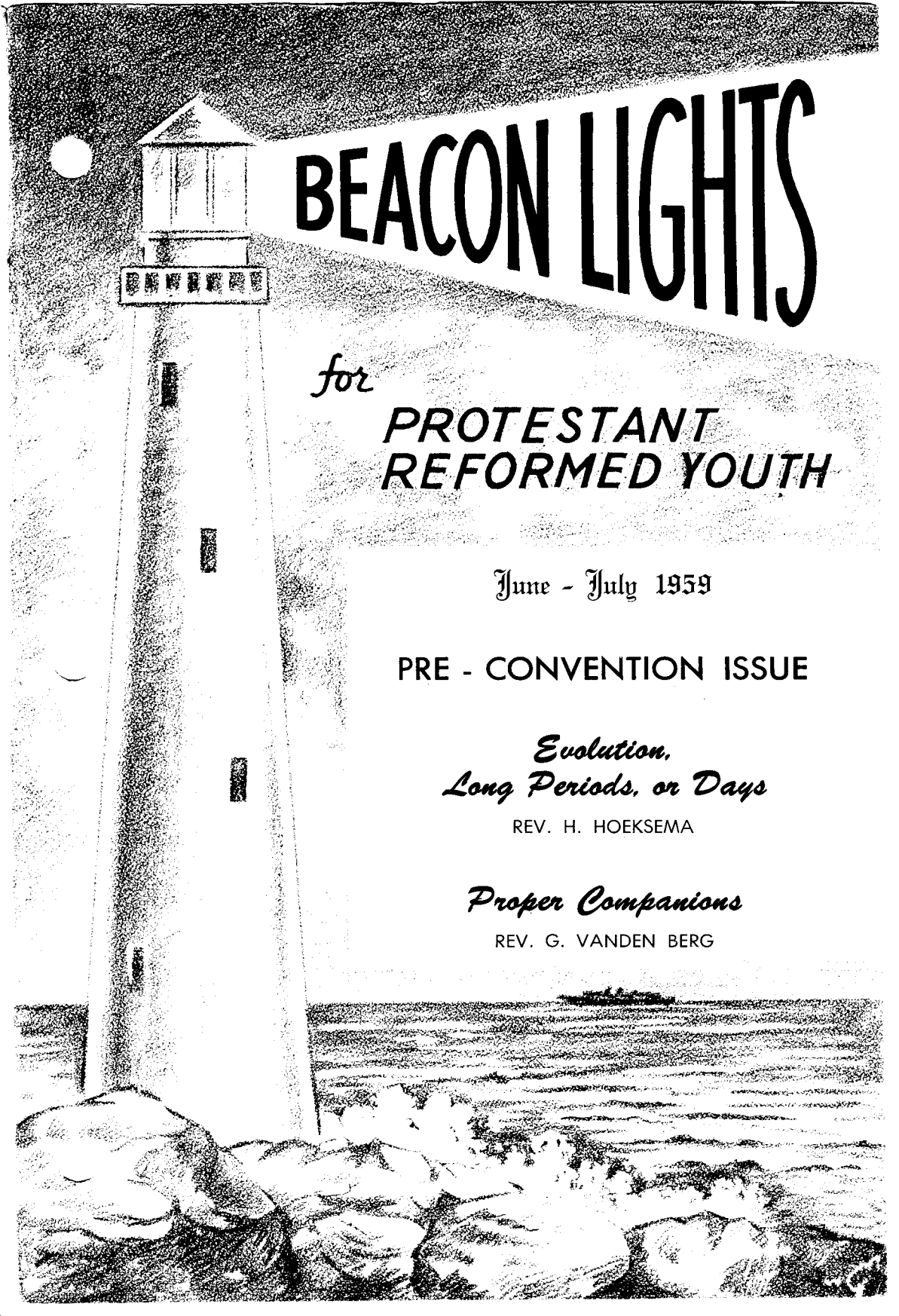


BEACON LIGHTS

for

PROTESTANT REFORMED YOUTH

June - July 1959

PRE - CONVENTION ISSUE

Evolution, Long Periods, or Days

REV. H. HOEKSEMA

Proper Companions

REV. G. VANDEN BERG

BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOLUME XIX **JUNE - JULY — 1959** **NUMBER 5**

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

Charles Westra ..... Editor-in-Chief
Jay Kortering ..... Associate Editor
Lam Lubbers ..... Managing Editor
Garretta Lubbers ..... Finance Manager

STAFF:

Marcia Newhof ..... Clerk
Karlene Oomkes ..... Asst. Clerk
Jim Jonker, Chairman; Mary Pastoor; Marian Kunz; Harry Langerak ..... Public Relations Staff
Jim Jonker ..... Proof Reader
Seymour Beibour; Bob Decker ..... Photo and Art
Marilyn Wiersema, Christine Faber ..... Subscription Managers

CONTRIBUTING EDITORS:

Rev. Herman Hanko ..... Christian Living
Rev. Gerald Vanden Berg ..... Truth vs. Error
Rev. H. C. Hoeksema ..... Bible Outlines
Miss Agatha Lubbers; Mr. John Buiter ..... Nature Study
Alice Reitsma ..... News Editor

All material for publication should be addressed to MR. CHARLES WESTRA, 845 Alexander, S. E., Grand Rapids 7, Michigan. Grand Rapids subscribers please forward subscription dues to CHRISTINE FABER, 1028 Temple S. E., Grand Rapids 7, Michigan.

Subscribers outside of the Grand Rapids area please forward subscription dues to MARILYN WIERSEMA 1149 Orville St., S. E., Grand Rapids, Michigan.

All undeliverable material (Forms 3579) should be returned to CHRISTINE FABER, 1028 Temple S. E., Grand Rapids 7, Michigan.

Subscription price: $3.00
Entered as Second Class Mail at Grand Rapids, Michigan

In This Issue

EVOLUTION, LONG PERIODS, OR DAYS 1
Rev. H. Hoeksema

A PROTESTANT REFORMED WORLD AND LIFE VIEW 3
Rev. H. Hanko

PROPER COMPANIONS 5
Rev. G. Vanden Berg

TO ROME, Acts 27 and 28 (conclusion) 6
Rev. H. C. Hoeksema

LOOKING FORWARD TO THE 19TH ANNUAL PRYP CONVENTION 7

MAP ..... 10 and 11
Seymour Beibour

CONVENTION BUSINESS 13

LOVELAND YOUNG PEOPLE'S SOCIETY 13
Ruth Kuiper

KALAMAZOO'S YOUNG PEOPLE'S SOCIETY 14
Berdena Rust

FRACTIONS 15
H. J. Woudenberg

ROCKET POWER 1
John Buiter

NEWS FROM, FOR, AND ABOUT OUR CHURCHES 18
Alice Reitsma

Evolution, Long Periods, or Days

REV. H. HOEKSEMA

Before I proceed with my discussion of the creation days in Genesis, I cannot refrain from calling attention to an article in the BEACON LIGHTS under the caption "Proof Positive – The Earth is Flat," by C. H. Westra.

The reader understands, of course, that the heading of the article is a piece of sarcasm since no one believes that the earth is flat. But Westra, as I understand his article, could just as well have made the caption of the essay: "Proof Positive – the World was Created in Six Days of Twenty-four Hours" and that, too, with equal sarcasm.

And since this is a reflection on my articles on the subject of creation days in *The Standard Bearer,* although he does not refer to them, I cannot refrain from writing a few words about the article.

First of all Mr. Westra makes a remark that there was a time when it was considered a heresy worthy of censure to teach that the earth was not flat but round. Seeing that this is a tendentious statement, I would like to have proof. When were the people of God ever cast out of the church because they believed that the earth was round? Certainly, the Bible does not teach that the earth is flat, even though it speaks in figurative language of "the four corners of the earth." It tells us very plainly that the earth is round, that, in fact, it is a globe. In Isa. 40:22 we read: "He that sitteth upon the circle of the earth." The original Hebrew for "circle" is CHUG, which means circle or sphere, so that the text may be translated: "He that sitteth upon the sphere or globe of the earth, the orbis terrarum." See Genesis *in loco.* And not only is the earth round but everything in creation is round, even in the heavens. In Job 22:14 we read: "He walketh in the circuit of heaven" where the same word is used (CHUG) as in Isa. 40:22. We might very well translate, therefore: "He walketh among the spheres of the heavens." The same idea is found in Prov. 8:27: "When he prepared the heavens, I was there: when he set a compass upon the face of the depth," where again the same word (CHUG) is used for compass. Certainly, according to Scripture, nothing is square or flat, not even in the original chaos, the "depth," but everything is round from the beginning. Again, the same idea, in respect to the waters on the earth, is expressed in Job 26:10: "He hath compassed (the same word is used here as in the other passages we quoted, only now in the verbal form CHAG) the waters with bounds." We may translate, therefore: "He described a circle or marked with a compass the face of the waters" (thus according to the original Hebrew). Everything therefore, according to Scripture, is round: the earth is a sphere, the waters on the earth are round, and the heavenly bodies are also spheres.

But I like to have historical proof for the statement of Westra that the people of God were persecuted for their teaching that the earth is round. I do not deny this. Nevertheless, it is up to him to furnish proof for this tendentious statement, which not only makes the church look foolish, but which also must serve as an introduction to his suggestion that the days of the creation narrative were long periods, at least, *perhaps.*

Another tendentious introduction to the position that, perhaps, the days of creation were long periods, is the paragraph that informs us that, for a long time "the theologians-would-be-scientists" believed that the earth was the center of the universe and that the sun and the planets revolve around the earth. Again, I ask for historical proof of this statement. Mr. Westra merely makes this statement without any proof. What must be proved is: 1. That those theologians actually taught this; and 2. That this was only the teaching of what Westra calls deprecatingly "the theologians-would-be-scientists," and that it was not the general belief in those days. Surely, at that time these "theologians-would-be-scien-

tists" were already cured of their error that the earth was flat, for how otherwise could they possibly teach that the sun and the planets revolved locally around the earth? At any rate, I want proof. Again, I say that I will not deny this, but neither will I take Westra's word for it. I want historical proof.

At any rate the Bible, though it certainly teaches that man-in-Christ is the center of the universe, knows nothing of the earth's being the local center of creation.

But now I quote the paragraph to which the whole article of Westra, evidently, means to refer: "A similar situation faces the church today. Various laboratory techniques which can measure with astounding accuracy the amount of radioactivity of various substances (including the well known carbon-14) have indicated that the earth is thousands of years older than Scripture seems to indicate. Not only that the earth itself is that old, but that for a half a million years before the birth of Christ, animals and some sort of human life existed. This technique of measuring the radioactivity that remains in the samples submitted by archeologists is as sound a technique as can be found in any measuring laboratory. In fact, this method is so extremely reliable it has been compared to a yardstick!"

Now, in the rest of the article, Mr. Westra does not definitely either teach or deny the long period theory, as from the above quoted paragraph we would certainly expect. For there he presents with evident approval the theory of science so-called that the earth is thousands of years older than "Scripture seems to indicate." However, I nevertheless have the impression that Westra believes that when what he calls "general revelation" (let us call it science) will ever be harmonized with what he calls "specific revelation," "general revelation" (science) will prove to be correct. And that means that creation account of Gen. 1, 2 is a mere myth.

Mr. Westra writes nothing new. Even the attempt to harmonize the creation narrative with the theory of evolution is nothing new. But all these attempts have not only failed, but they have resulted in denying the Word of God.

But I would like to ask Mr. Westra a few questions.

He must remember that I am not a scientist, nor even a "theologian-would-be-scientist." Hence, my questions; which I ask also for the readers of BEACON LIGHTS.

1. Will you explain to a simple theologian that is not a scientist, as well as to the readers of BEACON LIGHTS, just what is Carbon-14? Yes, I have read about it, but I am not a scientist. Neither are most of our readers of BEACON LIGHTS. Hence, the question.

2. Will you explain how, especially Carbon-14, proves that the earth is thousands of years older than Scripture indicates? You, evidently, believe this. Hence, the question.

3. Will you explain how it is even possible, and now I mean in the light of Scripture, that animal and some form of human life existed a half million years before the birth of Christ. And will you prove this also from Carbon-14 as well as from "th technique of measuring the radioactivity that remains in the samples submitted by archeologists"?

4. Was man created in the image of God a half a million years ago or did he gradually develop into that image?

Well, this is enough for the time being. I hope you answer my questions, preferably in the BEACON LIGHTS.

EDITOR'S DESK

D. V. I will attempt to answer Rev. Hoeksema's article in the next issue. Due t lack of space this article has been held over one month.

A Protestant Reformed World and Life View

REV. H. HANKO

Although we interrupted our series on this subject last time with a discussion of the so-called "Period Theory," we can now return to it once again. We were busy in previous issues with describing the world and life view of those churches who hold to the doctrine of common grace. You probably recall that we made some rather lengthy quotations from several authors in order to show what was meant by this doctrine, and what implications it had for a view of the world and life. It might be well to summarize first of all the main points that were made in these articles to get them clearly before our minds.

Summary

These points are also definitely expressed in the Three Points of 1924, but were emphasized specifically in these quotations which we made.

1) It was first of all observed that it is impossible to maintain that God is filled with wrath against the wicked. There is, on His part, a definite attitude of favor and grace and love which is also revealed in His dealings with men.

2) This attitude of favor and love is revealed especially in that God sends His Spirit into the hearts of wicked men, reprobate though they be in His counsel, so that sin is curbed to a considerable extent. The forces of evil continue to reveal themselves in the lives of unregenerate men, but they are curbed from within their hearts in such a way that all that comes forth is not evil.

3) The result of this is that there is a great deal of good which appears in the lives of men even though they are not regenerated. This good is evident in the cultures of ancient civilizations such as Greece and Rome, in the beautiful systems of philosophy and jurisprudence which are formulated by men devoid of saving grace, in the products of art, science, music, literature, and even in the field of religion where man comes on occasion very close to God when he discovers regard for virtue, love of the truth and shows a desire for the good and beautiful. These works are in fact often more beautiful than the works performed by the elect, and are in truth pleasing in the sight of God. God places His stamp of approval upon them, and retains them throughout history in order that they may have a place in the new creation which shall be established when Christ comes. The illustration of this is the ferry boat which is swept along by the current of the river to inevitable destruction except for the fact that it is fastened to a cable which guides it to the opposite shore. Yet it is the same current that would otherwise destroy it that now brings it to its goal and purpose. The boat is man, the current is sin, the cable is common grace, the opposite shore is the good that wicked men do.

4) The result of all this good in the world is that there is much which meets with the approval of the people of God, much with which they can be satisfied, much that they can take for their own.

The World and Life View of Common Grace

The question which faces us now is, What sort of a view of the world and life is inherent in this theory of common grace?

This is not a difficult question to answer. Standing on the platform of common grace and gazing through the rosy spectacle of the three points, such a man shades his eyes with his hand and surveys the world about him. Much to his surprise, he finds in this world many things which are delightful. He spies men who do not love the truth and do not serve God busily engaged in doing many things which he himself

would do. He sees the works of their hands as works in which he can very well participate. He sees the benign and loving disposition of God upon these men which gives him the courage to leave his position and go out among them. He may pause for a moment or two to read in his Bible once again, but he plainly finds that the objects of his observation refute the strong and careful language of Scripture that all that wicked men do is corrupt. And besides, he can easily quote some texts which he says support his observations.

The result of this survey of the world about him is that he begins to hate his isolation from this world and the narrow confines of his existence in the church of Jesus Christ. Since there is so much outside the church with which the church should agree, he immediately decides that the world is the place for him. Their works are his works, their goals are goals which he can embrace, their aims and purposes in life are aims and purposes which he can adopt. And so he sallies forth in the happiness that he need not live alone, but that after all, he can very well make friends with everyone about him.

And so we find this man in the midst of wicked man. He has joined their worldly organizations; he has taken up their aims in life; he has approved of their works and deeds; he has found fellowship with them. If there are certain things with which he cannot agree, he is after all in the strongest position possible to protest their actions and try to right what is wrong. And the longer he stays where he is, the quieter becomes his voice of protest, the less he disapproves of, the more becomes his area of agreement, the more he joins hands with them in their endeavors. And if you would tap him on the shoulder and ask him if perhaps he is not going rather far away from his position that he formerly held, from the truth which once he confessed, from the principles which once he maintained, then he will be quick to inform you that such is indeed not the case. He must make his gospel relevant for the times in which he lives, for he lives in the twentieth century and not in the first century of the year of our Lord. And besides, are not all these aims and endeavors worthy causes? Cannot you see all the good that he sees? If you do not, it is because you are bigoted and narrow minded, and have not proper Calvinism in your soul.

And so we find such a man in all kinds of cooperative ventures with the world. He is a member of the union because the union seeks the good of the laboring man. He has joined many organizations which are trying to clean up the mess in the world economically, politically and socially, because these are after all worthy causes and causes which rightfully demand our attention and effort. We find him speaking also about his church of which he is a member — they should not be so strict in membership requirements, for by doing this they keep out many good people. They should relax their watch on worldliness, for much that was once considered worldly such as the movie, the dance, etc. are not worldly at all, but the fruits of common grace; and they ought to be recognized as such. They should be more willing to cooperate with all kinds of other denominations no matter what may be their confession because after all, these men also earnestly seek after the truth, and the mere fact that we do no always agree is not reason enough to point them to their error and insist on our own doctrinal standard. Maybe our confessions are too narrow and exclusive. We do not have a corner on the truth after all.

And so the doctrines of his church are toned down to meet his clamors, and more and more error is introduced as he persuades more and more people of the accuracy of his position.

His view of the world and of life is good and delightful! It is therefore his calling to participate with the world in all that it does which meets his perverted standards and seek their fellowship as much as possible. And while his own position crumbles more and more beneath his feet, the world grows stronger so that his protesting voice which once was heard yet a little is now silenced altogether, and he has entered the camp of the enemy to make common cause with them!

Such is the fruit of common grace. It can be no different.

Proper Companions

REV. G. VANDEN BERG

We understand that the June issue of BEACON LIGHTS is to be a pre-convention issue. Since we have in this department already covered our pre-convention material, we have selected to write in this issue a few words about the truth and error of a subject very closely related to conventions. Our subject is that of *Proper Companions.*

In the past our conventions have served as a means to create friendships among our Protestant Reformed youth. This is good and if we would not call it a *primary* aim of our conventions, we would say it is at least one of the *secondary* purposes. Each year old acquaintances are renewed and new friendships are made. Girls among the girls, boys among the boys and in not a few instances boy-girl companionships have originated during convention days that later blossomed into the permanent bond of marriage.

We should be aware, however, of the fact that the conventions surroundings are not always conducive to promoting this aim as they should be. There have been times in the past when different groups from different churches cliqued together and ignored others with the result that some from the outlying and smaller churches felt left out. This was error and our Federation Board immediately sprang into action to remedy the situation. If I am not mistaken I think they made it mandatory that at each convention there would be arranged a get-acquainted hour so that everyone could get to know everybody else. This is a good thing and for the coming convention we are planning on having this on Tuesday evening right after the mass meeting. We hope to have every one of the young people registered before the evening meeting so that all can display their badges and identify themselves during that hour in which bodily refreshments will also be served. Use it then and seek out old and new companions in convention.

It was not really my intention though to write about convention. In my present subject I had in mind various questions about young people making friendships with other young people. My questions were aroused by reading an interesting pamphlet on the subject by A. W. Pink. Some of his thoughts I want to pass on to BEACON LIGHTS readers because they are sound guides in doing the right and avoiding error in the matter of seeking companions.

Our beginning, as Pink points out, as well as our ending, must be with the Word of God. He starts out by pointing to the Scripture of Psalm 119:63, *"I am a companion of all them that fear Thee, and of them that keep Thy precepts."* This is a very significant confession of the child of God and it certainly limits our companionships. Negatively stated it means that we can never be companions with those who do not fear God and do not live according to the commands of His Word. We may not, for example, be friends with those that are thieves, murderers, liars, adulterers, sabbath-breakers, and those who live in fellowship with the ungodly world. To be friends with them is, according to the book of James, to make ourselves enemies of God and then the text to which Pink alludes at the conclusion of his pamphlet will not fit us. It fits only those who are companions of them that fear God for the text is John 15:14, the words of Jesus Who said: *"Ye are my friends, if ye do whatsoever I command you."*

In the pamphlet referred to we find this description of proper companions. "They are a people marked by two things: fear and submission, the latter being the fruit of the former. Regenerated souls obey God conscientiously out of reverence to His majesty and goodness, and from due regard of His will as made known in His Word . . . It is a filial fear which is awed by God's greatness and is careful not to offend Him, which is constrained by His love and is anxious to please Him. Such are the only

ones fit to be a Christian's companions." If we then as young people look for these characteristics in our friends, we will be on the right path.

In this pamphlet the author throughout stressed the importance of distinguishing between those who *"say that they fear God and will keep His commandments"* and those *"who do!"* This is very important especially in striking those friendships that may lead to matrimony. We must not be satisfied with an empty promise of this boy-friend or that girl-friend that everything will be so and so if we only give our hand in marriage. Nor must we be misled by a pleasing personality that is only the cover-up of a heart full of deception. Too often such friendships are crushed on the rocks when it is too late, because inseparable ties have been established. We must insist upon deeds that give real evidence of the fear of the Lord and the desire of heart to abide by His Word. Not to do so is to expose ourselves to great danger and most serious errors.

A final point of interest is found in the author's explanation of the text in I Cor. 15:33, *"Be not deceived, evil communications corrupt good manners."* He points out that the Greek word here for "communications" properly means "a bringing together, a companionship." And evil companionships *"corrupt."* He writes: "All evil is contagious and association with evil-doers, whether they be 'church members' or open infidels, has a defiling and debasing effect upon the true child of God. Mark well how the Holy Spirit has prefaced this warning: *'Be not deceived.'* Evidently there is a real danger of God's people imagining that they can play with fire without getting burned."

So, young people, although much more can be said, these few lines should suffice to seek truth and forsake error in seeking and establishing friendships. May our conventions be instrumental in bringing together our Protestant Reformed youth into true and lasting companionships that are rooted in a unity of faith, a love of the truth, and the fear of the living God.

HELPS FOR BIBLE STUDY

Acts 27 and 28

The Book of Acts

TO ROME

REV. H. C. HOEKSEMA

I. The Voyage and Shipwreck. Chapter 27.
   A. First Stage — to Fair Havens: 27:1-8
      1. Who is included in "we", vs. 1?
         a. When was this "we" narrative dropped previously?
         b. Why is it resumed now?
         c. Did Aristarchus make the whole journey or was he on his way home? cf. Col. 4:10 and Philem. 24
      2. Under whose charge was Paul on this journey? Is anything more known of him?
      3. Trace this first stage of the journey:
         a. In what kind of ship was it made, vs. 2?
         b. Where was the first stop? vs. 3
            1) what kindness was shown Paul? Why?
            2) who were "his friends"?
            3) what is meant by the "lee of Cyprus"?
         c. Locate Myra, the second stop:
            1) to what ship was Paul transferred here?
            2) what kind of ship was this ship from Alexandria? cf. v. 38
            3) how far did Paul sail on this ship?

d. Locate Cnidus, the third stop. What slowed their journey?
e. Where did they sail from Cnidus?
1) what is meant by the lee of Crete?
2) where is Salmone?
3) where did they stop? why here?

B. The Storm: 27:9-26
1. What time of year did the journey from Fair Havens begin? What fast is meant in vs. 9?
2. What was Paul's advice? vs. 10
a. Was this warning of human origin or by divine revelation?
b. What purpose did this advice later serve?
c. Was Paul's warning true? Was there loss of life?
3. Whose advice did the centurion follow?
a. What reason did the ship's master have? What port did he aim to reach?
b. Why did the centurion listen to the advice of the ship's master?
c. What encouraged them to set sail?
d. Was there a divine purpose in this? What was it?
4. The storm:
a. What kind of wind came against them? What is the meaning of "Euroclydon"?
b. What was the immediate effect of this tempest? vs. 15
c. Locate Clauda. What did they do in the lee of this island?
d. Of what were they afraid, vs. 17-b? What was done?
e. On the next two days what was done?
f. For the next 11 days what was their situation? vs. 20. What was the effect of the storm upon those on ship?
g. Paul's message of encouragement:
1) What does he say in effect, "I told you so"?
2) What message had Paul received?
a) Why must Paul surely survive?
b) What is meant by "God hath granted thee all them that sail with thee"?
c) What prophecy does Paul make on the basis of the revelation by the angel?
3) What testimony of faith does Paul make before those on the ship with him?
4) What impression do you suppose Paul made by his behavior in this apparently hopeless situation?
h. To whom would the centurion from now on listen?

C. The Shipwreck: 27:27-44
1. How far did they drift with the storm?
a. What land were they approaching?
b. What is meant by the sea of Adria?
c. How could they tell at midnight that they approached land?
2. What did they do before morning?
a. Why did they anchor the ship?
b. What did the sailors plan to do?
1) Who detected them?
2) Why must they stay aboard?
3) How is their plan foiled by the centurion? Why?
c. What further encouragement does Paul give?
1) What advice does he give them? Why had they not eaten?
2) How does Paul give testimony of his faith?
3) How many were aboard the ship? Why is this number given?
d. What is done to lighten the ship? Why is this done now?
3. The wreck: 27:39, ff.

a. What plan did the sailors try to follow?
b. What happened instead? What was the effect on the ship?
c. What was the soldiers' counsel at this time? Why?
d. Why did the centurion stop them? Explain.
e. Was Paul's prophecy of vss. 22-26 carried out?

II. At Malta: 28:1-10
A. The Viper Incident: 28:1-6
1. Among what kind of people were they stranded?
2. How were they treated by the Maltese? Why?
3. What happened to Paul while gathering sticks for the fire? How did the natives interpret this?
4. How did they interpret it when Paul survived the viper attack?
5. What does this incident show concerning the natives?

B. Deeds of healing at Malta: 7-10
1. What important man was healed by Paul? How?
2. What was the effect of this on the other inhabitants?
3. Did Paul do any preaching here?
4. Did the people here believe? Explain.
5. How were Paul and his fellows treated at their departure?

III. To Rome: 28:11-31
A. The Last Stage of the Journey 28:11-16
1. Trace the journey from Malta to Rome:
a. By what ship did they travel?
b. Locate: Syracuse, Rhegium, Puteoli.
c. What happened at Puteoli? How is it to be explained that Paul could stay there a whole week when they wished him to do so? Was this not unusual liberty for a prisoner?
d. How did they travel from Puteoli to Rome?
e. Locate: Apii Forum and The Three Taverns.
f. Who came to meet Paul here? How is this to be explained? Did they know of Paul's arrival?
g. Did these incidents mean much to Paul?
2. How was Paul treated at Rome? vs. 16
a. What special privilege did Paul have?
b. How is this special treatment to be explained?
c. Who was Paul's constant company during this time? What was the only evidence of Paul's being a prisoner?

B. At Rome: 28:17-31
1. With whom did Paul seek contact upon his arrival?
2. Were they acquainted with Paul's case? How does Paul present his case to them?
3. Were they acquainted with the Christian faith? cf. v. 22, Rom. 1:8
4. How did Paul preach to them at his house in Rome?
5. What was the effect of his preaching?
6. What prophecy does Paul apply to them? To what then does Paul ascribe their unbelief? Was this pleasant for Paul?
7. Were Paul's labors hindered while in Rome? vss. 30, 31

C. Conclusion:
1. What became of Paul after this? Was he set at liberty?
2. What is known of the labors of the other apostles?
3. Why does the Acts of the Apostles end here? Is not the history incomplete? Is the book of Acts incomplete? On what would you base the claim that it presents a finished narrative? Where does its history begin? Where does i end?
4. What is the main lesson of the entire book?

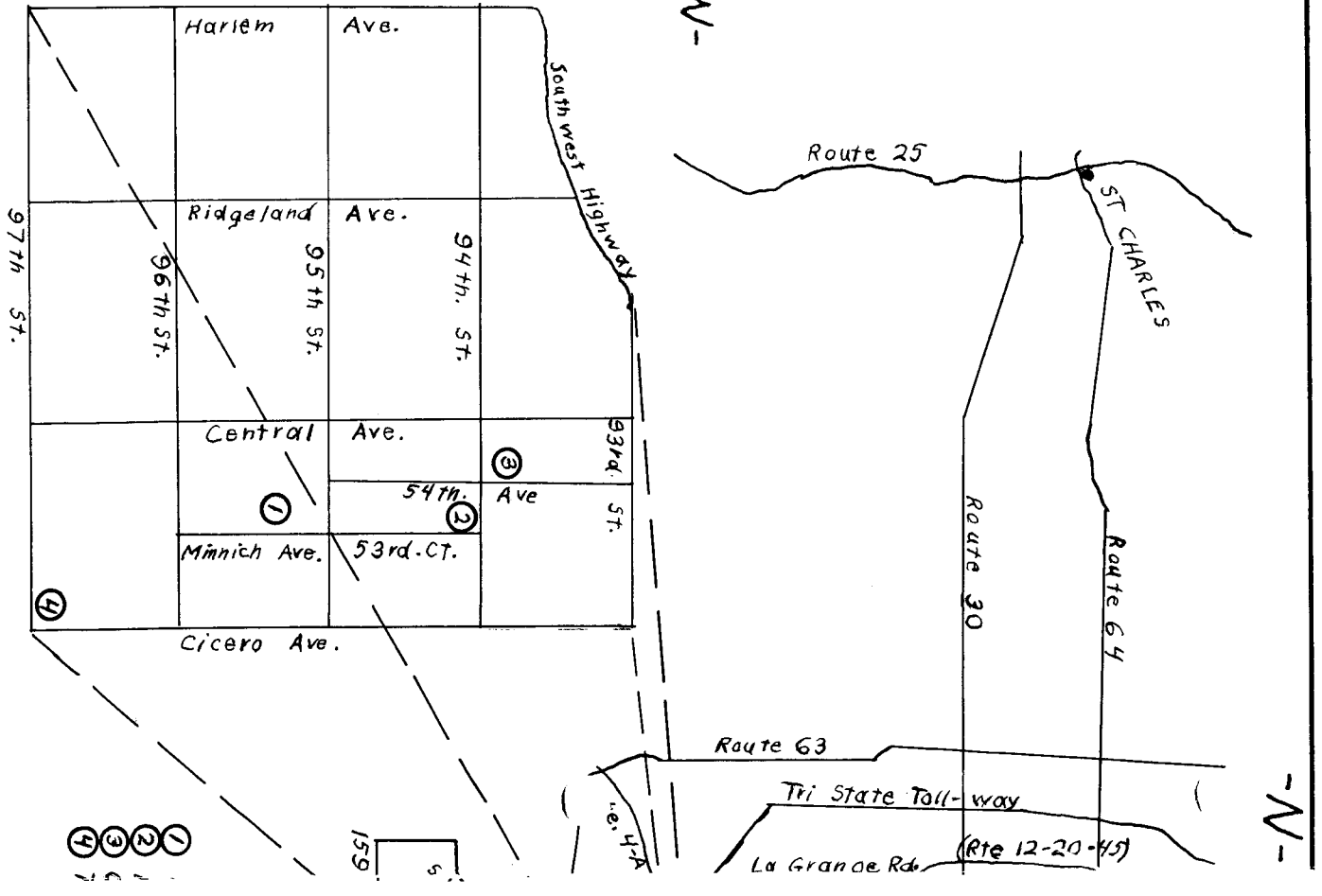
H.C.H.

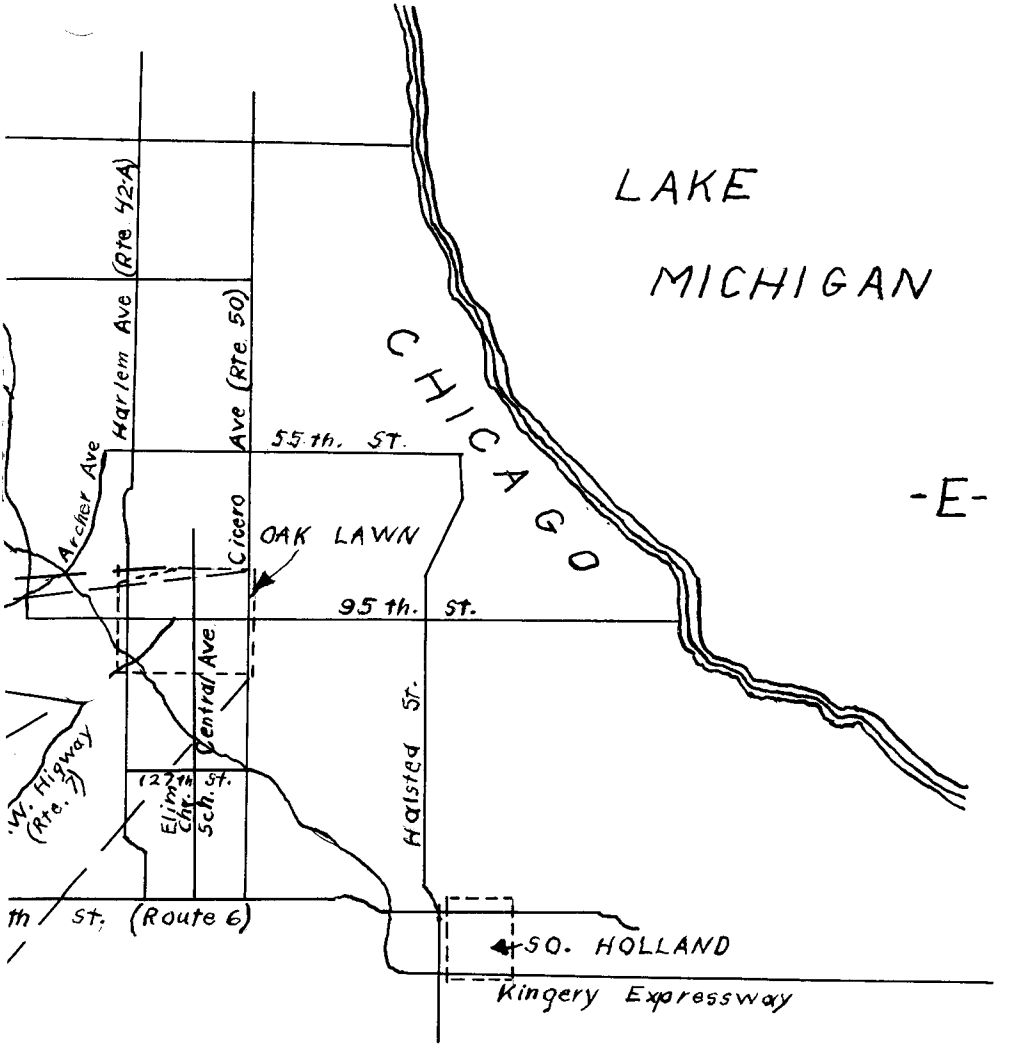
Looking Forward To

19th ANNUAL P.R.Y.P. CONVENTION

OAK LAWN PROT. REF. CHURCH
Home of the Hosts of This Year's Convention

On August 18 as we arrive by bus or car we will all stop at this church located on Minnich Avenue to be assigned our place of lodging. The Oak Lawn society has made arrangements to accommodate all delegates and visitors to the convention. It would be advisable if you have made other arrangements to inform the host society of your intentions. (Cont. on p. 12)


-W-
Harlem Ave.
Ridgeland Ave.
Central Ave.
Minnich Ave.
53rd. Ct.
54th.
93rd. St.
94th. St.
95th St.
96th St.
97th St.
Cicero Ave.
Southwest Highway
Route 25
ST. CHARLES
Route 30
Route 64
Route 63
Tri State Toll-way
(Rte 12-20-45)
La Grange Rd.
-N-



Oak Lawn Prot. Reformed Church (Registration)
Parsonage of Prot. Ref. Church
Oak Lawn Chr. Ref Church (Mass Meeting)
Trinity Lutheran Church (Banquet)

In the evening at 8 o'clock we will all assemble at the Oak Lawn Christian Reformed Church to hear Rev. Hoeksema give the key-note address. He will introduce the theme: "Christ, Our Life."

Wednesday morning the convention goes into full swing with a business meeting presided by David Englesma, President of the Board. The delegate board will treat such issues as assessments, Bible Outlines, new member societies and election of officers to the board. These meetings are vital to the continued healthy existence of our Fedreation. You might check, in this regard, the Board's proposal No. 1 in the Convention Business section of this issue.

On Wednesday afternoon we can look forward to a very enjoyable outing which has been planned at the Pottawatomie Park, St. Charles, Illinois. This park features two large swimming pools, a golf course, and paddle wheel boats among other attractions. This should be a very unique outing.

After this point the chain of events gets rather hazy except that we know there will be another business meeting, a speech by Rev. A. Mulder, a pancake breakfast, and the banquet which always brings the convention to a fitting climax. At the banquet Rev. H. Hanko will deliver the final speech and the President, David Engelsma, will announce the scene of next year's convention. It would be wonderful to have a few invitations from which to pick. Think it over!

The Oak Lawn Society with Rev. VandenBerg is working hard to make this convention enjoyable for **all** of us and our cooperation can help to make it enjoyable for them.

Convention Business

1. The Federation Board proposes that any delegate not present at All Business Meetings shall be ineligible for receiving traveling expenses.
2. The Young People's Society of Oak Lawn, Illinois proposes that the delegate board instruct the Federation Treasurer to furnish a *complete* and *accurate* financial statement annually in our Convention Booklet.
3. The Board recommends the following:
   a. That the assessments of the 1959-60 society season be set at six dollars (6.00) per member. One dollar shall be appropriated for BEACON LIGHTS.
   b. That the Kalamazoo Young People's Society of Kalamazoo, Mich., be accepted as a member of the Federation of Protestant Reformed Young People's Societies.
   c. That the Loveland Young People's Society of Loveland, Colorado, be accepted as a member of the Federation of Protestant Reformed Young People's Societies.

The following officers must be elected for a two-year term.

Vice President	Treasurer
Vice Secretary	Advisor

We Are Growing

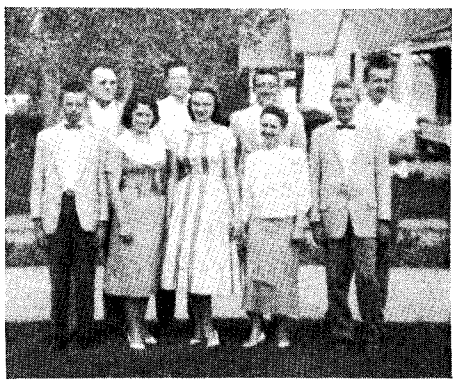
During the past year the societies of Kalamazoo and Loveland were organized. The Federation Board is happy that these societies have expressed a desire to become members of our Federation. Therefore, we have recommended in the agenda that both of these societies be accepted as members of the Federation of Protestant Reformed Young People's Societies. In order that we may all get to know them better the **Beacon Lights** is featuring both of these societies with pictures of their membership in this pre-convention issue.

N.B. The size of these pictures does not necessarily indicate the enthusiasm of the individual societies.

LOVELAND YOUNG PEOPLE'S SOCIETY

The Loveland Young People's Society was formed this past winter. We chose as our Bible discussion leader, Rev. Kuiper. Our elected officers are: Bill Huber, president, Ileen Griess, vice president, Joe Griess, easurer and Ruth Kuiper, secretary.

Our activities have been one Singspiration and a drive for BEACON LIGHTS subscriptions and donations for the Convention Fund. Besides singing several Psalters and German Psalms at the Singspiration, we had special numbers by the quartet and girls' trio. We plan on having one Singspiration per month since this first one was received with great enthusiasm.



Left to right: Row 1: Don Schwarz, Virginia Schwarz, Ruth Kuiper, Ileen Griess, Roland Griess. Row 2: Rev. Kuiper, Joe Griess, Bill Huber, Harlow Kuiper

Our book for Bible discussion is Acts. We enjoy studying this book very much and are following mimeographed copies of the outlines from previous BEACON LIGHTS. For

after recess programs many essays have been given – some original, others from the BEACON LIGHTS. Other members contributed poems and musical numbers for our spiritual enjoyment.

Our society is eagerly awaiting the coming convention. Our hope is that many of us may attend and be spiritually benefited by this convention.

Secretary, Ruth Kuiper

KALAMAZOO PROTESTANT REFORMED YOUNG PEOPLE'S SOCIETY

Standing: Rev. A. Mulder, Harold Triezenberg, Cornie Bykerk, Frank Triezenberg, Larry Moerman
Seated: Berdena Rust, Elaine Triezenberg, Nellie Triezenberg

The Young People's Society of Kalamazoo was organized on November 17 with 8 members. We meet every Monday evening at the Parsonage.

We are studying the book of Romans and at present are studying the third chapter. Our discussions are very interesting and instructive.

Our after recess programs are varied, consisting of essays, article reviews, slides of trips taken by some of the members, Bible quizzes and toboggan parties at Echo Valley – Southwestern Michigan's resort for all-winter sports – tobogganing, ice-skating, skiing. One enjoyable evening was spent with Creston Society, who joined us for tobogganing. Perhaps during another season other societies would like to take part in this activity.

Since we are not members of the Federation, we have not had any combined meetings with other societies. We have sent a request to the Board stating our desire t join the Federation.

About mid-April our society ended its

activities for the season and will resume again in the fall.

We are thankful that even though small in number we have the opportunity for fellowship and study in the truth of God's Word.

THANK YOU

The Federation Board, in behalf of all our societies, wishes to thank you, **Rev. Hoeksema,** for your time and energy in outlining the book of **Acts** for our Bible discussions. Certainly this study has been very profitable for us as young people.

RECENT CONTRIBUTIONS GRATEFULLY ACKNOWLEDGED

Singspiration - Creston Protestant Ref. Church	$44.50
Hope Choral Society	49.61
Mr. Edward Ophoff	2.00
Mr. Homer G. Kuiper	2.00
South West Protestant Reformed Church	21.50
Randolph Protestant Reformed Church	5.91
Hudsonville Protestant Reformed Church	39.45
Mr. Fred Aalpoel	2.00
Mr. Sieger Heys	1.00
Singspiration - Hudsonville Protestant Ref. Church	42.51

AUGUST

18, 19, 20

PENCILS AND CHALK

Fractions

HERMAN J. WOUDENBERG

Because fractions tend to cause trouble for many people let us delve into them.

Let us look at the fraction one fourth. We don't write it one/fourth but rather ¼. In calculating instead of using the words one, two, three, four, five, six, etc. we use these marks, 1, 2, 3, 4, 5, 6, 7, 8, 9, and 0. The Romans and Greeks borrowed symbols for calculating from their alphabet. Our symbols come from the alphabet of an Oriental people. They are used because it is quicker and more convenient to use them than to multiply say, one hundred thirty-three by nine. It can be done though.

Nine times one hundred is nine hundred. Nine times thirty is two hundred seventy.

Nine times three is twenty-seven.
The sum is eleven hundred ninety-seven.

Therefore it is quite easy to see why we have borrowed these symbols which come to us through the Arabs.

A possible reason for difficulty with fractions is that the form does not make for simpler computation as we have seen in multiplication. The person who is not sure what must be done in adding fractions should make a problem using words instead of Arabic numbers. For example:

add one fourth
plus three fourths

This answer is gotten the same way as if they added

one pencil
plus three pencils

A person after answering either one of these problems can easily see how to do

$\frac{1}{4}$
$\frac{3}{4}$

You can do multiplication the same way. The problem $\frac{1}{2} \times \frac{3}{4}$ is written one half times three fourths. The one and three are multiplied together because they both are whole numbers. The product of that is three. Then the fractions, the half and the fourth, are taken together. If you want to say a half times a fourth gives an eighth I would have no objections. Actually yo should say a half of a fourth is an eighth. From this you should see how to calculate $\frac{1}{2} \times \frac{3}{4}$.

In division you are taught the rule that you must invert the second term and multiply. And of course after that the same methods could be used as was seen before for multiplication.

Division of fractions can be done not using the rule of inverting and multiplying. Just that it is easier to make young students memorize the rule than to make them understand the methods of doing division.

It is very fascinating to do division problems by their actual method rather than following a rule but some other concepts must be brought in which would make this paper lengthy.

Therefore in conclusion I hope you enjoyed reviewing these fraction concepts as much as I enjoyed writing about them.

NATURE STUDY

Rocket Power

JOHN BUITER

In this age of alphabetized terms such as ICBM, IRBM and a myriad of agencies controlling or working with missiles, we are all aware of the fact that there is a phenomenon called rocket power or rockets. Each week brings the news of another success or attempt to shoot a missile into space by the use of various rockets.

The history of the rocket is not of only recent times but has been on the scene for many years, our grandparents seeing them in very simple form. Perhaps one of the oldest uses of rocket power is that of shooting Fourth of July fire works high in the air to produce the spectacular. These devices even bore the name rocket in their title of sky-rockets. Rockets as the power plant in weapons of destruction came into use in the last world war in the form of the bazooka and recoiless rifles. When the Germans introduced their powerful V-2 rockets these missiles became terrible destructive weapons of their time. Sinc that time the rocket has become highly refined and developed so that today it is

the "ultimate" weapon in the hands of men.

In the foregoing paragraph I have talked about rockets in rather general terms that do not speak of rockets as to their true characteristics. In the strict sense of the term rocket, the meaning describes the means of propulsion and does not refer to the destructive power of a missile. Rocket power can be defined as the projection of an object through space by the reaction resulting from the rearward discharge of gases liberated by combustion. A rocket motor consists essentially of a combustion chamber and an exhaust nozzle, and is supplied with either liquid or solid propellants which provide the fuel and the oxygen needed for combustion, thus making this engine independent of the oxygen of the air.

This then is the formal definition of rocket power and motors. Now for a look at how such a motor can operate. The principle on which such a motor operates was stated in the Eighteenth Century by the famous scientist, Sir Isaac Newton, in his third principle of motion; for every action there is an equal and opposite reaction. What does this mean? A few common examples of the occurrence of this principle in our daily life should help to explain it. Perhaps some of us have had the misfortune of stepping out of a boat on to a landing, only to find that our step out of the boat has moved the boat away from the landing so that we stepped into the water instead of on the landing. The action in this example is the pushing by means of our muscles to move our body out of the boat. The opposite and equal reaction is that the boat also moved because of this force. The fact that the boat seems to move much more than we do in this case does not reduce the fact of equal reaction but is the result only because it is more easily moved and moves farther than our body. Some other common examples would be running on ice and having our feet slide as much on the ice in a backward direction as we are moving forward. Other examples are the wind caused by the turning of airplane propellers, or movement of water caused by a ship's propellers. Much of this equal and opposite reaction to our actions goes unnoticed because we have learned to perform actions so that this reaction is prevented in the form of motion. We walk on substances on which our feet do not slip, we equip the wheels of our vehicles with tires that will not slip. The reaction is there but is not in evidence as motion.

Now how does a rocket engine fit into the picture of action and reaction? Let's take a simple example of a rocket engine, an inflated balloon. If the balloon is released the air rushes out of the opening. This column of air can either rush out of the balloon causing air movement or the balloon can move ahead to move away from the escaping air. In practice both happen, the action of air rushing out of the balloon and the balloon moving away from the rushing air. Now someone is sure to say, But the balloon moves because the escaping air is pushing against the air in the room making the balloon move. This is true, but the balloon must also move against that same air; if it were possible to release this balloon in a vacuum there would still be motion.

The question now comes to our minds what is the difference between a rocket engine and a jet engine. As far as the principle on which they are able to move is concerned there is little difference, they both move by the rearward discharge of gas. The jet engine cannot operate outside of the atmosphere because it needs that atmosphere to supply oxygen for combustion, not for a medium to push against as in the case of a propeller driven object. The rocket engine is self contained carrying within the fuel the oxygen needed for combustion, hence it can operate where there is no atmosphere. In this factor we can see why rocket powered missiles are such heavy objects before they begin their flight, because they must not only carry a fuel supply but an oxygen supply as well.

In this characteristic of rocket engines is seen the reason why they are the only means of propulsion in space. They are a self contained engine not dependent on outside factors for movement. At the same time this makes these engines quite weighty. Perhaps you have wondered why such tremendous amounts of fuel were needed to project comparatively lighter objects into outer space. An analogy can be made between this engine and a man traveling across a desert. Because there is no food for him on the desert he must carry his own. If this man cannot carry enough food for himself he must acquire a pack animal

to carry the load, but in turn this animal needs food so again the load is increased. More animals are added and more food added, perhaps another person added to help direct and care for the animals and then again more animals and food until a balance is reached so that the amount of food and water balances the need. The object of this trip is to move one man across the desert but in order to do that a large caravan is organized for this seemingly light task. To propel a small object a great distance by rocket power can be compared to this desert expedition. Every pound of fuel needed needs more fuel to move it, and more equipment and more fuel until the proper balance between load and fuel is achieved.

This process is not as endless as it may appear so that to travel in space by rocket power depends on the building of bigger and bigger missiles to carry the fuel. The obvious solution of the problem in both the rocket powered missile and the desert expedition is to find more potent fuel so that less of it needs to be carried along and thus lightening the load and reducing the need for the load. This process can be continued so that as a more and more powerful fuel, or food, is found the loads become lighter and lighter until it goes to the opposite extreme of great size, a very small missile that will travel vast distances. This is th dream of missile and rocket engine de signers.

In this discussion of rocket engines as to their characteristics, advantages and limitations the problems of present day space travel can be visualized. The fact of its slow development and questions of its fulfillment are more fully understood. Man's trip into space can be likened to that long trip into the desert, for indeed travel in space is travel into a huge and almost endless desert. In order to make the trip and return to the oasis of earth does indeed involve the equipping of a huge caravan to carry all the needs of that one man and the power to move all that equipment. This trip is a double trip into a desert for the man must not only carry his food along, but also the atmosphere in which he has to live, for the desert of space not only denies him food but also the air that he was created to live in. Indeed this is a gigantic undertaking in trying to take man out of his God-created place on this earth and for a short period of time lift him away from i The big question is still, Can it be done?

NEWS from, for, and about our churches

by Alice Reitsma

Hudsonville Church had a congregational meeting June 15 to decide on remodeling the auditorium and the basement. Apparently more seating space is needed in the church proper. Also they are considering the purchase of a new organ.

Speaking of organs, the Southeast Mr. and Mrs. Society recently sponsored the Male Chorus in a very fine program, with the intention of swelling their fund for a new organ for the future Southeast Church building. The program was held at First

Church after the Sunday evening service and drew a record crowd.

Sometime ago Rev. H. Veldman lecture in South Holland on the subject: **Preservation and Perseverance.** Rev. Vanden Berg

reports in his bulletin that copies of that lecture are available to all interested parties (for one dime). Just write the Reverend.

Regarding Convention Patrons for the 1959 Young People's Convention, Rev. Vanden Berg has sent us the following final report:

Church	Patrons	Contributions
Hope	9%	25%
Holland	14%	43%
Creston	31%	100%
Grand Haven	33%	50%
First (Grand Rapids)	19%	52%
Southeast	10%	22%
Southwest	10%	30%
Oak Lawn	69%	331%
South Holland	23%	86%
Randolph	8%	50%
Hull	5%	11%
Doon	13%	22%
Pella	33%	167%
Edgerton	5%	11%
Loveland	89%	206%
Redlands	4%	19%
Hudsonville, Kalamazoo and Lynden	0%	0%

All the above figures based on the standard of $1.00 per family.

Total number of patrons – 104.
Total amount of contributions – $307.00.

I have received very few bulletins these past weeks. This may be due to you ministers going on vacations or being away from your churches for Synod or classical appointments. It may be due to the fact that I did not write this column for the previous issue and you didn't know where to send them. Or it may be because you felt your bulletins just didn't have any news on them. I'd say, just send them anyway. Even if they aren't so newsy, they are still interesting to a "recuperating" news editor.

The months of May and June mark the end of Society life in our churches. Each society banquets or picnicks and therewith ompletes its activities until the new season m the fall. Some people have expressed a justifiable regret that this is so. If however, it gives us time to do the things for which we claim to have no time during the winter months – time to **think**, for instance – it may not be so bad.

May and June are also the months when students everywhere close their textbooks and tuck away their briefcases. Graduation at any level – 9th grade, high school, or college – is an important day in the student's life.

This year Hope Prot. Ref. School graduated its smallest class in ten years, just 4 girls and 2 boys: Lenore Engelsma, Margo Harbin, Barbara Hossink, Phyliss Kamphuis, Edward Langerak, and Clarence Kuiper. These graduates picked their text and motto from I Peter 5:7, "The Lord will take care of you." Rev. H. Hanko delivered the address and brought out beautifully what it means to cast one's burdens upon the Lord.

Adams Prot. Ref. School graduated 12 students this year: Ireene Buitenbos, Charles Bulet, Judith Bylsma, Albert Flokstra, Janeanne Heys, Judith Meulenberg, Marilyn Ondersma, Peter Passchier, Bette Pastoor, Kenneth Teitsma, Daniel Veldman, Gordon Vink, and Donald Kruisenga. "Seek ye the Lord," was the theme they chose for their program. Rev. R. Veldman was their speaker. The program also included several numbers by the band.

These students will go from our own schools to a variety of high schools –Holland Chr., Muskegon Chr., Unity Chr., Grand Rapids Chr., and perhaps South Chr. Wherever they go they should let their influence be felt. They have been well trained and should be bold contenders for the faith.

The following students from our churches are '59 graduates from G. R. Chr. High: Mary Beth Engelsma, Marie Engelsma, Eaine Bult, Louise Looienga, David Ondersma, Kaye Ondersma, Mary Pastoor, Kenneth Schipper, Gerard Teitsma, and Bruce Vriesinga.

From Unity Chr. High: John Kalsbeek, Kathryn Huizenga, Gerald Kuiper, Betty Kooienga, and Merle Veenstra.

From South Chr. High: Gerald Miedema and Elaine Holstege.

No doubt there are many other grade school and high school graduates from our churches in other areas and I would gladly report who they are if I only had the information. I'm wondering about our school in Edgerton. Maybe someone can give us an account of its graduation program for our next issue!

We hope that some day all our graduates in the Grand Rapids, Hudsonville and Hope areas will be graduating from **one** high school — our own! A steering committee has been organized to begin a society for this purpose. The committee, with Mr. J. Swart as president, has had several meetings and may have something definite to propose in the near future.

We also have a number of graduates in Calvin College's Class of '59: Agatha Lubbers, Ruth Dykstra, Audrey Klaver, and Jean Dykstra — all teachers.

And speaking of teachers — a few of them ought to be having **conscience trouble** right about now and all during the coming year. How can a Prot. Ref. teacher accept a position in a **non**-Prot. Ref. school knowing that our own schools are in NEED of teachers? Acknowledging that they have received their talents from God and confessing that they seek the Kingdom of God **first**, it seems that it would naturally follow that they would be filled with the desire to serve where they are most needed and where they can best promote that phase of kingdom work nearest at hand and closest to our hearts!

In Loveland a school society has been organized. Board members were chosen. A constitution was adopted. A finance and program committee were organized. They are moving ahead in faith!

The Board of the Association for Protestant Reformed Education in the South Holland-Oaklawn area announces that a drive for funds will be conducted in June. The society's decision to make this drive was taken with a view to getting a school in operation by **September of 1960!** The realize this can be done ony by a thoroughly united effort.

We extend our congratulations:

to Mr. and Mrs. J. Schaap of First Church who celebrated their 60th wedding anniversary May 13.

to Rev. and Mrs. H. Hoeksema, who together with First Church congregation, celebrated their 45th wedding anniversary. Congratulations were extended by each organization in the church from the Sunday School to the Radio Committee. The Male Chorus sang a new number composed especially for the occasion, by its director Roland Petersen.

We wish to remember Rev. C. Hanko who underwent a stomach operation at Blodgett Hospital this month. He will probably be spending much of the summer regaining his strength so that, if that is God's will, he may again take up his work in First Church in the fall. Throughout his years in the ministry, Rev. Hanko has been in the hospital several times as a patient, and hundreds of times as a visitor. Think of the suffering and sorrow a minister must witness, of the words of comfort he must bestow. Rev. Hanko is rich in experience and understanding in dealing with the sick.

REGARDING OUR SERVICEMEN

Case Lubbers, who was inducted into the army in February and is stationed at Ft. Leonard Wood, Mo., was home on furlough in May. He was able to celebrate the Lord's Supper with the Creston congregation the Sunday he was home.

John Bult, First Church, also had a short furlough this past month. He returned to Omaha, Neb., where he will probably be stationed for another year.

Mrs. John Huizinga Jr. has returned from Germany. Her husband expects to come home next month. She is neé Virginia Griffioen.

NORTH ✦ LINE INC.

Has in conjunction with the Federation Board come up with an answer to your transportation problem to, from, and around the convention for only $10.00. Any society member can have full benefits and transportation from the Grand Rapids area and home again by paying this charge. Make your reservations by calling either Jim Jonker, GLendale 9-0093 or Harry Langerak, ARdmore 6-7681.

Heralding

THE 19th ANNUAL

P.R.Y.P.'s CONVENTION

- **THE THEME**

  "Christ, Our Life"

- **THE PLACE**

  Oaklawn, Illinois

- **THE TIME**

  August 18, 19, 20

- **THE SPEAKERS**

A. MULDER

H. HANKO