find happiness in other ways - through fun and games, through the things money buys, through popularity - the devil can lead us in so many devious ways. But always we must return to the fundamental truth: we are not here to serve ourselves, but God! We cannot find peace and joy in the things of this earth, but only in God! God alone makes life worth living!

Questions:
1. Can you recall any former studies or sermons on Ecclesiastes? If so, name what you recall.

2. Try asking six people what Ecclesiastes is about. See once how many (a) have no idea; (b) know only chapter 3 and/or chapter 12; or (c) feel the book is a dark and pessimistic book on the vanity of life.

3. What do you believe is the theme of Ecclesiastes?

If, after church you wait awhile,
Someone may greet you with a smile;
But if you quickly rise and flee,
We'll all seem cold and stiff maybe,
The one beside you in the pew
Is perhaps a stranger too.
All here, like you, have fears and cares.
All of us need each other's prayers.
In fellowship we bid you meet
With us, around God's Mercy Seat.
Truth Vs. Error

7. God’s Controversy With Israel
Concluded

by Rev. Robert C. Harbach

III. The Warning to Judah Against Apostasy and Judgment

B. Avoid Profane Swearing

1. as swearing trivially, rashly, falsely, deceitfully
   “Do not swear, ‘Yehovah hay’, i.e., Jehovah lives! or, Jehovah is living! What is forbidden here is the not using God’s name as required, i.e., not exalting His good name alone. One may not lump Jehovah’s (Jesus’) name in common with Moses, Plato. Aristotle and Zeus. Also forbidden by this command is (1) the abuse of His name in ignorance of His being and attributes (Acts 17:23); (2) light. empty usage of His name, as in “God bless!” or “Lord, love you!” (3) the irreverent use of His name, as in “O lordy, lordy!” or the frivolous and habitual use of “Hallelujah!” (4) the profane use, making God’s name common as in the frequent and thoughtless, “O my God!” (5) the superstitious use, as in mantra-mumblings of Ave Marias and Pater noster; (6) as in all blasphemous cursings and swearings (as in Peter’s denials); (7) profane oaths (such as using “damn it!”); (8) sinful usage of lots (Esther 3:7; 9:24): this includes the wicked gambling lottery, which ignores God’s name, law and divine providence. Cp. Larger Catechism, Q. 1A. 113. These forms of swearing are some of the earlier signs of apostasy and must be rooted out of a Christian’s life by prayer, confession of sin, repentance, and speaking the truth in love.

2. Swear as commanded (Jer. 4:2).
   a. in truth
      “Thou shalt swear, ‘Yehovah hay!’ i.e., Jehovah lives, or Jehovah is living in truth.” This means to constantly and consciously live in recognition that to the Christian God’s existence is the most sacred fact and reality! “The Lord liveth” is the most basic presupposition and proposition of the Christian faith. No proposition could better express certainty.

   b. in judgment
   Thou shalt swear ‘the Lord lives’ in judgment, i.e., one must never think of God’s name (His being and persons) abstractly, apart from His judgment, which is the only standard of right and wrong, and concerning which nothing is more awesome! Therefore, we must never use expressions which objectively invoke dead or non-existent gods or idols, as Allah, Confucius, or use such expletives as “By Jove!”, “by Jupiter,” or “ye gods!”

   c. in righteousness
   To swear Jehovah liveth in righteousness means that God’s names, titles, attributes, words, sacraments,
works and worship be holily and reverently used in thought, meditation, speech, writing and manner of life. (See Larger Catechism, Q., A. 112).

C. Apostasy a defection of the church.

Apostasy describes the present defection of the professing church from true Christianity. It is a defection or falling away from the God of truth and His commandments. The devil was the first apostate since he remained not in the truth. John 8:44. He revolted from obedience to God and became the ringleader of all rebels and apostates, whether angels or men. The fall of our first parents was in itself fatal, but Christ so intervened (in the gracious divine intervention of Christ’s substitutionary atonement) that they fell on Him. To be sure, in the Fall the elect fell also, but they fell in and on the responsibility of Christ, and so were recovered from the Fall. The rest fell on their own responsibility, and so perished.

We have examples of apostasy in Cain (Gen. 4:16), in the sons of God taking up with Canaanite daughters of men (Gen. 6:2), in the case of that Micah of the times of the judges (Jud. 17:1-13), in Joash (2 Chron. 24:17-22), in Amaziah (2 Chron. 25:14, 27), in disciples who depart from Christ (John 6:66), in Hymeneus and Alexander (1 Tim. 1:19-20).

Apostates are described as sons of Belial who depart from the professing church, drawing an abberant following along with them into idolatry. Apostasy was such a detestable abomination to God in the Old Covenant church that he commanded that apostates be exterminated by capital punishment, and every whit that belonged to them be destroyed by fire. Deut. 13:13. The, New Covenant church is warned against apostasy - departing from the living God - which the natural man is inclined to by “an evil heart of unbelief” (Heb. 3:12). Apostates are “stony ground hearers” of the Word of God, who for a while believe, ever receiving the Word of God with joy until, under testing and trial, they fall away (apostatize). Luke 8:13. It is love of this world which draws away souls into apostasy (2 Tim. 4:10). But apostates never really belonged to the true church. “They went out from us, but they were not of us; for if they had been of us, they would have continued with us, but they went out, that they might be made manifest that they were not all of us” (1 Jn. 2:19). Apostates never belonged to Christ (Matt. 7:21). John tells us in his epistle that all apostates are antichrists and that they originate in the church. Therefore heathenism, Judaism, Mohammedanism, though hostile to Christ and to Christianity, are not “anti-christ” in the sense of these apostates, not having originated in the church. Apostates were either false from the start, like the mixed multitude which came along with Israel out of Egypt, or they became so and then left, like Israel under Jeroboam.

But saints do not become apostates. They may declare the truth, “Our heart is not turned back, neither have our steps declined from Thy way” (Psm. 44:18). Of apostates Scripture informs us that once they do fall away (apostatize), it is impossible to renew them to repentance, and so recover them. It is not only difficult that this should be, or rare that it should ever happen; it is absolutely impossible. It is impossible for these to be renewed and to recover themselves. It is impossible
for ministers to recover them. It is impossible for God Himself, for their sin is the sin against the Holy Spirit, for which there is no repentance and no remission. But of God’s beloved saints we are persuaded better things, things that do accompany salvation. We cannot be so persuaded concerning apostates. For there is a falling away of unbelievers, but not a falling away of saints. For apostates there is no restitution.

Zephaniah, in the century after Hosea, prophesied of the guilt and punishment of the apostates of his day. (1:4-6). So also the writer of the Hebrews pronounced divine vengeance and fearful judgment against them, as those who draw back to perdition in distinction from us, the people of God, who believe to the saving of the soul. Heb. 10:25-31, 39. Peter also, in 2 Peter 2, warns of apostate teachers, and describes their identifying marks: they (1) have forsaken the right way, (2) are gone astray, (3) follow in the way of the false prophet Balaam, (4) are destined to eternal darkness, (5) allure through the lusts of the flesh, (6) are entangled and overcome in the pollutions of the world, (7) turn from the holy commandment (Mark 12: 29-31).

True believers are cautioned against becoming apostates. “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” Heb. 3:12. Here is warning that in profane, ungodly sinners, and in hypocritical professors, there is an evil, unbelieving heart, and that there is unbelief in the regenerate; and that there is for all hypocrites and apostates a final and total departure from Christ, from His gospel, from His people, and from their former profession. But this is never the case with true believers. “...there is a partial departure...for a while, which they are liable to...attended with bad effects to them (which) should be guarded against. Saints should take heed to themselves, and of their hearts, and of the unbelief in them, that they do not in the least depart from Christ.” (John Gill). “Ye, therefore, beloved, seeing that ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness” (2 Pet. 3:17). “Though the saints can never finally and totally fall into sin or from the truth, yet they may fall from their steadfastness” of profession and of exercise of the grace of faith.

Just before the return of Christ, the apostasy shall occur (2 Thess. 2:3) in which “some shall depart from the faith, giving heed to seducing spirits and doctrines of demons...” (1 Tim. 4:1-3). The final stage of apostasy is Spiritism (Rev. 13:4). When the churches apostatize they often defect to the cults. The cults today are almost invariably involved in the occult. The occult shows itself quite commonly in Spiritism. The principle errors of this evil of Spiritism are animism and monism. Spiritism nowadays takes various forms. It takes one form in Swedenborgianism, chiefly centering around a strange and corrupt angelology. It takes yet another form in Muslimism. It has its own peculiar form in Mormonism. It has a very Satanic form among the Children of God (the Family of Love). It takes yet another form among the UFO cultists. It is really a form of spiritism among so-called Evangelicals to speak of the possibility “that God may send angels even today in specific cases.” Billy
Graham accepts the idea of this possibility. "But no one should seek communication...even with angels. We are told to seek God alone and are exhorted to know His Word." (Dave Hunt in The Cult Explosion, 154-155). See Isa. 8:19, 20. Prominent converts to and dabblers in Spiritism were writer James Fenimore Cooper, politician William Cullen Bryant, journalist-publisher Horace Greeley. Queen Victoria. Canadian Prime Minister MacKenzie King was a convert to Spiritism. Carl Jung, the psychologist, was heavily into the occult, grew up in a "poltergeist" house, and was a medium (trance channeler) for his "spirit guide" going by the name of Philemon. Jung then may be said to have been a spiritist medium for "Philemon the
demon." Tal Brooke is one of the most recent converts from Hindu spiritism. This form of apostasy culminates in the open worship of Satan himself. It is the ultimate form of faithlessness, and is terminal error. It actively rejects God in Christ, and actively embraces the replacement of God - Antichrist

-END OF "GOD'S CONTROVERSY WITH ISRAEL"

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Spiritual Counterfeits Project, P.O. Box 4308, Berkeley, CA 94704. (This is a special issue devoted to the latest and most deceptive form of and development of Spiritism. - RCH.)

WHAT'S HAPPENED

by Joan Buiter

SOUTHEAST (Grand Rapids)
The sacrament of Holy Baptism was administered to Laura Ruth Hekstra, infant daughter of Ed and Melanie Hekstra.

Membership papers of Mr. and Mrs. Gerald (Heidi) Van Baren were received from Hudsonville PRC and Orthodox Reformed Church, respectively.

Membership of Dan Kamphuis and his two baptized sons, Jason and Jarrod, was transferred to Hope, Walker, PRC. The membership papers of Mr. and Mrs. Michael (Amy) De Vries were received from Hope and Faith PRC's respectively.

The membership papers of Mr. and Mrs. Erik (Laura) Lubbers were received.

Baptismal papers of Barbara Vroon were received from LaGrave Christian Reformed Church.

The public confessions of faith of Greg Velting and Barbara Vroon were heard. Kelly Kuiper, Renae Lubbers and Robb Lubbers made public confessions of faith October 22.

Christian sympathy is extended to the family and friends of Martin Wustman who died October 30.
Don Hauck and Betty De Jonge were united in marriage Friday, October 6. Larry Vande Vegte and Terry Gleason were united to marriage Friday, October 20. The Young Adults Society had its first meeting October 8 and are studying II Timothy under leadership of Dr. Eldersveld. The Young Adults Society sponsored an evening of fun: volleyball and pizza after - on December 1 at Covenant High School.

SOUTHWEST (Grand Rapids)
The sacrament of baptism was administered to Sophia Leah, infant daughter of Mr. and Mrs. Stephen Hoving on November 26, and to Matthew Leonard infant son of Mr. and Mrs. Dave Fisher on December 24. John Ophoff and Patricia Kamps were united in marriage Thursday, October 5. Membership papers of Miss Hulda Kuiper and Mrs. W. Kuiper have been transferred to Faith PRC. Christian sympathy is extended to friends and family of Mrs. Charles (Pat) Engelsma who died Friday, November 24. The Jr. Young People’s Society sponsored a pancake breakfast on December 9. The proceeds are for the 1990 convention.

LOVELAND (Colorado)
Christian sympathy is expressed to family and friends of Mrs. Bernice Schmidt in her death. The Young People’s Society hosted a pancake breakfast October 21. The Young People’s Society sponsored a Thanksgiving Day Singspiration November 26. The Young People’s Society sponsored a hayride and bonfire November 4. Ladies Circle held a bake sale October 28.

A Soup Supper was sponsored by Ladies Circle on Friday, November 10. Afterward, those attending were treated to a children’s program. The congregation was invited to the annual Thanksgiving Hot Lunch sponsored by the Ladies Circle on November 22 with the Thanksgiving Chapel immediately following. The Annual Ladies Circle Christmas Bazaar was held on Friday, December 8.

The annual Reformation Day lecture was held October 24. The Pastor spoke on the subject “The Reformation’s Recovery of the Gospel.” The membership of Mr. and Mrs. Tom De Vries and children has been transferred to Hope PRC in Walker, MI.

FIRST (Grand Rapids)
Congratulations to Mrs. Helen Newhof, who celebrated her 86th birthday October 18; to Mr. John Prince who celebrated his 90th birthday October 29; to Mr. Otto Vander Woude who celebrated his 91st birthday November 4th; and to Mr. Mart Doezema celebrating his 91st birthday Friday, November 24.

The membership papers of Mr. and Mrs. Don Knoper, and Dr. and Mrs. Cliff Van Putter and family transferred to Hudsonville PRC. Mrs. Arla Mulder and daughter Lynda transferred to Byron Center PRC. Membership of Mr. and Mrs. Hagedoorn (Henry & Elizabeth) was received from East Paris Christian Reformed Church.

Congratulations to Mr. and Mrs. Robert Faber in the birth of son Eric Andrew.

The sacrament of baptism was admin-
istered to Scott Laurence, infant son of Mr. and Mrs. Larry Van Putten on Nov. 12, to Ross Daniel, son of Mr. and Mrs. Ron Kooienga and Eric Andrew, son of Mr. and Mrs. Bob Faber on December 10.
The Activities Committee organized groups to sing Thanksgiving songs to shut-ins on November 16th.

HUDSONVILLE (Michigan)
Christian sympathy was extended to friends and relatives of Mr. Ernie Miedema who died November 27, and to Mr. Garett Jansma and family in the death of his sister.
Congratulations to Tim Kamps and Lori Ronda who were united in marriage December 1.
Congratulations to Mrs. Don Dykstra on her 85th birthday on November 13.
Congratulations to Mr. and Mrs. Mark Dykstra on the birth of son Alex Jonathan on November 8; to Mr. and Mrs. Todd Lubbers on the birth of their son, Nathan Todd, on November 9; and Mr. and Mrs. Brian Kamminga on the birth of their son, Bradley James, on November 1.
Randy Moorman and Barb Bergman were united in marriage on November 3.
Thomas and Maribeth VerStrate and 2 baptized children were received as confessing members from Immanuel Chr. Ref. Church.
The transfers of membership for Dr. Clifford and Susan VanPutten and children from First Church, Grand Rapids; and Donald and Kathye Ko- per were received.
The membership to Randy Dykstra was transferred to Faith PRC.
A singspiration was held on December 17.
The Hudsonville Choral Society gave a Christmas program on December 10th.

BYRON CENTER (Michigan)
The sacrament of baptism was administered to Kimberly Ann, infant daughter of Dave and Jackie Peterson; Benjamin Jay, infant son of Gary and Jan Lubbers; and to Bradley Evan, infant son of Diane Van Til and Chad Fennema.
The membership papers of Mr. and Mrs. Kevin Rowe were sent back to the PRC of Pella, IA.
A conference on Reformed Evangelism was held on November 10 and 11.

HULL (Iowa)
Gary Wissink and Minerva Bonestroo were united in marriage on October 6th.
David and Joe Moore made public confession of faith October 8th.
Mr. and Mrs. (LaVonne) Daryl Warntjes membership papers were received.
Mary Hoekstra requested that her membership papers be sent to Hope PRC in Walker, MI.
The Fall Ladies League met in Edger- ton on October 12. Rev. DeVries spoke on the subject: "Homemaker or Home- breaker."
The fall singspiration was held in Doon on October 29th.
The Fall Lecture was held on November 13 in Hull. Rev. Dykstra spoke on "The Christian and Civil Disobedience: An Unholy Mixture."
The school guild sponsored a Harvest Sale on November 6.

HOPE (Walker, MI)
Mr. and Mrs. Larry Meulenberg rejoice in the birth of son, Caleb David.
The sacrament of baptism was administered to Abigail Lynn, infant daughter of Mr. and Mrs. Leroy DeVries;
Cynthia Ann, daughter of Mr. Brian (Sheila) Carmody; and to Nathan Allen, infant son of Dave and Carol Tanis.
The membership papers of Mr. and Mrs. Tom De Vries and baptized children were received from the Love-
land congregation.
The membership papers of Mr. and Mrs. Rodney (Althea) Brunsting and baptized children were received from Grandville PRC, and those of Mary Hoekstra from Hull PRC.
The membership papers of Daniel Kamphuis and two baptized children were received from Southeast PRC.
The membership papers of Paul Kamps and baptismal certificate of dismissal for Luke Kamps were sent to them at their requests.
Julie and Sharon Huizinga, Leah Kamps and Lori King made public confession of faith November 12.
Jim Daling and Karen Kuiper were united in marriage October 20th.
Hope Choral Society gave a brief program after the Thanksgiving Day Service.
The Choral Society gave a program at the Christian Rest Home on December 7th.

HOPE (Redlands, CA)
A bazaar was held on November 10 and 11 in support of the Hope Christian School in Redlands.
The Young People’s Rummage Sale was held November 4th.
The membership papers of Martin De Vries were received from South Hol-
land PRC.
The Young People had a pancake breakfast November 18. Proceeds are for the 1990 Convention.
The sacrament of baptism was adminis-
tered to Katie Jean, infant daughter of Mr. and Mrs. Jim Jabaay, and
Zachary Carl, infant son of Mr. and Mrs. Glenn Feenstra on November 19.
Hope School Thanksgiving Chapel was held November 22.
Congratulations are extended to Mr. Bill Karsemeyer who celebrated his 77th birthday November 21.
The Young Adults sponsored an evening of fun on December 1.
Rev. A. den Hartog accepted the call of the congregation.

FIRST (Holland, MI)
Christian sympathy is extended to family and friends of Mrs. Grace Kooienga who died October 19.
Congratulations are extended to Lisa Van Koevering and Jonathan Langerak who were joined in marriage October 27.
Mr. Ben Bosman made public confession of faith October 29.
A Young People’s Society Mass Meeting was held on November 19.

IMMANUEL (Lacombe, AB)
Linda Pikkert made public confession of faith October 8th.
Adult Bible Study began a new season, and is studying Believers and their Seed.
Congratulations are extended to Wilbur and Hattie Linker who commemorated 25 years of married life under the blessing of God. The congregation was invited to a reception for them.
A Reformation Day program took place October 31.
Christian sympathy is extended to the family and friends of Mr. H. Hoogstra who died October 23.

GENERAL
The Hope School Bazaar, “Homespun Happenings,” was held on November 1.
For the fall lecture on November 2, Rev. Bruinsma spoke on "Godly Living In The Spirit."
The Covenant Band and Choir concert was given on November 8 at Covenant High School.
The Covenant Christmas concert was given on December 14.
Adams Street Mother's Club Bazaar was on November 10 and 11.

The Hope (Walker) School all-school Thanksgiving program took place on November 30.

**BEACON LIGHTS**
Roger Gritter of Redlands, CA has agreed to be an associate editor. We welcome him to the Beacon Lights staff.

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### THE GREATEST TEST

Help me to walk so close to Thee
That those who know me best can see
I live as godly as I pray,
And Christ is real from day to day.

I see some once, a day, or year,
To them I blameless might appear;
’Tis easy to be kind and sweet
To people whom we seldom meet.

But in my home are those who see
Too many times the worst of me.
My hymns of praise were best unsung
If He does not control my tongue.

When I am vexed and sorely tried
And my impatience cannot hide,
May no one stumble over me
Because Thy love they failed to see.

But give me Lord, a life that sings,
And victory over little things.
Give me Thy calm for every fear,
Thy peace for every falling tear.

Make mine, O Lord, thru calm and strife
A gracious and unselfish life.
Help me with those who know me best,
For Jesus' sake, to stand the test.
Anonymous
Singspiration Schedule

March 18        Southwest
May 20          Hope
August Pre-Convention 1st Jenison CRC