

BEACON LIGHTS

*FOR PROTESTANT
REFORMED YOUTH*



OCTOBER, 1976

LOVE NOT

THE WORLD

BE STILL AND KNOW...

by Gerald Kulper

By July and August the 30 foot wide Big Thompson River flows quietly in its rocky bed. Here and there along it, the trout fisherman has trouble finding enough water into which to cast his fly. On this weekend of the Colorado Centennial, hundreds of picnickers, sightseers, and campers find their ways up and down the narrow, picturesque, quiet canyon. Children play in the stream, jumping excitedly from rock to rock, occasionally slipping a foot into the icy cold water. By now, young people "tubing" this river must walk hundreds of yards to find enough water for their sport. Gone is the swiftness of the springtime Rocky Mountain stream; and this is not surprising for every summer, as the snow disappears from the mighty peaks, the river dwindles to almost nothing.

As late afternoon approaches, the usual frequent mountain showers begin to fall, lightly in some places, more heavily in others. Picnickers along that gentle stream seek temporary refuge in cars or shelterhouses to wait out the brief lull in their happy activities. Campers go inside, visitors begin the long winding ride down the canyon. Nothing seems unusual on this ordinary summer afternoon. People in Loveland wonder at the strong east wind blowing. And as evening draws near, the foothills are lost in the misty rain that falls to the west, though it never approaches the plains. To the north of Estes Park the higher mountains are getting drenched with 12-18 inches of rain. Three elk scouts pitch tent in that slipperiness rather than head for the truck and horse trailer that would take them through the canyon and home. Picnickers pick up their gear and head through the Narrows as

darkness falls.

By Sunday morning, as daylight breaks over that once gentle canyon, a scene of mass confusion reigns. Gone is the trout stream and its stepping stones. Shelterhouses, cottages, homes, businesses, dams, power plants, campers, trailers, cars, and people which yesterday were there are no more. It slowly dawns in the minds of people that tremendous disaster has struck. Estes Park and Loveland are now disaster centers, stations for the helicopter pilots flying in disbelief over the devastated area, picking up close to 900 survivors the first day. Organized groups of deputies hike into the once beautiful area marking bodies and helping survivors out of the canyon on foot. The elk scouts determine unknowingly to truck out and down the road along the river. The picnickers pause to reflect that they had left their fun and games only a half hour before the dreadful rush of water came through. Beautiful US 34 in many places is gone, peeled back by the force of the water. Scores of unrecognizable hulks of twisted, mud-filled steel is all that remains of the automobiles which had been in that canyon. The nine foot diameter siphon high over the highway at the mouth of the Narrows lies crumpled up against a house. Area residents, in a state of shock, listen to radio reports of carnage beyond belief, of anguished survivors who watched their families disappear into the wild 20-30 foot wall of water, of desperate relatives waiting to know if loved ones would let them know of their safety. Discussions carry on of the "100 year flood," the heavy rainfall that fell by chance in a certain area, Mother Nature's strange quirks.

A few older people recognize the fact that it was only with God's help that they could manage to climb the cliff behind their home to escape the water. One family exclaims over the fact that their family Bible remained in a **clean** spot on a table in the living room, while the rest of the house was literally destroyed. One young man acknowledges that he learned "something never to be forgotten" as he listened to the screams of a friend, pinned against a tree in midstream before being swept away to his death. God was there! "God's hand swept down that canyon," a minister exclaims. God spoke in that flood; this is a fact that was accepted by but a few in the weeks that followed. The three elk scouts, air-lifted out twenty-four hours later gave thanks to God for their rescue as did the picnickers who traveled out just ahead of that wall of death.

God speaks everyday to all of us. How terrible when we fail to acknowledge this, when we fail to hear Him. It takes something of the magnitude of the Big Thompson flood to drive the fact home, and that to only a few. It makes us, the people of God, stop and pause before going on in our daily way.

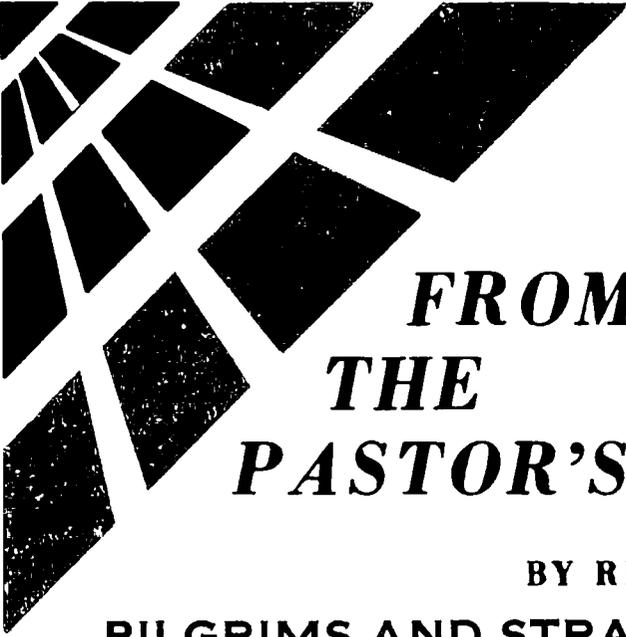
God also speaks to us when He takes from us a loved one or when we see a young friend in a hospital room critically injured in an automobile accident. God speaks to us through experiences of others, and when He does, we sometimes shrug it off and think that such a thing could not happen to us. Or we try to say to each other that "the world had better take notice now, for God has sent judgment on the wicked."

We try to separate ourselves from tragedy and heartbreak because we fear these things, and then only because they may affect us. But the fact is, God's

people, too, are killed in tornadoes and floods. Young friends of ours die violent deaths, often called by us "premature" deaths. We must see that God speaks to us in these things. We behold with the Psalmist "what desolation He hath made in the earth. Psalm 46:8." We in Loveland saw literally "how the earth was removed," and how the "waters roared and were troubled. Psalm 46:2,3." We were reminded of Psalm 144:7 where God's Word speaks to us, "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob..." How wondrous are the ways of Almighty God, and his ways past finding out. This must be our response. And further, we must heed the Word of God in Psalm 46:10 where we are told, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Although the wicked fail to heed to His voice, and refuse to see God as the ever present God, we must know that God speaks to us each day, sometimes through what we call trouble.

But we have a refuge, "a very present help in trouble." "Therefore," the Psalmist continues in Psalm 46:2, "will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea..." Three times in Psalm 46 we are assured that "the Lord of hosts is with us; the God of Jacob is our refuge." In the middle of trouble, "natural" catastrophes, wars, and revolution — God is our refuge. We can be assured of this, and say with David that "The angel of the Lord encampeth round about them that fear Him, and delivereth them. Psalm 34:7." We look to God then, and say each day, "Thy kingdom come, Thy will be done," concerning us and our loved ones too.





FROM THE PASTOR'S STUDY

BY REV. G. LUBBERS

PILGRIMS AND STRANGERS IN THE EARTH

**"for I am a stranger with thee, and a sojourner, as all my fathers were"
Psalm 39:12b**

We are still such very young people, my dear readers. I do not include myself in that number anymore. I have long ago put away those things which I enjoyed as a child or as a very young man in my adolescent years. However, when one grows older he remembers the days of his youth. He reflects upon the ways, and the mysteries and wondrous dealings of his covenant God. He sees that his life is that of a stranger on the earth, with no abiding place here.

Thus David saw things in their proper perspective in his trials and sorrows. Every man at his best state is altogether vanity. Our days are but a handbreadth. They are thus made by the Lord! He has measured them off in his good pleasure. And well may we pray with David, "Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." We live by faith

and not by sight. Young people must also live by faith in God. We must not live by gaiety and frills merely. That is sinking sand. When the problems of life must be met squarely we need the Word of God, the promises of God to the believers. We must then be reminded that our basic position must be that we are "strangers" and "sojourners" on the earth. This world is not really our home, all that we strive for as a goal in life. We are citizens of the kingdom of heaven.

Our position in the world is a **new relationship** to God. We are sons and daughters of God. We are not the servants which are doomed to sin, death and hell. We are free! In the court of God we were pronounced free, righteous before God, and heirs of everlasting life. That makes us a "stranger with Thee"! If God were not our God, Who has called us from this present world, we would not be strangers

here. The term **stranger** is worthy of a little study, a little word-study. It means that one is from another land; it means to be outlandish. It is derived from the term "extraneous," one who is from the outside. Abraham, Isaac and Jacob were such people in the land of Canaan. They are also called "pilgrims," that is; those who were **passing** through. Abraham, Isaac and Jacob were passing through the land of Canaan. In addition to "strangers" and "pilgrims" they are also called "sojourners." They only stayed a day. They lived a day at a time. They did not put their tent stakes deep into the ground. And they were content to dwell in tents or tabernacles. For they lived in faith. The faith of these patriarchs dealt with the "things hoped for." The land of Canaan was a land of promise, nothing more.

This life of these pilgrim fathers was a **pattern** of the life of all the heirs of the promise. They are **footsteps** in which we are to walk as the spiritual children of Abraham. David, the king, was such a child of father Abraham, Isaac, and Jacob. They are steps which these fathers made "in faith." What a life of patience this was for them! The land never belonged to them during their lifetime. They all died without receiving the promise. It seems that God is letting them down; that the promise of the Lord fails and falls out. God did not keep His Word, so it seems. It was pitching the tent then in Gerar and then in Beer-Sheba. It was digging wells for water for their sheep and cattle, and all the while the envious Philistines were filling up these wells, which were found and dug in faith. Even the very wells bore names which were the expression of faith and hope in God, clinging to the promise that they would inherit the land. We'll say David say, "for I am a stranger with thee, and a sojourner, as all my fathers were."

And thus our life, too, in our day and age must be that of a stranger. We live also as a "stranger with thee." We are really not at home here. The catechism

classes are begun, the schools have opened their doors, and we work for the future in every way. We presently will be married, have a home (not merely a house), and rear children. But only for this world and this life. Really, we must bear in mind that the world passeth away, and the lusts thereof. We must not seek treasures upon the earth, where moth and rust corrupts, and where thieves break through and steal. We must seek treasures in the heavens. That is our promised land. We are here, strangers and pilgrims for Christ's sake.

While I am writing about being pilgrims and strangers I must most earnestly remind you that you will need a fellow-pilgrim for a husband or wife, or the near friend to whom you confide your cares and sorrows. Tell me who your friends are and I will tell you who you are. He that will be a friend of this world shall be accounted an enemy of God. That is what the Bible teaches very clearly in James 4:4. Tell me who you have chosen for a wife and I will tell you who you are; whether you are a pilgrim and a stranger in the earth as were all your fathers.

I have just concluded a little conversation on the telephone with a divorced "person." She informed me as the highest gem of wisdom that times have changed in the last fifty years, and that now divorce was a solution to the difficulties of sinful relationships in marriage. Do not listen to this kind of talk which is one of the earmarks of Satan's children. And remember, fellow-pilgrim, that evil communications (talk) corrupt good morals. We must needs run this our pilgrim-race with much patience and prayer. We will need to struggle through the great trials of Isaac until we come to the place called "Rehoboth," that is, room. We must come till we are at peace in a broad place. We must not be overcome in the battle, but must manfully fight against Satan and our flesh by the power of the Holy Spirit until we finally

have come to the complete victory.

Yes, in this pilgrim journey we often feel the chastisements of the Lord. They are from the loving heart of our heavenly Father. But they are grievous while present. We must be exercised thereby, and walk more resolutely as pilgrims with God. David had enemies for this very purpose. And these corrections of the Lord were for his profit. David affirms that he will take heed to his ways that he sin not with his tongue; he will keep his mouth with a bridle, while the wicked are before

him. For the wicked do not understand the life of this pilgrim in his inner life and yearnings. They do not know the secret of the Lord which is with those who love Him. What it means to be a stranger with God the world does not understand.

Yes, every man is vanity. But they that trust in the Lord are like Mount Zion. They walk on in their pilgrim's walk till at length they come to Zion. Young people, be a stranger in the earth as all your fathers were.

George M. Ophoff (9)

by Prof. H. Hanko

The years George spent in the Seminary were busy ones. Seminary studies in themselves are generally sufficient to keep a conscientious student busy during most of his waking hours and often long into the night. During the years in which George prepared for the ministry, the Seminary of the Christian Reformed Church was perhaps one of the best Seminaries in the whole country from the viewpoint both of scholarly preparation for the ministry and Reformed orthodoxy. There were many shining lights of the Christian Reformed Church who taught in the Seminary in those years. Men like Samuel Volbeda, Louis Berkhof, F.M. ten Hoor and the like were some of the greatest theologians which the Christian Reformed Church produced in all her history. It is true that the Seminary had just passed through the throes of the Jansen controversy, but this controversy had shown that both the Seminary and the Churches still possessed the strength to combat heresy when it arose and to put out of her fellowship those who taught such heresy. The controversy had, on the whole, been good for the Seminary. It is also true that the common grace contro-

versy was being debated in the Churches; and the Seminary took a lively part in the debate. In fact, the faculty was divided on the issue. Nevertheless, for the most part, the leading thinkers in the Seminary generally opposed the idea of common grace. Seminary life was lively and interesting, but busy and time-consuming.

George did not withdraw from the life of the Seminary and live in isolation. He took an active part in the extra-curricular activities of the student body. He was a member of the student voluntary band and of the lecture class. He actively engaged in the "bull-sessions" which were then such an important part of student life. He was preaching as a student in the churches. He was courting his future wife. And he had, in addition to all this, the responsibility of the care of his grandfather, Prof. Hemkes, with whom he stayed and who was an invalid who could do little to help himself.

It was during his seminary years that George met and married Jane Boom. There are few people who knew her who would not agree that she was perhaps one of the most self-effacing women one could ever meet. We shall have to return to a



Mrs. G. Ophoff



Rev. & Mrs. Ophoff in Courtship Days

discussion of this remarkable woman in some future article; but there are few women who understood as completely as Mrs. Ophoff what the Scriptures mean when they speak of a virtuous wife: "Likewise, ye wives, be in subjection to your own husbands;...whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, called him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." I Peter 3:1-6.

Mrs. Ophoff was a woman who lived solely for her husband. We believe, (and the words are often spoken at a marriage ceremony), that God brings a man and woman together to be joined in marriage. When young couples see the hand of God in their lives and seek the guidance of the Lord in the choice of a wife, God brings together those who are best suited to each other that they may together fulfill their God-given role in God's covenant and kingdom. This was eminently true of Rev. and Mrs. Ophoff. Rev. Ophoff was the kind of man who simply could not take care of himself. Mrs. Ophoff was the kind of woman who found her delight in taking care of the needs of her husband. This was her life. So much was this true that when Rev. Ophoff, at the end of his life, had no more direct need of her because he had to be cared for by others in his infirmities, she soon also had no purpose in life. Very shortly after he died, she too went on to glory.

I bring this matter up here because this very self-effacement of Mrs. Ophoff is probably the reason why no one living

today seems to know anything about her early life. Even her own children know nothing about her prior to her marriage. All this must not be interpreted to mean that she was a kind of mousy character, a shadowy woman, a person without character and personality who sort of faded into the woodwork and went unobserved. She was not the kind of woman who without character of her own lived a colorless, drab, unnoticed life. Exactly the contrary was true. She had character and personality such as few have. My father tells about the time when he was visiting her in the hospital toward the end of her life. He was in the room with a nurse who was attending her, and he observed that the nurse was studying her closely, although from a distance. When my father raised a quizzical eyebrow to the nurse as if to ask why the nurse looked so intently at this old and sick woman, the nurse responded with the words: "I have seldom, if ever, seen a woman with so much character written on her face."

Jane Boom, the future Mrs. Ophoff, was born January 12, 1892. She lived with her family somewhere in the southwest part of Grand Rapids and was, with her family, a member of the Fifth Reformed Church. Her parents were charter members of this church, although her father, while he could probably be called a religious man in the very general sense of the word, rarely, if ever, attended church himself. Her mother however was an extremely pious and God-fearing Christian. It was from her mother that she received most of her spiritual upbringing in the days of her childhood and youth. This training was effective, for Jane was well-versed in the Scriptures and understood the principles of the truth. This is evident from the fact that she did not hesitate to join the Christian Reformed Church when she married George; and she was a staunch supporter of her husband throughout the many years of controversy in which they lived. She did

not support her husband, however, as one who did not understand what her husband was doing, as one who blindly followed him whom she dearly loved; she was rather always vitally interested in the issues which concerned him, was able to discuss these issues with him in such a way that his own thoughts were clarified, and was able to ask the penetrating and intelligent questions which served to crystalize his own thinking. Yet at the same time, though she was a supporter of her husband out of deep conviction, she was a supporter in the fullest sense of the word.

Jane Boom was working as a milliner (For those of this more modern generation who have no idea what a milliner is, it is probably necessary to explain that a milliner is one who makes hats.) in the Boston Store in downtown Grand Rapids at the time she met Rev. Ophoff. While it might be interesting to speculate how these two met, no one seems to know. That God brought them together is evident.

George Ophoff and Jane Boom were married on August 31, 1920, while George was still in the Seminary. Because the old Prof. Hemkes was still living and was still in need of care, George and his new wife moved in with the aged professor, and Mrs. Ophoff assumed responsibility for the care of her grandfather by marriage along with the responsibility for the care of her new husband.

It is interesting to note at this point that the marriage ceremony was performed by Rev. John Schaap. This point needs some emphasis because, although we shall return to this briefly a little later on, Rev. Schaap had a great deal of influence in the Ophoff family. He was an uncle of George because he had married a sister of George's mother. He was a close friend of the family and often visited in the home. He was a well-respected minister in the denomination and was thoroughly informed about affairs in the

Churchers Although this may involve a slight discursus, we may point out that Rev. Schaap was not the only minister in the Ophoff relation. Rev. Henry Schulze was Rev. Ophoff's brother-in-law. Rev. Schulze was a minister for a time in the Christian Reformed Church; but later became professor in Calvin College; and later still, was made president of the college. The point is that these two influential men were part of the close circle of the Ophoff family and had a great deal of influence in the family. This was especially true in the common grace controversy and in the split of 1924. Both men came out firmly in support of common grace, and Rev. Ophoff was forced to take his stand on the opposite side of the issue over against all his family and relation.

However all this may be, the care of Prof. Hemkes did not last too long. George and his wife were married in August of 1920. In December of 1920 Prof. Hemkes died. But George and his wife continued to live in the house of George's grandfather until George was ordained in his first pastorate in Riverbend, Michigan in January of 1922. In the fall and winter of 1920 and in the winter and spring of 1921 George finished his last year in Seminary and graduated in May of 1921



Mrs. G. Ophoff



CRITIQUE

LOVE NOT THE WORLD

by Jan Hanko

"Hey, what did you do this weekend?"

"Saturday night there was a great

movie on T.V. What did you do?"

"Friday night there was a super rock concert at the Civic. Saturday night we

went to the races in Martin."

"There was a great group singing at the Pizza Parlor near our house this weekend."

Yes, as young people in today's world we have a lot of leisure time. We have many of the world's luxuries. This is the type of conversation that is sometimes heard Monday morning at school or at work. Oh yes, we all went to church twice on Sunday and we went to Young People's Society. But, we're young yet and we have to have some fun, too!

Young people, are we forgetting God's command to us in I John 2:15-17 where we read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

No, maybe we did not go to the movie theatre Saturday night, but was the movie on T.V. any better? Didn't that movie portray the great sinfulness of the world that we are called to turn away from? Wasn't that movie a production of the very world we are commanded **not** to love? And the men and the songs they sang at the concert, are they not part of that world that we are commanded to despise and turn away from? We get thrills and excitement by joining the world in watching young men endanger their lives while they race around the race track in their cars. Along with the world, we take pride in our cars and the speed that we can drive them. Yet, we are commanded not to love the world and the things of the world. We must despise the world and turn from it.

We must take heed to this command not only in our leisure time, but in the whole of our life. When we walk on the

street, work in the office or factory, or when we go to school, we are confronted by worldly temptations that we must despise. In our walk and conversation, whether we are on the beach, at work, or in school, we must turn from the world. In all that we do, we must show that there can be no harmony between the child of God and the world.

Beware, young people, of that popular teaching that it is the duty of the child of God to improve the world. I was told by a professor of religion that Christian liberty is "the liberty of a Christian to enter every sphere of life, that he might win it for Christ." In his view, a Christian may enter the sphere of politics and a Christian may enter the sphere of movie production as long as he strives to bring out the good in this sphere of life and eventually win it for Christ. A Christian must be tolerant and strive to bring improvement to the world.

Young people, we must beware of this idea that is so prevalent today in so called Christian literature and Christian teaching. We must not listen to those who say there is still much good in the world. Scripture commands us to love not the world. There can thus be no harmony or bond between ourselves and the world. Nor can we assume a neutral attitude; for man in his nature can only love the world or hate it. As children of God, we are called to despise the things of the world.

As all of us know, this is a very difficult thing to do in this day. We are confronted on all sides by temptations that are disguised as enjoyable, harmless things. It is so easy to tell ourselves that everyone else is doing it and it can't really be that bad. Through all of our life we must struggle against the many temptations that confront us daily. It is only through the grace of God that we will be able to stand against the evils of the world. We must have faith in Christ our Savior and pray daily that God will give us strength to turn from the evil temptations all around us.



Truth vs. Error

REV. ROBERT C. HARBACH

THE HOLY WAR — Mansoul Deafened

News of the miserable Town of Mansoul falling under siege to the melanistic monster, Diabolos, soon came to the open court of heaven. Although the King, his Son too, had foreseen all this long before, the reason being because he knows and has foreordained from the beginning of the world whatsoever comes to pass (Acts 15:18; 4:27f), he had not yet told everybody about it. For first in private, then in public, he lamented Mansoul's fall. The King had said plainly that, "it repented him that he had made man, and it grieved him at his heart. Gen. 6:5-6."

This language of the King needs to be clarified in the light of the rest of his Word. It does not mean that he was disillusioned with Mansoul, nor that there was any uneasiness in him because of the gravity of the situation. Nor was there any disturbance made to his mind. But .. expresses the reaction of the King's holiness against the sin and the sinners of Mansoul, against sin as odious to his holiness, and against sinners as offensive to his justice. The King elsewhere uses similar language. He is **wearied** (Isa 43:24) and **broken** over their sins (Ezek. 6:9). His word **repent** (Nacham) means "to draw the breath forcibly," and "to

sigh, to groan, to lament, to grieve." It is synonymous with **grieved** in the same Genesis text. This reveals how intensely God hates sin. It grieves him to the heart. But when God repents, he does it as God, and not as man. Yet he sets us an example that we, as men, may repent of our sin, hate it and be grieved in heart for it. Man's repentance, indeed, is a change of mind, and that with respect to himself, regarding himself as helpless, hopeless and undone; a change of mind with respect to God, from hatred to love of him; and a change of mind concerning all things, loving what he once hated, and hating what he once loved. But God's repentance is no change of mind, "for he is in one mind and who can turn him?" (Job 23:13). God never changes in his attributes, but He does will a change in his attitudes. He does not change his mind, but does change his methods. He does not change his will, but does will change. So God does repent **as God**: "It repenteth (Grieves) Me that I have set up Saul to be king." (1 Sam. 15:11). But in the sense in which **man** repents, that of regret for a former procedure, or a change of mind, God does not so repent, for "the Strength of Israel will not lie nor repent, for he is not a man that he should

repent." (15:29). There is no change in God; the change is in man. God's repenting is in harmony with his sovereign, eternal purpose. He sovereignly determined the Fall, yet the Fall grieved him. He determined from eternity that the carnal seed should persecute his people, and that grieves him. He predetermined the development of sin, and he grieves over that increasing fulness of sin. This is true because he sovereignly wills to be grieved. In speaking this way, we speak of God anthropomorphistically, i.e., in a human way, the only way we know to speak of him. God's repentance is God moving in the execution of his counsel. And his counsel, in the mystery of his will, did dictate the Fall of Mansoul. But also in the counsel of eternity the recovery of Mansoul was planned in such a way that the King, his Son and the Spirit would get themselves eternal fame and glory by it.

Therefore, at a certain time prefixed by these Three, the King's Son would take a journey into the vast territory called Universe, which he himself created. He would in the way of justice make amends for the sin and wickedness of depraved Mansoul, and lay the foundation of its complete deliverance from Tartarean tyranny. Prince Immanuel, then, would wage war on the giant, drive him out of his hold, capture it for himself and make it his habitation. There would be a beautiful record of his divine, eternal determination drawn up and published in all parts of Immanuel's kingdom. These eminent deliberations in the court of heaven could not be contained there long. The highest heavenly officers themselves would come down to Universe and declare it all on Earth. But before this could occur, in fact, as soon as Diabolos heard of it, he took steps to keep the good tidings from Mansoul's ears. He scattered spies throughout the whole town. They would clot the gates, Eye-gate and Ear-gate. They would suppress and stamp out all plotting against the diabolonian dominion.

These spies worked under one, Scribble Filth, who had charge of spreading everywhere books on black art and witchcraft, atheistical pamphlets, lascivious literature, ribald romances, dirty ditties and obscene pictures. This flood-tide of corruption swept into schools among boys and girls, where it was all swallowed up with avidity, so that everyone, adults too, were saturated in sensuality. The planned result was that less and less regard was paid to Shaddai and his religion. Then the further intended result was that a black' cloud of secret despair filled the hearts of men, so that, unconsciously, they gave up, and said, "We may as well enjoy the full pleasures of sin," which they went ahead and did.

Well, you may be sure that King El Shaddai was not going to stand for the total enslavement of Mansoul under the vile rule of that one of serpentine ancestry. So he sent an army of forty thousand men to recover the town of Mansoul. His Son, the Prince, was not personally at the head of this army, as he was held in reserve to lead later forces. This contingent was led by four mighty, rough-hewn men: Captains Boanerges, Conviction, Judgment and Execution. Each had under them ten thousand men like themselves, men of iron! These captains were standardbearers (Isa. 49:22), unflinching and unfainting (cf. Isa. 10:18). Their banners emblazoned the truth (Psa. 60:4). Boanerges, the chief captain, had on his ensign the Thunder of All Heaven, and on his escutcheon were Three glittering, burning thunderbolts (Mark 3:17). Standardbearer Captain Conviction had an ensign and escutcheon which bore the Wide Open Book of the Law from which issued a flame of fire! (Deut. 33:2). The standard of Captain Judgment flew the escutcheon of a Burning Fiery Furnace (Matt. 13:41f). Captain Execution bore an ensign emblazoned with Justice, with his escutcheon in

deep red colors bearing the figure of a Fruitless Tree with an Ax set at its Roots (Matt. 3:10). These valiant warriors of the King were sent to make war on the town of Mansoul to wrest it from the power of Beelzebub.

Now these courageous standard-bearers, having made march on Mansoul, emplaced themselves at Ear-gate, where they planned their assault. At the intelligence of this threatening encampment entrenched against Mansoul, its implacable usurper-king, though a cunning fox, was nevertheless deathly afraid (he said only "half afraid") of these heavenly ministers. However, he did succeed in alienating the minds of his slaves from these servants of the Prince, and armed them **cap-a-ple** with an all but imperviously hardened heart. These poor slaves themselves were stricken with panic. They ran out into the streets, as though out of their wits, crying, they knew not to whom, for **help!** for rescue from these men who turn the world upside down! men who destroy our peace!

When the trumpeters of Boanerges sounded summoning blasts on their trumpets (Isa. 58:1), the people of the town stopped up Ear-gate (Zech. 7:11). Old Angry Prejudice with sixty deaf men surrounded that gate with a containment of dead silence. On either side of the gate

were two towers with two gun emplacements, called, respectively, Heady and Highmind. They were cast in the Luciferian Foundry by Simper Puff-up. The King's Captains saw they must break open Ear-gate, or they could never take the town. So with a formidable host at defended and deafened Ear-gate, they prepared to give out the Word.

"If you stand in a street where the traffic is abundant—where the constant thunder of rumbling wheels creates a din—it would be difficult to preach so as to command an audience, for the abundant sound would prevent all hearing; and, to a great extent, the mass of mankind are just in that position as to the joyful sound of the gospel; the rumbling of the wheels of commerce, the noise of trade and the cries of competition, the whirl of cares and the riot of pleasures—all these drown the persuasive voice of heavenly love, so that men hear no more of it than they would hear a pin fall in the midst of a hurricane at sea. Only when God unstops the ear is the still small voice of truth heard in the chambers of the heart." C.H. Spurgeon.

Thank God you are privileged to be hearers of the gospel! "Incline your ear and come unto Me; hear, and your soul shall live!"

BURDENS CAN BE BLESSINGS - Mrs. H. Brands

Our Father knows what's best for us,
So why should we complain,
We always want the sunshine
But He knows there must be rain,
We love the sound of laughter,
And the merriment of cheer,
But our hearts would lose their tenderness
If we never shed A tear,
So whenever we are troubled
And life has lost its song,
Its God testing us with burdens
Just to make our spirit strong.

NEWS From, For, and About Our Churches

by Karla Kal-beek

FROM OUR HUDSONVILLE CHURCH:

Mr. Gary Lanning and Miss Patricia Timmer were united in marriage in Lynden, Washington, on August 7.

Public confession of faith of Mr. Duane Mengerling took place on August 22.

Mr. Duane Mengerling and Miss Kathy Miedema were united in marriage on September 18 in Hope Church.

The membership papers of Mr. & Mrs. Peter A. Hoekstra with three baptized children were received from our Southeast Church.

Mr. & Mrs. Gary Bykerk rejoice in the birth of a son.

The membership papers of Miss Judy Swart were received from our First Church.

FROM OUR HOLLAND CHURCH:

The membership papers of Mr. John Kamphuis have been transferred to our First Church

At their request, the membership papers of Mr. & Mrs. Peter Vander Schaaf were transferred to our Faith Church.

Mr. Jim Vander Kolk and Miss Kathy Koole were united in marriage on September 24 in Hope Church.

FROM OUR HULL CHURCH:

The membership papers of Mr. & Mrs. Russel Dykstra and their daughter, Heather Joy, have been received from our Hope Church.

FROM OUR REDLANDS CHURCH:

Mr. & Mrs. Larry Huisken were blessed with a daughter, Leah Dawn, on August 31.

The membership papers of Neva Doezema were received from our First Church.

The membership papers of Mr. & Mrs. John Kalsbeek and their five baptized children were received from our Doon Church.

FROM OUR SOUTH HOLLAND CHURCH:

The membership papers of Mr. & Mrs. William Lanting, Jr. were sent to their home at their request.

Mr. & Mrs. Paul Haak were blessed with a son, Nathan Paul.

The public confession of faith of Robert Van Baren took place on September 5.

FROM OUR HOPE CHURCH:

Mr. Terry Kooienga and Miss Lavonne Kamps were united in marriage on October 1 in our First Church.

The membership papers of Mr. & Mrs. Robert Kuiper and one baptized child were sent to our First Church.

The public confession of faith of Elizabeth Engelsma, Mrs. Laurie Kamps and Mary Rau took place on October 13.

R.F.P.A. PUBLICATION SALE

Parents of young people approaching the age of marriage, this is for you and for anyone interested in our Protestant Reformed publications. If you wish to give a gift of lasting value for Christmas this year, you will be interested in the three volumes which are sale priced till January 1, 1977.

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