

BEACON LIGHTS

PROTESTANT
REFORMED YOUTH

May 1969

Science and God

CALVIN REITSMA

Finding a Wife

REV. G. LUBBERS

**A Report from the
Federation Board**

SUE SWART



BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

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SCIENCE AND GOD

As Christian young people, we often face difficult problems in our relationship to the world. Not the least of these problems arises when we are confronted with the world of science. We study the physical world around us in order to determine or establish general facts, to categorize these facts, to find relationships between these facts, to determine laws explaining these relationships and to find ways of using the laws and accumulated facts in a manner beneficial to man.

Lest anyone condemn this very general definition of science on the basis that it excludes God, let me point out that it only excludes God if you refuse to admit His Presence there. Rather, I feel that it is both possible and necessary to carry on all the activities in the field of science in a way that is pleasing and glorifying to God.

Through science we have learned that disease is caused by viruses and bacteria rather than by evil spirits and humours as the people of ages past have feared. Has not this new knowledge given us a better understanding of God's creation, enabling us to see God in His handiwork? Already in the beginning of time, Adam was given the mandate to have dominion over the earth and to replenish and subdue it (Gen. 1:28). This mandate is no less binding for us today. Science, far from being anathema to the Christian, is and ought to be a door open to the fulfillment of this command of God.

All of us almost subconsciously fulfill this command of God. We are all amateur scientists. When we go to bed each night, we know that the sun will rise the next morning unless God intervenes. But why are we so certain that the sun will rise? Of course, there is the matter of trust in God. We have faith that He will cause the sun to rise as usual. Still, what gives us the idea that the sun is supposed to rise in the first place? When the first awareness of life around us dawned on our being, the sun was following its course in the heavens. Through the years of our lives we have been constantly collecting data, both consciously and subconsciously, to the effect that the sun rises each morning. You collected data, then made the

generalization that the sun rises each morning. You have made a scientific observation, you too are a scientist!

Not only are we all scientists, but we can and should use the accomplishments and knowledge provided by the professional scientist in the fulfillment of our God-given tasks. And we ought to be completing these tasks to the glory of His name. Indeed, we can be thankful to God for the achievements He has wrought through the professional chemists, biologists, and physicists in such areas as drug development, surgical techniques, electricity, the telephone, and the kinetic theory of matter. The list is almost endless. The fact that these gifts were given by God through sinful man ought not to obscure their use by Christian man to the glory of God's name. How much more difficult our ministry of the Truth of God to a Godless generation would be if it were not for the radio. Science itself is not necessarily Godless, rather, it is some scientists who try to function without God.

Why is it then that we do not give thanks for the fact of science, and for the opportunity we are given to exploit science for God's glory? Why is science constantly pictured as a wicked tool in the hands of Satan? Why are we constantly warned that the Devil is using science to draw us away from God and the truth of the Scriptures? How often have we not heard that "Science tries to do away with God and the Bible," or, "science steals God's glory by trying to explain the wonders of the creation in physical terms"? The attitude and approach often seems to be one of constant condemnation.

I do not intend to imply that the Devil is not using scientists to draw us away from God and His Word. It is all too obvious that many professional scientists are dedicated to the destruction of the Church and of God's Truth. But this does not mean that all science is therefore evil. Nor does it mean that we should shy away from all worldly scientists and their observations. It is not our duty to isolate ourselves from the scientific community. Rather, it is our calling to sift through all of the develop-

ments, accomplishments, and theories of the professional scientists and then use whatever we can in a way pleasing to God. We can, for example, use the radio to broadcast the Truth. We also ought to be able to better appreciate the wonder of God's handiwork through the study of the cell. Furthermore, we should encourage capable young people to enter fields of science in the hope that they may aid in the development of theories and techniques to further reveal God in the world around us. In a real and vital way, we, as scientists can say with the psalmist: "The heavens declare the glory of God and the firmament sheweth His handiwork."! Ps. 19:1.

The number of chromosomes in a cell, the number of microbes in a cubic centimeter of earth, the burning of a match, the speed of a falling body, the oxidation of food, the formation of rust, all resound with the music of God's glory. All this has been entrusted to us, to be used for our edification, and for God's praise. It is our Christian duty to observe, to study, to relate all of the wonderful, beautiful creation.

We cannot remain idle in the face of God's mandate to us. We must ever strive to a fuller knowledge of God and His handiwork through the means He has given us. Science is a tool of the Devil only in the hands of evil. Science is a reflection of God in the hands of His people. C.R.

FEATURE

The Generation Gap and Protestant Reformed Young People

RUTHELLEN BOL

My first impression of this topic was its irrelevance to Protestant Reformed young people because none of us is trying to find ourselves thru the medium of LSD, "grass," or glue sniffing; none of us are hippies who have become disillusioned by The Establishment. But when I considered the generation gap as a term meaning the lack of understanding and communication between generations the topic became more relevant. All of us have probably said to ourselves, "my folks just don't understand—they're so old fashioned!" Yet when our parents were young they probably said the same thing about their parents. There have been generation gaps from the beginning and there will be generation gaps until the end of time because situations and events in history vary for each generation.

There are three main factors which have made the gulf between our parents and us. First, the educational background differences. The majority of P.R. young people today have attended a Christian grade school and possibly high school also. We are learning many more facts in our thirteen years of schooling because advances in science and events in history have increased one hundred percent in the last ten years. And, more of us have the opportunity to

continue our education into the college level.

Our casualness towards our Christian education which we so often take for granted causes parental consternation, for they themselves had much less Christian formal training than we, and they have sacrificed to give it to us. The increase in our knowledge without a continued knowledge and wisdom of the truth presents another fear to our parents.

Second, economic differences have come between our parents and us. Under President Johnson's administration we were known as "the affluent society." All of our parents own one or two cars and a few of us teenagers even own our own cars. We, along with millions of other American teens, possess the greatest spending power of the nation which gives us access to more luxuries and entertainment than ever before. Owning a TV which brings worldly education and entertainment directly into our homes is no longer a number one status symbol. Very few of us find ourselves in a position of need which has to be filled by distribution from the deacons. Blue Cross-Blue Shield, life insurance, Social Security, Medicare and Medicaid protect and provide from birth until death.

Because most of us don't know what it's

like not to have a closet full of clothes, a cupboard full of a variety of nourishing foods, or even a garage without a car, our expectation of these things appears to our elders as a lack of appreciation and thankfulness. Rightly so, parents may fear that we are placing too much trust in men and material things and forgetting our need for God.

Third, family life patterns have changed. Family members no longer return from work or school for a relaxing supper hour and evening at home. The whole family is so involved in meetings and events that they hardly have time to eat together much less to have devotions together. The family has also lost its bond of togetherness in working for a cause. Because everyone no longer has to work to support the family—Dad's paycheck is sufficient—the extra money earned by junior family members is used for their own entertainment while Mom and Dad can stay home or do as they please.

The independence that money earned by part-time jobs and the freedom a car provides frequently give teens a choice of entertainment to participate in, companions to hang around with, and responsibilities of conduct without supervision. Unwise use of this independence and freedom can lead to disregard and disrespect of parental authority. Parents fear that we, in spite of our training, will fall into temptation.

No doubt many more gaps in understanding and communication between our generations could be mentioned. But perhaps the most influential gap that has arisen between the generations occurs when we listen to popular theories of the world: One must know the "why" of everything and not just accept the answer of elders; one must update and modernize old beliefs to fit today's world; and, one must be assured of his individual right of freedom of speech.

Some of the dangers of a generation gap are apparent as seen by the breakdown in respect for authority, campus disturbances, and moral decay of the world around us. The dangers for P. R. young people are more subtle. Impatience with our elders and dissatisfaction with the answers they give to our questions can easily give way to violation of the fifth commandment. Attempts to modernize old beliefs to fit today's scene tend to jeopardize the creeds and

fundamental truths upheld by our parents. In our attempts to be "with it" our parents fear we will not remember, "lean not to thine own understanding" (Proverbs 3:5).

To overcome the lack of understanding and communication between children and parents there must be "sharing of work, sharing of responsibility, and sharing of recreation . . . [resulting in] each person [being] recognized as an individual in the home." The respect that a child feels his parents give him will be generated back to the parents. The child will desire to carry out his parents wishes because he has respect for their ideas and opinions.

Our Protestant Reformed parents wishes reflect Solomon's words, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck" (Proverbs 1:7-9).

When we Protestant Reformed young people have the proper perspective, that is, the fear of the Lord and the respect for our parents, then we too can go along with the modern trends to question, to update, and to demand our rights. But our goals will be different from those of the world because the words of I John 2:14-17 will apply to us as to the youthful generation of that time, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 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."

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FROM THE PASTOR'S STUDY

REV. G. LUBBERS

FINDING A WIFE

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the LORD." Prov. 18:22

She was a very pretty girl by all the standards which are natural for ascertaining natural beauty. She did not only have a very beautiful figure, the right dimensions; she also had a pleasant personality. Besides, she was intelligent and morally upright. She had a good name among her peers. Everyone thought of her as a lovely person. Her family was from good citizenry. They were people who paid their debts, worked industriously for a living. And, in a way, all the young blades in town cast their approving glances at her.

She appeared to be a girl which could make a good wife for anyone who would seriously seek her hand.

However, not quite!!

She could not make a good wife for a Christian young man who loved the Lord. Sad to say, she did not know the Lord. She did not love the Lord, and she did not know

what it means to be loved by the Lord with the love that sent Christ to the Cross, and which is the deepest reason and motive in God for forgiving our sins.

She was a nice girl who could not possibly be a blessing as a wife in the life of a Christian man. She could not pray with him, nor could she confess the name of Christ with him. Yes, she went to church too at times; it was the expected thing to do in the community where she lived. She occasionally even dated with a Christian young man. However, then the conversation was only of the things of this world, the football team, the basketball teams, the acquaintances, and some chit-chat. But the young man could not speak to her about these matters. He reasoned that this could still be done later . . . yes l-a-t-e-r! After all who knows perhaps if he took her to church with him he might even be a good

influence in her life. She might even *consent* to go with him to his church. She might just love him that much.

No, it had not occurred to him seriously that the church which he attended was not merely the building, but was a church composed of believers, who confessed their Lord. They were people who confessed it to be their only comfort in life and in death that they are not their own property, but that they belong to their faithful Savior Jesus Christ. He knew better. However, he did not like the thought that this beautiful girl was separated from him by a great gulf. He belonged to the Lord and she did not. She did not desire to speak about the Christ. At least she never did! She did not bow her knees before the Lord in prayer. She could not belong to the church, Christ's church, because she did not believe in Him.

It gave the young man some misgiving which he himself could hardly understand. Of course, he could speak to his parents, but they were from another generation, and somehow had a strange ability to misunderstand young people, particularly the needs of the teenagers. They took the absurd position that he would do better if he would seek a girl in his own church, that is, in the Protestant Reformed Church. No, he could not ask them! Was this not a man's own private business? It was his life which he was going to lead. Ah, yes, that is what the parents said rather disapprovingly "marry in haste, and repent at leisure"! Yes, and they would point out to him that one could not get married as a Christian with one eye on the divorce court. Marriage was so permanent they held. It was "till death do us part."

Perhaps this was one of the "teenage problems" which one could outgrow like measles and other diseases which appear in different times of life. But no! The Word of God stands, "therefore shall a man leave his father and his mother and shall cleave to his wife, and they shall be one flesh. What God hath joined together let not man put asunder."

The thought occurred to him that he ought to talk this matter out with this beautiful, understanding girl. He ought to tell her that he had not been entirely honest with himself and with her. Above all he had not been entirely honest before

the Lord, since he had not really seen the problem in the light of his new and unique relationship to Christ. He could not really marry this girl as long as she was an avowed unbeliever. If he would be joined to an unbeliever in a marriage-vow he would be denying his Lord. Yes, the way was very narrow, very narrow indeed. Few there be that find it, Jesus has said. And blessed is he that knoweth these things and doeth them. He shall be likened unto a man which built his house upon the rock. Also the little house of his marriage, his family.

Ah, there was the difficulty. He could talk it out with her, his new relationship to Christ, that this new relationship was all-controlling in his life; that Christ was his first love and allegiance. And, sad to say, she would never understand. She would never understand the things of the kingdom of heaven. They were foolishness to her.

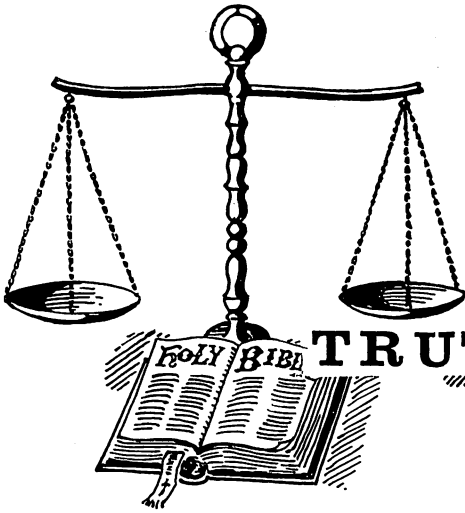
Yes, the Bible says, "Be ye not unequally yoked with an unbeliever." If he married her he could only keep "peace in the family" by capitulating to her position. The world only loves her own. For a while she might condone his position. But the truth will come out; he will find that he did not marry a wife in the Scriptural sense of the term. He did not marry "in the Lord." And now he can vex his righteous (?) soul, or better, can reap the fruit of his own foolhardiness. He married in carelessness, and he can repent at leisure of his folly.

He did not find a wife for he was not walking "in the Lord." He did not find a "good thing." He does not obtain favor of the Lord. For he that findeth such a good and God-fearing wife *seeks* for such a wife. He is seeking the favor and the good-pleasure of the Lord.

In all seriousness, my son, are you certain you will be finding such a wife?

What are you seeking for? A good thing? You shall find it and obtain favor from the Lord!





TRUTH vs. ERROR

by REV. ROBERT C. HARBACH

HAGAR AND ISHMAEL IN BIBLICAL ALLEGORY

In the previous article, that part of Galatians 4 containing the allegory referring to Hagar was quoted. First, you read there in verses 22 and 23, that "Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit, the son by the handmaid has been born after the flesh; but the son by the freewoman through the promise." Here the two *sons* of Abraham, Ishmael and Isaac, *represent* Israel, Israel after the flesh, and Israel after the spirit, respectively. The *son* of the handmaid, *represents* Israel after the flesh, the natural Israel, they who reject the promise, have not faith, fall back upon the law and works; whereas the *son* of the freewoman represents the spiritual Israel, they who died to sin, are justified from the penalty of the law, live in the Spirit, have forgiveness and eternal life. These *women*, herein mentioned, are also representations on their own. For we read, "which *things* are an allegory: for *these* (add *women*; feminine gender) are (represent) two covenants, one from Mt. Sinai, bearing children unto bondage, which is Hagar" (v. 24). The Apostle Paul, at this point, is not speaking of these people *as people*, but as *things* ("which *things*"), as representations. Paul is aware of the fact that the Old Testament history does not *teach* that Ishmael was *personally* excommunicated from the Old Testament church, and now here, in Galatians, he refers to that history only to show the contrast between

natural and spiritual Israel. The *historical* account of Genesis does not bear out the idea of Ishmael's reprobation. The allegorical account of Galatians teaches the expulsion of the carnal seed from the church. What we have here in Hagar's son is not Ishmael as an individual, but as an example of the carnal seed. The relation, then, between the history and the allegory is *not* that of prophecy and fulfilment, but that of fact and illustration. "These women *are* (represent) two covenants," i.e., they are *not* so *actually*, but *typically* they represent two covenants.

Now this writer is not familiar with the Dutch language, and for that reason would not only hesitate in coming up with a Dutch word here or there to bring out or emphasize a point, but does not make a practice of extending himself beyond his limitations. Still it may not be amiss for him to quote the Dutch version of v. 24, as, among the many versions consulted on this passage, the Dutch was one of the most interesting, which even this writer could detect. It reads, "Hetwelk dingen zijn, die andere beduiding hebben: . . ." or "the which things are those (that) have another meaning," i.e., not which *particular* things, but which *class* of things, things of this nature, of a figurative nature, they convey also additional meaning (to that of the literal, historical narrative). The text, according to the English and the Greek, speaks of an alle-

gory. An allegory is a certain mode of *interpretation*. So that Paul is not speaking of people in their own proper persons, but of people interpreted as representations of spiritual groups. Therefore, what, specifically, is an allegory? It is a certain form of figurative speech. Perhaps the simplest figure of speech is the *simile*, which is a form of comparison between two different objects. "He fought like a lion" is a simile. A *metaphor* is an implied comparison (simile). "He was a lion in the battle" is a metaphor. It is more concise than a simile. A *parable* is an extended simile, and an *allegory* is an *extended metaphor*, the sense of which is *different* from the apparent one. When the Lord refers to Herod as "that fox" (Luke 13:31f), His meaning is not directly stated, but implied, and is different from the ordinary use of the term (Matt. 8:20). When Jesus looked for fruit on the "barren" fig tree, the *apparent* meaning was that He looked for fruit on it. But being omnipresent, He knew there was no fruit on it. This was rather a symbolical act to show how it would fare with a nation not bearing the fruits of righteousness.

The allegory, not the history, continues: "Now *the thing* Hagar is (represents) Mt. Sinai in Arabia, and answers to (ranks with) the now Jerusalem: for she is in bondage with her children. But the above Jerusalem is free, which is our mother" (vv. 25f). This bears out further what we have been saying. For Paul writes only of *to 'Agar*, not *'ee 'Agar*, i.e., "*the thing* Hagar (not the *woman* Hagar); not the particular Hagar, but the allegorical Hagar, the Hagar under discussion. "Hagar" is not here regarded as a person, but as a mode (or an object) of *thought*. The thought is, this allegorical Hagar represents the now-Jerusalem, which is really Sodom and Egypt (Rev. 11:8). This Hagar is (represents) the natural Israel which is in bondage with her children — the Scribes, Pharisees, Judaizers and all the self-righteous, carnal worshipers who made the holy, just and good law of God a covenant of works. They were never in *the* covenant, but under a "covenant" of their own imagination which consisted in mere ceremonial form, in man-made agreements, in the curse of the moral law, in the yoke of bondage, in rites of circumcision, in justification by the works of the law — in

fine, the seeking of salvation by the outward performance of the works of the law of Moses. In this way the passage comes to speak of *two* covenants, when in reality there is only one true covenant.

Sarah was a figure of the above-Jerusalem. It is "above" because it is from above, and its inhabitants are born from above, they seek the things which are above, are called with a heavenly calling, have their citizenship in heaven. Of this Jerusalem, the eternal covenant our mother, it is said that she is free, free from the yoke and spirit of bondage, free from the curse of the law; her children are freemen and stand fast in the liberty wherewith Christ hath made them free. Sarah, typically, is the mother of us all (vv. 24-26). Abraham, typically, is the father of us all (Rom. 4:16).

It should have been clear from verses 22-24, and is now plain at this point, that "Hagar" ("she who hath the husband") represents Jewish people, a Jewish city, and she an Egyptian, a Gentile! Why then should we be surprised at finding one of God's children (Ishmael) used as an illustration or figure of the carnal seed? For not the particular Ishmael as a person is here in view, not the historical, but the allegorical Ishmael. We also find "sheep," most often used as a figure of the elect, in one place used to represent self-righteous reprobate (Luke 15:1, 2ff).

"For it is written 'Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for more are the children of the desolate than of her that hath the husband' (v. 27). It is not, as in the KJV, "she which hath an husband," but "hath *the* husband." *The* husband was not Hagar's. She was not even a concubine, but merely Sarah's handmaid. *The* husband was Sarah's husband. Hagar "had" him only, wrongly, to raise up seed to her barren mistress. Hence the meaning is, "she who has the husband" who really belonged to another.

"Now ye, brethren, as Isaac, are children of promise" (v. 28). This is not to be understood in such a way as to personally exclude Hagar and Ishmael from the promises of God. In view of Gen. 17:20 and 21:17, 20 this cannot be. The meaning simply is, that you, brethren, in contrast to the Judaizers, are the spiritual seed, consisting of believing Gentiles and Jews of the

New Testament church—you are the children of the new covenant.

“But as then he that was born according to flesh persecuted him that was born according to spirit, so it is now” (29). Ishmael was born according to and as a result of the dictates of the flesh. Isaac was born according to the spirit of the promise, according to the principle of regeneration. Ishmael represents the carnal Israel, which persecutes the spiritual Israel. “Howbeit, what saith the Scripture? ‘Cast out the handmaid and her son; for the son of the handmaid shall not inherit with the son of the freewoman!’ Wherefore, brethren, we are not children of a handmaid, but of the freewoman” (30, 31). It is not, “we are not children of *the* bondwoman,” but we are not children of *a* bondwoman, not of *any* bondwoman. The son of the handmaid represents Israel after the flesh, which is finally set aside by God. So that with the Jews rejected, Christians, not natural Israelites as such, are the true children of Abraham. To be merely fleshly descendants of Abraham meant nothing. Jesus never recognized them as being of God. “I know that ye are Abraham’s seed, but . . . ye are not of God” (Jn. 8:37, 47). The truth is, “if ye be Christ’s, *then* are ye Abraham’s seed and heirs according to the promise” (Gal. 3:29). So much for the Galatian allegory.

We now turn to Gen. 21:15-20 where we find Hagar and Ishmael in the wilder-

ness, and the Lord caring for them both. They were not fugitives and vagabonds as Cain (4:14), nor was Ishmael *left* in the wilderness like the ninety-nine sheep (Luke 15:4), for, although they were cast out of Abraham’s household, they were not cast out of the family of God. God had met Hagar in the desert before, had heard her affliction, and was with the lad. God had not forgotten them. Taking the initiative, He made the first move toward her with “What aileth thee, Hagar?” He required a confession of their deep need, but not waiting for an answer, He aroused a hopeful expectation in her. Not in Ishmael, but in Isaac did the covenant line continue. The covenant line was no more in Ishmael than it was in Melchizedek, or in Japheth.

“Hagar, fear not!” These words can never apply to a reprobate. Such words were spoken to Abraham (15:1), to Isaac (26:24), to believing Israel (Isa. 41:14), to Daniel (10:12), to Zacharias (Luke 1:13), to Mary (1:30), to the godly women at the tomb (Matt. 28:5), to Paul (Acts 27:24), to the “little flock” (Luke 12:32) and to the Apostle John (Rev. 1:17), but were never spoken to a reprobate. The reason is obvious. *They* have everything to fear. For the longer they live on this earth, the heavier their condemnation in the day of judgment! This confirms what we have been saying all along, that only the elect are blessed. They alone have the word of comfort, “Fear not!”

Rev. G. Vanden Berg has returned to his home after his recent auto accident in Wisconsin. He must remain immobile in a body cast for approximately six weeks. Our thoughts and prayers are with him and his family during this time of affliction, and we pray that they all may be given the grace of peace with God and acceptance of His will even in this difficult hour.

A thought from Redlands’ bulletin:

Live every day as if Christ had died yesterday, arisen this morning, and were returning tomorrow.

CONTRIBUTIONS

A REPORT FROM THE FEDERATION BOARD

This year's Federation Board was again hard at work under its new president, Ron Van Overloop, who succeeded its former president, Don Jonker. Other new additions to the Board included Karyn Kuiper who replaced Ruth Bol as secretary; Sally Elzinga who became librarian in place of Wilma Haveman; and Prof. Hanko who took over one of two advisory positions formerly held by Rev. Van Baren.

The Federation Board is in control of the *Beacon Lights* and its staff, and thus, is responsible for making "all appointments to and dismissals or resignations from the various offices on the staff." This year the Board made the following appointments: Mr. Calvin Reitsma was appointed editor-in-chief; Don Jonker was replaced by Ben Wigger as managing editor; and Ron Yonkers became a member of the public relations staff in place of Ben Wigger.

As nearly everyone is aware by now, this year's convention will be held in Redlands, California. When the Board's decision was first announced there was much excitement, speculation, and wonder, but also a great amount of enthusiasm, so much so that what was once almost a dream is fast becoming a reality. One of the purposes of the Federation Board is, according to its constitution, to "enable all Protestant Reformed Young People's Societies to work in close unity." This purpose has to a very great extent been accomplished this year with everyone working in a united effort to raise the money necessary to achieve this convention.

All projects and parties sponsored by the Board this year were geared towards two purposes: first, the unity previously mentioned, and secondly, the raising of money for transportation expenses.

In October a retreat was again held at Camp Manatou-lin. Topics discussed dealt with prayer, missions, and a Christian's role in politics. Reactions were varied but several, surprisingly, expressed their desire for even more discussions at the next retreat.

The skills and spills of transporting oneself about on eight wheels were revealed at

a roller skating party at Tarry Hall, on February 6.

A combined choir program, Jan. 26, at First Church featured choirs from several area churches. It was very well attended and the Board received nothing but favorable responses from members of the audience.

Fast talking, rapid selling, and clever or not so clever buying, was the scene at an auction which took place at Van Hill furniture on March 26. A tremendous united effort by parents and young people made this the Board's most worthwhile project thus far. It netted a profit of about \$700.

Several male members of our denomination displayed their athletic ability in a double header basketball game April 10 at Grandville Jr. High School. It featured the Seminary vs. the *Beacon Lights* Staff; and First Senior Society vs. the Athletic Association. Tricky shots, clever moves, and very interesting plays were enjoyed by the avid sports fans in the bleachers.

The last big project of the Board will be a family night to be held May 23, at Hope School and church. It promises to be a worthwhile evening for all ages and as has been shown before, with a united effort, a big success.

These, and all other projects sponsored by individual societies have just about assured all optimists and pessimists alike that in August about 120 enthusiastic conventioners will be "winging" their way for a week of Christian fellowship in California. This year the convention will be centered around the well-chosen theme "The Greatest of These" (I Cor. 13).

Looking forward at this writing to the annual Spring Banquet to be held at First Church, May 1.

Thanks to everyone for your marvelous cooperation in all our efforts.

THE FEDERATION BOARD
SUE SWART, *Asst. Secretary*

CONVENTION TRANSPORTATION PREVIEW

RON VAN OVERLOOP

To no other Convention, which I can remember, has so much attention and enthusiasm been given, than to the Protestant Reformed Young Peoples Convention to be held this summer. The variety of activities sponsored by the young people to earn money which will aid in the expenses of the Convention reveals this great enthusiasm. The main reason for this vast amount of excitement is undoubtedly the fact that the Convention will be held in Redlands, California. This fact offers many valuable opportunities to all Protestant Reformed young people. The opportunity to visit and become friends with our congregation in Redlands, to travel the expanse of our nation, to see the surf of the Pacific Ocean, and to spend a week in sunny California. And besides these, we also have all the other privileges which come along with any Convention, i.e., the meeting of new friends, the spiritual edification, the fun, and the Christian fellowship. And all this is for the very nominal fee of \$120.00 per person. This amount is indeed nominal after all has been taken into consideration.

Those who intend to use the travel arrangements supplied by the Federation Board will follow the tentative plan given below. On Wednesday morning, August 13, at 6:30 a. m., two chaperoons, and three speakers, and about 110 young people from the Grand Rapids area will leave by car for the O'Hara International Airport in Chicago, Illinois. Investigations into bus rates with the North Star Bus Lines reveal that the cost would be a little over \$18.00 per person. This the Board feels is too high considering how much it would cost to travel by car. Some parents have revealed their willingness to transport the Conventioneers to O'Hara. The cars will leave at this hour of the morning because we have to be in O'Hara at 10:00 a. m. at the American Airlines booth.

Those who are willing should contact the

undersigned as soon as possible. The young people who have cars should also contact him. Cars will also be needed for the return trip on Wednesday, August 20. Therefore we will need more volunteers to return the young people. From the way it looks at the time of this writing between 20 and 25 cars are needed. The cost incurred by the parents who volunteer their services will be the obligation of those young people who participate.

At O'Hara airport they will meet 14 young people from the Chicago area. At 11:00 a. m. a Boeing 707 will rise gently into the air and head westward. After 3½ hours flying time they will arrive in Ontario, California, which is located about 30 miles west of Redlands, at 12:30 p. m. Meals will be provided on the plane and the cost is included in the travel expense. Buses will take them to Redlands from Ontario for about \$1.00 per person. This same mode of transportation will be provided for the young people on the return trip.

Because those who miss the plane, will miss the Convention, the cars will meet along the way to Chicago for checking purposes. Also, since there is no time-change between Grand Rapids and Chicago at this time of the year, 3½ hours will be allowed to make this trip. However 3½ hours is not really very long considering the traffic rush which will undoubtedly be incurred in Chicago.

For the latest information or if you have any questions concerning anything pertaining to the Convention call the undersigned at 669-6547 or write him at 3711 Hillcrest, Hudsonville, Michigan 49426.

Before I close I would like to say that there is room on the plane for five more young people. First come, first served. Please contact the undersigned as soon as possible. Also, a meeting will be held July 19, at which time the balance of the plane ticket will be due.

"Current Events and Comments" will not appear in this issue due to the fact that copy has not been received.

The press of end of school activities has prevented Miss Gritters from giving us an article under "Critique" for this issue. The column will be filled in the next issue.

NEWS

from, for, and about our churches

by JUDY HENSON

Miscellaneous:

On March 26 the Federation Board very successfully sponsored an auction at the Van Hill Furniture Company. All items were donated by members of the various congregations and all profit will be used by the Board to help defray expenses for the coming young people's convention.

On Friday, March 28, the Hope School presented their all-school program at First Church. The theme "God's Unbreakable Chain of Salvation" was expressed by the students through word and song.

The consistory of Loveland announced that it has decided to release its pastor, Rev. Engelsma, as the Mission Committee requested, to preach and labor in Pella, Iowa, May 18-June 22. Also, on April 8, Rev. Lubbers and Mr. H. Meulenburg with their wives left to work for six weeks in Jamaica.

The students of Hope School attended chapel services Monday, March 31, in the Hope Church to hear Rev. Heys speak to them. The school's spring vacation was held the week following Easter, April 7-11.

Births:

Mr. and Mrs. Robert Garvelink from Hudsonville, a daughter.

Membership:

Mr. and Mrs. Gerald VanDenTop and six baptized children have transferred their membership from the church in Doon, Iowa, to Hope Church.

Servicemen:

Will Haveman from Hudsonville returned home for several weeks before leaving for duty in Vietnam.

On Wednesday, March 26, Mr. Don Jonker from Hope Church left for service in the armed forces.

The addresses of the other servicemen from Hope Church are:

Pvt. Lawrence J. Koole
U.S. 51 800 000
E-10-5 USATCA 4th Platoon
Fort Knox, Kentucky 40121

S. A. Graeser TA2076-606
UNIMAK-WHEC 379
USCG Boat Yard, Curtis Bay
Baltimore, Maryland 21226

The thought for the week from Doon's bulletin reads: "The mere fact that we believe in God and call Him, Lord, Lord, and likewise with Christ, is not proof in and of itself that we are serving Him, that we recognize His totalitarian demand, and have yielded ourselves gladly and readily to Him." On the bulletin of February 9 we read: "They that profess themselves to be Christ's are known not only by what they say, but by what they practise. For the tree is known by its fruits."



