

BEACON LIGHTS

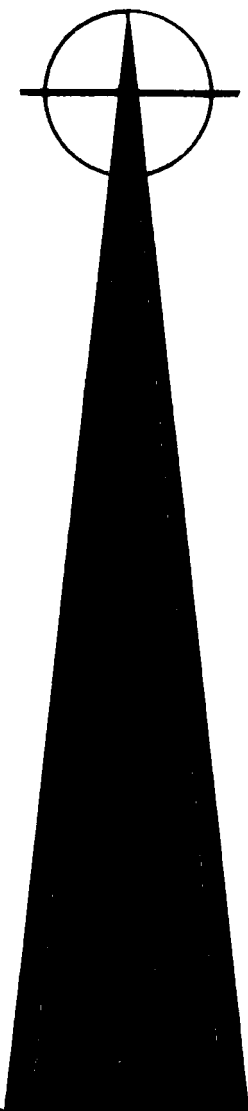
*FOR PROTESTANT
REFORMED YOUTH*

June-July, 1972

Contest Winners

Living for Christ

Guilty?





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TWO MEN

We have often said that the future of our Churches in particular and the future of the Church of God in general is in the hands of our young people. We are training them daily to be the Church of tomorrow. This training is a momentous task of awesome difficulty, as every parent knows. Often we teach more by how we act rather than by what we say directly. We cannot hope that our children will be better than we are if we do not daily, by word and deed, conquer the old man in us. It is a grave responsibility.

Knowing this, let us consider briefly the responsibility we have placed in the hands of two men. If our young people are the future of our Church, how much more are our young ministers and seminarians. To them will we look for spiritual comfort and leadership. Upon these young men will we rely in time of crises. They must be more than educated, they must be dedicated; they must be taught the peculiar compassions and graces of a minister of the Word. Our young ministers are the shield and joy of the Church. We have given that training to mere men. It is unquestionably the largest burden our people give to any individuals.

We have virtually entrusted the future of our Churches to two men. It is true that they are mere men, not perfect, with no claims to perfection. Yet they are uniquely capable, uniquely called.

Both professors were first called by God to the ministry of the Word. They were given the heritage of generations of Christians as expressed in the Protestant Reformed Churches. They were raised in distinctively Christian homes. We cannot judge them by their works, for they are sinful men as we are, yet we can recognize their Christianity in the results of their labor:

The continuing line of young men entering the ministry;

The growth of the seminary and continuing desire of young men to enter it;

The erudition and dedication of the young men both graduates and students.

Our professors have truly done a fine

job, for they are called by God. We have chosen them for a most difficult task, and they have served us well. They deserve the best we can give them.

As each of our pastors and teachers deserves the best we can give, both spiritually and physically, so do our professors. We trust our soul's life and growth in large measure to our ministers; we trust the souls and education of our children to our teachers; we trust the Church to our professors.

We ask for ourselves the best homes, the greatest vacations, the fanciest cars. What do we ask for the Church? We expect our teachers and professors and pastors to do jobs that we ourselves couldn't and wouldn't do. Again, we must ask what do we ask for the Church? Our professors are sincere, dedicated, called men. We are not poor. What do we ask of ourselves for the Church? We are able to give the Church the best of teachers, we are also able to give our teachers and students the best of teaching environments. We give these two men the burden of educating our ministers, and while it is true that their reward is not of this world, we owe them the tangible gratitude our worldly goods can provide.

The question has been asked: Is the best what has been asked? Frankly, it is not our place to answer that question for you, particularly since certain parts of the decision for a new seminary building are under protest at this writing. Nevertheless, there are certain things we ought to remember:

Let us not forget that our position must be considered prayerfully. We must not endeavor to make any position apart from God's council—too often we decide in haste, without prayerful thought.

We must decide with the recommendation of Synod in mind. With due consideration, these men chosen to govern us have decided that new seminary quarters are necessary. We cannot ignore this decision.

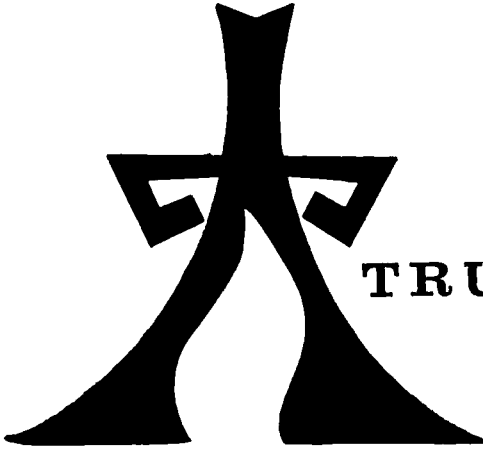
Our consideration must be subjective—we must give out of love for the Church, willingly and with joy.

Finally, we must not consider the needs of the seminary colored by personal feelings or ridiculous gossip. Too many tongues wag under the best of circumstances and more still when opinions are divided.

Should you give of your hard-earned wages for the proposed new seminary building? The decision is yours, personally.

We cannot tell you more than to urge your prayerful consideration. No matter what your decision, it must be an honest one.

We have virtually given the future of our Churches into the hands of two men. Regardless of all else, they deserve our respect, our prayers, and honest concern for their needs. C.R.



TRUTH vs. ERROR

REV. ROBT. C. HARBACH

The Fourth Shepherd – Sincere

“ . . . that ye may be Sincere . . . ”

Christian and Hopeful had come to the Delectable Mountains (Isa. 49:9-11), which belong to the Lord of that hill mentioned before. “These mountains are Immanuel’s Land, and are within sight of His city.” Our two pilgrims were welcomed by four mountain shepherds, three of whom we’ve already met. The remaining shepherd is the one called Sincere. He is the very opposite of Mr. Hypocrisy. (See Jan. ’71 BEACON LIGHTS, article: *Formalist and Hypocrisy*). Nothing is more despicable than the hypocrite, and nothing more agreeable than sincerity. What this man had was a “godly sincerity.” Actually, his name was given him “of God” and “in grace” (II Cor. 1:12, Gk.). The English *Sincere*, according to the dictionary, means, “to be in reality as in appearance; not assumed, feigned or pretended; real, true, genuine,” and comes from the Latin, which means, literally, “without wax,” as the best and finest honey should be. Or, where there is a greater chance for deception, in

the setting in of marble floors, walls and pillars, or marble art objects, chips, cracks and other imperfections were often repaired with wax fillings made to cleverly blend with the natural patterns of this beautiful stone. Any piece of marble “doctored up” with wax, no matter how insignificantly, was not regarded as perfect, and, ready to be sold that way, could not get top price, except as bought unnoticed. A sophisticated buyer would always demand the best quality marble, and “without wax.” He wanted the material he was purchasing to be “the real thing,” unspoiled with clever “cover-ups.” A sincere man is *really* as he appears to be, without wax, i.e., without deceit.

The Apostle Paul actually boasted of having this God-given quality, but then he was not boasting of what he was and had himself achieved. He boasted of what God had done in him. The word he used is *eilikrincia*, which, from the nicest derivation we can find, means (helé *sunlight* ÷ krino, *judge*) judged or “tested by the sunlight.”

Before you buy a new suit, you look at the cloth out in the light of day to see plainly its true color. Under artificial lighting it may look entirely different from what it really is. Or, that which is made on the loom may look quite attractive on the floor or over a couch with a soft table lamp shining down on it. But an honest demonstrator will raise the loom in such a way as to show the sun back-lighting it, so revealing immediately the quality and craftsmanship of the weave. Such a test makes imperfections stand out like "a sore thumb." Bare spots, knots, ties, tangles, holes, irregular spacing of warp and woof, cheap quality threads will all stand out exposed by the sunlight test. The really perfect product passes such a test. It is the work preferred by the connoisseur. The sincere man is "tested by the sunlight" and found to be the genuine article. He is sincere who can bear the ordeal of light. (Read John 3:19-21.)

Peter used a different word, also translated *sincere*, when he exhorted, "As new born babes, desire the *sincere* milk of the word" (1 Peter 2:2). This is the word *adolos*, which means "no tricks." Sincere milk has "no tricks" about it. It is neither watered down, nor adulterated with preservatives, nor spotty with impurities. There is "no bait" as to its price and advertizing, "no deceit" as to its purity and quality, and "no guile" in the dairymen putting it on the market. The sincere man is not a "tricky Dicky." He is "truly an Israelite, in whom is no guile" (John 1:48). Since Nathanael was of a sincere character, he was also sincere about the truth, about the gospel, and therefore, did not let current prejudices stand between him and the Truth. There was no deceit in Nathanael. He was, completely, Sincere. Most people are not. Are we? Are you? You profess to love Christ. But do you secretly love the world and the flesh? Perhaps you have not yet made confession of faith. Nevertheless, you are a Christian, aren't you? You profess that much. You're no heathen. Actually, with your church attendance, studies in catechism class, and in the Christian school, you make a confession of the faith. In all this, you profess a faithfulness to Christ. But is your heart in it all? Can you say that the cause of Christian church, home,

school, catechism class, young people's society are really bound on your heart? Or is it but mere pretence with you? You go along with the Reformed community because you were born in it and it is your environment and life. But do you wink secretly at worldly opinions, humanistic authorities and long after modern expediencies? Are you always making plausible excuses to deviate from what you have been taught according to the Word of God? Remember, "Blessed are the pure in heart (the sincere), for they shall see God" (Matt. 5:8).

Peter had this beatitude in mind when he said that he wrote his second epistle "to stir up your pure minds by way of remembrance" (II Peter 3:1), or literally, "your *sincere* mind." Then a man with a pure heart (the center of his being) will have a sincere mind (an aspect, or faculty of his being). The Christian is principally, though not perfectly, pure in heart. A true Christian will be the first to confess the impurity of his heart. It causes him no end of daily pain. The heart is deceitful above all things and desperately wicked. He wants a true heart, to be upright in heart. He loves pureness of heart. He is not perfect, but he is sincere, and he will have his heart right with God. He wants to be right. A mere abstract sincerity is not enough for him. Some people advertize their ignorance when they shout before all the world, IT DOESN'T MATTER WHAT YOU BELIEVE AS LONG AS YOU'RE SINCERE! In effect, that's what the man said who, in the dark, by mistake, took deadly poison instead of aspirin. It does matter what you believe, very much, for you could be wrong about what you believe, and if sincerely wrong, then all the more dangerously wrong, perhaps dead wrong. The word sincere is a neutral adjective. It may modify something bad as well as good, something wrong as well as right. Saul of Tarsus was a sincere Pharisee, sincere in his opinion that he was, as touching the law, blameless. He was a sincere persecutor, thinking that he ought to do many things contrary to the name of Jesus of Nazareth. Go to the man who took a headlong dive at night into an empty swimming pool, and tell him it doesn't matter what you believe. Even an empty head, coming up solidly

against the stone wall of reality knows differently. The repentances of Ahab, of Esau and of Judas were *sincere*. But better get rid of that kind of sincerity, and the faster the better!

The true Christian conscientiously strives against all sin, even against those some call venial (not worth getting all "shook" about). He will abstain from every form of evil (I Thess. 5:22, marg.), aims to be cleansed and preserved from secret sins, and to be just as hard on his own sins as he is on sin abroad in the world. In fact, his severity against sin does not spare his own right-hand and right-eye sins. He is more concerned about the splinter in his own eye than the speck in his neighbor's eye.

No man is Sincere by nature. Sincerity is not a native, but an exotic plant. It is not hereditary. You are not born with it. You must be born again to have it. Eve lost her original sincerity the moment she listened to the devil. She should have referred him to her husband. It was very insincere of her to reply to the devil as though she were equal to the headship of her husband, and a party over against her husband, as though she were free to think and act independently, without consulting him. It was very insincere of Adam to put the blame for taking of the forbidden tree, really, first of all, on God, then on his wife. When, then, Adam begot sons and daughters in his own image, his descendants were an insincere lot by their natural birth. All

of them were transgressors from the womb, who go astray as soon as they were born, speaking lies. The truth is not in them. The heart is deceitful above all things and desperately wicked. All forms of insincerity come from the deceitful heart — hypocrisy, deception, lying and pretence. The deceitful heart makes the eye flirt. (Therefore make a covenant with thine eye.) Flirtation is attention without intention. It makes words softer than oil which are really intended as drawn swords. It makes the body posture, or body language, to indicate interest and respect, while the actual attitude, hidden, is aversion and hatred; It makes a person double-hearted, double-minded and double-tongued (a Mr. Two-tongues).

Beware of counterfeit counsel. The devil, that old Counterfeit, will come with his counterfeit clergy, or his Hollywood jesters, saying, "Lo, here is Christ! lo, there!" Such a "holy" world with so many Christs! Such a "Christian" college with its evolutionary Christ, its historical Christ, socialist Christ or model Christ! Such a counterfeit "holy," advising, "Be not righteous overmuch, neither . . . otherwise. Why shouldest thou destroy thyself? Be not wicked overmuch . . . Why shouldest thou die before thy time?" (Eccl. 7:16, 17). Oh, the devil is both Stinker and Slinker! The Lord rebuke him. Let your sincere life rebuke him. "Prove the sincerity of your love" (II Cor. 8:8).

FEATURE

Living for Christ

KEN KUIPER

Yes! Let's live for Christ! Already, I feel that some eyebrows have raised . . . perhaps because "living for Christ" has the same ring to it as does "Crusade for Christ" or "Youth for Christ." And that ring is the ring of Arminianism. Sometimes I think that we are so afraid of anything that sounds like Arminianism that we automatically shove it aside. But again I say, "Yes, Let's live for Christ!"

Ever since I can remember, I have been taught in church and in catechism classes

that there are three things that every Christian must know. First, we must know how great our sins and miseries are. We must know how great a salvation we have and from whence it comes — and we must live a life of gratitude. These three things are also known as the three S's . . . Sin, Salvation, and Service.

Now we have heard a lot about these three things. They are spoken of in the Heidelberg Catechism . . . I believe in question and answer two. We would all

agree that they are the basics. These three things just about sum up a Christian's existence. We are born dead in sins and miseries. For by Adam came death. He fell, we fell. It is very, very necessary that anyone who comes to Christ knows that he is such a sinner—hopeless in himself. And, in the second place, it is necessary to know that Christ is the means of escape. For as Christ said, "I am the way, the truth, and the life. Any man that cometh unto me shall not perish but have everlasting life."

That is beautiful. Absolutely beautiful. The darkness of sin overcome by light. The Light of the Scriptures. Again I say, beautiful. For the scheme of sin and salvation—also often referred to as "sin and grace"—is what brings us to heaven and gives us our hope for the future . . . we look for a "city that hath foundations, whose builder and maker is God." Adam died and brought us all death, Christ died and brought us all life.

But, we forgot a point. And I have long thought that the sermons we hear do not emphasize that point enough. We have heard all the time of "sin and grace." We have heard of its development. We have heard of the Reformed truths—and truths they are. But they deal—almost exclusively—with sin and salvation, leaving nothing for service. Let me clarify what I mean. Take the five points of Calvinism . . . the TULIP. These points have been drilled into us. And I know that you know them, but let's go through them a minute.

First, then, "Total depravity." This means simply that we are all completely dead in sins; that we are not able in ourselves to do any good; and that our nature itself is in bondage to Satan. That basically says what total depravity is . . . the condition we find ourselves in without Christ.

The second is "Unconditional election." This is a statement that we are elected not because of anything we did, or that God knew we would accept Christ, and therefore chose us, or that we are elect if we accept Christ. In other words, unconditional election states that God chose us before birth without regard to anything we would do.

"Limited atonement." This is just what it appears to be. Christ died—not for all men indiscriminately, but only for those

whom God had chosen. That Christ's blood is accounted for—every drop. Christ died for an exact number of people and only those receive the benefits of His death.

The fourth petal the TULIP consists of is "Irresistable grace." God's grace can't be thwarted by man. If God has chosen one, that one will ultimately be saved—no doubts about it. For God is sovereign and with God, to will is to do.

Finally, the last point it contains is "Perseverance—or Preservations of Saints." Either wording is essentially the same. This means that those whom God has chosen; that Christ has died for; and the Spirit has drawn will be saved unto the very end. Nothing will take one of God's elect from Him. I can't help but add a verse of Scripture here that is so very beautiful and that emphasizes this last petal of the TULIP. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38 and 39.

Now, I don't claim that I have given an adequate explanation of the five points. But I do feel that I have given a basic description of what those points involve. Now look them over. What do you see? Sin and salvation are prominent in total depravity and limited atonement, and the other points emphasize other facets of God's work in salvation. But where is *service*? You don't find it there, do you?

And this is the point that I wanted to make. We dwell on the first two S's, and seem to nearly forget the last one. And that is a shame. For if we were just saved for the purpose of being saved—we could just as well be immediately transformed into a heavenly body at the time of our realizing that Christ is our Saviour. Why not? If that's all there is to it? But it isn't. We are saved for a purpose. We read of it in I Peter 2:9b "that ye should shew forth the praises of him who hath called you out of darkness into His marvelous light."

After reading what I have written so far, some people might agree with me. They might agree that we don't emphasize service enough. They might agree that we must

live a life of gratitude. But that title, "Living For Christ" still scares them away. They maybe are asking, "wouldn't it be better to say, "Living in Christ?"

To that I want to say this. We indeed live in Christ. It is in Christ that we have our salvation. It is in Him that we put our trust and find our strength. Scripture is full of verses that state that we are in Him, "For we are His workmanship, created in Christ Jesus unto good works that God hath before ordained that we should walk in them." Ephesians 2:10. But not only do we live in Christ, Christ lives in us! And because He lives within us, our bodies are temples of His spirit and we must live for Christ! What does this mean? Look back at the verse I quoted. What does it say our purpose is? To walk in good works. Isn't that living for Christ?

In Romans 8:2, Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Free from the law of sin and death! Now that has to bring something more than personal comfort and peace. It must make us want to live for Him that died for us! What a Saviour! Doesn't it make you want to shout? To sing? All right, So now, let's look at that third "S" . . . Service. In the catechism it speaks of it as a "life of gratitude." What does that mean? First of all, it means that the law that used to be the condemning finger that pointed at us and convicted us of sin is now a guide for a life of gratitude. That's what the catechism says when it deals with the Ten Commandments. It says that those commandments are a rule for a life of gratitude.

You know, when Rev. Lubbers was the minister at Southwest — my home church — he always said when he read the Ten Commandments in the service — "the law as the rule for a life of gratitude." I'm glad he did. He made me see it more clearly than I had ever seen it. So many of us are like the Jews — the Pharisees — who were

so very law conscious. We are still afraid of the law, because we know we are sinners. This is only natural, I guess. But we don't see the law as a vehicle to better serve God. The law is the basis for our life. The law is stated negatively, but the Christian must live it positively. The law says, "Thou shalt not steal." The Christian must not just try to keep himself from stealing. He must see the positive side. He must see that now, not only can he not take from others — he must give to others. And it's that way with the whole law. It implies how we should live.

Faith must be the rule for our new life. We must have faith in Christ and in His promises. But faith is worthless, unless it is coupled with good works. For James 2:6 says, "For as the body without the spirit is dead, so faith without works is dead also." (Read the rest of the book of James — it is short and beautifully tells how we must live in good works.)

What are some good examples of living for Christ? We must live in a way that all can see Christ within us. Live in peace with others. Work in the Church. Give readily for the benefit of the poor . . . not only those in your local church, but all the poor. Give of your time to help others. Reach out to your unsaved friends. Share the blessed news of salvation. It is a blessed thing, a glorious thing, something that so many do not have. Visit the sick and the people who can't get out, those who are old and forgotten. These are all ways to live for Christ who lives in you. It is hard to list specific things or ways to live for Christ because each person's life and circumstances are different. But Romans 12:1 describes what the attitude of each of us should be, "I beseech you therefore, brethren, by the mercies of God, that ye present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service."

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CRITIQUE

DONNA VAN UFFELEN

Guilty?

Most of us have undoubtedly heard that common question, "If you were arrested today for being a Christian, would you be found guilty?" But maybe we've just brushed it aside without giving it the thought that it should have deserved. Why don't we make that question just a little stronger and a little more personal. "If I were arrested today for being a Christian, would *I* be found guilty? *Would I?*"

More than likely, we would look back on our lives and answer that we most likely would be found guilty. After all, we've gone to Church since the early days of our childhood, haven't we? And haven't we been brought up knowing that we must pray before and after we eat a meal, and before we go to bed at night? Most of us have gone to a Christian school and have attended catechism classes. So we would definitely be inclined to answer that we certainly would be found guilty if we were to go on trial for being a Christian.

Let us go back to the question and change the position of one word. We can change the meaning slightly by making the question read, "If I were arrested for being a Christian *today*, would I be found guilty?" Now we must consider this question in a different light. Rather than looking back at our lives as a whole, we must look back to the time we woke up this morning and began to undertake our daily duties, whether it be work at school or at a job. We must consider the attitudes we've taken regarding the work which we must do, the attitudes towards those with whom we work, and the attitudes which others form about ourselves.

First, we'll consider the Christian-like attitude of facing the job which we must do. We have all been given different talents

and different interests. We must each utilize our individual talents to the greatest of our ability, and also do our work to our fullest capacity. In doing this, it is also our duty to honor and glorify our God, and constantly be thankful to Him for these gifts which He has bestowed upon us. It is wrong of us to seek the "greener grass on the other side" simply because it offers more money and a higher status in society. God has not given all of us the abilities to reach these higher positions. Rather, it is our duty to seek stature in those areas in which we have been placed. We must not look enviously at someone who has created a high image for himself; we must realize that God has given him his talents, too. However, this does not mean that we cannot seek to attain a higher goal than the position in which we are now. We are to strive for the highest achievement of the talents God has given us.

If a co-worker were called to the witness stand to testify of the attitude we took about our job today, what impression would he give the jury? Would this witness say that we were happy to do the work that we did, or would he testify that we looked at our job as drudgery, feeling that we are insignificant, or envious of those working around us?

And what about our attitudes towards those people with whom we come in daily contact. Do we act as Christians towards them or shove them aside as though they are not good enough for us? Do we pull up our noses at some of them just because they may not be particularly attractive to the eye, or because of some other trait with which we do not wish to associate? It is

(continued on page ten)

LITERARY CONTEST WINNERS



CHARLENE
VAN DEN TOP
1st PLACE
Prose-fiction:
Grade School Division



GERTRUDE HOEKSEMA
1st PLACE
Prose-fiction:
Adult Division



BERTHA DEN HARTOG
1st PLACE
Prose-fiction:
High School Division



RUTH BOUWKAMP
1st PLACE
Prose-fiction:
Adult Division

The Staff thanks all those who participated in the contest and expresses a special thank you to our judges: Miss H. Kuiper, Miss A. Lubbers, Mrs. C. Reitsma, and Rev. G. Van Baren.

Due to the fact that the BEACON LIGHTS Staff received a very limited number of entries in many categories, only first place awards in several divisions were given.

LITERARY CONTEST WINNERS



SUE TERPSTRA
1st PLACE
Poetry:
High School Division



GWEN VAN EENENAAM
1st PLACE
Poetry:
Grade School Division



LAURIE KREGEL
2nd PLACE
Poetry:
Grade School Division



CAROLYN MOORE
1st PLACE
Prose-nonfiction:
Grade School Division

The BEACON LIGHTS Staff also announces
the following winners:

RUTH WESTRA
2nd PLACE
Poetry:
High School Division

BERTHA DEN HARTOG
3rd PLACE
Poetry:
High School Division

LAURIE KREGEL
3rd PLACE
Poetry:
Grade School Division

.....
By unanimous decision of the
judges no awards were given in
the adult poetry division.
.....

certainly not very difficult to think of ourselves as being better than the neighbor, for the big "I" likes to show itself quite often.

Finally, and probably most important of all, what do the people with whom we associate think of us? We often try to make ourselves conform as much as possible to the world. We follow the latest fads because we do not want to be considered "square." Not that we must completely ignore the world, and live alone in groups to avoid the influence of the world, but we should follow the fads to moderation. The deeper meaning of many of the modern day fads is one of sinfulness. For instance, the clothing and various other items on the market today, are advertised as being able

to "turn on the opposite sex." Another thing which gives others a great impression of ourselves is the language which we use. There is much corruption of the tongue these days, and by constantly hearing these words which take God's name and His creation in vain, it would be easy for us to pick up these words and use them ourselves. If not actually say them, at least think them. Also, just sitting by and listening to someone rattle on with his foul tongue can be taken by a bystander to mean that we are accepting them.

Now let us return to our original question and consider what the verdict of the jury would be. Innocent? Insufficient evidence? Or, *guilty?*

1972 PRYPS CONVENTION

Hello again friends in Christ,

Plans for the 1972 PRYPS convention are advancing steadily and so is the time of course; but, although we are looking forward to the convention we don't want you to come too quickly. The dates which were published in our last letter of the BEACON LIGHTS were a mistake. The convention will convene in Loveland on Monday, July 24 and will end in the Estes Park YMCA camp on Friday, July 28. We anticipate the arrival of the charter flight from Grand Rapids before noon on Monday and registration will take place at Loveland's Lakeside Park from 1:00 p.m. to 4:00 p.m. If this scheduling necessitates that some of you arrive here prior to the weekend to avoid Sunday travel we will be glad to make arrangements for you. Please inform us in advance if you plan to be here early by writing to: Dennis Griess, 6021 Mossycup Court, Loveland, Colorado 80537. Also if you have any problems on or before your arrival here you may call 667-5676 or Rev. Engelsma at 667-1347. The secretary of the Loveland Society is Pat Dotson and her address is 1068 E. 1st St., Loveland, Colorado 80537.

Monday evening supper will be served at the Loveland High School cafeteria followed by a sports mixer and swimming. Due to the crowded conditions for lodging in Loveland on Monday night we ask that

as many of you as possible bring a sleeping bag along, advisably with your name attached. Also, since the nights in the mountains get rather chilly, you should bring along some warm clothing in addition to your regular summer wear. Tuesday morning, after the pancake breakfast, we will leave for the mountains.

Tuesday, Wednesday, Thursday, and Friday morning will then be spent exclusively in the mountain park of the Estes Park YMCA camp. Registration fees will be \$10.00 which will include banquet and outing tickets and there will be small individual fees for use of such facilities as the bowling alley, roller rink, horseback riding, swimming pool, etc. In addition to the traditional east-west ball game, there will be east-west football and basketball games. Bring your racket if you are a tennis fan for there is a court available.

There will be two sections of discussion groups, one concerning the signs of the last times and another dealing with what the saints will experience in the new heavens and earth. Papers on these subjects should reach your individual societies so that you may have some contact with the subject before the convention.

An informal meeting will be held one evening during the convention for all those interested in literary matters. We ask you

to form some ideas on the practicalities of a Protestant Reformed literary guild or some such endeavor and we urge that any of you who write to bring some of your pieces to share either at this informal meeting or as a special number for the whole convention.

We, the young people at Loveland, are filled with hope for a real good time in Christian fellowship and spiritualness at this convention. The arrangements of having everyone stay at the camp and having almost all the activities at the camp add to the possibilities of great Christian-spiritual

fellowship. We desire that all of you planning to come to the convention keep these goals in mind as you prepare your heart and soul for the convention. As you prepare yourselves, think about and read concerning the theme, "Come, Lord Jesus." Through prayer and God's grace we believe that everyone will be spiritually benefited by this convention and that our God and Father will be glorified. The Lord willing, we will be waiting eagerly for your arrival.

Yours in Christ,

Loveland Prot. Ref. Young People

REFLECTIONS

"When Many Are One"*

by MISS ALICE REITSMA

Mrs. Van was early as usual. She walked slowly toward an old building. It was old, but the green grass on the sloping lawn all around seemed to garb it with dignity. It stood a little apart from the house around it and the whiteness of its pillars and the color and design of its windows seemed to shout that this was not merely another building, but that this was a *church*. Its brick walls, standing so stern and erect, seemed to break forth into speech and the heavy brown doors seemed to be eager to tell of the hopes and despondencies, of the pleasures and pains of those to whose touch they had opened.

Mrs. Van entered and when inside it seemed to her as if each one of those straight-backed seats had a story all its own to tell. She sat down in her customary place and waited for the service to begin. And as she waited she thought of the various things that were taking place in the individual lives of those who would soon occupy these empty seats.

Her thoughts went back to that scene at the depot where family and friends had gathered to say their final farewells to one of their number—a young man who was leaving for service. Everyone just stood around and no one seemed to have much to say until the train was about to leave and the young man once more shook the

hands of those he was leaving behind. Then there seemed to be so many things they still had to say to each other—but couldn't! Many good wishes were choked back and remained unspoken. The young man waved to them as he stood on the steps of the train and then found a seat where he could watch them through the window. The train began to move. He tried to smile as he took one last look into their clouded faces—those faces that tried so hard to appear cheerful! A minute later he was lost from sight to his family and friends who nevertheless remained watching until the last of the rumbling train had disappeared.

And as Mrs. Van sat in church, waiting so quietly, it seemed to her that the faint rumbling of the distant train and the sweet tones of the church organ merged together, until the rumbling died out and the strains of music became clearer. And suddenly the whole church seemed filled with the soft music of the Lohengrin Wedding March poured out by the organ. With her mind's eye she could still see the minister with his Bible in his hands, standing before the platform against a setting of palms. The bridegroom stood near him, watching his bride come slowly and gracefully down the long aisle toward him. And as the young man and the young woman stood side by side, the minister read, "what, therefore, God hath joined together let not man put asunder," and pronounced them man and

* Taken from the *March*, 1943 issue. ..

wife. And then the guests had gathered around with congratulations and kisses for the young couple who were about to begin life's journey together!

But, ah! How well Mrs. Van remembered that while many were gathered here at this occasion of happiness, another family was in the thrall of overwhelming grief. A father and mother were standing at the bedside of their child who only a few weeks before had been playing happily with his toys. Just a short time ago he had asked Daddy to read him a story and now he lay quiet and disinterested and without any signs of recognition for the anxious, watchful parents. The room was hushed and dim, seemed covered with the deep silence of sorrow. The mother who had cared for him and loved him and who had tucked him into his little bed night after night, now refused to take her eyes off the face of the dying child. Every breath he took they counted to be the last and, yet, they always watched for him to breathe once more. He breathed and gasped — and breathed his last. It was the end. The father leaned over to close those big blue eyes which

would never see again. And many a tear was shed over the lifeless little form of the child who had been carried away to the land that knows no sorrow and where no tears are ever shed.

Mrs. Van wiped away a tear that had gathered in her own eye at these sad recollections, but her heart repeated the words of the old familiar hymn, "Earth has no sorrow that Heaven cannot heal."

It was time for the service to begin. Most of the seats were taken. Old and young were gathered together to worship: elderly men and women with stooped shoulders and gray heads; and little children with eager, happy faces. The families were there of the boys who had left for service. There was the young couple who had just been married and there were the parents who had so recently buried their child. And all those stories of their individual lives seemed to blend together into one perfect whole. All together they stood up and opened their mouths and raised their voices to sing: "Praise God from whom all blessings flow!" It was the beautiful harmony of the voice of the Church!

CURRENT EVENTS AND COMMENTS

OPEN MY EYES

KATHY BYLSMA

Have you ever seen a blind person trying to make his way across a busy street with only a white cane or seeing-eye dog as his guide? Have you ever thought of the utter despair and helplessness he must feel at times? Imagine not being able to see the sky or the flowers or the faces of loved ones. *NOTHING*. All is darkness.

Close your eyes tightly for a moment and we'll try to experience some of the feelings a blind person might have . . . Noise is all around us, coming from all directions. I hear children's voices over there. They sound happy. I wonder what they are doing? I hear the sweet melody of a bird. I wonder what kind it is? Maybe there's a tree over there with a nest in it. I hear a motorcycle driving past, a dog running and barking. Let's go back to the house. But in which direction is the house?

We'll begin to walk anyway. Slowly now, we have to keep our arms out in front of us so we don't bump into anything. Oh, we tripped and fell over something that feels like a tree branch. I think we have had enough of being blind.

Now open your eyes. The brilliance of the sun is blinding for an instance. But after our eyes get used to it, we can again *see!* We can see the sky, the flowers, and children playing. We see each little blade of grass, each petal of the flowers, each freckle on the children's faces. We can run and jump. Oh, what a beautiful day! How great it is to be able to see!

You may ask now, so what? I can see, I am not blind. I do not have to be told of what I can actually see.

I believe it is possible, though, to be blind even though our eyes may be able to "see."

Our lives today in this modern age are very hectic and busy. So many of us are just content to exist, to merely be able to survive in this rat-race. But do you ever take time out to look around you and see, *really SEE?* I don't mean merely stop, glance around and say you've taken a look. I mean, do you notice the glory of God in everything you see? One does not have to search hard to find it for it is apparent everywhere. All we have to do is use our *eyes*. Not only our physical eyes, but also the pair of spiritual "eyes" God has given us, His children. Then we are no longer surrounded by darkness, but dazzled by the brilliance of His glory in everything — from the awesome grace of the majestic mountains to the minute and articulate art of an ant hill. I wonder if that is the way the composer of this song felt when he wrote these words:

*"This is my Father's world,
And to my list'ning ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas —
His hand the wonders wrought.*

*This is my Father's world.
The birds their carols raise,
The morning light, the lily white,
Declare their Master's praise.
This is my Father's world:
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere."*

I will leave with you this short prayer:
Dear Father, keep me from being blind
to thy beauty. Open my eyes so that I can
truly SEE.

NEWS

from, for, and about our churches

JEANNE GRITTERS

From our Loveland Church:

An Easter singspiration was sponsored by the young people to raise money for the convention.

For one of their after recess programs, the Men's Society listened to a report concerning various contacts that our churches have with other churches in the world. This report was recently given by Prof. Hoeksema at an Office Bearer's Conference.

The young people went on an outing on Saturday, April 22. They spent the day at the YMCA of the Rockies.

The membership papers of David Lanting were received from our First Church of Grand Rapids.

Rev. and Mrs. Engelsma visited Grand Rapids during the month of May, in order for Rev. Engelsma to speak at the 25th anniversary of the Hope Protestant Reformed Christian School.

More convention money-raising projects by the young people!! They sponsored a

garage sale on Saturday, May 6. On May 27 they held a rummage sale at East Side Park to sell the goods left over from the garage sale. On May 20 they had a Baked Goods Sale at the Loveland Safeway Store. Also, a Spring Bazaar is planned for the near future.

The Ladies' Circle sponsored a wiener roast on Friday night, June 2; a collection was taken for the school.

The graduation exercises of the Loveland Protestant Reformed Christian School were held on May 23. The four graduates were: William Buitter, Tim Griess, Sharon Nelson, and Pam Vander Vliet. Rev. Dale Kuiper of Pella spoke on the theme, "The Good Shepherd."

From our South Holland Church:

The young people sponsored a pancake breakfast on May 13. Proceeds were for the coming convention.

The infant son of Mr. and Mrs. Thomas Staggs was baptized on April 30.

The annual Promotional Dinner for our school was held on Wednesday evening, May 3, in the church basement. Those who attended enjoyed an evening of Christian fellowship, a fine dinner, and a tour of the school.

The Ladies' Auxiliary sponsored the first Mother and Daughter Banquet on May 19 in the church basement.

The Men's Society sponsored a lecture by Rev. Decker on the timely subject, "Pentecostalism in the Light of the Bible" on Monday evening, May 15.

Mr. and Mrs. C. Nymeyer rejoice in the birth of a son, born on April 30.

On May 12 Mr. Dean Botma and Miss Darlene Zandstra were united in holy matrimony.

From our Hull Church:

Mr. Rod Brunsting and Miss Althea Grevengoed were united in marriage on the evening of May 25 in the First Christian Reformed Church of Rock Valley.

The young people held their 1972 convention patron drive on Thursday, April 27.

A combined chapel of Edgerton and Doon schools was held on May 5 in Doon Church. Rev. Kortering was the speaker.

Mr. and Mrs. Carl Jansma became the parents of a daughter, Amy Lynn, born on May 2.

From our Hope, Walker Church:

Mr. and Mrs. Gerald Kuiper were blessed with the birth of a son, Matthew Dale, on May 3.

The Hope Heralds presented their sacred Spring Concert in Hope Church on May 7.

Dismissal papers were sent to Mr. and Mrs. Myron Moody and their daughter, Emily, at their request.

Mr. Roger Kamphuis and Miss Peggy Bertsch were united in marriage on Saturday, June 3.

From our Pella Church:

The Adult Bible Study Society decided to give fifty dollars to the young people to help pay their expenses in attending the Loveland convention.

Christopher Dale, son of Rev. and Mrs. Dale Kuiper, was baptized on April 23.

From our Southwest Church:

Mr. and Mrs. G. De Witt were blessed with the birth of a son.

On April 28, a baby daughter was born to Mr. and Mrs. Phil Kraima.

From our Hudsonville Church:

Marriage vows were spoken by Jerry Lubbers and Bonnie Wubbeling on Thursday, April 27.

The Sr. Young People's Society sponsored a casserole supper in the basement of the church on April 26. The purpose was to raise money for the coming convention.

Public confession of faith was made by Ruth Bouwkamp, David Kamminga, Elaine Karsemeyer, and Jay A. Kuiper on May 28.

From our First Church:

Public confession of faith was made by Mrs. Jack Feenstra on April 30.

Also on April 30 the sacrament of baptism was given to Todd, son of Mr. and Mrs. Jack Feenstra.

Miscellaneous News

The Mother's Club of Adams School sponsored Family Night at the school on Friday night, May 5. There were various activities for all members of the family, and the evening closed with an auction.

The 25th anniversary program of Hope School was presented on May 12 at Grandville Junior High. Families and friends of

this P. R. Christian education joined in acknowledging "God's Covenant Faithfulness" for making possible a quarter century of operation for the school. Afterwards there was open house at the school and refreshments were served.

A talent program sponsored by First Senior Society, and involving all of the Michigan churches, took place on April 28 at Hope School gym. Mr. E. Ophoff was the leader, and there were many special numbers by young and old members of the seven congregations. A collection was

taken to raise money for the coming convention.

The Protestant Reformed Scholarship Committee has decided to award scholarships to all of six applicants, three prospective ministers and three prospective Christian School teachers. The students are: Dave Zandstra (S. Holland), Ron Hanko (Hope), Ron Cammenga (Holland), Marcia Ophoff (First), Betty Kuiper (Hope), and Denise Flikkema (S. Holland).

And that's it for this time!!

Our news editor is on the move again. Her newest address is Miss Jeanne Gritters, 3530 Byron Center, S.W., Apt. No. 2 Grand Rapids, Mich. 49509

The Beacon Lights thanks the following congregations for their collections, and individuals for their contributions.

Edgerton	\$14.25
Southeast	30.88
Hope (Walker)	74.52
Redlands	41.20
Hudsonville	52.45
Randolph	55.14
Gerrit Stadt	10.00
Cecil Vander Molen	7.00
Singspiration (Hudsonville) ..	65.50
Singspiration (Southwest)	41.90

NUMBER 21
THE TWELVE APOSTLES
Matthew 10

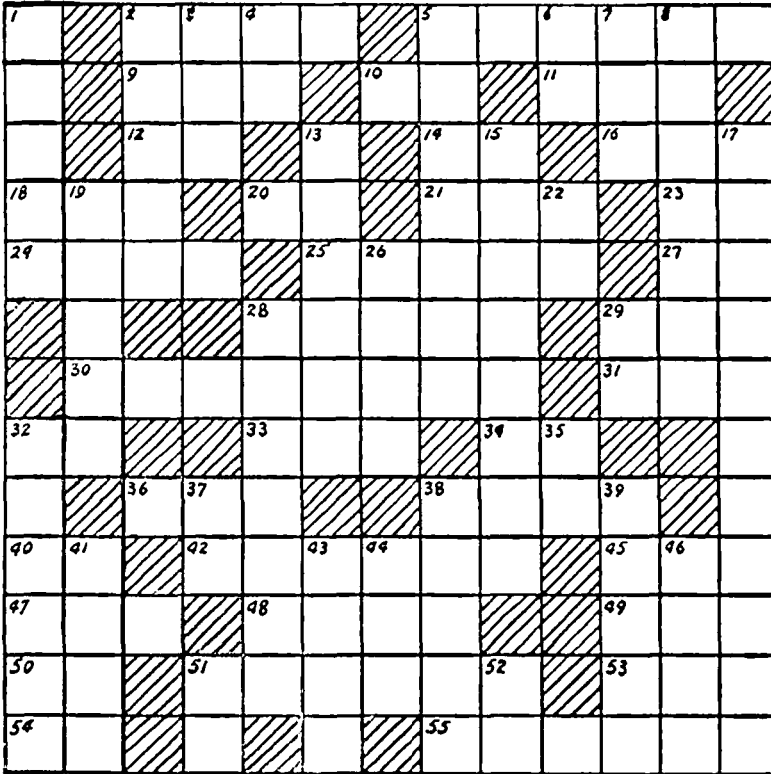
ACROSS

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>2 A brother of James
 5 "and Simon called . . ." Luke 6:15
 9 "wise as serpents, . . . harmless as doves" :16
 10 ". . . called unto him disciples" Luke 6:13
 11 Atmosphere
 12 Myself
 14 Board of Trade (abbr.)
 16 Laboratory (colloq.)
 18 Compass point
 20 Indefinite article
 21 Son of Benjamin Gen. 46:21
 23 Northcentral State (abbr.)
 24 "children shall . . . up against their parents" :21
 25 ". . . Iscariot" :4
 27 Troop (abbr.)
 28 Cleared of molehills
 29 "if it be . . . worthy, let your peace return to you" :13
 30 Appointed</p> | <p>31 His Royal Highness (abbr.)
 32 Promissory note (abbr.)
 33 Tetranitroaniline (abbr.)
 34 Each (abbr.)
 36 "raise the dead, cast . . . devils" :8
 38 Mass of irregular shape
 40 "preach, saying, The kingdom of heaven" . . . at hand" :7
 42 An apostle
 45 Self
 47 "house be worthy, . . . your peace come upon it" :13
 48 "In what place so . . . ye enter into a house, there abide" Mark 6:10
 49 Diminutive of Timothy
 50 "send you forth as sheep . . . the midst of wolves" :16
 51 "and of them he chose . . ." Luke 6:13
 53 First woman
 54 Pint (abbr.)
 55 Brother of Peter</p> |
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Our text is 9, 10, 30 and 51 combined

DOWN

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| <p>1 "have . . . to heal sickness" Mark 3:15
 2 ". . . the son of Alphaeus" :3
 3 Single unit
 4 Head (abbr.)
 5 "James the son of . . ." :2
 6 Sixth tone in scale
 7 "anointed with . . . many that were sick" Mark 6:13
 8 "Judas Iscariot, which also was the . . ." Luke 6:16
 13 Command
 15 "Lebbeus, whose surname was . . ." :3
 17 An apostle
 19 ". . . the Canaanite" :4
 22 "the workman . . . worthy of his meat" :10
 26 Bone in the forearm</p> | <p>28 ". . . the publican" :3
 29 New England State (abbr.)
 32 One of the apostles
 35 Part of the verb 'be'
 37 Western State (abbr.)
 38 Immature form of an insect
 39 "Simon, who is called . . ." :2
 41 "These twelve Jesus . . . forth" :5
 43 "gave them power . . . unclean spirits" Mark 6:7
 44 Honey (Pharm.)
 46 "freely ye have received, freely . . ." :8
 51 "he that endureth . . . the end shall be saved" :22
 52 Half an em</p> |
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“And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.” Luke 6:13

Taken from *The New Testament In Crossword Puzzles* (No. 21) by Lucile Johnson, and reprinted by permission of Baker Book House, Grand Rapids, Mich.

Answers Next Time

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