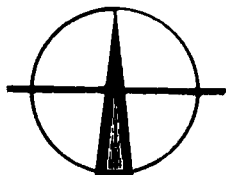


BEACON LIGHTS

*FOR PROTESTANT
REFORMED YOUTH*



December, 1971

***But What Is
Christmas Really
All About?***

Christian Charity



BEACON LIGHTS

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CHRISTIAN CHARITY, OR, CHURCH IN-FIGHTING: THE PAINFUL DESIRABILITY OF A CLEANSING SWORD.

In the recent past it has often been said of our consistories that they threw out faithful members for nothing more than personal animosities. It is not the purpose of this article to go into the issues involved in past troubles, they are utterly closed, and should remain so, but rather, a clarification of the basic issue, Christian charity, is here-in intended.

Charity, Christian charity, has broad implications in our lives today. It involves a great deal more than the outward manifestation of Love toward one another. There are two sides to the coin of charity: One side is Love, the other obedience. One cannot be claimed with the other not given. As the church, we are united in faith and life through common love: Love toward and emanating from God to Him and to each other. In His infinite wisdom, God chose to rule his Church through men of wisdom, called to the office of Elder. To them He gave the keys of the kingdom of heaven, through them the church grows in strength and purity. When, in the course of spiritual growth, we make confession of our faith, we pledge before God and His church to submit to church government and discipline. Before God, we must obey our consistories as long as we are of like faith as they. If we cannot be of like faith we must separate ourselves from them *before* becoming cause for discipline. Quite simply, to say we are of like faith with those God has placed over us and then to disobey is not only sin, it is patently ridiculous.

Yet, Christian charity requires us to love our brethren in Christ. With all this love (and discipline is a form of love, Hebrews 12:6) why is there continual church in-fighting and split?

Often, charity is forgotten by both parties in a dispute. Each side is so sure of being right, that they forget to love each other. Many a dispute could be easily settled if the people involved would *all* be forgiving. Even when one person or group is clearly at fault, forgiveness on both sides is re-

quired. However, when the matter is passed into the jurisdiction of the consistory, things change. When a person refuses to obey the rule of God through the consistory, the sin becomes disobedience. No person is excommunicated for a specific sin alone, for all of us sin constantly, but people are properly separated for obduracy. The concern of the Church in general must be the members' hardness of heart; the issue involved is not the concern of the members in general. We all are bound to obedience in love.

Still, discipline is a painful thing, when it is done in love particularly. It hurts when there is discord within the church, just as illness is painful to the body. Why then, does God cause the church to suffer?

As in bodily sickness, disease must either be cured or cut out. If disease is left unchecked the whole body will perish. So it is with the church, the body of Christ. Often the churches with the most outward manifestation of love and unity are the churches who have nothing more than just that: outward unity. They hang together for social appearances, from a psychological need, for any reason but the real one: a desire to maintain the truth. Buffet them with any storm of doctrine and these churches fall, rotted from within.

The unique strength of the Church of God is not to be found in outward unity, but in inward cohesiveness. To outward appearances the Church seems really good at only one thing: In-fighting. Reality, though, is far different. It is very true that much of the arguing within the Church is personality clash. Any group of sinners so closely bound are going to have differences of opinion. This is not where the real problems occur. Often when disagreements reach the stage of consistorial admonition, the real fight begins. Discipline is a two-edged sword; it brings the erring brother home, while cutting a diseased "member" from the church.

Thus the church remains healthy through disciplines' cure, even though it hurts. A

member who is so sure he is right over against God's appointed consistency, so sure that he will sever himself from the body of the Church, is a diseased member, and does not belong with the Church until he is whole, if that can be.

The purpose of discipline in charity is not to hurt the individual, but to keep the Church pure; it is not to punish, but to restore. It hurts, oh how it hurts! It embarrasses, it cuts down pride, it separates families. Many tears have been shed over the two-edged sword of discipline. It hurts.

It hurts, but oh how wonderful it is! The active sword of discipline is a sign of the true Church. It cleanses, it heals, it keeps us truly whole. For remember, the other side of the sword of discipline is love, love no more wonderfully shown than when a brother is admonished. "For whom the Lord loveth, He chasteneth." Heb. 12:6. Throughout the ages the love-sword of discipline has held us intact, and this because it is two-edged. Discipline is ever an act of love. C.R.



FROM THE PASTOR'S STUDY

REV. G. VAN BAREN

"SPIRITUAL GROWTH"

1 Thess. 4:1: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

Young people are very conscious of the fact that they are growing up. One can not help but notice clothing which becomes too small. One can not fail to notice the development of mind and talents. Obviously, if this growth were absent, something would be very wrong.

But: what of your spiritual life? Is there growth and development there?

The apostle points out that there must be a proper walk which is pleasing to God. A "walk" suggests first a pathway. It is the road along which one travels. But also, this "walk" has a goal. There is an end or destination before one. This "walk" is one which is pleasing to God. It represents that walk of the regenerated child of God along which he travels in this sinful world to eternal glory. That walk is one which is in harmony with the law of God; it is that walk which is the fruit of Christ's work within the children of God. In this walk, one loves God above all with his

whole being. And for God's sake, he loves his neighbor. The details concerning this godly walk are presented to us in the infallible Word of God.

This godly walk is not an optional matter. Some, and young people too, almost seem to consider it so. Scripture is ignored. The walk of those who call themselves children of God differs hardly at all from the walk of the citizens of this world. One insists in doing as he wishes—claiming that his conscience is his guide. This evil philosophy is one which you, covenant youth, particularly face.

But this Word of God is very emphatic: there is the "ought"—suggesting a necessity. One who claims to be a child of God must walk as God's Word directs. It is not my opinion, nor even Paul's opinion, that matters. This exhortation comes in the name of the Lord Jesus. He insists upon this Christian walk. We, then, as members of the body of Christ are those who desire to walk as children of light in this world of darkness.

What we ought particularly to notice here is that in such a walk one must abound more and more. There is the tendency always to be satisfied with the *status quo*. One can look back on past accomplishments and believe that he has attained. He has, perhaps, attended catechism classes; he has attended church regularly; he has attended society. And one can then "pat himself on the back" because of all these accomplishments. He is a rather good fellow. He seems more pious than most. But in examining himself, there is evident no development; no growth. He appears basically no different than he was five years ago. Nor does he desire to change. He is self-satisfied and complacent. There is no longing to progress.

Are you such a person? One must confront the question whether a *status quo* is possible at all. This Word of God suggests that change must occur. One can not remain the same. That is true, first, because we are creatures of change. We never remain the same—much as we would like to at times. Today we are different than we were yesterday. And tomorrow will bring further change. The fact of continual change is also evident in our spiritual lives. None can remain spiritually stagnant. We

are all sinners by nature. We face temptations daily. Some have their pet sins. All these affect a person as he walks through this earth.

Because the above is true, therefore one who insists on maintaining the *status quo*, in reality will go backward. One can not stand still. Just as a boat headed upstream will either go forward or backward, so we live spiritually too. Either there is advance—or there is inevitable decline.

Are you growing? Or do you see yourself becoming more lax and careless in this terribly wicked world?

Abounding or growing involves first a proper knowledge of God's Word through careful study—and prayerful study. One who does neglect that Word is going to decline spiritually. One who does not know that Word thoroughly, is the one who will readily find every excuse for his sin. Therefore, one must know that Word.

Proper knowledge of the Word which is applied to the heart by the Spirit, comes first through the preaching of that Word. Under the preaching, one must grow and develop in the knowledge and spiritual understanding of what God says to His people. This, in turn, leads to increased interest in and study of the Word in other areas. One must increasingly study the Word faithfully within the home. He ought to have regular times for his private devotions daily. One applies himself to the study of the Word in preparation for society. He seeks to discuss that Word as that which lives within him.

This Word, which God applies to our hearts by His Spirit, directs us in a walk which is pleasing to God. Thus God teaches us the way in which we must go. The greater our spiritual knowledge of God's Word, the more one seeks to walk according to the law of the Lord.

This Word of God "beseeches" you to so abound. This does not necessarily imply that there has been no spiritual growth to the present date. The Word does not minimize that which has already taken place within the church. Nor does God simply beg us to do as He desires. God does not beg.

Rather, we have in this text a strong encouragement to walk in a manner pleasing to God—and to develop in that walk.

This is a plea to the saints who need constant encouragement and direction in this godly walk. Paul the apostle comes and admonishes the church as a brother. He prods them on, as it were, so that they will do that which is expected of living saints. At the same time, Paul reminds the church that he does this in the name of Christ.

Young people, many of you have publicly confessed your faith before God and His church; others of you, born in the sphere of the covenant, also believe (if you give it thought) that you are children of God. Now, living children of God do grow in grace and truth. How are you abounding? Do you feel less inclined to seek the entertainment of this world offered in movie and

television and other sources, than you were earlier? Do you know more and more the need of prayer? Do you believe it to be urgent that you study and know the Word? Are you understanding more and more the doctrines of the Church of Christ? Do you believe that, by grace, you will hold fast to the Word of God — no matter what the consequences? Do you seek more and more that which is heavenly; and do you pray earnestly and sincerely for Christ's return?

Or don't you give a care?

In the former case there is proper "abounding" in the walk which is pleasing to God. That is the fruit of the Spirit within you. Then: abound more and more in this.

Light In Darkness

SUE PORTE

*The night was cold and chill
Enveloped in darkness was the hill
Where lowly shepherds tired and worn
Guarded their sheep until the morn
Should break; and send its light
To take away the shades of night.*

*Sad and forlorn was Israel's plight
O'erwhelmed by sin's dark dismal night
Sin laden souls weary and worn
Helplessly waiting for the morn
To break; and send its light
To take away the gloom of night.*

*The prophet's voice has long been still
No sacrifice on holy hill
The royal line has passed away
And evil powers hold their sway.
The way is dark and void of light
Oh God! we perish in the night.*

*Then suddenly the light does break
At sight of which the shepherds quake.
For sinfull man cannot endure
Heaven's radiant light so clear so pure.
They cast themselves in fear that night
Before God's flaming holy light.*

*But Hark! The angel doth proclaim
A joyful message in God's name.
Fear not Oh shepherds, Light has come
To take away your deepest gloom.
God's promise given long ago
Delivers you from all your woe.*

*A virgin left from royal line
O'er shadowed by a power Divine
Submissive to God's holy will
Has now brought forth Emanuel.
What was not possible with man
Was ever in God's holy plan.
He sends into our darkest night
His love and rays of glorious light.*

*Rejoice; for unto you is born
Your Savior on this glad and glorious morn.
He comes God's purpose to fulfill.
Obedient to His holy will,
He cleanses you from sin and shame
And lifts you up to heavenly fame.*

*O give Him thanks Who sent His Son
The pure and spotless Holy One,
The Dayspring from on high Who brings
eternal day*

An takes fore'er our night of sin away.



But What Is Christmas Really All About?

BETH WESTRA

Well, Christmas Season is here again, folks, and once we get all our shopping and card mailing done we can sit back and be content, if there's enough time. It will probably be just like last year — rush, rush, and then when we finally get to open all those presents on Christmas eve, we'll be able to hear the whole world sigh with relief, as if it's all over. Oh yeah, there's still church and a Sunday School program Christmas morning, but it's relaxing to just sit for a while, and don't the kiddies look cute saying their speeches up there?

YECH!

I want to accuse us all of fast losing the real meaning of Christmas. We can give ourselves zillions of excuses for doing the things we do.

"Oh, trees and wreaths and bells and stuff are just "harmless tradition." But why have them? To force on ourselves a kind of outward happiness? To induce a "Christmas spirit"?"

We kill too much God-given time and money on those frivolous decorations. And can you really get or keep any good friends by sending them a picture and a copy of your name on a card? And presents — oh yes, we have excuses for them too — "The wisemen gave Jesus presents," or "God gave us the gift of His Son." True, but the emphasis of Christ comes through weak, if at all. The whole present bit is getting too far out of hand. Think of the children. Don't they make up "Christmas lists" at the first mention of the holiday? Yeah, we'll give them a little talk about the birth of Christ, but you can't fool them. Actions speak so much louder than words. Don't you realize that it's damnworthy that so much emphasis is placed on presents and other trinkets that THE CENTRAL EVENT of History is lightly placed in a manger, covered with straw, and left in a cave on the other side of the world. You know what it reminds me of? It reminds me of so many people going to a party and getting so drunk that they never knew

whether or not the guest of honor showed up. Look how the Lord is shoved aside! OUR SAVIOR! in second place! That's awful.

Christians, we must have our eyes opened. Think of the Israelites, the chosen people of the Old Testament. The promise was given, and for a while all that called itself Israel was eager in anticipation. Every expectant mother was hoping she was bearing the Messiah. But as the years went by, the Jews wondered if God actually had forgotten, or something. But no, God kept His word. While the Israelites were dying, God sent His Life. And that means the beginning of our Life, too. We all say this is an extra-important event, so we commemorate something annually.

And truly, a Christmas celebration could be both appropriate and beneficial if all the aspects of the celebration would be reflections of joy in our Savior.

Think a minute about what it takes to make you happy for Christ's sake.

Would a big meal do it? — okay, have a big meal.

Would greeting a fellow Christian? — send him a card.

Would buying your sister a gift you don't think she deserves? — do it — for God's sake.

Would killing one of God's trees and trying to improve on its beauty make you happy for His sake?

While you're thinking — think on His Word: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Pray for help that whatever you do, you will do to God's glory, especially during this time of year when the temptation is so great to do things for their own sake.

Then when the children ask you why you're doing things differently, you will have an answer.

Joy to the world.

The Lord is come.

Let us receive our King.

CURRENT EVENTS AND COMMENTS

ABORTION: A SIGN OF THE TIMES

KATHY BYLSMA

PREGNANT? NEED HELP?

For assistance in obtaining
a legal abortion immediately
in New York City at minimal cost.
8 A. M.—10 P. M. — 7 days a week
ABORTION REFERRAL SERVICE (ARS), INC.

This ad was found recently in one of our local college newspapers. It is a good example of the increasing acceptance and popularity of a worldly action—abortion.

Professor H. Hanko has written a series of articles in *The Standard Bearer* concerning the questions facing us on the abortion issue (August, September 1, September 15, and October 15, 1971 issues). It will help to read his and other churches' opinions on the major questions "What is life? When is the fetus said to be alive and become a person instead of a mass of tissue?"

I agree with Professor Hanko that an unborn child becomes a living person right at the moment of conception. This can be shown from several passages in Scripture, a good example being Psalm 139:13-18: "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." David, in this Psalm, speaks of himself as a person who was formed and shaped in his mother's womb by the mighty hand of God. Abortion, then, becomes a violation of the sixth commandment in that it is the killing of a live child.

An important question which arises from

this is, should an abortion be allowed if the baby is likely to be born deformed or mentally retarded? I believe that we still have no right in killing the fetus. God, in a sense, has His own abortion—a miscarriage. It is a "safety measure" used by God in taking care of a baby that would otherwise be born abnormal. When a retarded or misformed baby is born, it is because God wanted it this way, for reasons sometimes beyond our knowledge or understanding. We have no right to take things into our own hands and have an abortion. If God had wanted that baby not to be born, He would have used a miscarriage or some other means to prevent its birth. Abortionists, in promoting and encouraging the killing of a misformed fetus are, in a sense, trying to make a perfect race. The root of this idea is, of course, sin.

Another situation may arise when a girl becomes pregnant after being raped. Again, I feel that an abortion should not be allowed. No matter how much the girl may hate the baby and what it stands for, she may not kill it. She may, as an alternative, put the child up for adoption after it is born if she can not give it a mother's love. My view is not the view held by many other people, one of them being German Protestant Theologian Joachim Beckmann. He is quoted in the *Time* magazine as having said that he believes the embryo is alive from conception, but firmly insists that certain circumstances—such as pregnancy through rape—allow for abortion just as killing is permissible in war.

The only circumstance I feel that would justify abortion is if the life of the mother is endangered. The choosing here is between the life of the child and the life of the mother. I believe the life of the

mother should be saved over against the life of the child.

I do not have all the answers to the questions about abortion. Scripture does not give any clear-cut answers, either, to guide us. But if killing an unborn child is legalized, what is to stop the world from killing all old people or criminals or even

every second person in the world? The abortion issue is another sign God has given to tell us that the end of the world is quickly approaching. Let us look at the abortion controversy for what it is and continue to watch and prepare ourselves, for we know "neither the day nor the hour wherein the Son of man cometh."



CRITIQUE

SUE TERPSTRA

In a recent article under the heading "Critique," Miss A. Lubbers pointed out to both BEACON LIGHTS readers and writers that the original intent of this rubric was to bring current doctrinal issues to light. Keeping this in mind, I thought it might prove interesting to make an evaluative study of some of the cults of today's world.

Jehovah's Witnesses (Part I) — ON CHRIST

One of the foremost cults of our age is that of the Jehovah's Witnesses. The modern movement toward this cult began in 1884, when a man by the name of Charles Taze Russell incorporated the Watch Tower Bible and Tract Society from members of an organization called the International Bible Students Organization, which he had created in 1872. Russell and his band of followers held several beliefs which came to be known collectively as Russellism.

Russellism after this time developed into the set of beliefs which are attributed to the Jehovah's Witnesses, who took on this name after the death of Charles Russell. The name Russellism was indeed an appropriate name for these strange beliefs, since they were strictly the offspring of Russell's conniving mind. In order to study the Jehovah's Witnesses, therefore, we must first delve into the beliefs of Charles Taze Russell.

One of the first and most radical propositions made by Russell concerns the miraculous origin and existence of Christ. Russell believed that Jesus Christ was a *creation* of God, and was actually created

a spirit being as all the angels had been created. He went further to explain that Christ, before He had assumed the human nature, had in reality been the Archangel, Michael. Try to imagine this — God's only Son, very God, and very man, being only an Archangel of the Almighty God! It takes only the powerful verse of John 1:1 to show the outright blasphemy of this teaching. Note — "In the beginning was *the* Word, and the Word was *with* God, and the Word *was* God." In John 8:58, we also read Christ's words, "Before Abraham was, I AM." How strange it is that those who have taken upon themselves the name "Jehovah's Witnesses" — the I AM's Witnesses — can so easily reject Him Who is just as really the I AM. To believe as the Jehovah's Witness is to deny Christ His Eternity, Co-existence, and His Deity.

Russellism next declares that when Christ became a man in the flesh, He left His Spirit behind, thereby walking on the earth as nothing more than a perfect human being. Russell himself says, "He was not exalted to the divine nature until the human nature was sacrificed-dead." Thus,

while on the earth, Christ has no trace of the divine nature in Him, and His Incarnation becomes of little significance. Such mangling of the many beautiful Scriptural passages that testify to Christ's two natures is almost unbelievable. Russellism, I believe, is self-contradictory. It allows Christ a perfect human nature, but then calls Him a liar when He speaks the words recorded in John 14:9, "He that hath seen me hath seen my Father." Thus it becomes possible for a perfect man to lie?

Because Russellism proposes that Christ while on earth had only a perfect human nature, it follows that the atonement of Christ for our sin was merely the work of a man. This the Russellites do not deny. In fact, Charles Russell himself said, "as a *human being*, he gave himself for a ransom for men." Therefore, the man who died on the Cross for our sins was nothing more than this—a man. Upon reading the *Heidelberg Catechism* concerning the problem of the complete satisfaction for sin, we find the following question and answer: "Can there be found anywhere one, who is a mere creature, able to satisfy for us? None; for first, God will not punish any other creature for the sin which man hath committed; and, further no mere creature can sustain the burden of God's eternal wrath against sin so as to deliver others from it." Scripture also testifies on behalf of this in Psalm 49:7, where we read: "None of them can by any means redeem his brother, nor give to God a ransom for Him." But the Russellites are not content to stop here, with Christ alone making satisfaction for our sins. No, this sinful cult declares that we ourselves, by our eventual death, have a part in this ransom, and that each of us is a living sacrifice. One who sincerely has known the misery of being a sinner can only stand in awe at this blasphemy and degradation of the Atonement. My sinful, hateful life a sacrifice toward my own redemption? Thanks be to God I need not take a part in even the smallest part of it!

Finally, in studying the Jehovah's Witnesses and their beliefs concerning Christ, we must look at one more absurd proposition of Russellism. The Russellites declare, finally, that Christ now exists as a spirit being in Heaven. He exists in this manner

without even so much as a trace of His human nature. Russellism denies the Resurrection, but rather insists that Christ's body was removed from the grave by supernatural means unknown to us. This, they say, was done in order that the presence of the body would not hinder the faith of His disciples. There are again numerous passages of Scripture which support the fact that Christ is now in Heaven in both natures. One of these is I Timothy 2:5, where Paul declares that "there is one Mediator between God and man, the MAN Jesus Christ." This evil belief plainly denies not only Christ's Resurrection and bodily ascension, but also distorts or denies His Intercession. How the Jehovah's Witnesses find comfort in having a Christ like this at all, is incomprehensible.

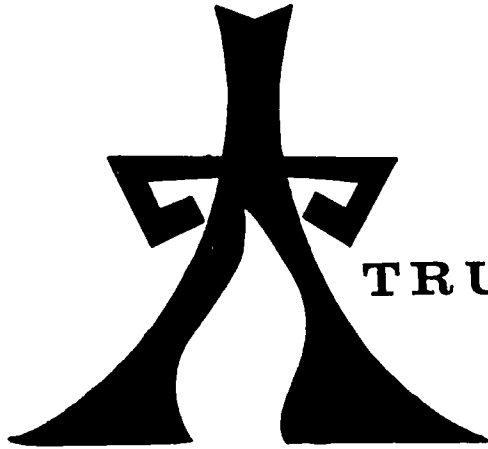
Having read about the Jehovah's Witnesses, we can surely see how important it is to know just what is wrong with this cult, which although it may appear harmless, is an abominably sinful cult. In the second part of this article, we will look at some of their beliefs concerning man himself.

Remember the Beacon Lights Literary

Contest

send entries before
December 31, 1971 to
DONNA KNOPER

1438 Elliott St., S.E.
Grand Rapids, Mich. 49507



TRUTH vs. ERROR

REV. ROBT. C. HARBACH

Hate-Good

Faithful and Christian began to comfort one another with the thought that the one whose lot it was to die in Vanity Fair should have the better of the two, each man secretly wishing he might be that one. Then they prayed together, committing themselves to the all-wise disposal of Him who rules all things.

They were therefore ready with complete composure, when they were brought to trial before Judge Hate-good's court. Three false witnesses were dredged up out of Vanity Fair to testify against them. These were: Envy, Superstition and Pickthank. In these witnesses the character of the most active persecutors of Christians is described. As for Envy, the incomparable artist, Frederick Barnard, in the Winthrop edition of *The Pilgrim's Progress*, has depicted this character with clawed hand scratching at the gnawing, ranging¹ serpent of discontent in his breast, and an evil eye ejecting the flame of ill-natured, malicious, malignant grudging (and therefore Envy is a form of hatred with desire to injure) for what another has or enjoys. Francis Bacon² wrote in 1625, three years before the birth of John Bunyan, that envy is the vilest affection, also the most depraved, and so is the proper attribute of the devil. (The devil out of envy sows tares among the wheat).

Superstition is represented in the worshiper of Moloch. Mr. Superstition is worse than Mr. Atheist, for it is better to have

no opinion of God at all, than to think that God would eat our children as soon as they are born. Atheism still bows to logic, argument, natural good, to principles of the same, and, most of all, to reputation, Atheism has a reputation to maintain. It at least makes pretence to Enlightenment. Superstition, to the contrary, unhorses all these and usurps an absolute tyranny over the minds of men. Superstition thrives in showy, sensual forms and ceremonies, in hypocritical piosity, in natural, intellectual religious and philosophical darkness, and in an atmosphere of occult barbarism. Superstition underneath its sham is contemptible deformation. Beneath the cardinal's hat and effeminate chasuble there walks a dog on its hind legs.

Superstition represents a class of low-brow persecutors. Some of them are crypto-atheists. Yet they wear long religious robes deep-dyed in tradition, custom, formality, pompous mummery and theatrical ceremonialism. Their religion is one of tenacious ignorance, monkish austerity and childish ridiculous self-denial. Their pride and fanaticism hardens their hearts. They suppose the imagined rightness of their cause and their sincerity in persistent wrongdoing sanctify their bitter rage.

The third witness appearing against the two pilgrims was a close-cropped, loose-mouthed, behind-the-hand whisperer named Pickthank. This peculiar name is from

Pick-a-thank. Today, we would say he is one who is "always looking for a quarter." A more recent term is *Sycophant*, literally, "fig blabber," referring to a city law in Athens forbidding the exportation of figs. Certain fawning flatterers of those in authority and influence would report to them whatever instances of illegal fig traffic they could uncover. They pretended to be devoted agents of the state and great enemies of the fig-smugglers. They were therefore spies and informers for their own ends. A *Pickthank* is then a menial who seeks the favors of those in power by officious attentions in order to get ahead in the world. Especially an Englishman would call him a *toudy*. That means he is a cringing parasite who will do all sorts of dirty-work for his own paltry gain. Once the authorities, to prove to such a one what a wretch he was, set a dish of toads before him, which he ate and praised.³ Hence, the term *toudy*. *Pickthank*, then, is really a false witness, a slanderer, a persecutor, a pragmatist, who despises, secretly, both the superstitious and the true worshiper. He is a Mr. Anything, a flunkie, an underling, a pimp, a look-out for Number One. These lying witnesses slander the people of God in every age.

These three stood before Judge Hate-good. Behind him sat twelve more of the pilgrims' enemies, Hate-good's jury. On the judge's right hand dozed the foreman of the jury, Mr. Blindman. Whenever the jury went out after its sessions, the whole lot of them invariably fell into the ditch. This soon got them to be a dirty-looking bunch. Next to Mr. Blindman is the judge's cousin, Mr. No-good. His friends appropriately call him "N.G." No good he is everywhere — on the jury, in his business, in his church, at home, in relations with wife and children. No-good was good-for-nothing, except, perhaps, for his spot on this jury. Who else could fill such a spot? Then there was Mr. Malice, whose eyes and nose were always purple with rage, and whose teeth were always grinding together, or biting his nails, or gnawing his tongue, while he continually stewed and mumbled in hot-breathed perturbations against his neighbors, both strong and weak. Next was Mr. Love-lust, a lecherous, leering old man whose tongue hung out with drooling as he paged

through a Sears, Roebuck catalog. Next was Mr. Live-loose, heavy-lidded eyes forming a permanent expression of contempt with a perpetual sneer on his face. Even Love-lust was too naive for him. The sixth juror was Mr. Heady. If he had horns, he could easily pass for a satan. His ears were pointed, his hair thick-bodied, like that of a porcupine. Yet in a rather fierce way, as the devil himself, distinguished looking. In conversation he emphasized his words with right fist thrusting piston-fashion at his addressee's middle. His words were like a head of steam blasted at his hearers. Mr. Cruelty is seen in typical pose, leaning smugly with hands folded on a stainless steel cane. Mr. Cruelty's cane is capped with an ivory death's head, which is also the handle of a removable four-barrel derringer. The body of the cane conceals a 32 calibre carbine. With the press of a button on its side a rapier-like bayonet flicks into position. Mr. Cruelty doesn't take anything from anybody. He has used his cane in every one of its capacities on every creature known to man, including women and children. His smugness comes from pride in his lending library on torture, out of which he has supplied the Assyrians, Babylonians, Egyptians, Philistines, Sanhedrin, Pilate, the Turks, the Inquisition, the Nazis, Smithfield, Moscow and Peking. Then Mr. High-mind sits in dreamy superciliousness, as though all his colleagues are rather boors and dolts compared to him. He keeps telling himself that he is at least fifty pages beyond anyone in any book. Mr. Enmity is a masked anarchist, for although he has served on many a jury and has himself been a judge, he has never been subject to the law, and is constitutionally incapable of it. He is perhaps the worst of the lot, for they are all enemies of pilgrims, but he is Enmity itself. Mr. Liar was not screened out from this jury. He, too, is ideal for Judge Hate-good's purposes. Like the rest, a child of the devil, but none more than he, for the devil not only speaks the lie, but is a liar (John 8:44), and the father of it, i.e., he is the father of the lie. He is not merely a liar like others who learn lying from him, but he is the parent and father of the lie itself. All lies and deceit are the proper works of the devil (1IC. 112). So Mr. Liar is busy, even in his sleep, doing

and putting forward the works of his father. But his day is coming: Revelation 21:8! Though the court room is in shade and gloom, jury-man Hate-light sits with head lowered, one hand shading his eyes. He prefers the dark. That does not mean savagery in China. Then Germany overran Europe, and our nation tricked and enraged Japan into attacking us first, so bringing on World War II . . . war in Korea, Katanga, Hungary, Vietnam . . . broken treaties . . . now international suspicion . . . Mr. Implacable is Mr. Human-nature.

This jury condemned Faithful to death. He was executed in the most cruel death that could be invented. He was scourged, beaten, cut with knives, stoned, pierced and repelled by the light. He recoils from the light. He has chosen what is worthless (darkness), but does not want its worthless-ness revealed. He wants to be left alone in thinking the worthless valuable. He and the others like him can do this as long as they remain unmolested in the dark where they cannot see.

The last member of the jury is Mr. Implacable. He is a Mr. No-trice. He and Mr. Enmity never cease their hatred to

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NEWS

from, for, and about our churches

JEANNE GRITTERS

From our Southeast Church:

Miss Brenda Rietema and Michael Engelsma (Hope) were united in marriage on October 7 in Shawnee Park Christian Reformed Church. Congratulations!

Mr. and Mrs. Bern Wigger were blessed with a baby daughter, Jennifer Louise, on November 26.

Seminarian Jim Slopsema and his wife rejoice in the birth of a daughter, Paula Rae, born on October 7.

From our Loveland Church:

A public lecture was held in the church auditorium on October 28. Rev. Engelsma spoke on the topic "A Defense of Calvinism as the Gospel."

From our Holland Church:

The Young People's Society sponsored a Reformation Day singspiration on October 31 to raise money for the 1972 convention. Mr. Arnold Dykstra sang a solo and a piano and organ duet was given by Nancy Cammenga and Christy Elzinga.

From our South Holland Church:

Public confession of faith was made by Lewis Bruinsma, Robert Hoving, Robert Lenting, Karen Poortenga, Lois Poortenga, Julie Poortinga, Robert Poortinga, Kathleen Regnerus, Gysbert Van Baren, Bert Worries, Jr., and Peter Zandstra on November 7.

The young people held a hayride party on Thursday, November 18. Refreshments were served afterwards around a bonfire.

From our Hull Church:

The Young People's Society sponsored a skating party in Rock Rapids on Wednesday, October 27. Edgerton and Doon societies were also invited.

A Reformation Day program was held on October 31; Rev. Moore gave the speech and there were special numbers.

From our Pella Church:

Rev. Engelsma visited the congregation on October 31 and gave a public lecture on "The Sixteenth Century Reformation of our Church." He also preached the evening service there.

From our Hudsonville Church:

The Young People's Society invited all the young people from the neighboring churches to a hayride on November 5. Refreshments were served afterwards in the basement of Hudsonville Church.

The congregation welcomed Rev. and Mrs. Hanko and their daughter Alice to the church in a program on October 29, in which a special number was given from each society. Rev. Hanko was installed on the 31st and preached his first sermon that evening.

From our First Church:

The membership of Miss Patricia Karsenmeyer was transferred to our Hudsonville Church.

First Sr. Young People's Society sponsored a Thanksgiving Mass Meeting on Sunday, November 21. The speech was given by Rev. C. Hanko, and was taken from Philipians 4:4 - "Rejoice in the Lord always; and again I say, Rejoice." Linda Knoper gave a special number on the saxophone, and the Senior society members sang two songs.

The Beacon Lights thanks the following congregations for their gifts:

Hope (Walker)	\$70.00
Southwest	34.25
Hudsonville	76.00
Southeast	26.76
Kalamazoo	17.35

And all those who contributed at the various Singspirations:

Hudsonville Singspirations	\$ 95.85
Southwest Singspirations	38.74
Pre-Convention	124.53

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