



BEACON LIGHTS

for

**PROTESTANT
REFORMED YOUTH**

April 1969

Laying Down Life for His Sheep

REV. R. G. MOORE

**Committing One's Way
to the Lord**

REV. G. VAN BAREN

The Christian and Politics

RANDY MEYER



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FOR PROTESTANT REFORMED YOUTH

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LAYING DOWN LIFE FOR HIS SHEEP

Our Lord Jesus Christ intentionally and voluntarily gave His life for the sheep. Do you understand the wonder of this? Jesus Christ Who was perfectly righteous and holy laid down His life. Our Lord freely suffered the penalty for sin! He died for our sin! This is an amazing wonder, beloved young people. It is one which must constantly be a motive for a life of gratitude.

The death of the cross was the penalty for disobedience. The essence of the death of Christ is the suffering of the wrath of God against sin. How is this possible? Is it not unjust that the perfectly innocent Christ dies suffering the wrath of God against sin?

He freely walks to the cross as the Good Shepherd. He dies for His elect sheep, for you and me! His sheep are sinners, and they are worthy of damnation, but Christ takes their place. Christ may do this because He entered into our state. Christ was appointed from eternity to be the Head of God's people. And Jesus took upon Himself our flesh, becoming our legal representative. So that all the sins of His sheep given Him of the Father can be and were imputed

unto Him. Therefore, Christ assumed the responsibility for sin and took it freely to the cross. There our Lord sustained the infinite wrath of God against sin. Christ completely satisfied God's justice. I say, what an amazing wonder of God's grace, He took our sins to the gravel

Not only did Christ lay down His life, but He laid it down for the specific purpose of taking it up again. The life that Jesus takes up is the resurrection life. The life of glory, immortality, and honor. A life of perfect fellowship with God forever! Once again remember, covenant youth, Christ did this as our Head and in our behalf. Christ laid down His life suffering God's wrath that we might partake of a new resurrection life with Him. Great wonder of grace! We do not deserve such life, for we walk in disobedience according to our nature. But, God of His single good pleasure gave His Son sheep from before the foundation of the world. And Christ our Good Shepherd laid down His life that we may live. Walk as obedient sheep in gratitude for this wonder of wonders!

REV. R. G. MOORE

FEATURE

THE CHRISTIAN AND POLITICS

By RANDY MEYER

When we speak of the Christian and politics we should have a definition of the two words, Christian and politics. I think we would all claim to know more or less what a Christian is. A Christian, it is said, is a person who professes a belief in Jesus Christ, and who follows the teachings of Scripture regarding Christ. A Christian is one who is a member of a Christian church, and who shows the qualities taught by Christ, such as humility, love for others, and a proper respect for God-instituted authority. The above description of a Christian is a rather general, but correct one, I believe. But what of the word politics? Do most of us really know what that word means? We all have varying

notions of what politics is, I am sure, but the word seems to leave a bad impression upon many of us. The dictionary states that politics is the science of government, or the organizing of a form of government. More specifically, politics is the entire range of activities that pertain to the organization and operation of a government. Every person who is elected to an office in government, whether it is local, state-wide, or federal, has had to enter politics to attain that office. His very job or position is political in nature and he is technically a politician while he is in office. A politician is one who takes it upon himself to be elected to an office in government. In so doing, he usually joins an organization

such as a political party, organizes a publicity campaign, and tries to impress the voting populace with his qualifications for office. Most of the time exorbitant amounts of money are spent in political campaigns, and sometimes the campaigns are quite cruel as each candidate tries to vilify the other.

But what should be the Christians' attitude toward politics in general? I think that the Christian should have a positive attitude toward politics. First of all, the type of government that we enjoy in this country operates with politics being its lifeblood. Nearly all of the key figures in our government are elected officials, therefore politics could be said to be one and the same as our governmental system. Going on the fact that we also have a God-given government, we must show respect for that government. This does not mean that we should kow-tow unquestioningly to every move or decision the government issues, for the very essence of political activity denies that. But the Christian should, however, respect the government to such a degree that he can take responsible actions in relation to governmental control. Elaborating upon the above point, it can be said that the elements of politics are essential to our God-instituted government. Without politics, we as a nation could not continue to operate a limited democracy as we know it today. Without the everyday turnover of ideas, solutions, and opinions, which are the real roots of political actions, our government could not be as it was intended

by our political forefathers. Politics, then, is the very essence of our governmental system in the United States.

Secondly, in following through the idea of a positive attitude toward politics, I believe that the Christian should be involved in politics. It has already been stated that many bad or unseemly things take place in the political arena. However, politics, like so many other things in life, has both its bad and good points. The Christian cannot be cognizant of one point and ignorant of the other as we so often are when the subject of politics is discussed. I believe that being active in politics begins, first of all, in being knowledgeable and up to date on the important facts about the workings and dealings of our government. We should know what is going on about us. We must keep ourselves informed on the issues of our times, and be able to form our own intelligent opinions and to stand for what we believe. I also believe that a Christian, when and if the circumstances permit, could enter politics on a very active scale, and run for a political office. This, too, would follow in the same vein as the Christian's obligation to respect and keep informed about his government. A Christian also has the privilege to vote on a local and national scale, and should become involved also in this way in politics.

It can be said, then, that the Christian should take a positive outlook toward politics, and become involved in politics, in the best way suitable for him.



CRITIQUE

AGATHA LUBBERS

INTERPRETATIONS OF HISTORY — An Introduction

The church of God lives in alarming days. God's covenant people can begin to see what the days were like in the times of Sodom and Gomorrah and in the days be-

fore God destroyed the world with the great universal flood. He who cannot see this is not informed or refuses to read the signs. One has only to watch and read

the news through the various news media to be apprised of the fact that we live in alarming days. Student riots and civil disobedience in all its forms is becoming rampant in America and all over the world. It seems to me that the universities of America have become the major spawning areas for all this godlessness and nihilism. This would lead me to conclude that the "chickens are coming home to roost." Educators in the land and university theorizers have for the last forty years been insisting that all education must be patterned according to the "life-adjustment" and "life-centered" theories of the late John Dewey. This pragmatic democratic philosophy of life is a manifesto for anarchy. The principle of democracy that advocates the pragmatic premise, that which works is good, denies the sovereignty of God and the entire principle of authority. A government for the people, by the people, and of the people is man-centered and needs not a God to Whom man must submit. Democracy is a philosophical justification for the principle that man needs only a god with whom he can cooperate. Democracy is a full-bloomed anti-christian philosophy, which like all anti-christian philosophy, drags God down to the level of man and then boldly and profanely tramples HIM and all of HIS ordinances into the dust.

We live in disquieting days. Education, which was intended by men to be the means whereby man would raise his own level of performance and ethics, has become the means in the hands of the Devil whereby he will destroy all Scriptural morality and will usher in the kingdom of Satan and all his cohorts.

Our covenant youth must be armed with the whole armour of God. They must have this whole armour of God so that they may be able to stand against the wiles of the Devil. The people of God of all ages do not in the final analysis wrestle against flesh and blood but they wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Our covenant youth must take unto themselves the whole armour of God so that they may be able to stand in the evil day, having withstood all the attacks of the Devil. Covenant youth must have their loins girt with truth, have

on the breastplate of righteousness, have their feet shod with the preparation of the gospel of peace, take the shield of faith which shall be able to quench all the fiery darts of the wicked, take the helmet of salvation, and take the sword of the Spirit, which is the Word of God. Above all they must pray and supplicate in the Spirit so that they may watch with all perseverance and supplication for all the saints. (Cf. Ephesians 6:11-18.)

Contrary to all that democratic theorizers would say, we God's covenant people, must be strong in the Lord and in the power of His might. The truth is still the same. "Some trust in chariots and some in horses (that's man's strength, A.L.) but we will remember the name of the Lord our God" (Psalm 20). Trusting in God we will have boldness to open our mouths and to make known the mystery of the gospel in every aspect of life.

Christian teachers, therefore, have the Divine calling to be bold and be well-prepared so that they may give an interpretation and evaluation of life which is consistent with the Word of God and the Reformed Creeds. These creeds are an expression of the heritage of the truth which has come down to us who live in these last decades of the twentieth century.

Teachers have the calling to be ready always to give an answer with meekness and fear to every man that asketh a reason of the hope that is in them (I Peter 3:15). Teachers have the calling before God "to try the spirits." There are many who claim to have the panacea for the world's ills. There are many who call themselves "christ" or "messiah" but are not. We must know our enemy. There is, however, an infallible earmark whereby the Christian may know whether these spirits are for Christ or whether they are anti-christ. "Every spirit that confesseth that Jesus Christ (i.e., the Eternal Son of God, A.L.) is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world" (I John 4:2b-3). For this very reason Paul admonishes the Thessalonians when he says: "Prove all things; hold fast that which is good" (I Thessalonians 5:21).

Every teacher has the calling to "try the spirits" and to "prove that which is good"; but particularly those teachers who teach courses in Bible, Church history, "secular" history, science, literature, art, and music must be prepared to try and evaluate systems of interpretation and basic world and life views. It is a relatively simple task to get information and to gather facts. The facts tell what, how, when, and where. The difficulty arises when one must interpret the facts. The answer to the question "Why?" is of utmost importance. C. Gregg Singer in his book, *A Theological Interpretation of American History* says: "Historical scholarship . . . is characterized not only by the necessity of finding the facts of history but also of achieving a correct interpretation of all the data which it has in its possession." This is not only true of study in the field of history but is essentially true of every branch of the curriculum and particularly necessary in those areas which I have specifically mentioned.

The interpreter of history will exhibit a basic bias or prejudice as soon as he begins to give an interpretation of history or of any aspect of life. His bias may not be as evident when he writes what seems to be his story of the events of the past but it will be there. Because the interpreter has this bias and because he may not have a clear and all-encompassing grasp of reality and every aspect of life, he begins to select arbitrarily the facts which he wishes to use for the substantiation of his theories and his

interpretation of history and life in general. Some facts are more readily useful than are others for his particular interpretive approach and therefore he selects some facts and by-passes other facts which are equally important.

Every subject-matter area has proponents of one view or another. In the field of historical research and interpretation there are proponents of various approaches to the interpretation of history. It is my intention in a series of articles to uncover and examine some of the more noteworthy approaches to historical interpretation. This study cannot be in any sense of the word a detailed and thorough-going study. It will have to be in the very nature of the case only an introduction so that I may make my reader aware of these interpretations and stimulate those of my readers, who are interested in this field, to a more thorough-going and individual study.

The Lord willing, we shall examine interpretations such as the Marxian approach, the frontier preoccupation of Frederick Jackson Turner, the economic interpretation of Charles Beard as this appears in his book *An Economic Interpretation of the Constitution of the United States*, the intellectual or ideological approach by such individuals as Perry Miller and Henry Commager, *The Lessons of History* by Will and Ariel Durant, and the theological interpretation proposed by C. Gregg Singer in his book, *A Theological Interpretation of American History*.

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**The Federation Board and the Beacon Lights Staff wish to thank
DON JONKER for all the fine work he has done while serving on
both. All your friends, Don, wish you God's blessing as you leave
us to serve our country in the army.**

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FROM THE PASTOR'S STUDY

REV. G. VAN BAREN

COMMITTING ONE'S WAY TO THE LORD

Psalm 37:5 — *“Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.”*

Each of us has a way. Young people particularly ought to be aware of this fact. They have just begun to walk in the way laid out before them. One speaks frequently of life's pathway. God has, in His providence, determined that for each there would be a specific way.

The way, the path, of the child of God is always good. We know that God Who determines the way, determines that which will be for the good of the saints for Jesus' sake. Our way will be to the glory of His Name and for our spiritual welfare.

But the way which is ours in the future is unknown to us. Your pathway may be one which leads into the armed forces and battle. It might lead into injury and even death. One's pathway may be filled with suffering and affliction. It might include sickness and death. Persecution may be part of our way. All of these are real possibilities. And because we do not know the future, because we can imagine all manner of evil things which might befall us, we are often afraid. How shall we be able to walk in our way if it does involve trials and afflictions? Easily might one become discouraged and downhearted. The way of the

wicked, says the Psalmist, often seems to be prosperous. But the way of the righteous seems often grievous.

Have you given much thought to your way? What will your life be? Into what work will you enter? Where will you obtain your schooling? Whom will you marry? What troubles shall be your lot? Will you be rich or poor? Will you be healthy and strong or sickly? Will you have long life or one very brief?

Those are questions which might arise in your soul. But one is not to fret or worry about these. The Psalmist indicates the proper walk of the Christian in this regard: he commits his way to the Lord. Literally, he rolls his way upon the Lord. The figure used in the text is one of rolling a heavy burden from one to another. It is a heavy burden — therefore it must be rolled. And it is rolled upon One Who can bear it.

You could not carry the burden of determining your own way. Would you know what is best for you? Were we in a position to determine our own way, we likely would lay out a path of wealth, health, peace, and ease. But seldom is that the way we receive. How would we know what we

did need to prepare us for our place in heaven? Because of our limited understanding, because of our sinful flesh, we would make a mess of the directing of our own way.

But we roll our way upon the Lord. His is infinite wisdom. He then can know what is for my eternal welfare. His is almighty power. He can carry out that which He determines for my way. His is unspeakably great love. He can then direct my way in care and concern for me for Jesus' sake. Our way must indeed be committed to the Lord.

Yet even in this we understand that it must be done in a proper way. We are inclined to worry — especially when that which is precious to us is committed to the care of another. When we loan something valuable to a friend, we can fear lest some hurt come to that which is ours. We have that underlying fear that only we can properly take care of that which is ours. We want to hold to the idea that ours is the wisdom and strength to preserve and keep that which is valuable.

But we are called to roll that way, which is very important for us, upon the Lord. But will He, after all, provide what we need? We might begin to doubt whether He really knows how much suffering we need — or how much health. We wonder if He will give us sufficient wealth to carry out our designs on the earth.

Therefore the Psalmist emphasizes that one not only commits his way to the Lord, but in doing this, he trusts in the Lord. Trust involves full, complete reliance. Trust involves the consciousness that God does have the power, will, might, and wisdom to do all things well — also the directing of my way. Trust means that we live in the consciousness that we are safe in His hands. We doubt not but that He will preserve and keep us in the way.

But how can we be sure? One might think that we are rather presumptive to maintain that our way should be rolled on Jehovah — and that we can trust Him to take care of this. He is, after all, the infinite God. He created all things and upholds them every moment. Does He observe me who am but a speck of dust? Will He not punish me for presuming so much? I have even greatly sinned against Him. Do I not deserve His

wrath for all these sins — rather than believing that God will work all things for my good?

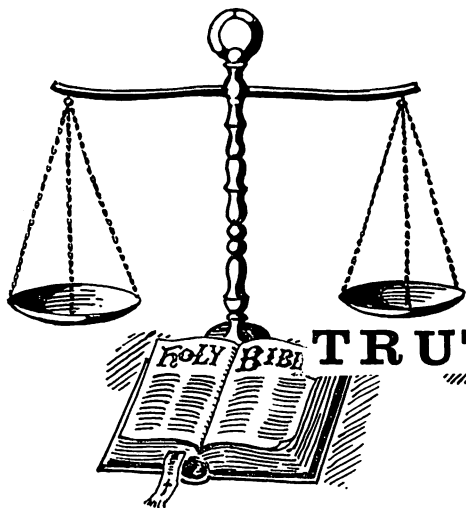
Our trust is based upon the perfect work of Christ on the cross. He paid for the sins which I have committed. And He obtained through His perfect work the right for me to receive all the blessings of salvation. Through Him I can call God my Father — and believe that as the father provides for his son, so God will provide for me. For Jesus' sake I can fully trust that God will work all things for my good.

And, says this Word of God, He shall bring it to pass. That is, God does indeed direct everything. The sun, moon, stars are under His control. The rain and sunshine He sends in that proportion which He determines. War and peace are under His direction. My way is in His hands too. And consciously I confess that this is the way I want it. He will direct my way for good. He will send whatever I need. There will be no "accidents" in my life. He Himself declares that all things work together for good to them that love God.

What will He give? That we do not know. But whatever it will be, it is what we need. Must we go through the fires of persecution? Then this we shall receive. Must we be given riches to test our faith — and faithfulness? Then this we shall receive. Will we need suffering and death? This likewise He will send. But always He will do this for our spiritual welfare and to prepare us for that place of glory.

In faith, then, you can face the days ahead. You can use your time and talents to the glory of His Name. You can develop that which has been given you. God will prosper your way for Jesus' sake.

Then whatever your pathway may be, in that you can surely be content. There is no room for complaint when we know that whatever God sends is for our good. Whether we receive much or little, whether war or peace, whether health or sickness — with this we can be content. It is sent for our good. God directs our way for Jesus' sake. We can thank Him then, when we reach the end of this life's way, that He has been abundantly good to us in our way. Is it not wonderful to have such a God upon Whom one can roll his way.



TRUTH vs. ERROR

by REV. ROBERT C. HARBACH

ISHMAEL BLESSED AND IN THE COVENANT (IV)

"As for Ishmael, I have heard thee; behold, I have blessed him!" (Gen. 17:20). These words are uttered in God's answer to Abraham's prayer. Ishmael, by many, not by all, commentators is regarded as a reprobate. With them we disagree. Nor do we believe that the words quoted above mean only that God would in the future bless Ishmael not personally and individually, but in (a remnant of) his generations. None of us, of course, believe that in this text we have proof that God blesses even the reprobate. We do not hold with the opinion that God's grace is general and common, since Scripture teaches clearly that God's goodness is always particular, and that this being true, neither do we make the false distinction that some blessings are temporal and for all men, while others are eternal and only for the elect. We all hold that God neither blesses nor loves the reprobate either in time or in eternity. Common grace and general love we do not believe. The giving of good gifts and earthly prosperity to men we know proved to be reprobate does not have God giving them blessing. Those earthly things only increased their condemnation. But now this article sees Ishmael as an elect. (Cf. *The Standard Bearer*, XXXV, 79, 430.)

We touched upon the character of Ishmael in the previous article. It does not matter how offensive his character may have been. Manasseh lived a most offensive

life; so did Zacchaeus, yet they were elect, and therefore eventually converted. "Behold, I have blessed him." As to the content of this blessing, "I will make him fruitful, and will multiply him," see the *BL* article, "Hagar and the Angel of the Lord." How did Abraham understand this answer of God to him? Not as having exclusive reference to some of Ishmael's descendants, but in keeping with what he had asked and hoped for from God for this son, viz, the blessing of eternal life. Was Abraham in error in entertaining such an expectation? Not in view of the fact that the answer, "I have blessed *him*" is as personal as "I will bless *her*" (v. 16). "I will make *him* fruitful, and will multiply *him* . . . twelve princes shall *he* beget" reveals an outlook as personal as possible. Abraham also correctly understood the word "bless" in both these instances to be used in the same sense — of gracious favor! If Sarah was blessed personally, then so was Ishmael. It is not a very satisfactory paraphrase to have it, "As for Ishmael, I have heard thee, heard thy prayer, 'O that Ishmael might live!' — and, behold, I have cursed him; be satisfied with some of his descendants living before me."

The blessing here referred to is principally the same as that given to Isaac (25:11; 26:3, 12, 24) and to Samson (Jud. 13:24), which is blessing according to election. The word is not "I will bless his seed (Nebaioth and Kedar), but "I have

blessed him," the past tense of eternal election as in God "hath blessed us with all spiritual blessings" (Eph. 1:3, 4). The pronoun "him" in "I have blessed him" is, therefore, quite personal. Nor is the name Ishmael a personification or representation of his descendants. The name *Jacob* does, indeed, often stand as a general designation for the people, whereas *Isaac* is only rarely so employed (Am. 7:9, 16), and *Abraham* never occurs as a mere tribal name. If Ishmael's posterity (25:12-16) alone were intended, the Scripture would simply say, "As for Ishmael, I have blessed his posterity" (Heb.: *dor*), so rendering unnecessary the sinking of his individuality in the history of his race.

But that one statement of Scripture is sufficient, "I have blessed him." A similar case we have in the rich young ruler. In a conversation with the Lord he revealed himself a proud, self-righteous and Christ-rejecting man. Yet we read that "Jesus . . . loved him" (Mark 10:21). Why? we may ask, what was lovable about him? It could only be because he was one of the Lord's own, whom the Father had given Him. What matters it that the Scripture never informs us of his eventual conversion in just so many words! Then what matters it that we do not read of Ishmael's returning from his banishment in the wilderness to Abraham, the church center! When Lot separated himself from Abraham, he, so far from returning, went farther away to end in a cave with his sodomitical daughters. Of Lot we read that he was just and righteous (II Peter 2:7, 8). Of the rich young ruler we read that "Jesus . . . loved him," which inescapably implies that he was at that time of the recorded conversation with Jesus an unconverted elect, but must have been at a subsequent period converted. For Jesus does not love reprobates. We may therefore expect to see both Ishmael and the rich young ruler in heaven. For they are both of the seed of Abraham. The Lord blessed the one, loved the other. Ishmael was in the covenant, although the covenant line did not stem from him and his generations, but rather from Isaac and his (v. 21). "But My covenant will I establish with Isaac . . ." That is, the main trunk of the covenant line would continue in Isaac. Ishmael and

some of his descendants (Nebaioth and Kedar) are, nevertheless, small branches from that trunk. Japheth was in the covenant, but the covenant line continued in the family of Shem. Lot was in the covenant, but the covenant line continued in Abraham and his posterity. All the sons of Jacob were in the covenant, but the covenant line continued in but one of them, Judah. Ishmael is not, therefore, excluded from the covenant and its blessings by these words, "but My covenant will I establish with Isaac." It is only that Ishmael is not the link in the line of the seed through which Christ was to come.

Now we go to Genesis 21, where we read of the removal of Ishmael from the household of Abraham. The occasion of his removal was his persecution of Isaac. "And Sarah *saw* the son of Hagar" mocking. It was not mere hear-say or second-hand information she had to go on; she was an eye-witness to the evil. To indicate something of how Sarah must have felt, Ishmael is not mentioned by name, but is rather referred to as "the son of Hagar the Egyptian," emphasizing the heathen origin of his mother, thus casting reflections on him. His sin was that of mocking, which included laughing and jesting in a way of disrespect (19:14; 39:14, 17) and scorn (Ezek. 23:32). "God takes notice of what children say and do in their play, and will reckon with them if they say or do amiss, though their parents do not!" (Matthew Henry).

Sarah shows her concern for Isaac (v. 10). We cannot believe that Sarah was motivated by cold hatred of Hagar's son, even though she was not altogether without sin in expelling Ishmael. Nor can we believe that she was moved merely by motherly jealousy for her own son. Something more than these human foibles moved her. She was a woman of faith, and was motivated by faith. This did not make her sinless, but it made her to act, principally, according to righteousness. We may then attribute her severe counsel to her clear conception of and zeal for the covenant, its promise and inheritance, which saw Isaac as the child of promise, the father of the covenant line, and the heir, so that nothing must jeopardize his place or prospects as covenant head. Hence, Sarah, preemtorily

prescribes, "Cast out the bondwoman." This she said, as intimated, not without sin, for she showed some spite and imposed command on her husband. She made the motion, which was unusual, because according to the order of Israel, women had not this right. Nevertheless, God seconded her motion (v. 12). Her counsel was approved by God, not her conduct; as Rahab was commended for her faith, not for her lie. Yet although there was sin in this, the hand of God was also.

So Ishmael was expelled. "Cast out this bondwoman and her son," for he "shall not be heir with *my* son." This is akin to the experience of Adam and Eve in Eden who through pride were flattered by "ye shall be as God" (Elohim), fell for it, and as a result were driven out. But for all this we do not conclude that they were cast out of the pale of salvation. The coats of skins witness otherwise. For the same reason, we do not conclude from Ishmael's general rough character, his dwelling alone, his former misconduct, his removal, or the allegorical explanation of his expulsion from the family of Abraham, that he lived and died a reprobate, and so destitute of the grace of God. Adam, Eve and Ishmael are not reprobates, yet their being cast out is representative of the sentence against all reprobates, hypocrites and carnal seed, all born after the flesh and never born again, all who rest in the law and reject the gospel.

We now turn to the Galatians allegory as found in Galatians 4:21-31, and since this passage is more accurately expressed

in the American Standard Version, we shall adhere rather closely to that version, and suggest that the reader make a careful comparison of the King James Version with the ASV. Here, then, follows a translation of the passage which we believe to be much more accurate than that of the KJV.

22 Abraham had two sons, one by the handmaid, and one by the freewoman. 23 Howbeit the son of the handmaid has been born after the flesh; but the son by the freewoman through the promise. 24 Which things are an allegory: for these women (fem.) are two covenants, one from Mt. Sinai, bearing children unto bondage, which is Hagar. 25 Now the thing Hagar is (represents) Mt. Sinai in Arabia, and answereth (ranks with) to the now Jerusalem: for she is in bondage with her children. 26 But the above Jerusalem is free, which is our mother. 27 For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for more are the children of the desolate than of her that hath the husband. 28 Now ye, brethren, as Isaac, are children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, so it is now. 30 Howbeit, what saith the Scripture? Cast out the handmaid and her son; for the son of the handmaid shall not inherit with the son of the freewoman! 31 Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

But we will enter into this the next time, D.V.

(Continued, D.V.)

BOOK REVIEW

When Death Takes a Father

by GLADYS KOOIMAN

Baker Book House, 171 pages, \$3.95

The walk through the "valley of the shadow of death" is often a very lonely walk—both for the one who must make the journey and for those who must walk along side.

For those have yet to walk that difficult way, this book gives sympathetic, yet keen insight into the world of the valley. For those who have already walked into the shadows of the valley, the book bares the hidden fears and pain, with sensitivity and honesty while pressing on toward the goal

of acceptance of God's will and peace of heart.

The dying and death of a loved one is never easy to bear, but is especially difficult when death comes before the crown of many years is achieved. In this sensitive portrait of life, Mrs. Kooiman shows her feelings and those of her family during the shadowy time of her husband's death. The struggle of her spirit toward the light is finely drawn, as only one who has lived the experience could picture it.

For anyone searching for a more understanding heart, or a deeper knowledge of himself and his fellow Christian, this book is to be recommended. R. REITSMA

NEWS

from, for, and about our churches

by JUDY HENSON

Membership:

Mr. and Mrs. Carl Potjer and their two baptized children have transferred from First to Hope.

Mr. and Mrs. Glenn Gunnink and one child have transferred from First to Edgerton.

On February 23, public confession of faith was made by Ron Brands and Allen Brummel from Edgerton.

Miscellaneous:

The Junior and the Senior Choir of Hudsonville presented their spring program on March 9.

On March 4, Rev. Woudenberg from Lynden spoke to the South Holland congregation on a facet of mission work by the local congregation. On March 14, Rev. Heys

showed them slides of his mission work in Jamaica.

On March 8 the Hudsonville Young People's Society sponsored a baked goods sale and a car wash.

On March 16 the Hope Heralds gave a program at the Hope church.

Servicemen:

The addresses of the Doon servicemen and their wives are:

Mr. and Mrs. R. Blankespoor
321 North Weber, Apmt. 8
Colorado Springs, Colo. 80902

Mr. and Mrs. Jerry VanDenTop
1726 Clemson Dr., Apmt. 30
Colorado Springs, Colo. 80900

Larry Koole from Hope left February 27 for induction into the armed forces.

EDITOR'S NOTE:

The column "Current Events and Comments" will not appear in this issue due to the fact that copy has not been received.

