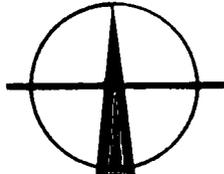


# BEACON LIGHTS

*FOR PROTESTANT  
REFORMED YOUTH*



April 1970

***Holy Temples***

JOHN KALSBECK

***Perfect Love***

DONNA VAN UFFELEN



# BEACON LIGHTS

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## "WHY MUST WE STUDY HISTORY?"

Is it really necessary to study history? When we were youngsters we studied it in the elementary school, then some more history courses in junior high and now a large portion of our time in high school and college is given to the study of history. Why? What good will it do me? Those are the questions I have asked and ones you are probably asking today. You can not see any sense to it. You probably say: "It is just some boring old stuff that has no bearing upon my life anyway." One of the answers I received to the question why must I study history was: "It rounds out your personality." Maybe you have been given that answer. It is not the correct answer and really of precious little help. To be told that the study of history will "round out your personality" can not truly be a stimulus to be a student of history. If that is the reason or another similar to it, why we must study history, then we might just as well heed the advice of some students with regard to history books: "In case of fire throw this book in first."

Before we can answer the question: "Why must I study history?", we must know what history is. We must know what is the spiritual principle of history. Is history the record of all past events? Hardly. Is it the record of man's activities as it relates to his religious, political, economical, social development? Suggested answers of this nature can not answer the question. "What is history?" Usually Man is considered the subject of history. That is not true, of course, not Man but God is the subject of history. He is working. And history is above all else an account of His activities—not Man's primarily. History can be defined as the account of the unfolding of God's counsel, i.e., the revelation of God's covenant in Christ from the creation to the consummation of all things. History, therefore, primarily deals with the gathering of His church, the body of Christ, from every tongue, tribe and nation. We must see then that all history is Church History! There is no such animal as secular history. History only has significance and value because it is

the history of Christ's church. We must not lose sight of this fact that the study of history is the study of Church History.

As covenant young people that history is *our* history. In a very real sense we were brought forth out of the womb of all previous history. Our mother is the church of Christ of all the ages. We must view ourselves as Protestant Reformed young people in the light of our history. We have our spiritual conception and development in the past, considered now from a church-historical point of view. Our confession and doctrine are a development of the confession and doctrine of the Church of the past.

Therefore, we must be students of history, in the first place, in order that we may understand the present times. Without a knowledge of the past, we can not possibly understand the present religious and social unrest. Take an example of our own immediate past. Before one can truly understand the split of '53 in our own churches, when many desired to preach the lie of conditional salvation, when many craved the flesh pots of Egypt rather than to be numbered among the children of Israel, he must come to grips with the theology of the Liberated Churches and Dr. Schilder. Consider another example: How can one appreciate the Lutheran reformation and its emphasis upon the authority of Scripture, the office of all believers, and justification by faith without having studied the Roman Catholic Church of the medieval period with its emphasis upon the authority of tradition, its denial of the office of believers, and its stress upon the meritorious value of good works. And so it goes: if we are ignorant of the *past*, the *present* will always be a mystery to us.

Secondly, we must study history in order to see the development of doctrine. The doctrine of the Church is not born in an ivory tower far away from the strife of life. No, doctrine and the Church's confession are beaten out on the anvil of spiritual struggle for our very *life* between the forces of Light and Darkness, between the seed of the woman and the seed of the serpent.

We must study history to see how the Church defended her faith, the truth of God's Word, over against every lie of natural man. The study of history is the study of a spiritual battle. To fight in this battle of faith we must study the triumphant church's defense of the truth and make that defense *our* defense of the truth. Without that knowledge we cannot keep rank in the battle lines of Christ's army.

Thirdly, a study of history is source of great comfort to him who is in Christ Jesus. Christ as Lord of Lords, King of Kings, the exalted of our God, rules *sovereignly* over the lives of men. The wicked are *His Subjects* in spite of themselves. Even though

they are intent upon the destruction of the Church of Christ and the realization of their kingdom of darkness, Christ accomplishes all the will of God through them. Don't forget the chaff *must* serve the wheat, the elder *shall* serve the younger and that to the glory of our God. Think of the comfort that one receives as he traces the steps of Christ, his Lord, throughout the ages of time. Christ fights for His people, He protects His Bride from all harm. Therefore, be a student of History and be comforted as you grow in appreciation and understanding of the Kingship of the Lamb of God.

M.K.

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## FEATURES

### **Holy Temples**

JOHN KALSBECK\*

This era in history may well be called "The Sex Age" by future historians. It has been the age in which the "Pill" has had a tremendous rise in popularity and use. Abortion is openly advocated and has received the favor of the politicians in many foreign countries and now also in Hawaii. "Free Love" without restraint has many advocates and practitioners. Divorce and broken homes continue to rapidly increase in numbers. Illegitimate births are now running over 300,000 a year in the United States alone.

All around us sex is emphasized and exploited. In a great variety of ways the world advances its central theme regarding sex.

One has only to sit for a few minutes before the modern television set to be shocked awake out of a passive hypnotic state by some of the advertisements which flaunt sex and are openly suggestive.

A seductive blonde, poured into strait-jacket clothes which are supposed to confine (but do not confine) the contours of her body, appears on the screen and enticingly voices these words: "Have you had any lately?" Yes, the question is "Have you had any lately?" It is

not an innocent question for innocent young people, children or anyone to hear. It is suggestive. It is directly related to sex. It is used, however, to sell a certain brand of wine.

Again upon the screen appears another girl. Dreamy eyed and also seductive, she sways with the music of the song "The Stripper" and says, "Take it off, take it all off!" Again the shocking statement is not at all an innocent one but extremely provocative. She is telling you to take off your whiskers with her particular brand of shaving cream.

If you still stand unconvinced, perhaps "Does she or doesn't she?" or ". . . gives your mouth sex appeal!" will convince you as to the suggestive nature of modern television advertisements.

Television is an excellent means of communication but it is not the only one used by the world. Billboards, newspapers, magazines, and radio constantly scream "Sex" at us and at our children.

Take *Time*, *Life*, *Look*, *Newsweek*, and many other family magazines and you will see an increase of nudity and pornography. What goes through the minds of our children and young people when they are confronted by such lewdness as is also found in these?

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Today the world openly exploits before our eyes the holy temple that God made. Our young people, seeing this unrighteous emphasis of the world, are often times led astray.

Our concern today *must* be for our children and young people. As they grow up and become physically mature, they are pressured on every hand by the wicked world to "let themselves go." They are experiencing new impulses and desires which must remain unfulfilled until marriage has been consummated. And it's these impulses and desires that the world plays upon and encourages.

As parents, we must positively emphasize that our bodies are temples of the Most High God. Paul in I Corinthians 3:16-17 exhorts, "Know ye not that we are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God *destroy* (yes - destroy - that's Hell, J.K.) for the temple of God is holy, *which temple ye are.*"

Strong words? Harsh punishment? Yes, but we are talking about GOD'S holy temples.

We must emphasize also the proper spiritual goal for which we as God's people were created. We are used by the Living God to bring forth the covenant seed. Marriage in the church is a picture or symbol of the marriage of Christ and His Church.

We have a further obligation as parents to say "No" to the world for ourselves and for our children. God's commandments are a series of "Thou shalt nots," so also Christian parents under God must rule their children with "Thou shalt nots." For the good of our young people, say "No" when it is

necessary. You are responsible if your daughter paints up like Jezebel. You are responsible for the length of her skirt. You have no business making her responsible. Say "Thou shalt not" and stick to it. We must not passively allow the world the right to come into our living rooms if we can prevent it. Your children are having a hard enough time facing the problems of growing up and they need every bit of spiritual help and encouragement that you can give them.

You have the responsibility to implant within your children the right attitude towards sex. This is your God given duty. Young people, you must honor and obey your parents.

When I see our young ladies dressed in their provocative short dresses and their war paint, I wonder who it is that they are trying to attract. The Christian young man looking for a Christian wife, should be repulsed by such dress and seek elsewhere. It is rather the young man of the world who is attracted and who seeks to satisfy the lusts and desires of his flesh.

Young men, who is it that you seek for a helpmeet? Are you searching for a daughter of the church, or are your eyes turned aside by the Jezebels of this world? Whom do you date: the painted up witches of the world who seek to overcome you by their "witchcraft" or the young maidens of your own church who refuse to be carried along by the world? Can it be *your* emphasis upon short skirts and make-up that encourages the girls of our church to do the things they do?

Young people, you live in an age of extreme wickedness. Remember that your bodies are holy temples of the Living God and keep them unspotted from the world!

## **Beware of Dead Orthodoxy**

WAYNE BEKKERING\*

What is Dead Orthodoxy? What are the historical conditions that give rise to the phenomenon that we call dead orthodoxy. Dead orthodoxy rises in a church that has been engaged in a fierce struggle for the truth after she has been forced to make a sharp distinction between truth and error. From one point of view a period such as

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that is good for a church, for she is forced to give a clear and precise expression of God's Word over against those that oppose her. The church at such a time is alive, vibrant, she is spiritually at a high point. That church gives expression to the truths that she has hammered out in battle by means of a creed, a statement of what she believes. That creed is to give a concrete formulation, and to preserve that which she

has confessed over against those who have opposed her. That confession, although set down on paper, really lives in the heart of those who made it.

Soon after the heat of the battle is over that church lets down her defences, she is weary of battle; she is not so ready to go out to battle again. She feels that once she has fought the battle and formulated the answer to the enemy, that answer, her creed, will be enough to turn back the foe. But her creed will not stop the attacks of the enemy. The church must always be ready to counter all attacks with the only effective weapon, and that being her living confession of the truth of Scripture. Once the church allows only that creed to make her confession she is in trouble. She is still orthodox, of course, but dead. Dead orthodoxy has set in.

Many churches, once truly orthodox, have become dead. Their confessions no longer live in their hearts, but only on paper. Let us cite a couple of instances in which the phenomenon known as dead orthodoxy has manifest itself in history.

The first is the great Lutheran Reformation. You will recall how Luther and his followers were engaged in a fierce battle with the Roman Catholic Church and later with others. They fought long, and hard for the truth, and they gave expression to it by means of creeds. Then, weary of battle they let down their defenses as if the battle was forever finished. The orthodox truth was still proclaimed from their pulpits, but it no longer lived in the hearts of the people. Corruption and apostasy were soon rampant in the church, and it was headed for trouble.

A second instance occurred in the Netherlands prior to the Synod of Dort (1618-1619). The followers of J. Arminius (Remonstrants) sought to introduce into the Reformed Churches serious errors. After much warfare a synod was called to settle the matter and that synod formulated in answers to the Remonstrants a creed known as the Canons of Dort. But again when the battle ceased, and the issues were forgotten the Reformed Churches drifted in a period of dead orthodoxy.

You, young people, and I must be careful and concerned that dead orthodoxy does not take hold of our churches and rob us of our vitality. For our churches came into existence as a result of a battle for the

truth over against error. Our church once throbbled with the vitality of a living confession of the truth. Now after 45 years, a history characterized by struggle, are our people willing to lay down the defenses? Have the issues been forgotten? Is the truth for which we fought no longer precious to us? Are we on the verge of what might be called a period of dead orthodoxy? This, coupled with the fact that a church always tends not to reformation but to deformation, should cause us to be concerned.

Let us briefly consider this matter of a tendency to decline. Why does a church always tend to deformation? What are its causes? Three causes can be cited for this tendency. First of all, there are some that come to our churches from the outside but do not really understand nor love the truth as it is maintained in our churches. There are many and varied reasons why they came to our churches, but if they do not have the principle of reformation in their hearts they will be dissatisfied. They will be a constant source of trouble to the church. Secondly, there are those who are born and reared in the church but reveal themselves to be of carnal seed. They do not love the truth nor are they concerned that it be maintained; but to the contrary, they love the lie and would seek to introduce error into our churches. Thirdly, in explanation as to why a church continually tends to deformation and decline, we must not forget that among believers, even the holiest, there is but a small beginning of the new obedience. Believers, who have joined our churches for the love of the truth and those who have grown up in the church, still have a strong inclination to go along with the world.

The world today as you young people know, has more to offer in pleasures and entertainment than ever before. These pleasures are so easy to enjoy. We have all the means to obtain them. Sports and movies are now enjoyed within the walls of our homes by means of television. The pleasures of the world can lull the church to sleep. Then she will no longer jealously guard the truth which was once her living confession, but she will merely pay lip service to the creeds.

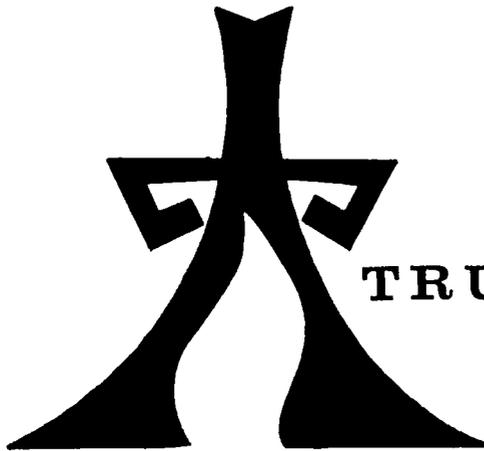
What are our creeds? Can you name them? What do our creeds say? Have you read them? Do our creeds give expression

to what lives in your hearts or are they dead and meaningless? In answering these questions we can see if we have any tendencies to dead orthodoxy in our church.

What are the defenses against dead orthodoxy? The first and chief weapon against dead orthodoxy is the pure preaching of the Word, and that, by God's grace, we have. We can thank God for ministers who know and love the truth and clearly expound that truth of God's Word to us. There is no substitute for the pure preaching and without it a church is on its way to apostasy. Let us never forget that fact young people, lest we look for some other defense which will prove to be a tool of the enemy. Many say that the only way the church will survive is if she gets involved in the social problems

and affairs of our day. Social action is not the answer. The pure preaching is.

The second guard against dead orthodoxy is to know and love the creeds. That implies that we read them and study them. The creeds are worthy subjects of our study, at home, in school and in our churches for they give expression to nothing but the truth of God's Word. Only if our creeds are the living confession of our hearts will they be meaningful to us. If our creeds become forgotten pages in the back of the Psalter, we are in trouble. If we lose our creeds we lose the truth of Scripture. Are the creeds your living confession or are they dead documents to you? Beware of Dead Orthodoxy!



## TRUTH vs. ERROR

REV. ROBT. C. HARBACH

### *Passion*

*We also are men of like passions.*

— Barnabas and Paul

We've been on tour, in the name of wonder, through Interpreter's house. Much there made us wonder, including the two sitting in a little room, Passion and Patience. Passion sat squirming, fretting and fuming, very dissatisfied, the reason being that the head of the house advised him to wait for his best things until next year, that is, until the world to come, but he wanted all now, that is, in this world. When one stood before Passion — who was it now? let me think — Grace? no, it was Providence — and placed at his feet a bag of treasure, what a change came over Passion's face! A look of greedy

anticipation and a look of scornful contempt was there simultaneously, the one for that now clutched in his graspy little fist, and the other flashed in proud triumph at Patience. We also see his whole history in a moment of time, so that in the end he had nothing left him but rags.

Names, when they are the most properly used, reveal essence, being and nature. Scripture names reveal the real meaning of the thing and the real character of the person. The name Adam reveals the origin and nature of man. Originally, a name contained the nature of a person or thing. *The*

*Name* is that of *Jehovah* which expresses the essence of God and means He who is, who was and who ever shall be. That is a valuable name of a man which in itself reveals his nature. In the name *Passion* we see his nature, what he was and what he is now. Other names, of this kind, are revealing and meaningful. So much so that by the referral of them we already know the persons mentioned. In *The Holy War* you meet Mr. No-truth, Mr. False-peace, Mr. Lustings, Mr. Man's-inventions, Mr. Loathe-to-stoop, and one of the worst of them all, Mr. Anything. There is the place, Blackmouth Lane; also Want-wit Alley. There are Mrs. Soothe-up and her sor, Flatterer, Mr. Carnal-security, Mr. Letgood-slip and Mr. Hate-lies. *Passion*, then, is a very telling name.

In itself it is a basically good name, for there is a holy passion. Our divine Lord, who was also true and righteous man, had a complete human nature, a real body, rational soul, human mind, pure emotions and perfect passions. He, from early childhood, was consumed by one thought and end, "My Father's business," as He himself put it, "The zeal of Thine house hath eaten Me up." This passion was strong and glowing all His life, as well as in His death. His Sadducean enemies hated Him all the more for exposing their detestable passions, but His Christian following loved Him the more for revealing to them the plague of their desperately wicked hearts. Blessed are they who see and feel that they have nothing left them but rags! (That is Christian as we first meet him in his Pilgrim's Progress.) They have their evil things now and their good things yet to come. They have come to know that it is a mark of their being delivered that they can now say, "I am doing something strange, because I don't do what I like, but what I hate. But if I do what I don't like, I agree that the Law is right. It is really no longer I doing it, but Sin living in me. I know that nothing good lives in me, that is, in my flesh. I'm willing, but I'm not doing what is right. I don't do the things I like, but I do the evil I don't like. Now if I do what I don't like, it is no longer I doing it, but Sin living in me. So I find it a rule: When I want to do what is right, evil is there with me. In my inner being I delight in God's Law, but all

through my body I see another law fighting against the Law in my mind and making me prisoner to the sin ruling my body. What a miserable man I am! Who will rescue me from the body that brings me to this death? Thank God! He does it through our Lord Jesus Christ! So I serve the Law of God with my mind but with my flesh the law of sin" (Romans 7:14-25, *The N.T. in the Language of Today*, by Wm. F. Beck, Concordia).

But usually, when we talk of passion, we think immediately of the body, not of the soul, nor of the mind. We think rather of the sensual and the libidinous. This is natural, for, after all, the senses of man have been degraded and depraved in a very fatal fall. This is also in keeping with the long-range view we have of *Passion* where we see him left at last with nothing but rags. The name, *Passion*, is profound, deep as the pit of darkness. For some insight into its complexity, you had better read Romans One. There you have commentary on the meaning of *Passion*. Lusts, vile affections, a reprobate mind, fornication, wickedness, covetousness, maliciousness, envy, murder, strife, deceit, malignity, whisperers, backbiters, insolent, proud, boasters, evil, disobedient, without understanding, without natural affection, implacable, unmerciful — all characterize and express one thing — passion! But passion (sin) is such a deeply developed morass of corruption that there is no measure of its tar-pit depths. Yet he is never delivered from it who has never become conscious of the misery of it. Glance down a moment into the putrid depths of that sink (Gal. 5:19-21; 6:8). There you see the works of the flesh. They are manifest; that is, they are definitely not secret, occult or apocryphal; they are *public!* They are cataloged in five groups. First, there is the sex group: adultery, fornication, uncleanness, lasciviousness. The entire list is expressed in 18 words, while that recorded in contrast to it, the fruit of the spirit, contains only 9 words. It takes twice as many words to express human depravity as to express the work of regeneration. Human language is fertile with words for that which is bad because the flesh is full of evil. In this group appear the counterfeits of human love, licentiousness, voluptuousness, the worship of Cupid, Eros, Venus,

Aphrodite. *Fornication* is the world's favorite flesh-craving, is not censured among the heathen, is regarded as normal in our pagan civilization, while continence is regarded as paranoid. It is a sign of the sodomitical times that both the medical profession and legislative bodies provide for safer indulgence in these sins by contraception, abortion and prostitution. *Uncleanliness* includes all sexual deviations and enticements thereto, such as filthy films, photos, books and records. *Lasciviousness* is really a much broader term, meaning excess, every form of excess, unbridled lust, such as that found everywhere in today's degraded, degrading and pathetically inferior literature, songs with hidden meaning, erotic dances, lewd dress and the whole whelming flood of sex-mania surging through the sewer defiles of the communications media. Ominous elements have succeeded in so filling the minds of many with lechery that they cannot think of anything else. This condition persists because we no longer have real masculine leadership in our government and churches. Political and ecclesiastical leaders are effeminate, sweet little old ladies of both sexes.

Next is the godless group: *idolatry, witchcraft*, a group closely connected with sexual sins, in fact, an outgrowth of the latter. Here prevails the worship and service of the creature, rather than the Creator, but what creature? the calf of Mammon, the Diana of fashion, the Moloch of war, the Buddha of science, the Bacchus of pleasure, but chiefly the belly-god, the Narcissus of self. How stupid are atheists! Sin, their sin, culminates in the world religion of Antichrist, which, pagan and idolatrous, will, aroused in the Gog and Magog nations, annihilate with the

utmost detestation those silly atheists. The world sings about love, that it needs love, but does not know love; it knows only the counterfeits and opposites of love; it knows only self-love, self-serve, self-save and self-will policies. *Witchcraft*, literally, *pharmacy*, includes sorcery, superstition, black magic, astrology, and is here named according to the exotic drugs used originally in secret pagan black-arts, but now in this day publicly. Along with spiritism and voodooism is a revival of the old, once popular witchcraft, the ancient Satan-worship. It is all caused by a false love, which is really a hatred of God.

Next is the hate-group (a fruit of godlessness): *hatred* (enmities), *variance* (strifes), *emulations* (envious rivalries), *wraths* (outbursts of anger), *strifes* (factions, partisanship, partyism, clique-spirit). The fourth is the faction-group: *seditions* (splits, divisions in families: generation-gap, in government: rebellion and revolution), *heresies* (sects, cults, schools of philosophy, psychology, psychiatry, as the fraudulent Marxism and Freudianism) where every man creates his own religion, writes his own Bible, thinks up his own gospel, makes himself his own prophet, his own god! Then *envyings* (aims to dishonor another merely because of jealous rage at his superiority and prosperity — a kind of murder of a man's life), followed by *murder*. Last, the glutton-group: *drunkenness*, (sprees) and *revellings* (carousings). There is Scripture's full-length portrait of Passion. Under it I detect a caption, revealing his full name, Robert P. Rottenrable. Just think, it was "that little punk" who ruined the world!

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## BRIDGING THE GAP

BONNIE TALSMAN

The generation gap is lack of understanding between the older and younger generations of today. Parents can't understand their teenagers "young" ideas and teenagers can't understand their parents "old fashioned" ideas.

There is a very distinct difference between teenagers brought up in a worldly home and those brought up in a Christian atmosphere. But, is there a real difference between the

*generation gap* that is present in both these homes?

Teenagers that are brought up in a worldly atmosphere are not brought up according to the Bible as we Christians are. We know that it is wrong to rebel against the "establishment" or older generation. Rebellions such as those present in this world are wrong.

Many times a teenager finds himself re-

bellings against his parents, or others in authority. When this happens he must remember that he, as a child of God, must try to understand his parents.

Parents, on the other hand, must remember that they too are set up by God to instruct their children. This means that they

also must try to understand their children and respect their ideas.

Both parents and children must try harder to understand each other and respect one another as true Christians should. This will help in "Bridging the Gap."

## FALLEN INTO THE GAP

RON CAMMENGA

To most of us discussion of the generation gap is fairly common. It has been talked about and discussed in society, at school and among our friends. But let us not simply discuss it. Let us delve into this problem as Christians in the light of Scripture. Does the generation gap exist in the world? Does it exist in the church? If so how does it affect the church?

To the first question we must answer yes. We point to the rebellious youth in the world and the lack of discipline exhibited by their parents and superiors. It is very obvious that there is a generation gap in the world, or a difference in belief of what is right and what is wrong between teenagers and their superiors.

But we must confess that because we still retain traces of our old man of sin we too, as Christian teenagers and superiors, have fallen into the generation gap. I John 1:8 says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

The cause for the generation gap in the church is dissatisfaction between teenagers and their superiors. Teenagers are dissatisfied with old customs and traditions and seek new ones which capture their teenage fancy. Teenagers are also dissatisfied with the authority wielded over them by their superiors. Teenagers seek the establishment of a type of authority in which they have a voice. Because of this dissatisfaction rebellion is born.

Let us not be as those who, seeking a defense for their own works, rest the blame on the other party involved. But we must put the blame where it rightfully belongs, on both teenagers and their superiors. Of course the rebellious youth of today may be condemned, but have parents and superiors carried out their obligation as recorded in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Parents, examine yourselves. You must fulfill, to the utmost of your ability, the promise you gave at the baptism of your children. "Whether you promise and intend to see these children, when come to the years of discretion (whereof you are either parent or witnesses), instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power?"

Parents, you must always be able to say that you have striven to maintain a perfect family relationship as stated in Ephesians 6:1-4: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up the nurture and admonition of the Lord," and Colossians 3:20, 21: "Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged."

Parents, it is your responsibility to make sure that your children are instructed in the way of righteousness, that they know their Sunday School and catechism lesson, are prepared for Young People's Society, and are attentive to the preaching of the Word.

Many times as parents you have fallen short of your calling. This is because so many times your old nature distracts and occupies your attention. But parents, pray that God will give you strength to overcome. Romans 12:21: "Be not overcome of evil, but overcome evil with good."

o o o

Now teenagers, you have not always striven to suppress your rebellious nature and humble yourselves before your superiors because of the place of authority in which God has placed them. I Timothy 6:1 says, "Let as many servants as are under the yoke

count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed."

Teenagers, when the desires of your superiors are in conflict with what you want you revolt against them, either outwardly or in your heart, you commit the sin of rebellion. By this you have broken the law of God and are worthy of the consequences. Joshua 1:18 says that he who rebels is worthy of death. Romans 6:23a says, "For the wages of sin is death."

Teenagers, you look in the wrong places for the answer to the generation gap. A major cause for the generation gap is that teenagers fail to heed the instruction of their superiors. A solution, therefore, is for teenagers to attend to the instruction of their superiors. Proverbs 5:11-13 says, "And thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" Proverbs 6:20-23 says, "My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart; and tie them about thy neck. When thou goest, it

shall lead thee: when thou sleepest, it shall keep thee; and when thou awakenest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."

The church is the body of Christ or gathering of elect believers and their spiritual seed. The church can not remain pure and holy as God commanded, "Be ye holy even as I am holy," if within her members there is strife. James 1:27 says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." James 3:16 says, "For where envying and strife is, there is confusion and every evil work."

By this we can conclude that the generation gap is an evil institution of the devil as a means in his attempt to divide the church. But, teenagers and superiors, do not heed him, for his goal is the destruction of the church. I Cor. 1:10 says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

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# CRITIQUE

DONNA VAN UFFELEN

## PERFECT LOVE

*Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins.* 1 John 4:7-10

Love is the bond of perfectness. It is profoundly ethical and, thus, it is the bond that unites the ethically pure only. The first and great commandment concerns the love

of God and the commandment to love our neighbor as ourself is like unto it. Love is the unity of the communities of similar interests or sentiments that unites two parties

that share a delight in each other. It is the only power in earth and in Heaven that can not be fathomed by man. *Love* is defined as an affection, a warm liking, or a fondness. But these words do not even begin to describe the true depth of the meaning of *love*.

The love of God is much more than the love of father, mother, brother, sister, husband, wife; for these are loves of the earth and they belong to this life only. But the love described here by John is one which is born in Heaven and given to man as a gift from God.

In 1 Corinthians 13:13, Paul says, "And now abideth faith, hope, charity, these three: but the greatest of these is charity." Love, here stated as charity, is the greatest of these because God is love. This is the noblest of all word portraits of God. This love is much greater than merely saying that God is our "Father"; for, we have only an earthly picture of fatherhood. As we think of fatherhood, it is mainly something just and generous, and not strongly characterized by love. Surely our love must be more than that!

We are also commanded, in both the Old and New Testaments, to "love God with all our heart, with all our mind, with all our soul, and with all our strength." Could we really say that we do love God in such a manner? God is the sole Good and the implication of all perfections; therefore, He must be the object of our strong desire and the longing of our whole being.

"God so loved the world, that He gave His only begotten Son." God's love for His people was so profoundly ethical that He promised His Son from the time of the fall of man and sent Him in the fulness of time. Instead of showing His deep love by sending His only begotten Son to suffer and die for His undeserving people, He could have sent a written message to tell us of His love, or He could have dispatched

a mighty angel to tell us His message. But, no, He sent the Crown and Prince of Heaven, above all angels and heavenly dignitaries, His divine Son, Jesus Christ.

Christ's love for His people is also very recondite. He gave His life in Holy ministry to the poor, the sick, the oppressed in body and Spirit. At the end of only three and a half years of ministry. He became the willing servant. He gave the supreme proof of His love by dying on the cross for the sins of His people. There was no other and is "none other name under Heaven whereby we must be saved."

"To love our neighbor as ourself" is like unto the commandment to love God. When Christ was nearing the end, with the shadow of the cross on Him, He said to His disciples, "This is my commandment, That ye love one another, as I have loved you." John also admonished that if "God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and His love is perfected in us."

One of the most cutting sayings of John is that "if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This shows how unfathomable love is and it shows the importance of the commandment to love God. It also shows how closely the commandment to love our neighbor is related to it.

A sure test of the epistle of John is, "Do I love my neighbor? If I truly love him, then I know that I love God, and that I am a Christian." Most of us love, but we also fear. A son or daughter in the home who had the habit of loving father or mother one day, and drawing back in distrust the next, would be a strange child. So it is in our relation with the Heavenly Father. We have "Torment," as John says, because our love and trust towards God are not perfect.

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The Beacon Lights Staff wishes to thank the following:

Hudsonville Protestant Reformed Church.....	\$122.65
South-East Protestant Reformed Church .....	32.42



# FROM THE PASTOR'S STUDY

REV. G. LUBBERS

## RUTH'S BEAUTIFUL CONFESSION

*"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest I will die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me."*  
Ruth 1:16, 17.

This text here contains a wonderful confession of faith; it is the expression of deep and profound determination to be faithful to Naomi and to Israel's God — even unto death! This confession proceeds from the lips of a Moabitish woman. She was, evidently, a young woman. She was now a widow, a young widow, having been married to Chilion, it would seem, the younger son of Elimelech and Naomi. How long she had been married we can only guess. We are sure that she was still a young woman, a Moabitish girl, but now the legal widow of an Israelitish son, born in the tribe of Judah! She has widow-rights in the land of Israel and can claim the inheritance and the marriage-privileges of a widow for the Levirate marriage!

Yes, her husband, Chilion, had died. So had the brother of her husband, Mahlon who was the husband of another Moabitish girl, named Orpah. And her husband's father, Elimelech, had also died in the land of Moab. A father and his two sons die in the land of Moab and are buried there,

leaving the three respective widows to shift for themselves. But they are not left to themselves. The Lord works faith in the hearts of Naomi and Ruth. Naomi has submitted to the mighty hand of God and to His correcting and saving chastisements. She has heard that the Lord has "visited His people" and given them bread. There is a wheat and barley harvest in Judah once more. The Lord has opened the windows of heaven according to His sure promised mercies. Once more His face shines from out of the holy place between the cherubims of heaven, and Israel is assured of the salvation of her God. Thus Naomi takes courage, notwithstanding her deep sorrow and bitterness under the mighty blows of her God!

Yes, Naomi (the pleasant one) will return to the land of her fathers, the land of her fathers' God. Yes, it is the land of her God, her people. She will now return again to Moab. Here in Bethlehem-Judah she will live the rest of her days and die. She will live and die there childless, a widow without progeny! She will cast herself upon the

mercies of God; upon that God who is exceedingly able to do far above all that she can ask or think. . . .

Now these two young widows, daughters-in-law, will desire to accompany her. But what for? Certainly there is no point in their following Naomi for a husband from her womb. So she, in her short-sightedness, entreats these daughters to return to their people. Surely, she must have instructed them in the faith of the fathers, and of her godly resolve to return to Israel's land of promise! And the Word of God had taken root. Superficially it had taken root in the heart of Orpah, but it had taken deep and abiding root in the heart of Ruth. This daughter from Lot, from a son of Lot by his own daughter, believes. Yes, Orpah, a Moabitess, returns to her own people and to their gods. But Ruth cannot leave, come what may.

Hear her speak to Naomi when the latter would have her also return to her people. She cannot return to Moab. She had died unto Moab and to the Moabitish people and their gods. She now lives unto Israel's God. What she now lives she lives by the faith which is the substance of things hoped for, the evidence of things not seen.

It is her turn to speak!

What a beautiful confession of faith!

"Entreat me not . . .!"

Do not ask me to leave thee, a God-fearing mother in Israel; I know the Lord has dealt bitterly with me for thy sake. But I receive this bitter cup from His hand as a token of His love and covenant mercies. I know that he has cut off a mother of Israel in the line of David's house, without hope of a future. But do not entreat me to leave thee the hopeless one, for my trust is in the Lord, God of Israel. Listen to the implications of her confession; hear this humble and profound faith. Yes, it is so beautifully worded.

Firstly, Ruth clings to Naomi as long as Naomi will be with her on this side of the grave. Death may then part them for a season here, but she shall join her in the grave, in the hope of the blessed resurrection. She will be buried next to Naomi in a grave in Bethlehem-Judah. Her confession is not a mere pious motto, but it is a confession which encompasses both life and death.

Secondly, Ruth desires a place among God's people. She confesses that although she is a Moabitess, and still is living among these children of Lot, she is nevertheless a true child of Abraham. She is spiritually an Israelite, who belongs to the Israel of God. And it is a true confession proceeding from true faith. She leaves Moab with Naomi and comes to Judah, to whom the gathering of the people shall be. And among this Judah and its thousands she shall have a place, a central place! For, though she does not know it yet, from her shall be born the grandfather of David, a son whose name is Obed. And, O wonder, at a time when there was no king in Israel (when Judges ruled) and when everyone does what is good in his own eyes, God is preparing for Himself the Seed of David, by calling a Moabitish widow with Israelitish rights, to have an inheritance in Israel's Holy Seed!

Thirdly, Ruth confesses that Israel's God is her God. That which binds her heart to Naomi is not the erstwhile fleshly tie of her now dead husband, mere flesh and blood; what binds her to Naomi is their common faith in God! In this one God, one Lord, one faith and one hope she knows herself of kindred spirit with her mother-in-law. What is more, both of these women must be saved. And Naomi will be saved in Ruth's son, Obed, Jesse, David, Christ. But Ruth shall be saved in her own great grandson, the man of God's own choosing! It will be through the Levirate marriage of Ruth with Boaz the son of Rahab, the harlot! For the coming of Jesus Christ was thus in the world. Behold then Christ's "Genesis," but do not forget to see his "Exodus" at Jerusalem.

The plan of God unfolds, and faith conquers the world in Moab at the cross-roads! Here we see the deep roots of history. It is the Root of David. The story reads so simple. Ruth seeks a husband in the land of Judah. She was fair and young. She does not, according to the flesh, seek a husband! She seeks one according to the Spirit; she seeks one under the law of Israel's inheritance, and the law of raising up seed in a Levirate marriage. A near relative of Chilion must be sought to father a child to inherit her lawful inheritance to which she is the sole living heir after Naomi. This means that she will marry a man who is old enough to

be her father. It is a marriage of the obedience of faith.

Ho, such an one! turn aside, sit down here.  
And great things happen. Boaz becomes the Goel-husband of Ruth.

And God gives them a son. And he is called "Obed" by the women, and Naomi's

faith too is rewarded in returning to Israel and to Israel's God. A legal heir possesses the portion of Elimelech.

Many years later the Christ is born here in Bethlehem-Judah. Yes, His goings forth were from of old, even from everlasting.

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## BOOK REVIEWS

### **A Very Present Help**

by DOUGLAS A. ELLIOT

Baker Book House, 27 pages, 50¢

*A Very Present Help* is the name given to a booklet of suggested prayers to be prayed while one is in the hospital. There are fifteen prayers, each based on a verse from the Bible. On the whole, these prayers very well express the needs of a Christian patient. But again, this author goes along with modern tendency in using the second person in addressing God. There is one other thing that a Christian could not pray for, and that is fellow patients and doctors. We know that many are not God's children, so we should not pray for them. However, the basic ideas of this booklet are Reformed.

### **1800 Quippable Quips**

by E. C. MCKENZIE

Baker Book House, 81 pages, \$1.00

This book written by E. C. McKenzie is an amusing book, full of jokes, puns, and sayings relative to life in the world as it is today. Although some of these quips joke about serious matters such as religion and marriage, they speak volumes about human nature and the modern world, and therefore might prove interesting and informative to our young people.

### **Who's Out of Focus?**

by DANIEL R. SEAGREN

Baker Book House, 103 pages, \$1.50

*Who's Out of Focus?* by Daniel Seagren is a book written in conversational form, divided into three parts. Part one deals with life on the campus, and includes twelve conversations, each two pages long. Part two

presents ten dialogues concerning life around the house. The last part consists of sixteen conversations which speak of the establishment. Its purpose is to prevent "fuzzy" thinking and cause youth to arrive at conclusions based on God's Word. It discusses such issues as campus reform, drugs, race differences, movies, and drinking, the same issues Protestant Reformed young people discuss at societies, retreats, and conventions. But we certainly don't use the same approach as does the author. We open the Bible, and say, "This is God's Word and this is our basis for believing what we do." We don't want such sensational titles as "Basketball for Jesus" or "Beat the Heat with Pastor Pete." We want the truth directly from God's Word, not in dialogues portraying sin and finally ending with no conclusion drawn.

### **Suggestions and Materials for Young People's Programs**

by FLORA E. BRECK

Baker Book House, 74 pages, \$1.50

This book was written to aid leaders in leading youth in their programs and inspirations. Each program has a theme, featuring Scripture references, incidents, prayers, and hymn titles appropriate to the theme. But it also features Arminian tendencies, the come-and-accept-Christ kind of sentiment. Young people are called to give testimony, something which only adds to the sentiment of the book, and a thing which Protestant Reformed young people do not practice at their meetings. I think my reader can gather from what has been said that this book would serve no good purpose to ministers, society leaders, or young people of the Protestant Reformed churches.

LOIS HOEKSEMA

## **"The Lamb that was Slain"**

SUE PORTE

*Weary, heavy laden and utterly perplexed,  
With hopes all shattered and hearts sore  
vexed,*

*Busily conversing as they travel along  
To the village of Emmaus, about sixty  
furlong,*

*While communing and reasoning about the  
events of the day.*

*Behold! Jesus draws near and joins them on  
the way.*

*But their eyes were holden and they knew  
not him,*

*For their hearts were troubled and their  
faith was dim.*

*What manner of communications are these  
and why are ye sad?*

*Is not this the day in which to be glad?*

*Ah! Art thou a stranger? And dost thou not  
know*

*The things that have happened to fill our  
hearts with woe?*

*And he said, "What things?" I pray of thee  
declare.*

*Why are ye sad, and why so burdened with  
care?*

*The things concerning Jesus of Nazareth;  
Hast thou not heard?*

*He was a prophet before God and man,  
mighty in deed and word.*

*And the chief priests and our rulers have  
delivered him*

*To be condemned to death, and have  
crucified him.*

*But we had trusted that it was He  
Who should redeem Israel and set us free.*

*And certain women have astonished us more  
Who went early to the sepulcher's door.  
And finding not His body, they did declare  
That they saw a vision of angels there  
Sent from heaven above, and unto them said  
That Jesus was risen from the dead.*

*Then certain of our brethren in haste did go  
To the sepulchre's door, and found it even so,  
But earnestly seeking in the tomb so dim  
They visioned neither angels, nor did they  
see Him.*

*And then He said: O Fools! and slow of  
heart  
To believe all that the prophets did impart.*

*Ought not the Christ to have suffered these  
things?*

*Must not He the supreme sacrifice bring?  
And then into glory to enter in,  
Forever with His people to reign?*

*Now come with me to the dawn of history  
Where God first revealed the eternal  
mystery.*

*When man fell in sin; God's command did  
not heed.*

*But Jehovah in mercy did promise the seed  
Which in fierce struggle would wrest from  
the dead*

*His people and crush Satan's head.*

*And now let us to Egypt, unto Pharaoh go.  
Who in defiance said, "The Lord I do not  
know.*

*So why should I the voice of Israel's God  
obey*

*And free the people to journey in the way?"*

*Then God in wrath His judgments sent on  
them,*

*And plagued them time and time again.  
Until at last, in that dread midnight hour,  
Death's cold blast their very choicest did  
devour.*

*And when death's angel entered Goshen's  
land*

*There to strike down with a relentless hand  
Man born in sin. He saw a sight so rare  
For blood was stricken on the door posts  
there.*

*It was the blood of the Lamb, the pure,  
the spotless one,*

*Whose blood was shed to cover all their sin.  
Its precious value none can e'er deny.  
Death's Angel saw! And lo! He passed them  
by.*

*Now hearken to the Psalmist as he sings  
His sad and mournful song that only misery  
brings.*

*He sees the suffering Christ as He moans in  
agony*

*And cries my God, Oh Why hast Thou  
forsaken me?*

*Yea mournfully he sighs; I am a worm and  
not a man,*

*Despised among the people and rejected of  
men.*

*They shake their heads in scorn, and sneer  
at me in glee  
He trusted in the Lord. Let Him now set  
him free!"*  
*My feet and hands they pierced. and in their  
wicked plot  
My garments they did part, and on my  
vesture cast the lot.*

*Thus in prophetic song the Psalmist sings.  
As he to Israel the message of Salvation  
brings.*

*Let us also to the prophet Isaiah give heed  
As he pictures God's people in their crying  
need  
For salvation and release from sin,  
Revealing Israel's Redeemer: The Lamb that  
was slain.*

*He was despised, rejected, a man of sorrows  
and acquainted with grief  
Stricken, smitten, oppressed and afflicted.  
He found no relief.  
As a lamb that opens not its mouth;  
To the slaughter He was brought.  
As a sheep before his sheavers is dumb, so  
His mouth he openeth not.*

*He was taken from prison and judgment.  
His generation who can declare?  
For He was cut off from the living  
For the transgression of a people in despair.*

*His grave was with the wicked, with the  
rich in His death  
Because He had done no violence; nor was  
deceit in His mouth.  
Yet it pleased the Lord to bruise Him,  
And to put Him to grief.  
To make His soul an offering for sin,  
And send His people relief.*

*He shall see the travail of His soul, and shall  
be satisfied.  
For he bore the iniquities of them all;  
And many shall be justified.*

*Therefore will I divide Him a portion with  
the great.  
And He shall divide the spoil with the strong  
Because He hath poured out His soul unto  
death.*

*Therefore His days will I prolong.  
And again, give heed to the voice crying in  
the wilderness;*

*Prepare ye the way of the Lord.  
Repent! O Israel! Return ye with one accord.*

*Make straight His path, The Kingdom of  
God is at hand.  
Thus John the Baptist proclaimed his  
message throughout the land.*

*And when he saw Jesus coming the very  
next day.  
He saith, "Behold!" The Lamb of God,  
That taketh the sins of the world away.*

*Thus Jesus taught them, as on their journey  
they went,  
Until they entered the village, when the day  
was far spent.  
And they constrained Him, "Come abide  
with us here."  
So He entered in to tarry with them there.*

*And it came to pass as they sat at meat  
That He took the bread, blessed it, brake it,  
and gave them to eat.  
Then their eyes were opened, and they knew  
Him  
As the Lamb that was slain; He was revealed  
unto them.*

*And when their souls had entered the light  
He vanished from their vision and out of  
their sight.*

*He liveth, He has conquered, He is risen  
from the dead,  
And is entered into glory, as our eternal  
Covenant Head.  
He wears the Victor's crown, and rules o'er  
all the earth.  
His people are Redeemed. Oh, praise His  
matchless worth.*

*And when at last in His face,  
We shall behold The Eternal I Am  
Ah, then we'll sing for e'er  
The song of Moses and the Lamb.*



# NEWS

from, for, and about our churches

KAREN LUBBERS

## Miscellaneous

The past weeks can be noted for the many programs sponsored within our churches and schools. On March 8 the Federation Board sponsored a combined choir program in the First Church in Grand Rapids. The choirs of Hudsonville, Hope, and Covenant Chr. High participated to make an enjoyable evening. Then on March 20 the students from our Hope School rendered their All-School Program under the theme "Heirs of Christ." It was centered around the death and resurrection of our Lord. The Choral Society of the Hudsonville Church arranged their only program on February 22 at their own church. The choir was directed by Mr. Gerald Kuiper and special numbers were given by Bruce Lubbers and Mrs. H. Veldman. The other program was sponsored by the young people of the South Holland church on February 8 in their church. Everyone participated in the singing which was led by Mr. Lamm Lubbers and special numbers were given by Bill Lenting and Young People's Octet.

In other activities the young people also have been active. On February 27 the Senior Society of the First Church in Grand Rapids sponsored a hayride for all area young people. It was held in a rather cozy and secluded spot in the Hudsonville area, better known by some of us as The Chapel in the Pines. In Loveland the young people sponsored an outing for the society and afterwards had refreshments at the parsonage.

## Marriages

There have been only two marriages this month that can be reported. The one is of Miss Marcia Lubbers of Hudsonville to Mr. Dave Doezema of First on February 20. The other is of Mr. Paul Pfau and Miss Irene Bruinsma from South Holland on February 14.

## Births

A son born to Mr. and Mrs. B. Zandstra from South Holland.

## Membership

Mr. P. Brummel has transferred to South Holland from Hull.

Mr. and Mrs. Wm. Kamps and six children have transferred to Hope from First in Grand Rapids. Miss Pat Kamps has had her papers transferred to Hope also.

## Birthdays

Mrs. G. Vos from Hudsonville celebrated her 75th birthday and Mr. John Miedema from Hope celebrated his 85th birthday within the past month. Our hearty congratulations!

## Servicemen

The address of George Bodbyl of Hudsonville is:

P.F.C. G. Bodbyl 386-52-9238  
76 Trans Co.

A.P.O. New York, New York 09189

The address of Bob Velthouse of Hope is:  
Pvt. Robert Velthouse 366-52-6180  
3rd Platoon  
Co. C, 1st BN, 2nd BCT BDE  
Fort Polk, La. 71459

Remember your servicemen!

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*During the past few months I have received news from more churches than ever before. I would like you all to know that this is much appreciated and I also hope everyone keeps up the very fine work!*

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## Announcement:

COVENANT CHRISTIAN HIGH SCHOOL  
will need a  
MATHEMATICS TEACHER  
for the 1970-'71 school year. For information  
contact

Mr. R. Petersen, Principal  
Covenant Christian High School  
1401 Ferndale Ave.  
Walker, Mich. 49504

MR & MRS JOHN ZANDSTRA JR.  
49 GLENWOOD-LANSING RD.  
GLENWOOD, ILLINOIS 61425

