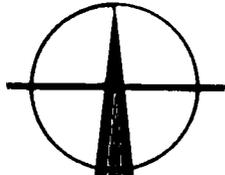


# BEACON LIGHTS

*FOR PROTESTANT  
REFORMED YOUTH*



February 1970

***"Love and  
Unity"***

MARV KAMPS

***Fight for the  
Truth***

GLEND A DOEZEMA



Published monthly, except June and August by the Federation of Protestant Reformed Young People's Societies.

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The accusation is frequently made against the Protestant Reformed Churches that we lack love, we do not express any love for one another, but are always at each others throats, bickering and disputing over a host of unimportant matters. Many charge that our people are not kind and considerate of those who visit our churches. Indeed, others claim that, because we do not get involved in the problems of the world concerning "man" and "man's needs," we thereby prove that we lack love. And it is claimed, because we lack love, therefore, we do not manifest the unity, the fellowship, the communion that believers should experience with one another in Christ Jesus.

The concept *love* is the crucial standard or criterion on the basis of which we must realize the unity of believers. But many fail or refuse to define the concept love as it would apply to the church. What must I love? Whom must I love? The answers to these questions very definitely forms the basis for the unity of believers in Christ Jesus. Christ prayed for the unity, the "oneness," of all them that had been given unto Him (John 17:21). We have, therefore, an obligation before God to manifest in love the "oneness" for which Christ prayed. We may not make light of this obligation. This is far too often done among us. Each one of us, as individuals and as a denomination, have the grave responsibility to manifest the unity of believers, which is ours in our Lord Jesus Christ. It is true, of course, that we can not *now* attain the perfection, the absoluteness, of the unity we have in Christ Jesus. But we must strive for it nonetheless. The basis of that unity is very definitely *love*; but the question is the love of what?

We must not overlook the fact that the Reformed churches have faced this problem before. They were forced to establish a confessional basis for the unity of believers. Our fathers, therefore, have given us a rich heritage. We must establish and maintain the unity of believers in Christ on the basis of the *love* of the Confessions of our Reformed fathers. The Confessions set before us in a systematic way who Christ is and what is the meaning of His work. In brief

the Confessions systematize for us the record of the revelation of God in Christ Jesus. We are and must remain a Confessional church. The *love* of the truth, i.e., the *love* of the doctrinal truths set forth in the Confessions over against every distortion of the meaning of God's Word, forms the basis for the unity of believers.

This has several very practical implications for you, the young people of the Protestant Reformed Churches. In the first place *you* must read and study those Confessions. We must not neglect the fruit of the Spirit of Christ, who has led our fathers into all the truth. We must build upon their confessions, we must maintain their witness over against every error. You want to *express your love*, i.e., the love of Jesus Christ? Then do not neglect the testimony of *His* Spirit. Secondly, when you are dating and looking for your life's partner, you must search in the right places. I dare say, you will not find one who loves the truths of the confessions at the "movies," or at the "race track" or at the "rock festivals." The enemies of God go there. Look for your life's partner in the sphere of the church. Thirdly, when we are tempted to leave our churches and to go elsewhere, we must be very cautious. When troubles, bickerings and a spirit of bitterness is found among us we are tempted to say: "Boy, I have had my belly full of it . . . I am leaving." Or we might want to leave the church because of a certain "sweetheart" who refuses to come to our church. We must ask ourselves, at those times, do these things *warrant* a separation from the church. Only corruptions or denials of the truths of Scripture or the Confessions can possibly warrant or merit a separation from our churches. Many have found *occasions* in our churches to express *their* "lack of love" for the Confessions of our fathers. History has proven this. Remember, it is only on Scriptural and Confessional grounds that we may even entertain the temptation to leave the church. Conversely, it is only on an understanding and love of the Confessions that we can maintain the unity of believers. There is no love manifest where there is a rejection or denial of the Confessions. There is no expression of the unity of believers in Christ

where they neglect and disregard the Confessions as irrelevant for our times.

If *you* make the Reformed Confessions your confession and if you live out of a love for those Confessions, then you will not be so easily “rocked” by all manner of superficial accusations, but will begin to experience the unity believers have in Christ Jesus. We are not, and I hope never become,

a church of back-slapping, hand-shaking Philanthropist. The “love of man” has become the basis for the unity of believers in nearly every church round about us. That ought to be obvious to all of us. In conclusion, therefore, don’t “sweat” the accusations of the Humanist; but we must be careful that God does not charge us with — *you* have lost your first love. M.K.

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## BRIDGING THE GAP

ED. NOTE: *This is the first contribution received for the public opinion column “Bridging the Gap.” Readers are encouraged to send the editor their opinions and ideas concerning the generation gap.*

January 6, 1970

Dear BEACON LIGHTS Staff:

I wish to write a few comments about the “generation gap.” But before I proceed, let me mention that you already imply that a gap exists by your title “Bridging the Gap.” Perhaps this too occurs because of the frequent comments of a “generation gap.”

I believe, first of all, that the Sovereign God Who controls all things by His counsel should certainly rule out any gaps in our generations. The very thought of a “generation gap” implies that there is no power which sovereignly controls all things, but ideas and methods have changed so significantly that the rapidity of this change devotes a gap. Therefore, I would maintain that a gap does exist. When we see so much less respect for laws (parental and civil), the reduced standards on morality, and great reduction in church membership, we see that there is a gap in the development of sin. I don’t believe that great

emphasis must be placed on changed customs although the advocates of this increased development of sin seem to be somewhat similar in appearance by attempting to appear of an advanced generation. But, for the youth of the church, we must view the gap in a positive way — more completely respect the laws that God has established, use the Word of God as our moral standard rather than as societies wishes, and see the reduction in church membership and subsequent exalting of the work of man’s hands as signs of the coming of the antichrist. To a small degree blame for today’s problems can be placed to a lack of communication between parent and child but to a great degree on a lack of communication between God (the source of all good) and the creature.

Thank you for the opportunity to express my opinion.

FRANK VAN BAREN  
Loveland, Colorado

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## FEATURE

### ***The Christian’s Responsibility Toward Urban Problems***

BERN WIGGER

Let me begin by saying that I am no authority on urban problems. I know very little when it comes to all the details concerning our cities, but I have lived in or near the “ghetto” for the past 15 years and these years have made an impression on me.

The Christian claims to be a special person, special because he is a child of God. His life has been transformed from a life of sin to a life of love and perfect obedience

through Christ. We say we have the love of God in our hearts and I believe that we do. But, all too often we find that old man of sin forcing his way into our hearts causing God’s love to be forced to the background. This is never more apparent in our attitudes than with respect to the Black man in our society.

In this city and, I suppose, elsewhere we have been indoctrinated with propaganda

to cause us to look down on the Black man. The older generation, by often referring to the Black race as an inferior one, have in effect caused our attitudes to become the same. Whether we are willing to admit it or not we are prejudiced toward Blacks and many other minority groups. Through most of our lives we came to believe that most Blacks followed the pattern of being drunk, lazy and responsible for the increase in crime. Their homes are wrecks but, look at the cars they drive and of course they all own a TV set. Blacks like other people are concerned with prestige. They are no different than a white person except for their background and heritage. But unlike the whites they have been forced to take a passive role rather than an active one as most whites enjoy.

It is time that we as Christians realize what has happened in our country. The Black man through no fault of his own is seen as an outsider and often as a rebel. He is being forced to use force to make his demands met. We should begin to love our neighbor regardless if he is black or white. It isn't an easy thing to turn around and begin to love someone whom you haven't loved before. But because we have the love of God in our hearts we can make a small beginning. I feel that because the world doesn't have this love of God they can never begin to love the Black man as the Christian can. This is quite evident in this country because

of the lack of progress in the area of civil rights. Unregenerated man can love nobody but himself.

You must remember that I am not saying that the Church become active in the field of civil rights, but rather that Christians as individuals become involved. It is amazing how apathetic a Christian can become. He goes to Church on Sunday and for the rest of the week he seems entirely content to sit back and watch the world in which he has been created fall apart. Of course we know that the end is coming and that these are signs of the times but this is hardly an excuse for us to sit back and wait for the return of Christ. Man is an active creature. He can not be content to become a person who isn't involved.

Today more than ever the Christian must let his light shine. A Christian must be willing to become active in urban problems, including the Black problem. The Christian is the only one in God's creation who can love as Christ has told us, because he has the love of Christ in his heart.

I realize of course that by writing this article I won't change our long conceived attitudes overnight. The Christian is constantly in a struggle with the Devil who often times comes out on top of the struggle. All we can do is try to live the lives God has commanded for us. Put a little love in your heart.

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## CONTRIBUTION

### FIGHT FOR THE TRUTH

GLEND A DOEZEMA

#### Author's Note

I was assigned to write a report on "Trends in the Church" for my Bible course at Central Christian High School in Grand Rapids. It was understood that this would mean trends in the Christian Reformed church even though I am now Protestant Reformed. While I was doing my research on this assignment, I read an article on "Mixed Marriages" by Rev. H. Veldman, which was printed in the *Standard Bearer*. This article spoke of the hidden dangers that exist in a marriage in which one person

is Christian Reformed and one person is Protestant Reformed, and the Protestant Reformed partner joins the Christian Reformed Church. These dangers and differences in the Christian Reformed Church are not always noticed to their full extent before a marriage of this sort takes place. Therefore, I decided to use my paper for an article in the BEACON LIGHTS. Hopefully this will show some of the many differences that do exist between the two churches.

I would also like to add that I did not write this article because I want to give a negative picture of the Christian Reformed

Church for some personal reason or other, but to let things be seen as they are.

Of the many trends or changes taking place in the church I decided to narrow my report down to just one trend. I chose the subject of church worship because it is a very basic part of Christianity. A change in worship will naturally result in a change of many other phases of the Christian life. Through church worship or more specifically, the preaching of the Word, the Christian receives the spiritual food that is so necessary for him to walk in Christian faith. If this food fails to provide the sinner with what he needs, it will also affect his walk in life.

The social gospel is definitely not a nourishing food for the Christian. What does the term social gospel mean to me? It does not merely mean sermons on the racial problem, the plight of the poor, and other such problems. It is any sermon which is not preached purely and solely from the Word of God. How can any sermon which has a purpose of giving a solution to horizontal problems rather than vertical refresh the sinner spiritually? Besides, how can I be told to express my love for God to my neighbor when I'm not even told about the love of God. If I have the love of God in me, I won't need any sermons on the racial problem to tell me to love my neighbor. This love follows naturally when I have the love of God.

"You have to accept Christ because then you will be happy" is a common phrase used to propagandize the Gospel. Christ is referred to as "cool" and the best friend you could have. Accepting Him is lightly called beautiful and groovy. In a Young Adult Worship Service at La Grave Ave. Chr. Ref. Church, a woman announcing "God's Farewell" concluded by saying, "God says it's a pleasure to serve you. God says, 'Come again.'"<sup>1</sup>

In these cases, is not God being asked to serve man so that man may selfishly receive these things such as happiness for himself.

I think the change in church worship is a cause for the many other changes that are taking place in the church today. When church sermons deal with the social problems of the day and God serving man rather than man serving God there can be little

doubt as to why dancing, movies, free love, and other worldly entertainments have taken such a hold on the young people.

I would like to have you read for yourself what a Chr. Ref. minister calls worship. His text is from John 4:24. "God is a Spirit; and they that worship Him, must worship Him in Spirit and in truth." He said it was difficult to define worship because you can't analyze it when you stop to think about it because then you've stopped worshipping. Not being able to define worship, he gave examples of worship. He said, "If a boy or girl says, 'I love you' and the other responds with love — that's worship." Next he emphasized that there is not a set time for worship. He said, "There are no special songs, places, no special liturgy, and no special dress for worship." He wound up by saying "Anything natural to you must be worship. . . . If you do something not natural to you . . . you're a hypocrite." He stated that "worship is intercourse, marriage, and a love affair."<sup>2</sup> His speech was well received and he was thanked by a song entitled "Thank You," which was written by the W.C.C.

This type of sermon is neither uncommon nor can be said to typify the Chr. Ref. sermons, but for any minister who is allowed to speak like this and still be in good standing in his denomination surely must show the true character of that denomination.

Is it then any wonder that the youth of this church complain about not getting anything out of the sermons and resort to their own underground churches? It certainly is no surprise that they feel the need for something different. Because this change in preaching and worship took place and is taking place so slowly (with one thing leading to the other), the average person has been lulled along by it because it is somewhat undetectable. It is no wonder that these young people did not turn to God's form of worship but to the Devil's.

I believe the Protestant Reformed Church preaches the pure Word of God but let this article be somewhat of a warning. We will have to *FIGHT* with the whole armor of God to keep it as such.

1. Excerpt from the News Bulletin of Association of Chr. Ref. Laymen, Dec. 1968
2. Excerpt from the News Bulletin of Association of Chr. Ref. Laymen, Dec. 1968



# FROM THE PASTOR'S STUDY

REV. G. LUBBERS

## AN INHERITANCE AMONG THEM WHO ARE SANCTIFIED

*"Then came the daughters of Zelophehad . . . and they stood before Moses . . . saying . . .  
Give us a possession among the brethren of our father. . . ." NUMBERS 27:1-4*

There always are among God's people those who are the violent; those who take the kingdom of heaven by force. No, they do not try to take it with the edge of the sword. The kingdom of heaven cannot be taken in that way; it is taken by faith in God's sure promises which speak concerning the inheritance which is for the children.

They desire a place, an inheritance among the saints!

They ever say: "Give us a place, a possession among the brethren of our father. We desire a place in the church." They would rather be doorkeepers in the house of the Lord, than to stand in the dwelling of wickedness.

Such were the daughters of Zelophehad. These daughters came from a family where there were no sons. Their names are expressly mentioned by the sacred writer: Mahlah, Noah, Hoglah, Milcah, and Tirzah. Five daughters, fair and wise, with a wisdom which springs from the fear of the LORD. They were directly interested in their father's name. Even their sinful father they could not curse, but could only bless his

name. Yes, Zelophehad had died. He had died for his sin! Yet, he had not died as an insurrectionist in Israel, whose very name and inheritance were gone forever. He had died for sins which were of such a nature that they did not make him forfeit a right in Israel. He belonged to those thousands and thousands of generations in which God's mercies are shown, and where His anger will not burn forever. He did not belong to those who hated God, and upon whom the wrath of God comes even to the third and fourth generation.

Hence, these daughters claimed the promised mercies of God, and they stood upon the covenant promises of God which cannot fail.

In suing for their inheritance, the daughters made the promised mercies of God the point of their plea. Wonderful daughters these were! They were not interested in the lusts of the flesh, the lusts of the eyes and the pride of life, which all will pass away. They were interested in the eternal inheritance of heaven as portrayed in the inheritance in the land. These daughters

sought their allotted portion in the tribe of Manasseh. They were daughters of Joseph, and their father's portion should be in that tribe. Only, now he had died and had no sons; he had no legal heir to take his place as one to whom the inheritance is bequeathed.

It was time to speak out. The second numbering of the people had just taken place. The first numbering had been at Sinai some 39 years before this. Much, so very much, had happened since that time. There were the "natural" deaths which occur in any generation. But there were also those who died as the fulfillment of the Word of God that they should die in the wilderness. The Bible tells us in Numbers 26:64: "But among these there was not a man of them whom Moses and Aaron the priest numbered . . . for the LORD has said unto them, They shall surely die in the wilderness . . ." Then too there were those who died in special plagues in the wilderness, such as Korah, Dathan, and Abiram. But now the time has come for the second numbering of the people, partly to determine the number of eligible fighting men that could be recruited for the army, and chiefly to determine the basis for giving the land to the heads of the houses in Israel. This decision was to be all-determinative for the entire time of Israel's possession of the land.

The daughters of Zelophehad were women of foresight and action. It was the foresight and the prudence of faith. Their actions set a precedent and principle for all time in division of the land in Israel as this was connected with the law of the year of Jubilee. In this year all the land was returned to the original owners as their allotted portion, and the principle was to give the land to the nearest relative. The act of these daughters met with the LORD'S ap-

proval and blessing. The land would be given, if there were no son, to the daughters as joint-heirs of the inheritance of life. If there were no daughters the land would be given to the father's brethren. If there were no brethren, the inheritance would be given to the man's father's brethren (uncles and cousins). If all of the latter were absent the inheritance would be given to the next of kin of the family.

Thus it was unto the children of Israel a statute of judgment!

Thus it is still in the church. Rise up, ye daughters of Zelophehad, and claim your inheritance among all those who are sanctified. Do this in your life in the home and church, in society and the catechism class. Rise up ye daughters fair, when you are asked for a "date." Be sure that the young man will fit in with the inheritance of your fathers in the church. Will it fit in with your place and confession of faith? Will it fit in with the Reformed faith once delivered to the saints? Yes, you too have fathers who have sinned. But they have not hated God. They have an inheritance in Israel. Claim this inheritance, and confess in joyful song: "Faith of our fathers, holy faith, we will be true to thee till death . . ."

It is a holy ordinance and statute in Israel that we confess the truth, and reject all heresies repugnant therewith.

Is this the pearl of great price than which there is none more precious to you? He that loveth father, mother, brother, or sister more than Me is not worthy of Me, says Jesus. From your fruits you shall be known.

Rise up, ye daughters of Zelophehad!

Look to God who is able to give you an inheritance among all them who are sanctified.

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ED). NOTE: For many years no event in our church at Redlands, California has been without the inspiring poetry of Miss Sue Porte. Here we wish to share her thoughts with you.

## JEHOVAH'S RAINBOW SPANS THE SKY

by

SUE PORTE

*In the springtime of the year  
Gentle breezes stir the air  
Flowers bloom in grand array  
Song-birds trill their love songs gay,  
Tiny leaflets on the trees  
Wafting gently in the breeze,  
All nature bursting forth to raise  
To God on high a song of praise.*

*For stalwart youth and maiden fair,  
Life's springtime blooms without a care.  
Their hearts are gay; their hopes are high,  
They tread life's path without a sigh.  
They pledge their troth and take their vows  
On bended knee in God's own house,  
For God in grace, their God Most High  
Did spread His rainbow in the sky.*

*In summertime birds cease their song  
To chirp and flutter all day long,  
Twittering, hopping everywhere  
For nestlings need their constant care.  
There are so many mouths to feed,  
But heavenly Father knows their need.  
He hears their crying, heeds their call,  
Is mindful of each sparrow's fall.*

*Life's summertime brings many a care  
To loving faithful wedded pair.  
With children, God their home doth bless,  
Bringing delight and happiness,  
Though often care and some distress.  
They must be nurtured, fed, and dressed,  
And also taught of God's great love,  
Whose rainbow spans the heavens above.*

*In autumn days the birds do fly,  
Winging southward, soaring high.  
God steers their course on journey bold,  
Bidding them flee from winter's cold,  
Softly rustling in the breeze,  
The frost has tinted leafy trees  
In brilliant hues and colors fair,  
So like the rainbow in the air.*

*With life's autumn changes come,  
Children, wedded, leave the home.  
Now alone they must prepare  
For old age, which comes so sure.  
Steadily they onward plod  
Trusting ever in their God,  
For God's promises endure  
His rainbow shines forever more.*

*Now winter's cold is in the air,  
The lofty trees stand stark and bare.  
The song of birds is heard no more,  
They're sheltered safe on other shore.  
Storming wildly, winds do blow,  
Bringing cold and ice and snow.  
And when the earth lies clad in white,  
And sunbeams break the prism of light  
Like sparkling diamonds of great price  
In rainbow hues shine snow and ice.*

*Life's wintertime is harsh and bare,  
Life's pleasures fade for married pair.  
In feebleness they tread their way,  
Trusting in God, their help and stay.  
On Calvary's cross they fondly gaze,  
Where love breaks through in warmest rays,  
There mercy and God's justice meet,  
To make Salvation's work complete.  
His glorious promises of yore  
In myriad hues glow ever more.*

*And when in death their eyes they close,  
To rest in peace and sweet repose,  
They'll open them on yonder shore,  
To gaze in wonder and adore,  
Beholding Him in pure delight,  
Who sits enthroned with power and might  
In glorious splendor of dazzling light,  
Fuzed with myriad colors bright.  
For a rainbow circles 'round the throne;  
Of Jesus the Savior, God's Own Son.*





# CRITIQUE

JEANNE GRITTERS

## "CLOSER TO GOD"

The fool says in his heart, "There is no God." The Deist says that there is a God, alright, but he is so far removed from this world that he only visits us once in a while. The Pantheist says that everything is God — I am God.

To all of these the child of God answers, "I know there is one true God because I walk with Him." God's holy Word, speaking through our consciences, convinces us that we need not try to prove that God is. God is not far removed, even though He is in heaven. He is not an abstraction, He is not somewhere in the distance, but God is near, for we walk with Him.

Walking with God does not mean merely living in God's presence, for there is no creature that He does not constantly touch and uphold. God's eyes are always upon His creatures, and therefore they live and move continually in His presence. We often tend to practice Deism at one time or another, even though we may not realize it. Our life and conversations may suppose God to be far away. But the fact is that in Him we live and move and have our very being.

Nor does walking with God refer to just an awareness of living in God's presence. It doesn't mean that we know we have dealings with God. This everyone knows. "Because when they knew God, they glorified Him not as God." Even the worst heathen were aware of God. All men are aware of God's presence, even though "they do not like to retain God in their knowledge."

Walking with God is an intimate relationship with Him. To realize that God is present is one thing; to have fellowship of love with that God is quite another. Walking with God is the privilege of His children only, whom He leads step by step along the paths of life. The child of God con-

fesses that God surrounds him and has laid His hands upon him. He confesses that God is above him, below him, all around him, that we live and move in Him, and are conscious of Him.

But walking with God is something more than this. We read that Enoch walked with God. This seems to imply some kind of unity or agreement between God and us. We and God, after all, are walking in the same direction. This harmony is based on the fact that God's will is become our will; God's purpose, our purpose; God's Word, our Word. God walks in His perfection, in His law, and we must walk with Him there.

We not only know there is a God, but we actually speak to Him. Walking with God we bring Him our joys and sorrows, not as if he were afar off, but near by. In this intimate relationship we confide our secrets to Him, tell Him things we would not tell others, and bring Him matters probably none other would understand. And God answers us. Seeking advice and guidance from Him. He gives it, and we receive it in submission.

Although the disciples literally walked with Jesus many times while He was on this earth, they continued to do so in a much more glorious sense when He was taken from them. For the Holy Spirit now brought them God's presence. Walking with God, therefore, is walking in the Spirit, not in the flesh. The Spirit dwells in our hearts, makes us aware of God's presence, and God becomes the center of our lives.

God alone makes walking with Him possible. He has chosen His people, and chooses them to walk with Him. It is evident, then, that God cannot have fellowship with darkness, and cannot walk with those that are unclean. God's delight is only

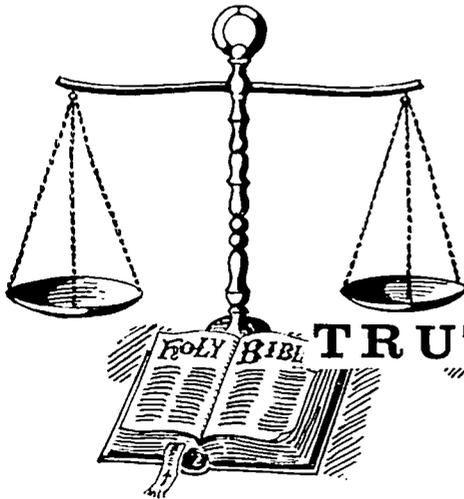
with the perfect, with those that walk in harmony with His law.

To walk with God, we must also find God. We cannot accidentally come across Him here or there, for He is not at the disposal of anyone. God must make Himself able to be found by us. He does this through His holy revelation. There and there alone God wills that His people shall find Him. Yet even then we need God to illumine and enlighten our eyes and minds, so that we can consciously come in contact with Him. In this way we learn to know who and what our God is, and about His friendship and love toward us.

This walking with God is now carried on in the midst of this world. Our lives will clearly show that we walk with God. This is part of the putting on of our new man. We understand that walking with God forbids the friendship of the world. "If any

man love the world, the love of God is not in him." How popular it is today to try to be friends of both God and the world! God is jealous of His friendship, however, and does not allow us to walk with both Himself and the world. And we would not, either, for what more could we desire than the friendship of God? We cannot walk with God and also walk where God could not walk. We cannot walk with God and also sit in the scorner's seat.

Today we can only walk with God in a very small way. While we are still on earth, we are imperfect, and we are often inclined to stumble along the way. Our gift from God of walking with Him now becomes more precious to us as judgment day comes nearer and nearer. We eagerly look forward to the time when we will one day walk with our Lord in complete and beautiful perfection.



## TRUTH vs. ERROR

REV. ROBT. C. HARBACH

### INTERPRETER

*There is no interpreter.*

— PHARAOH'S OFFICERS

*There is with Him an Interpreter, one among a thousand.*

— ELIHU

Leaving Goodwill, Christian went on in his journey. He knew that he would soon come to Interpreter's house. For the Narrow Way, which led from the Strait Gate, would not be without the landmark of an occasional house of Interpreter. Christian,

from the Book in his hand, knew Interpreter. For he petitioned Him for direction in The Way in this fashion: "Teach me to do Thy will; for Thou art my God. Thy Spirit is good; lead me into the land of uprightness" (Ps. 143:10). On he went to that land, con-

fidest of the promise in his Book, "When He, the Spirit of truth is come, He will guide you in all truth . . . and He will show you things to come" (John 16:13).

Upon reaching Interpreter's house, he knocked and knocked at the door, as it turned out to be necessary, over and over again. He was used to a good deal of persistent knocking, by now, as you recall his experience at the Strait Gate. Of course, Christian had already met one interpreter in Evangelist. For you must know by now that every minister of the Word is an interpreter, and every true church is an interpreter's house. As you advance in your pilgrim journey, you stop at Interpreter's house twice each Lord's Day. There you knock at the door by praying over, reading, hearing the Word, meditating on it, knowing daily the experience of it, and daily observing its fulfillment in The Way and in the world. Remember, in Mr. Worldly-wiseman's church, the largest in Moralitytown, there was no place for Interpreter. In that church, neither the surpliced Dr. Glossalalia, nor his main line congregation, would understand Interpreter.

Christian, going to Mt. Zion, would call regularly at Interpreter's house to be shown such things as would help him on his journey, and which would prove to be "excellent things." For the realities of the faith are the most real things in life to the believer. Other people see no sense whatever in the rooms of Interpreter's house. They are a riddle and an offence to them. It takes a spiritual mind not only to appreciate this story of our pilgrim and his progress, but also get into its depths. I Cor. 2:14; Matt. 13:11. At last, Christian was greeted at the door with Interpreter's own, "Come in." Inwardly he rejoiced, "I was glad when they said unto me, 'Let us go into the house of the Lord'" (Ps. 122:1). The Interpreter further announced that he would be shown "that which will be profitable unto thee." Covenant children will enjoy the pictures and people met in this house, but they will be well on in the covenant life before they will be able to say that this house has been profitable to them. Interpreter had His man there, a minister of the Word, with a lamp, the Word itself. In the light of that lamp they entered a room where was a portrait of a man. The

portrait was of one with a very serious face (remember Goodwill?), eyes riveted on heaven, the best of books in his hands, the law of truth written indelibly on his lips, a crucified world behind his back, standing as a prophet preaching to Israel, and a crown of gold hanging over his head.

"What does this mean?" Christian asked. Mark that. Christian asked, not Graceless, which is what he is by nature. But Graceless, who is that and nothing more, does not ask such a question, does not concern himself with it, and would not understand any one of Interpreter's explanations. Yet ministers, and all who would prepare for the ministry, ought to examine this portrait and Interpreter's exposition of it line by line, and clause by clause, to seek close conformity to it, and should teach their auditors to avoid entrusting themselves to the guidance of any who are wholly unlike this parabolic representation. Strange, yet true, that neither Interpreter nor His house are understood by many professing to be members of His house. They are unable to appreciate Interpreter's man, and unable to discern the man in the portrait. Disillusioned with the church institute and the ordained ministry, they have made the man in the picture the Holy Spirit. In this way they refuse to recognize "the only man whom the Lord of the place . . . has authorized," and to honor and receive him "to be thy guide." They recognize no duly called, ordained and sent minister of the Gospel. It is such a man, not the Holy Spirit (Interpreter himself!), who is destined "to have glory for his reward." Such a man in his ministry is both a father (1 Cor. 4:5) and a mother (Gal. 4:19) in Zion.

Led by hand he was shown another, large room. Never swept, it was thick with dust. A man came in and began to sweep. The room was soon crammed with huge, billowing clouds of dust. Christian, choking, dabbed at watery eyes. The dust was then allowed to settle, revealing the room as dirty, at least, as before. Interpreter then commanded a beautiful young woman who stood by to sprinkle the room with water, which on doing, the room was easily swept and quickly restored to order. The room represents the heart of man in his natural state of original sin and corruptions of his fallen nature. The whole man is defiled.

The man sweeping, a holy, just and good man, is the law. But the natural man has an inbred aversion to him, to his strictness, severity and high spirituality. He harbors enmity toward the self-denial the law demands, to its exacting prohibitions of his favorite sin, to the awful sentence it denounces against every transgression, and even to Him who gave the law. The young maiden sprinkling with water (Heb. 10:22) is the Gospel. Sin is conquered and the soul purified through faith in the Gospel. So the believer's heart is made fit for the King of Glory to dwell in it (John 15:3, 4).

Next they came to a tiny room where two little children sat on two little chairs. The oldest was *Passion*, the other, *Patience*. The former was fretful, restless and discontented. The latter was calm, composed, satisfied. The reason was that *Passion* would have all his best things now, whereas *Patience* is for waiting, to have his best things in the world to come. *Passion* has the atheistical spirit of dialectical materialism. *Patience* has the spirit of saints' perseverance and endurance. *Passion* found more in that old adage, "A bird in the hand is worth two in the bush," than in any of the directives of that best of books. He looked upon religion as that old Jew, Mordecai Levy, who taught that religion is the opiate of the people. By this he meant that with religion a man becomes satisfied with mere "pie-in-the-sky," whereas anyone knows that a pie in the stomach is worth two in the sky. Strange, though, that now today, because of taking to Levy's insidious philosophy, opiates have become the opiate of the people! But, as our dedicated traveler learned, this bird-in-the-hand, or pie-in-the-stomach philosophy, in the end, will leave its adherents with "nothing but rags." Notice, too, that *Passion* and *Patience* are depicted as children. *Patience* is simple, as a child. *Passion* is childish.

The next scene was that of a fire burning against a wall, with a man dashing buckets of water over it, yet, unquenchable, it only burned higher and hotter. The mystery was solved when Christian, taken to the other side of the wall, saw there a man secretly pouring oil into the fire through a hole in the wall. The fire is the work of grace in the soul. The devil tries to extinguish it. Christ continually pours in the

oil of his grace and Spirit. Only faith can see how the work of grace is maintained in the soul. In this picture, we have a very careful presentation of the doctrine of final perseverance, guarding against its abuse. What we have here is efficacious grace keeping the Christian, who does not backslide for many years only to be revived before the closing scene! But his path becomes brighter and brighter, and that despite the depraved nature and the attacks of Satan to quench that holy flame.

After one other very wonderful spiritual dramatization presented before his eye, which demonstrates the truth of the kingdom of heaven suffering violence and the violent taking it by force, Christian requested, "Now let me go on." But Interpreter wisely and graciously detained him, to show him a little more. The novice must learn that the time spent acquiring true knowledge and spiritual discernment is not wasted, though it may seem to interrupt true progress, or to interfere with active service to the Lord. With this instructive tour, Christian was grounded in hope and fear, qualities very lacking in many young people today. Hope is an anchor of the soul. Fear is the ballast of our ship on the sea of life (I Pet. 1:13-17), a godly fear, not the servile fear of unbelief, a fear lest we displease the King. Without the proper balance of spiritual graces, the young believer becomes unstable, unwatchful and uncomfortable. Then like Absalom he gets "hung up." Comfort comes in the way of watchfulness, diligence and perseverance in the commandments. Hasn't the church of modern history learned that from Mr. Bearlike since 1563?



## BOOK REVIEWS

### **Know Your Bible Quiz Book**

by AMOS R. WELLS

Baker Book House, 135 pages, \$1.50

*Know Your Bible Quiz Book*, written by Amos R. Wells, is divided into thirty sections, each section containing fifty questions. The questions range from difficult to simple, most of them lying between the two extremes. A book like this would be ideal for the after recess program of Young People's Society, since all the answers are based only on the Bible.

LOIS HOEKSEMA

### **Who, What, Where Bible Quizzes**

by MAX STILSON

Baker Book House, 93 pages, \$1.50

*Who, What, Where Bible Quizzes* written by Max Stilson is another book that would be ideal for Young People's Society or Sunday School, but also for children and adults who wish to increase their knowledge of the Bible. As its title suggests, this book is divided into three parts of eighteen quizzes each. Each quiz is made up of twenty questions, dealing with who, what, or where. Although at times some of the questions are awkwardly phrased, most of the questions are clear to the reader.

LOIS HOEKSEMA

### **The New Testament in Crossword Puzzles**

by LUCILLE JOHNSON

Baker Book House, \$1.50

This book written by Lucille Johnson, not only presents a challenge and pastime, but an opportunity to learn more about the Bible. There are many quotations from the Bible, with a word or two missing. To fill in the puzzle the words must be supplied. People of all ages would find this book interesting, but it would be of particular interest to teenagers.

LOIS HOEKSEMA

### **We Need You Here, Lord — Prayers From the City**

by ANDREW W. BLACKWOOD JR.

Baker Book House, 124 pages, \$3.95

This book is a collection of prayers

prayed by the author, pastor of the Covenant Presbyterian Church, Atlanta, Georgia. These prayers come close to being profane. They speak of nothing soundly Reformed, minimizing our salvation, the focal point of our lives. Instead these prayers emphasize and condone the Social Gospel and the small things of life. They are characterized by the informal and flippant "talking to God" that we hear so much of today. There is no doubt in my mind that this book has no place in a covenant home.

LOIS HOEKSEMA

### **The Bible Quiz Book**

by FREDERICK HALL

Baker Book House, 140 pages, \$1.50

This book written by Frederick Hall, is divided into seven sections, each presenting a different type of quiz. Included in these sections are quizzes about different characters from the Bible, true or false quizzes, and questions about retold stories. All but a few of these questions have correct answers. This is due to the fact that in a few cases the author took the higher critical point of view. We, who accept the Bible by faith, could not subscribe to these answers. However, I recommend using this book if it is used with discretion.

LOIS HOEKSEMA

### **Tongues, Healing, and You**

by DON HILLIS

Baker Book House, 63 pages, \$1.00

*Tongues, Healing, and You*, by Don Hillis is a book which discusses the problem of tongues and healing in the world today. The author divided his book into two parts, one dealing with tongues, the other with healing. Since the church has the Holy Spirit in its heart, and is not concerned with the present emphasis on tongues and healing, we would not find this book worthwhile to have in our homes.

LOIS HOEKSEMA



# NEWS

## from, for, and about our churches

KAREN LUBBERS

### Miscellaneous

Mr. and Mrs. John Holleman from South Holland celebrated their forty-fifth wedding anniversary with an open house on November 21 in the church.

The Grand Rapids area churches have recently been honored to hear all of our seminarians preach their first sermons. Their hard work certainly is evidenced in these first visits to the pulpit.

On December 22, the Sunday School children of the Loveland Church presented their Christmas program at 7:30 p. m.

A Christmas Mass Meeting was held at First Church in Grand Rapids at 2:15 p. m. for the area young people. The Junior Society of that church provided refreshments after the program.

The Choir of our Covenant Chr. High School sang at the Holland Home on December 15. A resident of the home presented them with a gift — a picture of the Roman Colosseum.

### Births

Mr. and Mrs. Lamm Lubbers of South Holland, a son.

Mr. and Mrs. Pete Miedema of Hudsonville, a son.

Mr. and Mrs. Leon Kamps of Hudsonville, a son.

Mr. and Mrs. Edwin Gritters of Redlands, a son.

### Membership

Confession of faith was made by the following young people in South Holland

Church: Donald Bruinsma, Richard Flikkema, Cornelia Lenting, Joan Zandstra, and John R. Zandstra.

Mr. Robert Koontz was received into full communion at our South Holland Church from Our Saviour's Evangelical Lutheran Church.

### Our Servicemen

The address of Robert Koontz of South Holland is:

Robert K. Koontz Sr.  
B56-94-46 Co. 699  
Recruit Training Command  
Great Lakes, Illinois 60088

Mr. Koontz is serving in the Navy.

### Our Pastors

Rev. Engelsma spoke in the Loveland Chr. School on the birth of our Lord on Dec. 24.

The address of Rev. and Mrs. George Lubbers, who are presently doing mission work in Jamaica, is:

Rev. and Mrs. George Lubbers  
Garadet Heights, Coral Gardens  
Montigo Bay, P.O. General Delivery  
Jamaica, West Indies

From "The Ledger," published by the Loveland Chr. School, this worth-while quotation: ". . . all believers are priests. As a priest, each believer has vital work to do in the Church and also in his daily life in God's world. Essentially, his labor is to consecrate himself and all his family, possessions, and labor to God in thankful love." DE

NOTE: The following sonnet first appeared in the Covenant Christian High School student paper, *The Crier*.

### WINTER COMES

*The eerie echoing wing-song of the geese  
Spreads south across the cooling cloud-grey  
skies  
To tell that winter's cold white hand shall  
seize  
The helpless land and all that therein lies.  
So, too, the ever-dying trees do print  
The tale of their demise in glorious leaf  
In many colors, each o'erlaid with tint  
Of frost that winter etches in relief.  
Then slowly varicolored leaves turn brown.  
E'en that which makes them lively soon is  
gone;  
Then laughing children cruelly crush them  
down.  
The gripping hand of winter pities none.  
E'en so the winters of our souls foretell  
Their comings; milder, if we heed them well.*

DAN KOERNER

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PS - From the Pastor's Study

TVE - Truth vs. Error

Crit - Critique

#### Author's Key

A.L. - Agatha Lubbers  
 B.Wg. - Ben Wigger  
 B.W. - Beth Westra  
 Br.Wg. - Bern Wigger  
 C.R. - Calvin Reitsma  
 D.L. - Dave Lanting  
 D.K. - Dan Koerner  
 D.V.U. - Donna Van Uffelen  
 G.D. - Glenda Doezema  
 F.V.B. - Frank Van Baren  
 G.L. - Rev. G. Lubbers  
 G.V.B. - Rev. G. Van Baren  
 J.G. - Jeanne Critters  
 Rev. J.H. - Rev. J. Heys  
 J.H. - Judy Henson  
 J.L.C. - Mr. J. Locker Clugston  
 K.K. - Ken Kuiper  
 K.L. - Karen Lubbers  
 L.H. - Lois Hoeksema  
 M.J. - Meindert Joosten  
 M.K. - Marv Kamps  
 M.Kg. - Mary Kregel  
 P.V.S. - Pete Vander Schaaf  
 R.C.H. - Rev. R. C. Harbach  
 R.B. - Ruth Bol  
 R.D. - Rev. R. Decker  
 R.G.M. - Rev. R. G. Moore  
 R.M. - Randy Meyer  
 R.R. - Rosalynn Reitsma  
 R.V.O. - Ron Van Overloop  
 S.P. - Sue Porte  
 S.S. - Sue Swart  
 T.H. - Tim Heemstra

MEMORANDUM FOR THE RECORD  
DATE: 10/10/54  
SUBJECT: [REDACTED]

