

# BEACON LIGHTS

*FOR PROTESTANT  
REFORMED YOUTH*



November 1970

***The Bread of Life***

DONNA VAN UFFELEN

***The Resolve of  
William Tyndale***

PRISCILLA BOL



# BEACON LIGHTS

VOLUME XXX

NOVEMBER 1970

NUMBER 7

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

#### EXECUTIVE BOARD:

Gary Bouwkamp ..... President  
 Dave Lanting ..... Vice-President  
 Carol Dykstra ..... Secretary  
 Linda Ekema ..... Assistant Secretary  
 Jim VanOverloop ..... Treasurer  
 Vern Havenan ..... Asst. Treasurer  
 Shirley Gritters ..... Librarian

#### EDITORIAL STAFF:

Calvin Reitsma ..... Editor-in-Chief  
 Jon Huisken ..... Associate Editor  
 Ken Koole ..... Finance Manager  
 Bern Wigger ..... Managing Editor

#### STAFF:

Linda Swart ..... Clerk  
 Gayle Dykstra ..... Asst. Clerk  
 Jim Lanting ..... Asst. to Man. Ed.  
 Beth Westra ..... ) Proof Readers  
 Joanne VanBeek ..... )  
 Ken Kuiper ..... )  
 John Flikkema ..... ) Public Relations Staff  
 Jane Schipper ..... )  
 Judy Ondersma ..... )  
 Jim Lanting ..... )  
 Judy Holstege ..... ) Subscription Managers  
 Karen Hoekstra ..... )

#### CONTRIBUTING EDITORS:

Rev. Robert Harbach ..... Truth vs. Error  
 Agatha Lubbers ..... )  
 Donna Van Uffelen ..... ) Critique  
 Sue Terpstra ..... )  
 Karen Lubbers ..... News Editor  
 Rev. G. Lubbers, Rev. G. Van Baren .....  
 From the Pastor's Study  
 Kathy Bylsma, Rachel Lubbers .....  
 Current Events and Comments



All material for publication should be addressed to CALVIN REITSMA  
 3287 S. Canal, Grandville, Mich. 49418  
 Michigan subscribers please forward subscription dues to JUDY HOLSTEGE  
 5537 Lawndale, Hudsonville, Mich. 49426  
 Subscribers outside of Michigan please forward subscription dues to  
 MISS KAREN HOEKSTRA  
 952 Temple, S. E., Grand Rapids, Mich. 49507

Forms 3579 should be returned to BEACON LIGHTS  
 Box 7383, Grand Rapids, Mich. 49510  
 Second Class Postage paid at  
 Grand Rapids, Michigan  
 Subscription price \$3.00

## *In This Issue*

EDITORIAL .....	1
Giving Thanks for the Poor — John Huisken .....	
FEATURES .....	2
Sunday School in the Protestant Reformed Churches — Mr. D. Doezema .....	
Calvinists in a Capitalistic Environment — Peter A. Hoekstra .....	
CONTRIBUTION .....	5
The Resolve of William Tyndale — Priscilla Bol .....	
CRITIQUE .....	6
The Bread of Life — Donna Van Uffelen .....	
FROM THE PASTOR'S STUDY .....	8
Education or Instruction? — Rev. G. C. Lubbers .....	
OPEN FORUM .....	10
NEWS FROM, FOR, AND ABOUT OUR CHURCHES .....	13
Karen Lubbers .....	

## GIVING THANKS FOR THE POOR

The first Thanksgiving Day and its successive observances have been both a source of delight and sorrow to many people. It seems, however, that we have been left mostly with delight. Thanksgiving has been turned into revelry, prayer into pride. It has become a day of feasting and football games with church services sandwiched in between.

If we stop and reflect, however, upon that first Thanksgiving Day, one is left with a very sobering thought. These people, the Pilgrims, were poor, financially poor; and poorer still, not only financially but intellectually and spiritually, were their Indian friends. But these people were giving thanks to God for His blessings and grace. The poor were giving thanks. But, that is not my concern in this article. It is obvious to most that the poor do give thanks, but is it just as obvious that *we* give thanks for the poor? Do we count them as one of our blessings? Or are the poor poorer still on Thanksgiving Day because they are forgotten? The poor are obviously here for a reason, and they will always be with us as Christ had to remind his disciples. Ours, then is to evaluate our attitude toward them, especially in this Thanksgiving period when we set aside a special day to thank God for *all* things.

Before, however, we can thank God for the presence of poor people, it would be well if we find out just exactly who these poor people are. Are they, for example, limited to those starving hordes in Asia and Africa or are they right among us, probably sitting next to us on Sunday morning. Just exactly, then, whom does Christ wish to include in his concept of "the poor"?

The thought that immediately comes to mind is that these people are the *financially* poor; they lack material goods and the resource to acquire them. Undoubtedly this is true. And, we certainly have evidence of these poor today. Not only in underprivileged nations but right here in America. Maybe, it could even be the fellow who sits next to us in church on Sunday. We still have "Indians" today who have little more than a breechcloth.

But perhaps Christ wishes to include more than just the financially poor. Could he also mean the *socially* poor, those people who lack the wherewithal to move in social circles. Perhaps He wishes to include in His concept of "the poor" those people who not only cannot afford to move in our society but also those who lack the physical and mental makeup to do so. They are shy, withdrawn, quiet and contemplative rather than loquacious and expressive. These poor are also with us today. Some "Indians" prefer to stand at the edge of the woods and look on from without at the gay celebration.

We have, furthermore, still other kinds of poor people. How about the *spiritually* poor? We know that we have the spiritually dead, but how about the spiritually poor? Those children of God who perhaps could be called "Sunday Christians," those, perhaps, who have only a minimum of interest in the furthering of God's cause, those who lack knowledge of God and His creation and seem to fret little about it, are they still with us today? Do we still have sleeping Christians in times like these? Pathetic cases, you say, but very real. Some "Indians" are always out hunting for gold rather than truth.

Possibly another kind of poor whom Christ wishes to include are the *intellectually* poor. Some are so by choice, others by design. Some people even today lack all desire to increase their knowledge of their Creator and His creation, others lack the ability to do so. Some "Indians" must be made to run the gauntlet, others must build canoes.

We could continue citing still more different types of "Indians" but I will leave it up to you to fill out the list. The point is, the poor are still with us. How, then are we going to react to them? What are we going to say? My answer is contained in my title for this article. It is simply this: Give Thanks! But, you say, positively ridiculous. Who is going to give thanks to God for someone who is barely interested in our truth? Who is going to thank God for those who seek themselves rather than the

good of others? Who is going to give thanks for dullards? But, I say, we *must* give thanks for otherwise we lose sight of the entire and true meaning of Thanksgiving, for now we give thanks to God, for things, yes, but primarily for His love toward us. But it does not stop there. We may not squander that love. We must not exclude these "Indians" from our Thanksgiving tables. That love is now in us to shed abroad to our fellow saints. The poor need our love, desperately. They need our admonition, encouragement, gifts. They need to know that we care enough about their spiritual and material welfare so much that we do more than remember them in our prayers, we *act*. We perform acts of love and mercy toward them, we do

admonish, we do encourage, we do give gifts because we love them. This, too, is part of Thanksgiving.

True thanksgiving, then, is more than confession, more than dogma and theory, it includes those works, those acts of love, which must flow forth from our being, attesting to the fact that God's love is in us. Thanksgiving is more than an expression of faith, thanksgiving is work.

Therefore, I say again, give thanks for the poor, give thanks to God that we may manifest to others His love in our hearts. Give thanks for the poor for by so doing we thank our Lord and Savior for "the great love wherewith He hath loved us."

J.H.

## FEATURES

# Sunday School in the Protestant Reformed Churches

MR. D. DOEZEMA

Part 3

We have, in the past two issues, said quite a bit about Sunday School but virtually nothing about Sunday School teachers. If Sunday School is important beyond what it does for parents, then the caliber of the teachers is extremely important. The effectiveness of the instruction given during the Sunday class session is going to depend on the teacher's ability to handle the situation. Since, then, a staff of good teachers is of vital importance, one should be careful in his selection of teachers. Not everyone, you know, is able to teach.

There are a couple of qualifications of a competent Sunday School teacher. First and, no doubt, most important, is that he should have a comprehensive knowledge of Scripture, and also of the Reformed Faith as embodied in our Confessions. He should be thoroughly familiar with the lesson under discussion, to be sure; but in order to do an adequate job of teaching any single *part* of the Bible, one should have a knowledge of the *whole* of it. He must be able to see relationships, he should try to illustrate certain points with other passages of Scripture, he should be able to interpret Scripture in the light of Scripture. And that is possible only for one who knows the Bible from cover to cover.

The second qualification essential for effectiveness as a teacher, is the ability to communicate well with children. That's not an easy task. Anyone who has tried teaching Sunday School knows full well that children do not come to class with bated breath, waiting with eager anticipation to drink in every word of the teacher. In fact, it doesn't take very long at all to determine that the children have other ideas. And it's this that really tests the mettle of the teacher. It's this, I dare say, more than any other cause, that drives teachers out of the Sunday School. An iron hand on the part of the teacher can force a semblance of order, but only a whole lot of *resourcefulness* is going to make it possible to really get those ideas across.

It's probably true to say that it's a rare individual who is really good at that. It's no doubt true also that the ability to teach is a *gift*, as much as it is a science. But we should not neglect that science part. It's certainly possible to *develop*, to *become* a good teacher. Part of the training of a Sunday School teacher takes place long before he ever thinks of teaching. Through his faithful attendance of catechism and church services, and through his active participation in society, he is acquiring a knowledge of the Bible and of the confessions. He is,

in other words, being trained in the subject matter with which he must deal when he, himself, becomes the teacher.

Since few Sunday School teachers have received special training with a view to becoming educators, the training they do receive in pedagogy and educational psychology will be, for the most part, on-the-job-training. There is no teacher like experience. The teacher will soon notice that some methods do not work at all, and that other methods work, howbeit not all the time nor with every individual. The alert, resourceful teacher will learn much simply by experimentation.

He can also, of course, learn much through an interchange of ideas with his fellow teachers. Teachers' meetings should serve this very valuable purpose. At these meetings the lesson will be discussed, of course. But they need not, by any means, be limited to that. The teachers' meetings can also provide opportunity to discuss ways and means of teaching the lesson. Teachers should be encouraged to bring up any problem they may have concerning methods of approach, methods of discipline, or whatever. Through general discussion of these matters, each teacher can help and be helped by others. Attendance at teachers' meetings should, certainly, be mandatory. If some teachers feel that they've reached the point where they can no longer be benefited by teachers' meetings, then they'd better attend to be a benefit to others.

The teacher who carefully applies himself to his work (both as to mastery of the content and method of presentation) may surely develop into an excellent teacher. This improvement will come, however, only to the extent that one's heart is in the work. It's important that teachers remember that God requires one's *best* — in every work, of course, but especially in a work as important as this.

Perhaps we ought to say a few words yet about the teacher's preparation for teaching a lesson. One who takes his work seriously, one who realizes that he has a responsibility before God whose covenant children he is instructing, and with whose Word he is dealing, will never come to class either unprepared or half-prepared. Attendance at teachers' meeting is a must, of course; but study prior to that, and re-

view subsequent to it, are equally important. Teachers' meetings would lose half their value if no one came prepared. And without a concentrated *study* and *review* of the lesson before the meeting of the Sunday School class, the teacher simply would not have everything at his finger tips as he should.

Now then, just how should one prepare for that lesson, and what should he be prepared to do. We could begin by saying that the teacher should know much more than simply the details of the lesson story. The children, especially those of the older classes, will already know these details (they *certainly* will if the parents are working with them). The teacher, therefore, will be able to hold the attention of the class only to the extent that he is able to make the story interesting and challenging. And the only way to accomplish that is through diligent study and research. There are good Bible dictionaries and encyclopedias available which give background concerning people and places mentioned in the Bible. Commentaries are also of great value. That of Alfred Edersheim gives good background as far as history, geography, customs, etc. are concerned. Matthew Henry's, though not always sound from a doctrinal point of view, is, nevertheless, quite helpful in gaining an understanding of the historical narrative of the Old Testament. The point is, anyway, that the teacher should do as much research as he can to make himself thoroughly familiar with the passage, and enable him to hold the interest of the students.

There's more involved, though, than simply reaching the point where one can say, "I have mastered this lesson." There's still the matter of making what school teachers call a lesson plan. Besides knowing the material, the teacher must also have clearly in mind what his objectives are for that lesson, and how he's going to attempt to reach them. The objective of the teacher would be to convey to the students the spiritual and/or practical principle(s) found in the story. Now, using a well-planned lesson, the teacher would not simply relate the story and then tack a little moral on the end as an afterthought. These spiritual principles should appear in the story, and they should appear at the proper time

and place. Already in the introduction to the lesson the teacher should be directing the students' attention toward those underlying truths. The introduction, by the way, is an important part of the lesson. It's possible to *lead* the child into the story, in a way that will arouse his interest right away at the beginning. Well-planned questions often work quite well to get the students thinking about the right thing. "Well-planned" is the key word. If the teacher leaves the choice of questions and the wording of them, the choice of examples and illustrations and the point in the story at which they will be introduced — if, we say, the teacher leaves these to spur of the moment decisions during his class, it's highly unlikely that he'll be doing as effective a job as he could if he had planned it thoroughly. A forgotten illustration or a misplaced example just might make the difference between getting the idea across and *not* getting the idea across.

Well, I've about reached the end of my little essay. There's one thing I should mention yet, though. There is, it seems to me, a very real danger in connection with this whole business of Sunday School. I fear the possibility that to parents, teachers, and children it may sometimes become a

purely academic matter. You know what I mean — there's a lesson for the parents to study with their children; so they, perhaps, do their utmost to have their children master that *lesson*. There's a verse to be memorized; so the students study diligently till they are able to recite the *words* of that text without hesitation or error. There are certain principles that must, somehow or other, get from the mind of the teacher to those of the pupils; so the teacher does his level best to get them there. It shouldn't be that way. We are dealing with the very Word of God, with those things that are more dear to us than life itself. And I would think that one sure test, to determine whether we are treating them as such, is whether or not we do so prayerfully. For parents and teachers alike, it's of the *utmost* importance to seek, in the way of prayer, His guidance. We must recognize that *God* gives the fruit to our diligent labors, and that we would not even be able to labor as we ought without His sustaining grace. So, by all means, study and prepare *prayerfully*.

Finally, the task of instructing covenant youth is no simple one. It takes a lot of work. But the rewards are great. Ask any Sunday School teacher.

## Calvinists in a Capitalistic Environment

PETER A. HOEKSTRA\*

We, as elect children of God, are called to live in this world, but not to be of this world. In this paper we will discuss this truth with relationship to our country's economic system. Capitalism, as defined by Webster, is "an economic system based on private property, competition, and the production of goods for profit. Concentration of wealth *with* its power and influence are in the hands of a few people." Let us see if there is any correlation between the apostatizing of the church and the growth of capitalism.

Among some of the virtues which Calvinists honor besides those of patience, longsuffering, humility, and gratitude, is the virtue of diligence in providing for the needs

of the church, home, and school. We believe we must not squander our time, but use the talents which the Lord has given us to the utmost of our various abilities; and to His name's honor and glory. Let us transport such a person to a capitalistic environment such as we have in our nation today.

Under a Capitalistic economic system, based on competition, the harder one works and the more diligently he pursues his labor, the more he is rewarded, monetarily. And by the very nature of the system, the more money he has, the more power and influence he has. Under these circumstances we live today. Each of us knows how easy it is to turn to mammon as our god. It is easy to forget Jehovah and recognize mammon as the one who puts food on the table, and a new car in the garage

---

\*Mr. Hoekstra is presently the science teacher at Adams St. Christian School.

of a new house. This is the temptation that a Calvinist faces in a capitalistic society, and this is one of the largest stumbling blocks for us today. Our old man of flesh likes to look back and see what rewards *he* has received for *his* work.

Please do not misunderstand all this. I am not advocating a mass withdrawal of all Calvinist laborers from the work forces of this land, nor am I suggesting that we turn away from the Capitalistic economic system and turn to socialism. The purpose of this paper is to point out that this temptation to forget our God and look to ourselves and to money when we have received monetary compensation for our labors does exist. This paper is written to warn us that the devil uses any kind of means he can to draw us

to his ranks; even if it means tempting us through the economic system of the nation we live in. He is ever so subtle. Forewarned is forearmed.

The topic under discussion is not whether capitalism is desirable or not, but the topic revolves around the question, "Are we able to withstand this temptation?" Let it not be said of us that greed, self-exultation, and the love of money caused us to look with indifference upon spiritual things. Let it not be said of us that we apostatized because we succumbed to the temptation of money. Let us ever remember that the Lord provides all things for us to the end that He may be glorified. Let us ever give gratitude to Him for blessing us, and graciously providing bountifully for us.

## CONTRIBUTION

### The Resolve of William Tyndale

PRISCILLA BOL\*

In the days of Wycliffe, the Bible had been virtually a closed volume for hundreds of years. Wycliffe translated it into the common English tongue, but soon it became a banned book once again. Despite the official ban his manuscript version still circulated for about a hundred years. Then came the period of time in which another man would advance the Bible's translation and diffusion. That man was William Tyndale.

Several of the formative years of William Tyndale took place at the university of Oxford. There he may have been influenced in the ideas of Wycliffe who had formerly been an honored teacher and leader of the university. Often he privately studied the Scriptures during those years. Later, he bitterly remarked about the university's theology course: "Because Scripture is locked up with such false expositions and with false principles of natural philosophy, that students cannot enter therein, they go about the outside and dispute all their lives about words and vain opinions pertaining as much unto the healing of man's heel as to the health of his soul."<sup>1</sup>

In 1519, for some reason not known, Tyndale transferred to Cambridge. There he

further developed his familiarity with the Bible and biblical languages. Then, in 1522 he served as tutor in the house of Sir John Walsh. At his host's table he was many times drawn into discussions with visiting clergy. By open avowal of his sentiments he soon excited disputes and opposition. As a result, he became suspected of heretical tendencies.

Thus while at the house of Walsh he probably first conceived the idea of translating the Bible into his native tongue. He realized now the ignorance and the selfishness of the clergy in hiding the Scriptures from the eyes of the lay people.

Rather than bring harm to his host by his presence, he left for London in 1523. He had hoped for the help of Cuthbert Tunstal, bishop of London, but was greatly disappointed. At that time "he understood that there was no room in the bishop's house for him to translate the New Testament, but also that there was no place to do it in all England."<sup>2</sup>

In futility, he left for the continent. Setting himself to the task of translating the New Testament, he submitted his manuscript in 1525 to a printer in Cologne. The same year an octavo edition of 3,000 copies was printed and was issued at Worms in 1526. By May, a few copies had

\*Miss Bol is presently a senior at Covenant Christian High School.

reached England and by autumn there had been a general distribution.

Meanwhile Tunstal intervened and had all available copies burned at St. Paul's Cross in London. Even so, 18,000 copies came out in the six editions of the next three years. The English New Testament not having been suppressed continued to be distributed.

Then Tyndale turned to translating the Old Testament. The Pentateuch was published by 1530 and later published were Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Nehemiah, and Jonah.

The years between his departure from Worms and his settlement at Antwerp in 1534 have been left a mystery, as many other details and facts of Tyndale's life have been. In constant danger of losing his life to the ecclesiastical or diplomatic emissaries of Henry VIII, he sought places of concealment that were so secret that many are not even known today. But, in 1534 due to the progress of the Reformation in England, he rendered it safe to leave his concealment.

Yet, in Antwerp, "the clergy, not willing to have that book prosper, cried out upon it, that there were a thousand heresies in it, and that it was not to be corrected, but utterly suppressed. Some said it was not possible to translate the Scriptures into English; some that it was not lawful for

the lay people to have it in their mother tongue; some that it would make them all heretics."<sup>3</sup>

In May of 1535, William Tyndale was betrayed by Henry Phillips. Then, he was arrested and imprisoned a few miles from Brussels in the castle of Vilvoorde. In October of 1536, convicted for heresy or treason, or both, he was first strangled, then burned in the prison yard. The last words of the martyr were, "Lord, open the king of England's eyes."

After Tyndale's death, John Rogers obtained his papers and incorporated them in 1537 into the Matthew's Bible. Under that name the book was accepted in England. Yet, the fact remains that it was Tyndale's work. It was from his resolve that there was a vernacular version circulating freely in England. Within a year after his death, the book was even circulated with royal consent.

Now, four hundred years later, ninety per cent of what Tyndale has translated still stands for us, unaltered in the King James Version.

#### FOOTNOTES

1. Charles Gulston, *No Greater Heritage*, p. 146.
2. William Byron Forbush (ed.) *Fox's Book of Martyrs*, p. 179.
3. *ibid*, p. 182.



DONNA VAN UFFELEN

#### THE BREAD OF LIFE

After Jesus had fasted for forty days and forty nights, the Devil came to tempt Him. After the first temptation in which Satan told Jesus to make stones into bread, Jesus replied, "It is written, Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God" (Matt. 4:4).

The trouble today is that most of us overstuff ourselves with the bread of the world until we can hardly stagger under the weight of it; and yet, we starve the very spark of life in us that lives eternally. We are so busy trying to gain material things and impress one another that we almost completely ignore the One Who is most

worthy of our love and devotion. We are often deluded into being "too soon old and too late smart."

A large percentage of our church members do not really study the most important text of all time, the Bible. The most commonly heard excuse is "I don't have time." Even on the Sabbath, we much too often complain about not having anything to do, and at the suggestion of studying God's Most Holy Scriptures, a shrug of the shoulders is frequently the scene. Even though most of us admit that Sunday is "God's Day," many of us do not make it "God's Day."

During the week, we indulge ourselves in the bread of the world. We go to school or do some type of work where we devote all our time and attention to the things of the world. We have our catechism classes or society meetings; but then again, do we? If we are there in body but not in heart and mind, how can we truly say that we are there? If we think about our work or what we will do as soon as we get out of the meeting or maybe what we will do next Friday or Saturday night, we will already be getting a stomach ache from eating too much evil bread. And what do we do when the BEACON LIGHTS or the *Standard Bearer* arrives? Do we read the news items and a few short articles that catch our eye, or do we sit down and read and think about all the articles?

As we walk with the people of the world, we often have a tendency to dine with them, eating their evil morsels; when instead, we should not be ashamed to partake of the bread of life and let our "inner light" shine. It is our duty as Christians to show the world that we are Christians and that we are not embarrassed to speak out against a statement with which we disagree. We are also overeating when we listen to a worldly person take our Lord's Name in vain, yet it is frequently too easy to go right along with the world. If we do not care to be Christians in our everyday walk of life, we can not really care about eating the bread of life and about actually being a Christian.

Then Saturday comes, many times with the feeling that it has crept up on us much too soon. The time has come to prepare for the Sabbath at a time when we feel that

last Sunday has just gone by. As we look back at the previous week, we see that we are sick from consuming so great an amount of worldly bread. Bread of this kind seemed so much more appealing at the time, like a piece of delicious pie in comparison to a little-favored vegetable. Then, to top all this deadly sickness, we spend late hours on Saturday nights to get a quick final taste of the worldly bread before the Sabbath dawns.

We wake up on the Sabbath day and prepare ourselves for the morning service. We go to Church, but are we really there? Is it difficult to keep our eyes open or to listen to the sermon? Do too many of us doze off during prayer and hear only the "Amen" at the close? Then we go to our Young People's Society meetings. We usually have prepared our single assigned verses, probably as quickly as possible copied from an available commentary. Instead, we should have studied the whole section to be discussed and should have been prepared to give our own ideas on the subject. What about Sunday afternoons? Can we listen to a radio service or read and study God's Word, or do we have to sleep off the waste of the past week? And then are we ready for another Church service and possibly a singspiration?

At this time, it is suitable to turn to Psalm 34:1-4, which was written by David when he changed his behavior before Abimelech. Here we read: "I will bless the Lord at all times: His praise shall be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His Name together. I sought the Lord and He heard me, and delivered me from all my fears."

We, too, must change our behavior and eat more of the bread of life. We may prefer to partake of the evil bread of the world which is much more appealing at the time, but the bread of life is really more appealing in the end because it keeps us healthy. The Bible is the most precious treasure to be found in all the world and yet many of us are too overstuffed with the worldly bread to know its value. The value of the Bible can only be genuinely known if we partake of the bread of life. Do we have room for this Bread? If we don't, we had better make room!



# FROM THE PASTOR'S STUDY

REV. GEORGE C. LUBBERS

## EDUCATION OR INSTRUCTION?

*"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein."*  
Jeremiah 6:16

We need the old paths of which the LORD here speaks. The "new" paths are the inventions of men, the paths of sin and the imaginary cures for the thousand ills which rob men of "rest for their souls." The old paths are those which lead into the sanctuary of God, and which lead to the mercy-seat. They are the paths which have been consecrated by the LORD so that we may draw near to Him with a true faith.

For these old paths there is no substitute. There is only one way which leads to the Father. It is the way in which the Son reveals the Father to us, and the Mysteries of the kingdom of God. In this way the LORD leads us and concerning it he *instructs* us. The LORD does not give us education in the Bible. Fact is, the Bible knows neither the term nor the concept. Those who would lead us from the "old paths" are they who would bring the concept and usage of "educators" into the church. These are they who say to the LORD: we will not walk in the old way!

That is the speech of the unbeliever in the church, who will not place his neck under the light burden and easy yoke of Christ. For Christ himself picks up this word of Jeremiah in Matthew 11:25-30, where among other things He says, "Come unto me all ye that are weary and heavy laden and I will give you rest." He calls the weary and heavy laden to the old and tried paths, to the only rest, refreshment and revival of the soul. Here alone the conscience is liberated from the awful sense of guilt and shame, and cleansed from dead works to serve the living God. And for this there is no substitute.

Have you noticed, my youthful readers, that Jesus is here not educating, but that he is teaching, discipling us? Here we have pure instruction, building according to the architecture and pattern of the Lord. Here is the weakness which is stronger than men, and the foolishness which is wiser than men. It is the mystery of God which must be and is revealed to us by the Holy Spirit.

We see this by faith, and faith is the gift of God!

How shall they hear without a preacher?

Faith cometh by hearing (the thing heard in the preaching) and the hearing by the Word of God. And this bringing of the Word is not education, but it is instruction. For all Scripture is given by inspiration of God and is *profitable* for the man of God who is instructed by it. It is profitable for doctrine (teaching) for reproof (chastisement) correction (setting our feet on the marked-out way of God) in righteousness, that the man of God be thoroughly furnished unto every good work.

Take a good look at your Catechism Work Book. It is all built-in knowledge. That is what the term "instruction" means! The term instruction is derived from the Latin: *instructus*, from *in+struere*. This means to *build in*. Thus we begin with the books for the little ones already. We fill their mouths with knowledge; we train, drill the little children, and dedicate this knowledge to them, and dedicate them to the Lord, teaching and instructing them in the "aforesaid doctrine" to the utmost of our ability. Thus we continue and not only instruct, build the parts of Scripture knowledge and truth into their little minds, but as they grow we also teach them *constructively!* Here we deal with the interrelation and meaning of the facts of history, and the relationship of the truths of the Gospel. Constructions we make when we build. We do not simply teach a jumble of facts, but trace out the meaning of the Spirit in these facts, and thus we construct. This is an element which an "educator" in our modern times, in school and church despises. We must, so they say, let the child do his own thinking, draw his own conclusions. And young people sometimes are duped by these would-be teachers in school and church, especially on the high school and college level. But the Lord Jesus does not so teach, nor does the Bible thus treat any of the children in the church. They need constructive teaching concerning all the truths of Scripture.

All constructive teaching is of the essence. When this is undermined and contradicted then we do not get a new "construction" of the Biblical teaching, but we get heresy. Heresy is a departure from

some doctrine, cardinal doctrine taught by the church, and it affects like a cancer the entire body of truth. Therefore we need instruction, constructive instruction and teaching, lest we get *destruction*. This is the negative work of Satan. He does not desire positive instruction, and in such a constructive way that the whole Bible speaks together. He does not want the church to teach and believe the whole counsel of God.

Instruction-Construction is the order of the day.

That is asking after the old and tried ways, where we find rest for our souls. There is no substitute. Let no one deceive himself. God is not mocked! Those who say "we will not walk therein" come to ruin. They must needs listen to the educators, who would lead out of us what is in us *natively*. That is the lie of the motto: self-expression. The end of this is the hippie cults and skid-row! The end of the wicked is death. They never find rest for their souls, these "flower-children," misfits in society, vagabonds in rags, with their sad chants and songs, grasping at heathen cults like drowning weaklings which have neither anchor nor compass, not even a small bark!

Do take this Word of the Lord seriously. Remember now thy Creator in the days of thy youth, ere the evil days come in which you shall say I have not pleasure therein.

For the text written above this little message to you is not man's, it is not Jeremiah's word. It is "thus saith the LORD!"

*Hear Him, heed Him!*

And ye shall find rest for your souls.



## About the Spring Retreat

Dear Editor,

In one of our last issues<sup>o</sup> of the BEACON LIGHTS there appeared an article concerning the 1970 Spring Retreat. The writer of that article seemed to be concerned about some of the activities or lack of activities that took place at Camp Rogers. To allay any fears the readers might have because of this negative criticism, it is only proper that the record be set straight.

The writer of the previous article on the subject, Mr. M. Kamps, makes the statement that the purpose of the Retreats is to provide Christian fellowship and spiritual edification for our young people. The young people, and especially the Federation Board have always had these qualifications in mind in planning any of our activities. I believe that all of our Retreats, our major activities, and certainly our Conventions have always included these important ingredients. However, I do think that there is a marked difference between Christian fellowship and spiritual edification. At the 1970 Spring Retreat, as at our Conventions, both of these elements were present, as our parents and peers had every right to expect. Is not playing volleyball, football, and walking by the lake with fellow Christians, Christian fellowship? And is not having proper discussion of the religious topics that were chosen and having communion in prayer spiritual edification? One can only answer that they most certainly are. I am sure that the writer of the previous article presumes incorrectly that Christian fellowship and spiritual edification are one and the same, and that they should come to light in the same way.

The fact that we young people heard three of our own young men play their musical instruments seems to be a point of criticism by Mr. Kamps. I do think that this sing-along, as it was called, might have been scheduled for some later time during the Retreat, and not immediately after opening prayer. That, however, does not seem to be the main question. Five songs were listed in the previous article, and these

were played for us by the three young fellows on their instruments. Now practically all the songs we sang or heard are ten years old, more or less, and could hardly be called contemporary music. Most of them are folk songs, not "hillbilly love songs," and not rock and roll music. Of course there was some hand clapping and whistling from the audience, but we were dealing with mostly younger young people, and this is to be almost expected. One really cannot expect to keep youthful enthusiasm from showing itself, especially at a retreat. This Retreat was worked for, sponsored by, and promoted by the young people, especially the Federation Board, it must be remembered.

Mr. Kamps also mentions that the time was rather poorly used at our Retreat. The Federation Board has never attempted to state just how much time is allotted to either spiritual edification or Christian fellowship at any activity. I am quite sure that if one tallied up the time spent engaged in Christian fellowship and the time spent engaged in spiritual edification at any past Retreat or Convention, he would see that "Christian fellowship time" is predominant. This fact is merely a matter of practical application in making out a schedule for any activity of this type.

There were only two one hour discussion group sessions scheduled between 9 a.m. and 5 p.m. it is true. However, each of these sessions included a short statement by a seminary student before it began, and most groups out-last-ed the one hour of time allotted to them. In between discussion group sessions we played football and volleyball, couples strolled about together, and many young people were down at the edge of the lake. These young people were not merely expending their boundless energy, but were engaged in Christian fellowship. Let us not forget that this is a very VITAL part of a Retreat.

I would like to reassure Mr. Kamps that what he feels is an imbalance of related activities and the purpose of the Retreats, is not going to destroy our Retreats. We should have faith in God and in our young

---

<sup>o</sup>See August-Sept. 1970 issue: Open Forum.

people in this regard, and not be afraid for the future of our Retreats.

The young people and their Federation Board are certainly indebted to Mr. Kamps for his suggestions about improving our Retreats. However, I would take issue with the assumption that the Federation Board has not sought advice in planning its activities. The advisors are always supposed to be at the meetings, as is the youth coordinator. The advisors are only human, and cannot be present at all the meetings, and so are not always up to date on the latest developments. This situation will be somewhat improved, I am sure, as time goes on.

The Spring Retreat of 1970 is now history and has turned out to be a little controversial. It is my belief, and I think the belief of most of the participants at the Retreat, that it was a success, and that the events planned were good wholesome events.

The Retreat also demonstrated that the correct attitude must be taken by the planners and the young people alike to insure its God-given success.

RANDY MEYER

Dear Editor,

I would like to comment on the article "Spring Retreat" by Marvin Kamps in the August-September issue of BEACON LIGHTS. First of all, I highly question the timing of this article. Nearly six months have passed since the Spring Retreat and if the opinions Mr. Kamps holds are important to him and if he wishes to help the young people improve their retreats, why were not these opinions voiced *at* the retreat, or at least very soon after? After all, this is why retreats are held, to allow young people and their chaperones to express and exchange ideas. This would have been the best and most effective way for Mr. Kamps to bring his ideas through to the young people. Also, it seems as if Mr. Kamps was totally uninformed as to what this retreat was to include. Is this not a perfect place for misunderstandings to arise? If he was to chaperone, he surely should have inquired beforehand as to exactly what it was he was to be chaperoning. When complaints are issued so many months late, it would seem to me that they help very little to keep open

these vital veins of communication between young people and their leaders.

Also, I would just like to say that I am a strong believer in these retreats. Never was I under the impression that there was too much free time. If anyone wanders around the grounds and listens to some of the discussions outside of the main discussion groups, he would have to agree that these free times are on the whole, very well spent. Many young people have opinions, feelings, and questions about many things in the Prot. Ref. churches that they wish to share with others and these free times are such excellent times for such discussions. I have heard these kind of discussions lasting well past one and two o'clock in the morning. Besides, all of these discussions need not be related strictly to issues in the Prot. Ref. churches. Young people are confronted with many problems and questions which they are so often afraid to share with others. I am sure there are many young people who have left the secluded atmosphere of a retreat with a large sense of emotional relief in just knowing that there are many others who face the same problems and questions. And how else can Christian love grow deep and strong unless we are truly willing to share our lives and learn to listen and understand out of a concern for our brother in Christ?

As far as the music at this retreat is concerned, I think it is not really such a major issue. Such songs as "Five-Hundred Miles" are basically easy and fun songs to sing. They need not detract from the atmosphere of a retreat. Next time, let's make sure we are agreed on this issue before we go to the retreat and if we are not, then let's talk about it. These retreats have a very important part in our young people's lives and I only hope that we continue to sponsor them. Mistakes go along with them as they do with everything in life. But *please*, let's not destroy what we have managed to gain by allowing mistakes to draw us to a standstill!!

KAREN LUBBERS

ED. NOTE: *Mr. Kamps' "Open Forum" article was originally intended for publication in the June-July issue, but, due to the great distances separating Editor and author, had to be delayed.*

C.R.

Dear Editor,

In response to the recent article concerning the Spring Retreat, we, The Federation Board would like to express our opinions. We agree that the purpose of a retreat is to withdraw from the world for spiritual edification and Christian fellowship. We admit that the songs sung after the opening prayer were out of place. We also think that another discussion group or other related activity would have been desirable.

However, we are under the impression that Mr. Kamps' article was somewhat negative in approach, and we would like to recall some of the positive aspects of our weekend. Friday night a large number of

young people gathered around the piano singing hymns, ending the day with praise. Saturday's events — playing volleyball, walking and talking with other young people — continued to serve the purpose of a retreat. Saturday evening our retreat ended with an enthusiastic hymn-sing which everyone was reluctant to conclude. It was an appropriate ending to the Spring Retreat.

We would like to thank Mr. Kamps for his sincere concern and helpful criticism. It is our earnest desire that our future retreats will serve to unite our young people through spiritual enrichment and Christian love.  
THE FEDERATION BOARD

*The Federation Board expresses a special "thank you" to the retiring staff members — Jeanne Gritters and Jim Van Overloop — for a job well done, and a hearty welcome to all the NEW staff members.*

THE FEDERATION BOARD  
CAROL DYKSTRA, Secretary

**The Beacon Lights Staff wishes to thank the following:**

In memory of Ron Yonkers.....	\$50.00
Southeast Prot. Ref. Church.....	31.18
Hope Prot. Ref. Church (Walker)	69.61
Southwest Prot. Ref. Church.....	33.70
Holland Prot. Ref. Church.....	44.10

**Beacon Lights is a Good  
CHRISTMAS PRESENT  
Give Several**

Send orders to:

**Beacon Lights**  
Subscription Manager  
c/o MR. CALVIN REITSMA  
3287 S. Canal  
Grandville, Mich. 49418

Please send one year's subscription of **Beacon Lights** as my Christmas Gift to:

M .....  
please print

Can you think of a gift that means so much and costs so little!  
Send \$3.00 to your subscription manager.

## Something New!

### Test your knowledge of the Bible

Baker Book House has given us permission to reprint selected material from the two books *The New Testament in Crossword Puzzles* and *The Bible Quiz Book* both of which have been reviewed recently in the BEACON LIGHTS. These quizzes and puzzles will appear from time to time.

#### WHAT'S WHAT IN THE PROVERBS?\*

##### Questions

1. What "exalteth a nation"?
2. "Where there is no vision, the people . . ." What?
3. "A wise son maketh . . ."
4. "A good name is rather to be chosen than . . ."

5. "Whoso findeth a wife findeth . . ."
6. "In the multitude of counsellors there is . . ."
7. "A fair woman that is without discretion . . ." (The present generation might say, "A woman that is beautiful but dumb.") ". . . is like . . ." What?
8. What is as a shining light "that shineth more and more unto the perfect day"?
9. "Pride goeth before . . ."
10. Four things, declares the compiler of the proverbs, are "too wonderful" for him. What are they?

[Answers on page 14]

\*Taken from *The Bible Quiz Book* by Frederick Hall. Baker Book House, Grand Rapids, Michigan, 1943. pp. 41 and 58.

# NEWS

## from, for, and about our churches

KAREN LUBBERS

### From Hope in Walker:

Mr. and Mrs. Myron Moody rejoice at the birth of a daughter and Mr. and Mrs. Marv Kamps rejoice at the birth of a son.

Rick Huizinga's new address is:

P. F. C. Richard Huizinga 380-54-2614  
H. H. S. 426, S. & S. Bn.  
101 1st A. B. N. Div.  
A.P.O. San Francisco, California 96383

### From Hull, Iowa

(First of all, welcome to the BEACON LIGHTS News column! Your bulletins are much appreciated!)

A bulletin note from Rev. Kortering to the congregation: "We wish to publicly thank all in the congregation who contributed in making our return such a hearty welcome. The house was beautifully re-decorated throughout, the freezer is full to overflowing, and our hearts were edified by the welcoming program. . . . May we be a means of edification to one another and God's name glorified in all our way."

Mr. and Mrs. Jerry Vanden Top and one baptized child were received from the Doon Church and Miss Joan Regnerus was received from the church in Oaklawn.

Confession of faith was made by Miss Phyllis Hoekstra, Miss Brenda VanMaanen, and Miss Marjean Van Maanen.

On November 5 Prof. Hanko again spoke at a Reformation Day Rally in the Pella Christian School Gym.

### From Loveland, Colorado:

The state has changed this church's address. It now is 705 East 57th St. instead of 809 East 57th St.

The Church's Extension Committee sponsored a public lecture on Oct. 29 in the Loveland Community Building with Rev. Engelsma as speaker. Incidentally, this committee regularly puts out many very good pamphlets. How is the pamphlet supply in your church? Is it kept up to date or are most of the pamphlets yellowed and dusted off regularly? To be good witnesses

MR. & MRS. JOHN ZANDSTRA JR.  
49 GLENA RD-LANSING RD.  
GLENA D, ILLINOIS 60425

---

of our Reformed faith we should be constantly reading and pamphlets can be very valuable aids to us as well as to those outside of our churches. How about a little renovation of those pamphlet racks? For some information on the pamphlets this committee puts out why not write them at:

The Reformed Witness  
750 Jefferson Ave.  
Loveland, Colorado

#### **From South Holland, Illinois:**

Confession of faith was made by Miss Sharon Zandstra and Mr. Phil Van Baren.

Miss Carol De Jong was received from the Oak Glen Chr. Ref. Church.

Mr. and Mrs. Dave Poortinga have transferred to the church in Loveland.

Mr. and Mrs. Cornelius Nymeyer rejoice at the birth of a daughter.

Rev. Decker also spoke on November 3 at a public lecture in commemoration of Reformation Day. His topic was "Ecumenism and The Reformation."

#### **Miscellaneous News**

On October 30 a Reformation Day Program was sponsored in First Church in Grand Rapids and was open to the public. Prof. Hanko spoke on "The Reformation and the Unchaining of Scriptures."

Remember our missionary and his wife!  
Their address once again is:

Rev. and Mrs. George Lubbers  
General Delivery  
Montego Bay  
Jamaica, West Indies

On October 17 the Federation Board sponsored a "mini retreat" in the Spring Grove Park in Byron Center, Michigan. Along with supper and games there was a speech by Mr. Harry Langerak which was followed by discussion groups.

---

#### **WHAT'S WHAT IN THE PROVERBS?**

##### **Answers**

1. Righteousness. Prov. 14:34.
2. "... perish." Prov. 29:18.
3. "... a glad father." Prov. 10:1.
4. "... great riches." Prov. 22:1.
5. "... a good thing." Prov. 18:22.
6. "... safety." Prov. 11:14.
7. "A jewel of gold in a swine's snout."  
Prov. 11:22.
8. "The path of the just." Prov. 4:18.
9. "... destruction." Prov. 16:18.
10. The way of (1) an eagle in the air (2) a serpent upon the rock (3) a ship in the sea and (4) a man with a maid.  
Prov. 30:19.